

acts flows. From one sinner, and from what follows from his acting as though he thought there was no God, the prophet proceeds to shew what all other sinners are. *They are corrupt, they have done abominable works, there is none that doeth good*; so says the prophet. All men proceeded from one man. He sinned and corrupted all his posterity. He was the means by which sin entered into the world; in consequence of which, all the actual sin which hath ever been in our world, hath had its existence and continuation. The whole human race, in each of its individuals who have lived long enough in our world, to think and act, and speak for themselves, have done abominable works. There is none among them, whilst in their fallen state, *doeth good*.

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

We read in *Noah's* time, who was the tenth generation from Adam, that *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*. In *David's* time, fallen man was expressly and most exactly the same. When our Lord Jesus Christ was upon the earth in person, he said, concerning fallen man, the very same for the substance of it. His words are these: *For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man*. In *Noah's* time—in *David's* time—in *Christ's* time, God's views and testimony of fallen men, are one and the same.

V. 3. *They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one*. Or, in other words, there is none righteous, no, not one.

Each and every one of the Lord's called people, have the truth of this fully proved to them, and in them, by the teachings of the Lord the Spirit. He, in convincing them of sin, gives them to know that the whole world is become guilty before God; and that by the deeds of the law can no flesh living be justified. By this means we are brought to give up all our hope in God, on account of what we are in ourselves, or can possibly do for ourselves.

V. 4. *Have the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord*.

The words are a question put by the Lord to such as were persecutors of his people. It may refer to the injurious treatment of *Christ's* disciples and followers, in the land of

Judea. The persecutors of the Lord's people were so greedy, that it was food to them to destroy them. It was bread, food, and every thing to them, to kill and slay the prophets of the Lord. They were so greedy and eager in this business, like a person whose appetite being keen, he craves no blessing on his food; so these persons called not upon the Lord: no; not when they saw his hand lifted up against them, and were put in fear thereby.

V. 5. *They feared a great fear, as it is in the margin; or, as it is in the text, There were they in great fear: for God is in the generation of the righteous,*

It seems to be implied, the Lord had fought against them, and filled their minds with dread, when they were about to surround and devour his people; like as when the Philistines spread themselves in the valley of *Rephaim*, against David and the Israelites; and the Lord bid him fetch a compass behind them, and come upon them over against the mulberry trees; and when he heard a sound of a going in the tops of the mulberry trees, it was to be an item that the Lord was gone before him to smite the host of the enemies; so when the Lord defended his people in the days of *Jehoram*, king of Israel, he caused the enemy to hear a noise of chariots, and a noise of horses, even the noise of a great host. Now in such instances as these, the enemy was in great fear. It was because *God is in the generation of the righteous.*

V. 6. *You have shamed the counsel of the poor, because the Lord is his refuge.*

Or, rather, the enemy were ashamed. The counsel of the Lord's poor saints was beyond that of their enemies. Their calling on the Lord, their dependence on him, and his appearance for them, fully proved he was their refuge.

On viewing, and recapitulating all which went before, concerning the fall, the state of sinners by the fall, the tremendous effects of it with every kind of sin, persecution, distress and misery throughout all sorts and kinds of men, the prophet expresses his longing and fervent desire for the coming of Christ in the flesh, and for the blessings of his salvation.

V. 7. *O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

Jesus Christ is the salvation of God. He only is Jesus the self-existing Saviour. He is the bright and morning star. The day-spring from on high. The light of everlasting life. The sun of righteousness. He shone forth as light out of darkness, immediately upon the fall. He was

looked unto by all believers, from that time, and forwards, as that adorable one, who was to come into the world to save his people from their sins. Mankind were sitting in darkness and in the shadow of death. Sin was rampant. All had sinned and come short of the glory of God. Every thing was at the worst. The disease of sin, which was universal. Then the Saviour is very greatly desired by such as were waiting for his coming. None but Christ could be a Redeemer. He was to come out of Zion. He was the head of his Church. He was promised to his Church. The prophet expresses the one prayer of all the Church. He does it by way of exclamation; *O that the salvation, or, the Saviour of Israel were come out of Zion!* This would be attended with the most beneficial consequences. The people of God would be redeemed. They would be brought out of their state of spiritual captivity. The yoke of sin, Satan, death, and hell would be effectually broken because of the anointing, or the Anointed One, that is Christ. When the Lord should effect this, and bring back the captivity of his people, it would be matter for holy gladness and joy. *Jacob shall rejoice, and Israel shall be glad.* May the Lord the Spirit create in our minds, such views of what sin is, of what is contained in the fall, and of the love of Christ, in becoming incarnate, and living in our world to save his people from their sins, as may render him precious to our souls for evermore. Grant this, O Lord Jesus Christ, for thy name's sake. Amen.

PSALM THE FIFTEENTH.

The title of this Psalm is, *Of David.*

It treats of our Lord Jesus, the true David. The Beloved. The Well-Beloved of his church. The Beloved One, in whom the Father is well pleased. In whom his soul delighteth. He is here set forth in the purity of his nature. The holiness of his mind. The integrity of his will. The perfection of his righteousness. As he who should ever abide in God's tabernacle. Who should dwell in his holy hill. Who should never be moved, but dwell in the Lord, and with the Lord for ever.

V. 1. *A Psalm of David. Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?*

The tabernacle of the Lord in the wilderness, was commanded, appointed, and framed according to his own most divine direction. It was a type of Christ. Of his tabernacling amongst his people. *Let them make me a tabernacle*

that I may dwell among them. Exod. xxv. 8. It was the seat of worship. The temple of Solomon was the same. In it the Lord dwelt between the cherubim in a cloud of glory, as the outward visible token of his presence. Here the second person in the Incomprehensible Essence, shone forth and was seen in a visible form, with such *insignia* of Majesty by the prophet Isaiah, that he said, *mine eyes have seen the king the Lord of hosts*. None entered the holy of holies but the high priest; the representative of our high priest the Lord Jesus Christ. The question is, prayerwise, *Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?* Such is the holiness, purity, majesty, greatness, and glory of Jehovah, that none can. No. Neither angels, nor men. No. None can upon the footing of their uttermost purity and perfection. It is only in him who is both God and man in one person, Jehovah can look on any with immutable love, complacency, and satisfaction. This, as it respects the church of God in our world, was most fully expressed in a visible type. The high priest was the figure of God's holy one. He was of the Lord's appointment. He was clothed with garments commanded by the Lord. They were for glory and beauty. He had a crown on his forehead of pure gold. On it were engraven in large letters, *Holiness to the Lord*. He was anointed with holy oil. In all which he was the very express figure of Christ. He made an end of sins for the church, once every year. He entered into God's immediate presence, into the holiest of all as the representative of all the people. It was in him God beheld them. His acceptance in the discharge of his work and office, was the acceptance of the whole church. Now the typical high priest did not abide in the tabernacle, but transiently. He did not dwell in the Lord's holy hill. The temple was built on Mount Zion, or, as it is sometimes written, Sion. Hence it is called the Lord's holy hill, because here he dwelt, in the manifestation of his grace, towards his people, in the sacred memorials of his Christ, set before them, in every part of those sacred symbols, emblems, and types of Christ, in the furniture of the tabernacle, and temple. Now the questions asked, *Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?* are thus, I conceive, to be understood. Seeing, O thou incomprehensible Jehovah, who dwellest in the holy of holies, enthroned in glory, before whom the high priest presents himself, whom thou art pleased to admit to draw near unto thee, even at thy footstool, upon whom thou art pleased to shine, and who departs thy presence to declare all this, by blessing

the people in the name of the Lord. Seeing he does not abide in thy tabernacle, nor dwell in thy holy hill. He is in, and out of it. He is but partially there. The questions then proposed to thy divine Majesty, for the satisfaction of thy whole church, if so be thou wilt be pleased to return in thine infinite grace and condescension an answer unto them, are these. *Lord, who shall abide in thy tabernacle? Who shall always enjoy thy presence? Who shall be admitted into thy secrets? Who shall enjoy thee fully? Who shall comprehend thee perfectly? Who shall enjoy thee uninterruptedly? Who shall have full and complete fellowship with thee? Who shall dwell in thy holy hill? Some one must. This is very clear by the types thou hast given. By the memorials thou hast appointed. By the ordinances thou hast made known thyself to thy saints, and church by. Wilt thou condescend to indulge thy church with an answer to these most important questions put up to thy divine majesty? I look on these questions, as containing in them, what is expressed by Solomon, in his solemn and deep parenthesis of wonder, with which he broke out in his prayer, at the dedication of the temple, *But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded.* 1 Kings viii. 27. The Psalmist receives an answer from the Lord, to these inquiries. *Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?* And it is of vast importance. We may well say, Blessed is he who reads and understands the same.*

V. 2. *He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*

This is the answer given to the foregoing questions. A person is spoken of, who shall abide in the Lord's tabernacle. Who shall dwell in the Lord's holy hill. His walk is expressed. His life is declared. His heart is manifested. He walketh uprightly. He worketh righteousness. He speaketh the truth from his heart. We need not here say, this is Christ. This must be Christ. For we may be fully assured it can be none other but he. For who, from the time of Adam's fall to the present moment, was ever without sin but he? And none could ever walk uprightly, work righteousness, and speak the truth from his heart, but he, who was immaculately pure, inherently holy. Whose heart was the very index of God's law. Who spoke the truth from his heart. His words and mind being exactly one and the same. If we consider this Psalm, as immediately following that, in which so full, and awful an account had been given, concern-

ing the total corruption of all men in Adam, and this proved by their hearts, lives, ways, and works, on account of which the church longs for, and breathes out her request for the coming of Christ, *O that the salvation of Israel would come out of Zion!* I conceive it would stamp what is recorded in this with peculiar, and divine worth and importance. Christ as man, in his human nature, is purity itself. Perfection itself. Holiness itself. As God-man—the Messiah—the Holy One of Israel—the Christ of God—the Anointed One:—the Father's servant—the great Days-man between God and us, is here described to be, as the surety of his people, righteous in his heart and in his life. He was the Just one. There was no sin in him. He was made of a woman. He was made under the law. He lived under it. He walked exactly agreeably with it. His life was the exact copy of it. He never in any one instance swerved from it. He was all activity throughout the whole of his life. It might have been truly said of him, *he worketh righteousness*. It was a constant act with him, continually so to do. It was all from his heart. He is here spoken of in his incarnate state. The Father might in that state well point him out, and say, *Look yonder, he that walketh uprightly, and speaketh righteously, and worketh righteousness, and speaketh the truth from his heart, he it is who shall dwell in my tabernacle. He it is who shall dwell in my holy hill. He shall dwell there on the footing of his own personal holiness, purity, righteousness, and perfection. Which none beside him shall. It is his obedience and perfection, which all shall ascribe their righteousness to consist in. All who are justified in him, and pronounced righteous in his obedience, shall reign in life. But it will be by one, Jesus Christ. A continuation of the life of the Messiah is further given,*

V. 3. *He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.*

This was a part of the holiness of Christ's life. He was not only positively good in his actions, but did not yield to any thing which might be prejudicial to others. The whole law of God, which requires love to God, and love to our neighbour, was inscribed in Christ's heart. All his holiness as man consisted in this. All his obedience flowed from it. We have very false ideas of holiness, if we conceive any thing done by us makes us holy. The law of God given to Adam in Paradise, was not given to make him holy. It was given to him because he was created holy. It was given to him, as a rule of righteousness. When he broke the law he

ceased to be holy. From thence his incapacity of fulfilling the law proceeds. The holiness of Christ was immutable, he being the man in God, and his obedience to every command of the law, and abstaining from all, and every appearance of evil, was the effect of it. What is here spoken by the divine Father concerning Christ, that he so completely magnified the law, and made it honorable, that all negative acts, as well as positive acts of the mind, with reference to the whole unerring standard of the divine will, were found in him, gives an inexpressible idea of the holiness, purity, and perfection of his human mind. His tongue was never used improperly. It was never employed in backbiting. He never did evil to his neighbour. He never took up a reproach against his neighbours. He lived in a sinful world. He lived with sinners. He was in the midst of them, and surrounded on all sides with them. Yet he took no infection from them. No. He was holy, harmless, undefiled, separate from sinners, and *he is now made higher than the heavens.*

V. 4. *In whose eyes a vile person is contemned: but he honoureth them that fear the Lord.*

This contains a further account of what was found in the life of that most adorable one, who is our Lord and Saviour, and who was to abide in Jehovah's tabernacle for ever, and dwell in his holy hill. He could not, he did not connive at any sin, in any of the sons of men. He always acted so, as gave full proof of his eternal hatred of it. Of his invincible abhorrence of it. He exercised himself towards such as were on the Lord's side, and shewed themselves to be such in and by their lives and conversations, that he might in the days of his flesh, be truly spoken of, as he that honoured, and still he doth honour, them that fear the Lord. He voluntarily engaged himself in the everlasting covenant, to become the Saviour of his people. He confirmed his engagement in the most solemn manner. He knew what he must do and suffer to fulfil it. Yet his heart never changed. It was his meat and drink, to fulfil all righteousness, and glorify his Father's law and justice to the uttermost, and bestow on his people all the blessings thereof. So that here we have another distinct view of Christ given, and opened to our view. May the Lord the Spirit, give us to receive the whole, very distinctly, and clearly into our minds. We shall then learn two great lessons. The exceeding holiness, extent, and requirements of the law. And the person, holiness, and life of Christ, as only and alone capable of performing it, and equal unto it. This to understand properly,

is a great blessing. As we shall everlastingly renounce ourselves, and rest wholly in the obedience of our Lord Jesus Christ, as we are enlightened into a true knowledge of the same. His righteousness changeth not. He is the everlasting righteousness and perfection of his church. Another expression of his righteous life follows:

V. 5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Thus the account ends. And this is said of him who shall never be moved, from abiding in Jehovah's tabernacle. From dwelling in his holy hill. The whole is a full and most clear and perfect description of Christ, the Lord our righteousness. It contains the Father's account of him. His views of him. His testimony concerning him. It is very agreeable with these words in the prophecy of Isaiah, concerning the same most glorious Person and his most glorious work. *The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable.* Christ was purity in his nature. His mind was the seat and subject of holiness in its uttermost perfection. His will was in perfect unison with the divine will. His life was in every act, in every instance, and throughout every part and particular of it, one grand exemplification of all contained, of all commanded, of all forbidden in the law of God. His obedience unto death, even the death of the cross, was the foundation of his discharge, from all the sin and guilt which had been imputed to him, as our surety, and of his admittance as our righteous one, into heaven, there to appear in the presence of God for us. He entered for us. For his whole church. He entered as their forerunner and high priest, to appear in the presence of God for them. What a most glorious revelation was made of him, to the Old Testament church, in this Psalm! It fully proved to them that the life of Christ would be of inestimable value. The righteousness of Christ beyond all conception. That it would afford sufficient matter, for all the seed of Israel to glory and triumph in. They must clearly perceive, under the light and by the teachings of the Lord the Spirit, that in it all the whole election would be justified, be made righteous by the imputation of it. That they would stand before the Lord, righteous therein. That they would enter into the holiest after Christ. And live, abide, dwell, and remain there, in consequence of their union to the person, and interest in the righteousness of their Lord and Saviour, Jesus Christ. It is in Christ, the Father beholds all his people. Their title to

heaven and glory is to be ascribed to election and predestination. By which acts in the infinite mind of the Eternal Three in the one Incomprehensible Jehovah towards them *in Christ*, they were in him, and actually became the sons and daughters of the Lord God Almighty. In the righteousness of Christ, they are justified from all things, and clothed with it as the garment of salvation. In it they will be admitted into glory. As adorned therewith they will shine for ever and ever. They will be favoured with such intuitive thoughts of their perfection in Christ, as will fill them with admiration for evermore. May the Lord the Spirit give his beloved here below, some real anticipations of this. It will increase their joy in the Lord. It will increase their esteem of the most glorious Lord Jesus. It will give them the best ideas of what heaven and eternal glory will be found to consist in, that they can possibly have of the same, whilst they are permitted to remain here below. May the Father, who hath given us his own record and testimony concerning Christ, give and create in our renewed minds, his own thoughts of him, from the word, and by the inspiration of his Holy Spirit. Amen.

PSALM THE SIXTEENTH.

The title of this Psalm is, *Michtam of David*.

One says, the meaning of it is this: it is a Psalm made by David, to be sung after a certain tune, named *Michtam*, well known among the Jews, which for the excellency of it, is compared to gold, the beginning of which tune was *Michtam*; or else it is taken for a musical instrument of special esteem amongst them: so the word with which the seventh Psalm begins, *Shiggaion*, is supposed to be sung with a song, the beginning whereof was *Shiggaion*, as it is usual with us to make songs to be sung according to the tune of some others that were made before them. This is a golden Psalm. It treats of him whose head is as the most fine gold. The holy of holies was overlaid with gold. The cherubim of glory, with the mercy-seat, were solid gold. The ark was covered over within and without with sheets of gold; so were all the boards of the tabernacle in the inside of it. Solomon's temple, walls, roof, floor, were all covered with sheets of gold. It is the royal metal. Christ is a great and royal person. He is the God of Glory. He is his essence and person, all glory. As this Scripture testifies of him, it may well be entitled *Michtam of David*; and more

especially so, on account of what it expresses concerning him. The argument or substance of it is, a revelation of Christ, respecting his covenant engagements on the behalf of his people. His blessing the Lord who had called on him thus to express his love to them. His prayer on the behalf of himself. His declaration that nothing in him could add to Jehovah. It would extend its blessed influences and effects to the saints in the earth, and to the excellent in whom was all his delight. He foretels the multiplied sorrows of such as should neglect him, and seek another Messiah. He speaks of his own faith, hope, and joy, in the views he had of his own resurrection, ascension, and session at the right-hand of the Majesty on High. The apostle Peter, preaching the Coronation Sermon of our Lord Jesus Christ, on the day of Pentecost, quotes this Psalm, and applies the four last verses expressly to Christ. He says David speaketh concerning the Messiah in it. If in some parts of it, he must in all, seeing there is but one person who speaks throughout the whole of it. The whole contained in it, hath been fulfilled; yet we may look through it as a perspective, and in the light of faith, as shone on by the Holy Spirit, behold our Christ.

V. 1. *Michtam of David; or, a golden Psalm of David, so it is in the margin.*

Preserve me, O God: for in thee do I put my trust.

This is the address of the Mediator to Jehovah his divine Father, who in the everlasting covenant, had engaged to preserve him, and did, from Herod's design on him when but an infant; also from the Scribes and Pharisees when they sent officers to take him; no, nor could they until the hour for his passion was fully come: until it arrived he was secured from their rage, and escaped all the snares they laid for him; so that his prayer was heard and answered. It could not be otherwise for the reason which he urges, which is this, *For in thee do I put my trust.* He committed his person, his life, his death, his all, his every concern into his Father's hands; in so doing he honoured him to the uttermost. This is the great excellency of faith, it trusts the Lord with every thing. It hath no foundation but the Lord's word. He is engaged to fulfil it to all who trust in him. Here the great Head and Mediator of his Church and people, speaks out, and expresses his own faith in Jehovah, for divine care and preservation to be exercised towards him. He had all he expected. He was a partaker of all that was promised. He enjoys divine satisfaction in this, and expresses the same, saying,

V. 2. *O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee.*

These words are a divine soliloquy, which are expressive of great satisfaction. The Lord Christ employs his holy and vast mind, in the contemplation of what he was, as the surety, mediator, and Saviour of his people. Of what the Father was to him in an everlasting covenant. Of what he was to him as the Mediator thereof. Of what he himself was as the messenger of it. Of what he had declared concerning this subject. Of the profession of his faith which he had made in him. He says, by way of speaking to himself, *O my soul, thou hast said unto the Lord, Thou art my Lord*: in this I find infinite and everlasting satisfaction. The man Christ Jesus taken into union with a person in God, and admitted into counsel and covenant with Jehovah, and raised up into such communion, as to have all the will, thoughts, council, covenant, and vast designs of the Three in Jehovah towards all, visible and invisible, towards the whole election of grace, towards the whole creation, and enjoying Jehovah as his Lord, as the infinite spring, life, glory, and blessedness of his joy, might well express himself thus, *O my soul, thou hast said unto the Lord, Thou art my Lord*. Beyond this Christ himself cannot express himself. The humanity, though personally united to the Son of the living God, hath no happiness nor felicity but in God himself. What Jehovah is in his infinite, immutable, and essential blessedness, is opened to Christ God-man, and to him only. From the knowledge he hath of the same, flows all his life of happiness, blessedness, and glory. He is admitted to know all in God to the uttermost, he being the fellow of the Lord of Hosts. To have the Lord for his God, his portion, his treasure, affords him the utmost satiety. *O my soul, thou hast said unto the Lord, Thou art my Lord*. As Mediator I am thy willing servant: thy will is mine. But when I am humbled, by laying aside the glory I had with thee before the world was, and have obeyed thy law to the uttermost, and fulfilled all thy will, what have I done? I cannot increase thy blessedness: no; it is utterly impossible. I cannot add to the glory of thy nature and essential perfections, it is out of my power, even although I am the brightness of glory, the image of the invisible God. All I can do is but to manifest thy perfections. I can only proclaim thy holiness, justice, and truth. I can only live and die as God manifest in the flesh, and hereby reveal thee, and set thee forth. I am willing at thy command, to become the sacrifice for sin. I have my heart in it, and fully disposed

to magnify thy righteous law, and make it everlastingly honourable, by my personal obedience unto death, even the death of the cross; yet this cannot add glory to thy perfections, I can only be an outward manifestative glory of them. Although I am disposed to become the sacrifice for sin, and the worth of my offering exceeds all contained in the evil of it, yet nothing can be added to thy essential blessedness and glory hereby: no; my goodness, my personal holiness, righteousness, sufferings, oblation, and death, can add nothing unto thee: my goodness extendeth not unto thee. This I most freely and solemnly confess before thy glorious Majesty. These truths are deep, and altogether most divine. May the Lord the Spirit give us a spiritual apprehension of them.

V. 3. *But to the saints that are in the earth, and to the excellent, in whom all is my delight.*

The holiness, the righteousness, the death of Christ, with all the good, efficacy, worth, and purity contained therein, extend to all his beloved ones, in our world. These he here styles saints; which signifies separated ones. They were saints from everlasting. They being chosen in him from everlasting, as the beloved of God. They were saints, being separate from all beside to be saved and raised up, and beyond all the ruins of the fall by Christ. They were saints, as Christ was predestinated to take away their sins, and as they were to be sanctified by his offering himself on their behalf to purify them thereby from all sin. They are manifested to be saints, when the Lord the Spirit is pleased to work in them, and upon them efficaciously, and bring them out of darkness into marvellous light. These are excellent in Christ's eye. There is none on earth or in heaven, he values like unto them. They have been on his heart, and in his eye from everlasting. In them is all his delight. He speaks of them thus, to his divine Father, for it is a continuation of the subject which went before. *My goodness extendeth not unto thee; but to the saints which are on the earth, and to the excellent, in whom is all my delight.* The titles given them by Christ *Saints* and *Excellent*, are not to be overlooked. It is expressive of the views he hath of them. They are not eyed by him, as we too commonly view them, as persons of no value, or esteem: no; he beholds them as saints, as *the excellent* of the earth. He delights in them whilst they are on earth, as truly as he will do when they are in heaven. He did so before the world was. He declares it in the eighth chapter of the Proverbs of Solomon, where he says, *When he appointed the foundation of the earth;*

then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men. Verses 29—31. Christ expresses himself very strongly concerning his saints and excellent ones on earth, saying, *in whom is all my delight*. Most certain it is, that our world hath been visited by Christ in person, for their sakes. On it he hath shone forth with all the love of his heart. He has given in it such an evidence of his love to them, as he can never exceed to eternity; and whilst his people remain on it, they will be as truly excellent in his view, and all his delight will be in them, and he will rejoice over them with his whole heart and his whole soul to do them good, as he will when they are possessed of glory everlasting.

V. 4. *Their sorrows shall be multiplied that hasten after another God: their drink offerings of blood will I not offer, nor take up their names into my lips.*

This is very expressive of the state of the Jewish nation and people, when our Lord was manifest in the flesh. They would not confess him to be the long expected Messiah. They did hasten in their expectations after another. They would not acknowledge our Lord Jesus Christ either in his true Godhead or manhood. They treated him as an impostor, and they were to be dealt with accordingly. These words contain a solemn prediction of it, *Their sorrows shall be multiplied that hasten after another God*—Who deny Jesus Christ of Nazareth, to be both God and man in one person—Who reject him, and will not have him to reign over them. After our Lord's death, wrath came upon them to the uttermost. He wholly rejected them. He here says, he would have nothing to do with them. Therefore they could not but feel the weight of what is contained in these most awful words, *Woe also unto you when I depart from you*. They rejected his person, his sacrifice, his mediation. He, therefore, says of them, *Their sorrows shall be multiplied that hasten after another God: their drink offerings of blood will I not offer, nor take up their names into my lips*. He would no longer intercede for their temporal salvation, nor for their continuance in the land of Judea.

V. 5. *The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot.*

From hence, to the close of the Psalm, the glorious Messiah speaks of what the Lord was to him. Of what the Lord had done for him. He expresses his joy in that the limes were fallen unto him in pleasant places: in his having

a goodly heritage. He blesses Jehovah for the counsel he had given him. For the instruction he had received from him. That his own affections prompted him to do all the good pleasure of the Father's will. He professeth to have set the Lord always before him. That he was at his right-hand. He then expresses his own faith concerning resting his body in the grave, in hope of a glorious resurrection from thence; and that the path of life shall be shewed him, and he enjoy all the blessings of life everlasting.

The words before us, *the Lord is the portion of mine inheritance*, come in by way of consolation and support; whilst their sorrows shall be multiplied, that hasten after, or give gifts to another God: whilst their drink offerings of blood, Christ would not offer, nor pay any gracious attention unto: whilst he will be no intercessor for the unbelieving people of the Jews: whilst he will not take up their names into his lips: whilst this being his will, they could not but perish. He turns his mind to a subject in which he was most deeply interested. He professes what Jehovah is to him. He was the portion of his inheritance. In a view of which, his mind is lifted up, above and beyond all. The Jews neglect and contempt of him, his crucifixion and death, the shame and scandal of the cross, are nothing to him, in compare with the glory set before him. This he declares, saying, *The Lord is the portion of mine inheritance, and of my cup*. He knew what was contained in the favour of Jehovah. In the blessing of Jehovah. In the enjoyment of communion with Jehovah, as being one personally with the essential word Jehovah. He had hereby Jehovah for his portion. He had him for his inheritance. He was to him a cup of everlasting consolation. He knew it was wholly from the Father's love, that he had a goodly company of sons and daughters given to him. That they were put into his hands, committed to his care. That he was appointed to be their head, their Saviour, and Captain of salvation. That they were high in the Father's love and esteem; and were bestowed on him, and he was their Redeemer, out of the royalty and sovereignty of grace. He knew he should be maintained, and carried through all sorts of sorrows and sufferings on their behalf. He comforts his mind with it, saying, *The Lord is my portion, the Lord is the portion of my inheritance, and of my cup: thou maintainest my lot*. The land of Canaan was divided by lot to the tribes of Israel. The elect were bestowed on Christ by lot, or line, or gift. His lot, their lot, as Jews was to be preserved in the land of Israel, called *Immanuel's land*, until he had completed

the work of salvation, and sent down the Holy Ghost on his saints at Jerusalem, thereby proving himself to be both Lord and Christ, the very true and promised Messiah.

V. 6. *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*

Thus the glorious Jesus expresses himself, in the views of all the Father had appointed, and designed him for—respecting his glorious mediation—where he should be born—with whom he should live—whom he should save—what he should suffer—where he should be crucified. I conceive all these may be considered as comprehended; and the heart of Christ being one with the Father, and being perfectly contented with the whole of his predestinating, and covenant will concerning him, he could, he did say, concerning all, *The lines are fallen unto me in pleasant places.* And looking at his seed, the travail of his soul, for whom he was to live and die, he is so well pleased with their persons, with their number, with what they were to him, and what they would be in him, and to him, in glory for ever, he says, *yea, I have a goodly heritage.* The mind of Christ having a full comprehension of the subject now before him, proceeds with it.

V. 7. *I will bless the Lord, who hath given me counsel: my reins also instructed me in the night season.*

It was a glorious part of the greatness and perfection of the human mind of Christ, to know and behold all the divine acts, and transactions of the Father with him, in one grand point, so as to see the whole plan of grace, in its original, with all its effects. It was what the human mind of Christ was enlightened into, and it was kept up all the while Christ was in his incarnate state, by what was contained in the covenant acts of the Three in Jehovah. Our Lord is here speaking on this grand subject. It employed his mind before his incarnation. It engaged it wholly and fully whilst he abode here. It was his meat and drink to do the will of him who sent him. But if he had not known it, he could not have performed it. We have here our Lord opening the secrets of eternity. He expresses himself, as well pleased with the counsels of God-head. That he should be pitched on, called forth, engaged for, given, sent, and furnished in the fulness of time, to be God-man, the Saviour. *I will bless the Lord who hath given me counsel;* which words are expressive of his being most truly thankful that he had been pitched on as the Mediator of reconciliation. That the Father took counsel with him, to betrust him with the complete salvation of all the elect. That he had encouraged him to enter on this work. That he had engaged to carry

him through the whole of it. To raise him from the dead. To shew him the path of life. To crown him with glory everlasting. As he blesses Jehovah for the knowledge, counsel, and instruction he had given him, so he expresses his own heart's love, which he expressed, and would constantly express in the actual performance of all this. *My reins also instruct me in the night season.* The reins are the seat of the passions and affections of the mind. It is expressed here thus, to shew how all the thoughts and affections of our Lord's mind were engaged in salvation work. This was the case with him continually. Day and night he was continually engaged in his obedience to his Father's holy law. When sin was imputed to him, and the curse came in upon him, his love to his people, which was inherent in his own heart, carried him through. He was all love in every act of his sufferings. When he was in the night season, sweating great drops of blood, his love burned with a vehement affection towards his beloved. The Father had set the whole election of grace on Christ's heart, and engraved them there. Christ loved them as members of his body, of his flesh, and of his bones. He rejoices in all the outgoings of his heart towards them. He blesses Jehovah for it, as the author and giver of all this. He professes he will continue to do this, *I will bless the Lord who hath given me counsel: my reins also instruct me in the night season.* There is a depth contained in these words not easily conceived and spoken out by us. Here we want the great interpreter of the whole mind and will of God, contained here—the Holy Ghost. May he give us such light into it, as may lead us to cry out concerning the love of our most precious Immanuel, *O the depth!*

V. 8. *I have set the Lord always before me: because he is at my right-hand, I shall not be moved.*

Thus the Mediator expresses himself, concerning his keeping Jehovah in view, whilst he was fulfilling his holy will. It is expressive of the proper exercise of his holy mind. How the glory of Jehovah was his ultimate design, in every act of his obedience to the divine will. It also implies, that he fulfilled all righteousness in his obedience unto death, as considering himself as in the immediate sight of God. In his sufferings, which were parts of his obedience to the Lord his God, he also acted thus. He speaks of this as the act of his most holy mind. *I have set the Lord always before me.* He expresses his confidence of going completely through his work, in uttering these words, *Because he is at my right-hand, I shall*

not be moved. When the Old Testament saints read this, under the unction of the Holy Ghost, it must have conveyed vast and supernatural ideas of the most precious Jesus to their minds. Their Scriptures were as full of Christ, as ours are. Yea, the book of Psalms is as full of Christ as the whole of the New Testament put together. For what is the latter, but quotations from the Psalms, with full proof and realization of the accomplishment of the same, in the person of our glorious Immanuel, the Lord Jesus Christ?

V. 9. *Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.*

Here the Lord Messiah expresses his satisfaction in being carried on, and in the completing the whole work of obedience, and suffering. It should be noticed, that as every thing concerning Christ, and belonging to him, is set forth in this sacred repository of inspiration; so the acts of our Lord's mind, the exercise of the same in love to God, faith in God, hope in God, agreeable to every case and circumstance which he was in, and passed through in our world, are set before us in the Psalms. We have before us, the faith our Lord expressed concerning his death, burial, resurrection, and glorification. His heart rejoiced in finishing the putting away of sin, and bringing in everlasting righteousness. His tongue expressed it; so he says here. *Therefore, i. e. because the Lord was at his right hand, and therefore he was not moved from any part of his obedience and sufferings, but went most willingly through all. My heart is glad, and my glory rejoiceth.* To behold the accomplishment of all my Father's will and pleasure, in my obedience and oblation. Nothing now remains but for death at my own command to receive its commission, to sever my humanity, and separate soul and body. The latter shall rest in the grave. It will be soon raised and reunited to my spirit. I know it will be raised immortal, glorious, spiritual, and incorruptible. I express my faith in it thus, *My flesh also shall rest in hope.* The Lord Christ proceeds to speak of his resurrection thus, in the next words:

V. 10. *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*

Christ the *Holy One*, had a two-fold resurrection. One in his soul, the other in his body. He suffered in his soul the whole curse of God, in the garden, and on the cross. He was raised up above, and beyond it, when the divine Father gave him evidence he had accepted his soul travail, and was perfectly well pleased with him. He was raised in his body from the grave and power of death, out

the third day after his sufferings. Christ felt and sustained all the wrath of his divine Father, due to sin. He was never in hell; yet he suffered all contained in damnation, though not after an hellish sort. The expression, *Thou wilt not leave my soul in hell*, should be understood of Christ's faith, that he should be raised up above and beyond all he felt, when he was in an agony, and sweat great drops of blood; and above and beyond what he passed through, when he uttered his dereliction cry, *My God, my God, why hast thou forsaken me?* To be raised up in his soul above all he endured, when he was made a curse, was great! and is by some conceived to be included in these words, *Thou wilt not leave my soul in hell*. As the resurrection of his body is contained in these, *Neither wilt thou suffer thine Holy One to see corruption*. Peter in his application of the whole passage says, *Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. This Jesus hath God raised up, whereof we are all witnesses.* Acts ii. 29—32. The faith of Christ for his body to be raised up again, without the least corruption taking place in it, is thus expressed, *Thou wilt not suffer thine Holy One to see corruption*. Christ is the Holy One of Jehovah. The Holy One. The Holy One of Israel. He is the Most Holy. He is so called, Daniel ix. 24. His faith exercised on his soul travail, on his death, and in his resurrection, is most certainly included in the former words, and is enlarged on in these, with which he concludes this scripture.

V. 11. *Thou wilt shew me the path of life: in thy presence is fulness of joy, and at thy right-hand are pleasures for evermore.*

I might here remark, as the whole plan of salvation was drawn in the divine mind from everlasting, so it was transcribed therefrom into the scriptures of truth. From them, as in a glass, the Lord Christ learned, and saw what was written in them concerning himself. He was formed in his person, as Mediator most truly conformable to the divine will of him that sent him. His heart, thoughts, words, life, faith, and actions, were equal to all God's will. The engagements of Christ with the divine Father expressed his love to him and his chosen ones. The incarnation and life

of Christ were an open testimony of it. The sufferings and sacrifice of Christ were a most complete realization of all contained therein. The burial of Christ was the conquest of death in its own domains. The resurrection of Christ was opening the door of everlasting life to all his people. He expresses his own faith in this, *Thou wilt shew me the path of life.* This was at his resurrection. He rose to die no more. He rose as the Lord of Death, as the Conqueror of the Grave, and the Prince of Life. To him the path of life was shewn. He rose to die no more. He then entered on his glory. This was the first step to it. Now it so broke in on his mind, that it is uppermost. Therefore, he says, *In thy presence is fulness of joy; at thy right-hand there are pleasures for evermore.* He being now advanced, and admitted into the presence of the Father, truly enjoys fulness of joy, in communion with him, and in the complete fulfilment of all the promises concerning his own personal glorification. He is now at the right-hand of the Majesty on high, and enjoys all those pleasures which are communicable from God-head to him, as the *Man in God*, who is one person with the Son of God. These pleasures are for evermore, they are everlasting. They consist in such communion with God, as none but the Mediator between God and man, the man Christ Jesus is capable of. Here I end. May the Lord bless his truth. Amen.

PSALM THE SEVENTEENTH.

The title of this Psalm is short; yet it is vastly important and comprehensive. It is only, *A Prayer of David.* It concerns our Lord Jesus Christ, *the Beloved One.* It opens his heart to our view. It represents his case to us. It shews us how he was influenced in the days of his flesh. It expresses the frame of his mind. His feelings. His thoughts. The nature of his prayer. The matter of his prayer. The energy with which he offered it. The fervour of his mind. His arguments in prayer. We have what he prayed for, and what he prayed against. We have the close of it, and it ends with confidence in God. I conceive it contains, as the subject-matter of it, the person of Christ. The perfection of Christ. His pleading the same at the Father's tribunal, and appealing to him for the truth of what he here speaks. I look on it, as containing a very special revelation, of the most perfect life Christ lived in his own person, in our nature, for us, and our salvation. Some parts of our Lord's prayer in the seventeenth of John, confirms me in all

this. May the glorifier of Jesus assist in a spiritual opening and explaining the same. Amen.

V. 1. *A Prayer of David.*

Hear the right, O Lord, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.

The Lord Christ is here addressing Jehovah the divine Father. This is with the greatest importunity. He intreats him to hear the right of his cause. To attend to his cry. To give ear to his prayer, which went not out of feigned lips. He requests for audience with the divine Majesty. For attention to his cry in prayer. For the ear of Jehovah in his offering up the whole of his prayer before him. We may learn herein how the mind of Christ was exercised in his prayers which he offered up in the days of his flesh. Audience with the Lord, the attention of the Lord, the ear of the Lord, his taking into consideration what was presented before him, prayer-wise, is the very immediate introductory part of this prayer, and we should learn from hence to copy our Lord, as having him for our example. May he help us so to do.

V. 2. *Let my sentence come forth from thy presence; let thine eyes behold the things which are equal.*

These words contain the request. None but Christ could thus address the divine Majesty. He could leave his cause entirely and only to the Lord, for him to decide it according to the rule of divine equity, the holy law. The heart, thoughts, words, and actions of Christ were equal to it. No one of his actions swerved from it. In and throughout the whole of his life towards friends and enemies, he was in all things equal to all the vast requirements of the same. He here declares before the Lord his own perfection and integrity. He requests his sentence for the same might come forth from the divine presence; that thereby the Father's divine approbation of him, might be manifested, both to his own mind, and to the mind of others. He would have the Father's eyes exercised upon him, and all his actions. On all his enemies and what they had to say against him. Christ would that his Father behold with the utmost equity the whole matter of controversy his enemies had against him. He would the Lord himself should be the sole umpire; therefore, he makes his appeal unto him, *Let thine eyes behold the things which are equal.* In the cases of saints, when and where there may be a real sincerity, simplicity, and integrity, yet there being in each and every one of them inherent imperfection, they cannot, they dare not, carry their causes before the Lord, or express themselves in the

words before us. Were they so to do, there would be a presumption in it. This, I conceive, is sufficient to prove that Christ is the speaker here; but it is evident by what follows:

V. 3. *Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.*

So speaks our most adorable Surety and Saviour! The Lord knew the whole of his heart. He had proved it to the very uttermost. He had tried by Satan who exercised all his wiles and subtilty on him, yet all was in vain. Jesus proved himself to be the seed of the woman who was to bruise the serpent's head. He was tried by the people of the Jews, yet he was invincible. He was tried in the garden, when sin stared him in the face, and in consequence of it, he was sorrowful even unto death. He was proved when he was left on the cross forsaken of all manifestative consolation; yet his heart was fixed, and he pursued his work, on the footing of which he could say, *I have glorified thee on the earth: I have finished the work which thou gavest me to do:* which Scripture reflects back light on this before us. Christ was in his heart, by day, and in the night, without all spot of sin. He stood before his Father, the most just and perfect One. He could bear the Father's most complete investigation. Nothing short of immutable perfection was to be found by God himself in him. It was Christ's determination this should be the case. *I am, says he, purposed that my mouth shall not transgress;* no, notwithstanding all the wrath of mine enemies. Therefore it follows in the next words:

V. 4. *Concerning the work of men, by the word of thy lips I have kept me from the paths of the destroyer.*

Our Lord knew the works of men. He knew all their devices against him. He went on doing the will of him that sent him, having his Father's will as contained in the scriptures of truth ever before him. This was his rule and directory. He acknowledges it here. *By the words of thy lips I have kept me from the paths of the destroyer.* The words of God dwelt richly in his mind. They dwelt on his tongue. They dwelt richly on his lips. He was perfumed with them. He was kept by them, and most divinely influenced by them all through the whole course of his obedience and suffering. He closed his life with speaking the very words contained in them. He was kept from the paths of the destroyer by his close attachment to them.

V. 5. *Hold up my goings in thy paths, that my footsteps slip not.*

Which is a request to the divine Father, by the man Jesus Christ, that he might be upheld in going on, and persevering in the great work of obeying and suffering the whole good pleasure of his will. Praying that his footsteps might not be moved therefrom, but that he might be obedient unto death.

V. 6. *I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.*

The object of prayer, the subject of prayer, the pleadings in prayer, the motives urged in it, the importunity expressed in it, are very fully set before us, in the prayer of our Lord Jesus, the true Son of David. We may consider the person praying, Christ; the object of worship, Jehovah; the subject of the prayer, it is for defence and protection from his enemies. The pleadings made use of, they are his own personal purity, perfection, innocency, and stability. Our Lord's importunity in it, is very particularly expressed. May we see Christ in the whole of it. Then we shall cry out to him, saying, *Lord, teach us to pray.* The Messiah expresses his confidence in the Lord for receiving in full answer to his prayer all contained in it thus; *I will call upon thee, for thou wilt hear me, O God:* and having now the ear of God, and audience with him, he makes use of it, and adds, *Incline thine ear unto me, and hear my speech.* From hence he proceeds to intreat deliverance, protection, and security from his enemies; all which is in the full confidence he shall obtain his suit.

V. 7. *Shew thy marvellous loving-kindness, O thou that savest by the right-hand them which put their trust in thee, from those that rise up against them.*

Christ was the first and immediate object and subject of all the love of the Holy Trinity. In his incarnate state, the marvellous loving-kindness of God was exercised on him, and displayed towards him. He knew his personal interest in the whole of it. He knew he needed a glorious evidence of it, to protect him from the pride, craft, and eagerness of his enemies, who sought his hurt. He prays, considering all this, that an outward display of God's marvellous loving-kindness might take place. He is very importunate on this subject. He expresses himself in a kind of exclamation, and devout adoration. Saying, *O thou that savest by thy right hand them that put their trust in thee from those that rise up against them.* The words are varied in the margin. *That savest them which trust in thee from those that rise up against*

thy right hand. All such the Lord will withstand. It is impossible they should prosper. Christ could not be finally overcome by any of his enemies. It was resisting God's right hand to resist him. He prays against them. He useth a powerful argument to obtain his request. *Shew thy marvellous lovingkindness to me. In saving me. In defending me. O thou that savest by thy right hand them which put their trust in thee.* There seems to be a mighty stress laid on this part of the argument in this prayer, *O thou that savest them which put their trust in thee.* It is the highest honour which can be given unto God, to put our trust in him. The ground and foundation for it, is the revelation he hath made of himself in Christ. His word is this revelation. It was the alone warrant for all the faith, the glorious and blessed Immanuel exercised on God in the days of his flesh. In the exercise of which he glorified God his Father to the very uttermost. He trusted in him for salvation from all who rose up against him. He prays also to be kept in perfect safety.

V. 8. *Keep me as the apple of the eye: hide me under the shadow of thy wings.*

The eye is a most curious part of the human frame. It is as a sun to it. As by its means we receive into our minds the knowledge and apprehension of objects and subjects which surround us. No member of the body is so guarded, say they who are searchers into the human frame. To be kept as the apple of the eye, is to be well guarded and defended. It implies here, how precious Jesus was in Jehovah's view. How Jesus looked to him for security. That thus guarded as the *apple of an eye*, he should outride every storm. And his request, *Hide me under the shadow of thy wings*, seems to allude to the wings of the cherubims stretched out over the mercy-seat, forming as it were an arch, in the midst of which the glorious cloud, or *Shekinah*, dwelt. As here was perfect safety, so the man Christ Jesus, here prays to be thus protected and defended from his enemies. It is expressive of his state in the days of his flesh, and how he looked wholly to the Lord, and put his trust in him for deliverance from all his enemies. This is fully expressed in the next words.

V. 9. *From the wicked that oppress me, from my deadly enemies which compass me about.*

None was ever more oppressed than our Lord was, in his incarnate state. No one had the wicked more let loose, than he had on his person, whilst he lived here below. His enemies were the wicked. They were his deadly enemies.

All that sin could produce in them, and which the devil could excite and draw forth in wrath, envy, rage, passion, malice, and hatred against Christ, was exercised and expressed by them against the most precious Lord Jesus. He wanted therefore to be sheltered from them. He prays that thus it might be. It seems to be very necessary. As he is here speaking of what actually befell him in his passion, when they were belching out their utmost vengeance and rage against him.

V. 10. *They are inclosed in their own fat : with their mouth they speak proudly.*

This was very fully verified, when the chief priests, rulers, scribes and Pharisees, who were the leaders of the Jews, laid hold on Christ. Exerted all their power, authority, and influence by means of the people over him. Spake contemptuously of him. Treated him with the greatest scurrility. And spake proudly against him. All which is further set forth in the next and following words.

V. 11. *They have now compassed us in our steps : they have set their eyes bowing down to the earth.*

Which was most exactly and positively the case, when our Lord was seized on in the garden. When his disciples were in danger, and it may be would have been arrested, had he not said to the ruffians who laid hold on him, *Let these go their way.* They might well be described as they here are, as having set their eyes bowing down to the earth. For they came forth with lanterns, and torches, and weapons. It was full moon. It shone bright and clear. Yet they brought artificial light, as though they conceived our Lord would hide himself amongst the bushes, and thus escape them. They are further described,

V. 12. *Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.*

As a lion falls greedily on his prey, and a young lion lurketh in secret places to devour, and tear, and consume the same, so these enemies of our Lord Jesus Christ fell on him, seized him, tore him, deprived him of his life. It deserves here to be remarked, how exactly all that befell our most divine Lord, was expressed by the Holy Ghost, in prophecy. This served a twofold end. First to set before the church under the prophetic dispensation the enemies, the sufferings, the sorrows, and soul travail of Christ. And secondly it was of use to the man Christ Jesus also. He could not read the Psalms, and meditate on what was written in them concerning himself, but he must increase in wisdom and knowledge. Indeed, whilst he was in his incarnate state, it was the me-

dium from whence he received his knowledge. And by the light and teaching of the Holy Spirit, he knew from them, how he was to act, and who his enemies were, and how they would exercise themselves in every particular way of hatred and ill-will towards him. This made way for his praying so particularly, as suited to all that passed in his mind, and was felt by him in his body. His prayers are included in his obedience, and are some of the very principal acts and parts thereof. The Lord Christ having expressed the oppression of his enemies:—their deadly hatred:—their cruel wrath:—how they would encompass him about:—how they would inclose him:—how their mouths would speak proudly against him:—how they would encompass him, and his:—how intently they would mark him out, as their prey:—how they would be towards him as full of ferocity, as a lion, and a young lion on their prey, intreats the Lord to deliver him.

V. 13. *Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword.*

It is sometimes the case for our Lord to speak of his enemies in the plural, and at others in the singular number. It is so in this his prayer before us. All are collected in one number, and he prays for their complete and final overthrow. *Arise, O Lord.* Shew forth and display the power of thine arm. Disappoint the designs of mine enemies, as if they were all reduced to one single individual. *Cast him down.* It deserves to be observed that our Lord's prayers contain prophecies. They (i. e. such as this before us) have received their accomplishment, in what befell Judas the apostate, and the Jewish rulers, nation, and people. Our Lord calls on Jehovah for himself. *Deliver my soul from the wicked, which is thy sword.* His soul, his life was in danger from them. It was to be so by divine predestination. He was not to deliver himself, but to be entirely passive to his Father's holy will and pleasure in it. The wicked who were his enemies, were as a sword in the Father's hand. The Lord Christ was to suffer for a season from them. It was so planned in the divine covenant, and Christ was most patiently to submit to it. As all his prayers were in perfect conformity with all the secret, as well as the revealed will of God, so his praying against his enemies, and for their complete disappointment, contains in it a declaration of the Father's most righteous displeasure against the sin and sinfulness of these persons, and his executing vengeance on them, would redound to the honour of his justice. As he had spoken of the wicked as the sword in Jehovah's hand, so he

again expresses himself on the subject, further praying for his deliverance from them ;

V. 14. *From the men which are thine hand, O Lord, from the men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure ; they are full of children, or their children are full, and leave the rest of their substance to their babes.*

This petition is very expressive of our Lord's importunity in this his prayer, for deliverance from the hand of his enemies. They were the hand of the Lord, to scourge, oppress, and persecute him. They were worldly men. They were of this world. Their portion was in it. It was their all. The holiness of Christ, the purity of his life, the righteousness of his conduct and conversation were such, as they could not endure. The doctrines delivered by him, the explanations he gave of the law, his comments on the prophets they could not endure. They had large possessions. They were extremely well pleased with their portion in this life. Their very hearts were satisfied. They had hid treasure in the very bowels of the earth. It was but to dig for it, and it came up to view. Hereby they could provide for their children, from one generation to another, and after all leave the rest of their substance to their babes. All this is very expressive of the pride and arrogance of the Jewish rulers and sanhedrim against our Lord. He was poor and contemptible in their view. He was and should be treated as such by them. They will never acknowledge him to be their Messiah. No. That they never will. Had they done so, they conceived the Romans would come upon them, and take away both their place and nation. And shall they part with their worldly possessions in consequence of their acknowledging Jesus of Nazareth to be the Christ of God? No. That they will not. They will much rather oppose him, and persecute him to the uttermost. As the Lord Christ had prayed against them, and for deliverance from them, which was to be effected by his glorious resurrection from the grave and power of death, so he expresses his hope and confidence in this.

V. 15. *As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*

These words are the conclusion of this prayer, and contain an expression of the will of Christ, and a declaration concerning his perseverance in finishing his complete obedience, and submitting in all things to the whole good will of him that called him to the office of Mediatorship. As for me, in a dependence, O Jehovah, on thee, in obedience to thy holy law, in perfect conformity to all thy covenant will,

in opposition to all thy enemies, my enemies, and thy church's enemies, in patiently sustaining all the penalties of thy law due to the sins of thy people, in and by my obedience unto death, even the death of the cross; *I will behold thy face in righteousness.* -I will appear before thee, as thy righteous servant, as thy righteous one. As the fulfiller of thy most holy law. As him who hath magnified it, and made it honourable, and thereby brought in an everlasting righteousness. In whom thou mayest see and behold for ever, this transcript and copy of thy revealed will fully realized. *I will behold thy face,* stand in thy immediate presence *in righteousness.* Such as thou wilt everlastingly approve, and in which thy vast mind will to everlasting be perfectly satisfied. I shall be satisfied when I awake out of the bed of dust, from the sleep of death, with thy acceptance of me. With thy delight in me. With thy face, thy presence, thy favour, as manifested towards me, and shining upon me, in its full and meridian glory. I shall be satisfied, when my work is finished, when my victories are completed, when my enemies are subdued, when I appear before thee, as the righteousness, purity, perfection, and glory of thy people. I shall then be satisfied with thy likeness. As appearing before thee, in the form and likeness drawn of me in thy infinite mind, from everlasting. As God-man, the first-born of all thy thoughts, purposes, ends, and designs, towards all creatures and things, visible and invisible. I was thus set up by thee, O Jehovah, from everlasting. I have shone forth before thee thus, and enjoyed a life, glory, blessedness, and communion with thee, from everlasting. I am to lay it aside that I might finish salvation. I am to be admitted to the same enjoyment of my personal glory, which I had with thee before the world was. *I shall be satisfied with thy likeness.* To shine forth as *the Fellow* of the Lord of Hosts. Thus I interpret this passage, and for these reasons. 1st, Because Christ is most assuredly the Speaker in the Psalm before us. And 2dly, Because the word *likeness* is first made use of in the 26th verse of the 1st chapter of Genesis. *And God said, let us make man in our image, after our likeness.* Here the Three in Jehovah, speaking to, and conversing with each other, say, *Let us make man in our image, after our likeness.* Now the image of the us, and our, cannot mean that the Trinity was that image; that the persons in God were any *likeness*, yet they say, *Let us make man in our image, after our likeness,* which *image and likeness*, in which Adam was created, was after the *image and likeness* drawn in the infinite mind of Christ, God-man. It

was, says one, Christ was before Adam secretly, whilst Adam was before him openly. It was after *Christ, the image of the invisible God*, after the *nature-likeness of the glory-man*, who was then secretly with God, being set up from everlasting, the first Adam was formed. Christ in the fulness of time became Man, by his open incarnation, and visible appearance. I conceive Christ in these words, *I shall be satisfied, when I awake, with thy likeness*, refers to his shining forth in his glory, as *the image of the invisible God*. In his open glory before the Father, and the Spirit, in the *likeness* which they conceived of him, from everlasting. The personal glory of Christ, is the glory of the Godhead dwelling in him personally. A glory that only can appear in him, that is one person with God. This is, says one, the highest, the greatest glory that ever appeared to men, or angels, God in the *Man*, or the *Man* in personal union with God, enjoying all the perfections of the Godhead communicatively; in-somuch that not only the angels in heaven are commanded to worship him, but he is said, even as man, to obtain a more excellent name than they, viz. by inheritance of God, by virtue of this personal union. By which means the man Jesus possesseth an inherent fulness of all the divine perfections, which make up an image of the attributes of Godhead, in so transcendent a way of eminency and excellency as is incompatible and incommunicable to any other creature in heaven or earth beside. Now most assuredly, after Christ had passed through his state of humiliation, to awake and emerge out of the whole of it, and shine forth, and enjoy all contained in this image and likeness, must give him the most perfection. He who knew all contained in this, might well say, *I shall be satisfied, when I awake, with thy likeness*. May the Lord the Spirit give us a right apprehension of the subject! Amen.

It may be an addition to it, by adding, Christ has all the essential perfections of the Godhead in himself, as the man in personal union with the Son of the living God. He therefore infinitely exceeds and transcends all on earth, all in heaven. His titles given him in the word, as *God-man*, are, *The Lord from Heaven*:—*the Lord of Glory*:—*the Glory of Israel*:—*the Glory of God*:—*the Brightness of Glory*:—*the Glory of the Lord*:—*the Fellow of the Lord of hosts*:—*the Image of the Invisible God*:—*God manifest in the flesh*:—*the Life manifested*:—*the Word of God*:—*the Alpha and Omega*:—*the Beginning of the Creation of God*: *Immanuel, God with us*. May majesty and dignity appear on what has been delivered on this prayer before us.

May the Lord the Spirit give us to apprehend in reading the whole sacred collection, our most precious Christ the Shiloh, the peaceable one—the Shepherd of his people—the Rock of Salvation—the Rose of Sharon—the lily of the valley—the stem of Jesse—the Prince of Peace—the Chief Corner-Stone—the Foundation in Zion, on which his Church is built—the Hope of Israel—the Rock of Ages—the King of Saints—the Door of Hope—the Living Way—the Sun of Righteousness—the Tree of Life—the Fountain opened—the Plant of Renown—the Morning Star—the Prince—the Messiah—the Messenger of the Covenant—the Angel of Jehovah's presence—the Great High Priest over the House of God—the Advocate of his People—the Lion of the Tribe of Judah—the Root and Offspring of David—the Refiner in Zion—the Wisdom of God—as him who is styled, Wonderful—Counsellor—the True Vine—the Bread of Life—the Strength of Israel—the City of Refuge—the Shield of his People—the Praise of all his Saints—the Perfection of Beauty—the Lamb of God without blemish and without spot—the Beginning and the End—the Amen—the true and faithful Witness—the First and the Last, then we shall indeed be profited hereby. May the Lord the Spirit, who is the glorifier of Jesus, lead us, in every part of the revelation made of Christ, in the sacred volume of inspiration, to receive his testimony of him into our hearts, so as thereby we may grow up into the knowledge of Christ, in all the glorious mysteries of his person, and salvation, and of the Father's love to us in him. Grant this Holy Spirit to all such as are under thy own blessed and divine teachings! Amen.

PSALM THE EIGHTEENTH.

The title of this Psalm is, *To the Chief Musician, of David, the servant of the Lord, who spake unto the Lord the words of this song in the day the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul; and he said:* which words are connected with what follows in the first verse.

This, I conceive, is no inconsiderable proof, that the title should always be considered with it, and as united to complete it; and thus I have before placed it, as I also shall in all which have it.

To the Chief Musician, to the Eternity of Israel, to the Victory of Israel, to the Conqueror, of David. It concerns the ever blessed and beloved One. The Messiah, the Me-

diator, the servant of the Lord, who as the Father, became obedient in all things to his holy will and pleasure; and was obedient unto death, even the death of the cross. He sung this song unto Jehovah, when he had conquered, by dying and rising again, all his enemies. And being delivered by the Father out of the hands of all his enemies, he sung the words of this Psalm before us. He was delivered out of the hands of all his enemies, and out of the hand of Saul, when he said, *I will love thee, O Lord, my strength.* It is almost the very same with the 22d chapter of the 2d book of Samuel. As Saul was a deadly enemy to David, and his case might be a means in the hand of the Spirit of Inspiration, to write concerning the glorious conquest and resurrection of our Lord Jesus Christ; so the name Saul it may be is here mentioned, to express the complete conquest of Christ over all his enemies. It is evident it could not be applied to David. He was not the head of the heathen. A passage is quoted from it, and applied expressly by the apostle Paul to Christ, in the second chapter to the Hebrews, verse xiii. *I will put my trust in him;* which is a part of the second verse in this Psalm.

The subject-matter of this Hymn is as follows :

Christ expresses his love to Jehovah. He declares him to be his rock, fortress, deliverer, his God, strength, buckler, and horn of salvation, on whom he will call, and to whom he will give praise. He expresses the state he had been in, and that the Lord had delivered him. His resurrection and victory are then set forth, and what followed thereon. The glorious display of Jehovah's wrath and vengeance on Messiah's enemies are mentioned. The imagery seems to be taken from the Lord's appearance on Mount Sinai, and his ministers of state, who then, and there attended his divine will and pleasure. The fire, smoke, darkness, thunders, lightnings, earthquake, and tempest, when the fiery law was given. It is so called because it was given out of the midst of the devouring fire. The Psalm closes with a solemn acknowledgment of the great deliverances the Lord had wrought for his Anointed, and of the continuation of his mercies to his Anointed, and to his seed for evermore.

V. 1. *To the Chief Musician, of David, the servant of the Lord, who spake unto the Lord the words of this song in the day the Lord delivered him from the hand of all his enemies, and from the hand of Saul; and he said,*
I will love thee, O Lord, my strength.

Our Lord Jesus Christ, as God-man, Mediator, Saviour, and comforter, here professes his love of Jehovah; and also

that he will express his love to him. He had done this in the everlasting covenant, by entering into bonds of obligation to fulfil the whole demands of the Father's law and justice. He having such infinite love to his Father's will, that he was desirous to express it by these acts to the uttermost degree. He is considered here before us, as having completed the whole, and as raised up a triumphant conqueror over all the power of the enemy, even so as for death itself to have no more dominion over him. He is about to sing praises to Jehovah for all this. He begins his song, saying, *I will love thee, O Lord, my strength.* He ascribes all the strength by which deliverance was wrought for him to Jehovah. This is very suitable to the subject, as we consider the covenant acts and offices of the eternal Three. He proceeds in professing what the Lord is to him.

V. 2. *The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.*

This is our Lord's confession of what Jehovah the Father was to him; and it also contains his acknowledgment of what he had proved him to be. It also contains irrefutable arguments and reasons, why he had, and would continue to trust in him. These words, *In him will I trust*, are made use of by the apostle, to shew Christ, as true and very man, lived by faith. *I will put my trust in him.* See Heb. ii. 13. We may see from hence, that it casts great light on the subject, to have clear and scriptural apprehensions of our Lord Jesus Christ, to understand how as the head and surety of his people, he stands in covenant relation to God. As such, and according to it, Jehovah was his rock, his fortress, his deliverer, his God, his strength, him in whom he did, and would trust. His buckler, the horn and strength of his salvation, his high tower. The various titles and expressions shew it was the knowledge of what the Lord was to Christ, was the object and support of his mind, and the foundation of his faith. It was not the act of Christ's mind towards Jehovah, and on him, was his support, but it was Jehovah himself, as his rock, fortress, deliverer, his God, his strength, was his support. It was he in whom he trusted, who was his buckler, his horn, his salvation, his strength, his high tower. It deserves to be noticed, Christ here gives the Father praise for his complete deliverance out of the hands of all his enemies, to Jehovah his God. He said, *In the day that the Lord delivered him out of the hands of all his enemies, and out of the hand of Saul: I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my*

deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. All this Jehovah the Father was to his Anointed One, the Messiah. He therefore adds,

V. 3. *I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.*

This is the natural result of the former. Jehovah had been called on. Jehovah had wrought deliverance for his Anointed One. He is worthy to be praised for this. He is praised for this in the Psalm before us. And it is expressly declared he is a prayer-hearing, and a prayer-answering God. His saints in every age, and throughout all generations may well praise him for this. It is but to ask and have. It is but to call on his name, and they will be heard. *I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.* In this manner Christ is pleased to express himself, and we may, by the light and teaching of the Holy Spirit, receive much instruction from it.

V. 4. *The sorrows of death compassed me, and the floods of ungodly men made me afraid.*

This is descriptive of the state Christ was in previous to his deliverance. He as the surety of his people, when he stood up in the days of his flesh, was compassed about with all their sins, and as the immediate consequence thereof, he was compassed with the sorrows of death. He tasted, suffered, and endured all sorts and kind of deaths due to sin. To the sorrows of his soul, to the pains and torments of his body, were added the floods of ungodly men, his cruel and implacable foes, who came upon him like a flood of mighty waters, to bear him down and overwhelm him. This is not all. At least this does not fully express the whole of the subject. He therefore adds,

V. 5. *The sorrows of hell compassed me about: the snares of death prevented me.*

The curse due to sin, the wrath of God, which is his righteous displeasure against it, came down and deluged the whole humanity of Christ, whose death is styled deaths in the plural, in the margin, in the fifty-third of Isaiah, ver. 9. *And he made his grave with the wicked, and with the rich in his death.* See the margin. It is there *deaths*. What a champion must our Christ have been! He was in this state, the sorrows of hell, all contained in Jehovah's hatred and wrath against sin as sin, came in upon him. He was surrounded by it. He could not deliver himself out of it. He must feel it wholly and fully. There is no out-gate for him.

It must be intensively, and extensively; which seems to be expressed by him thus, *The snares of death prevented me.* Death, even the substance of all contained in the second death came in on God's Beloved One, the true David, the man after God's own heart, the man in personal union with God. In these circumstances he acted thus:

V. 6. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

This leads us to think on what the apostle speaks, who says, our Christ in the days of his flesh poured out his prayers and supplications, with strong crying and tears unto him that was able to save. This must refer to his request, *Father, if it be possible, let this cup pass from me.* To his bloody sweat, and bitter agony. At which time there appeared an angel from heaven, strengthening him. And also to recollect the state Christ was in on the cross, when the whole storm of divine wrath came so immediately on him, that he cried out, *My God, my God, why hast thou forsaken me?* Christ at this time in distress. He cried unto the Lord whilst under it. His prayer was heard. It was the prayer of faith. I called upon Jehovah. I cried to my God. He speaks of his success. Jehovah my God heard me. He gave evidence of it. He heard my voice out of his holy temple. He attended to it. My cry came in as the representative of my people: not all their sins laid on me, not all the curse and wrath due to iniquity, nor my being under the very infliction of all contained in the curse due to the sins of the whole election of grace, could turn my Father's heart and ear from me: no, my cry for deliverance out of the hands of all my enemies, and out of the hands of *Saul*, was attended unto. It came before him. It entered into his ears. He answered it. And I live, in my resurrection and ascension state, to record and celebrate his praises for it. Some instances, I, the Messiah, give.

V. 7. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

This was when given prophetic. It has received its accomplishment; and it contains an account of what happened at, and after the resurrection of the Lord Jesus Christ. At the morn of his resurrection, there was a great earthquake. An angel of the Lord descended from heaven. Christ who had been a prisoner was set at everlasting liberty. The foundations of the Jewish state and nation were shaken, and the wrath of God against them began to take place, which in the issue was further manifested in their total extermina-

tion out of the land of Judea, and which was the result of their rejection of Christ, as the true and promised Messiah. All which is here included, and spoken of, agreeable with the nature of prophecy, as commencing with the resurrection of Christ. Further effects of Jehovah's wrath against the Jews is expressed.

V. 8. *There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.*

Whilst these expressions are all used to set forth the wrath of God against the unbelieving Jews, and how it would break forth and be executed on them, yet the reference seems to be to the appearance of Jehovah on Mount Sinai. Smoke, fire, darkness, thunderings, lightnings, earthquake, and tempest, attend that display of Jehovah's majesty; and these are all here, and in several following verses, 9, 10, 11, 12, 13, spoken of as messengers of his will, and as expressive of his wrath. "Fire," says Mr. Julius Bates, "is one of the three agents of the heavens, or aerial fluid, which is all fire round about the orb of the sun. Fire may be made by the collision of the grosser parts of the air against each other. It is a distinct substance from the fuel, and is often distinguished from it in sacred Scripture, being air in its most subtile condition, and highest agitation: it is the substance of the heavens in its purity." See Exodus xxiv. 10. It is said, *Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.* Exodus xix. 18. The glory of Jehovah in the cloud, is often called fire; that august appearance being a fire in a cloud, surrounded with thick darkness. *The sight of the glory of the Lord was like devouring fire, on the top of the mountain, in the eyes of the children of Israel.* See Exodus xxiv. 15. *The mount burnt with fire, unto the midst of heaven, with darkness, cloud, and thick darkness.* Deut. iv. 11. Jehovah spake unto you out of the midst of the fire. *He made you see his great fire.* Now as the majesty of God is set out by these expressions, so by them also we understand that with God is terrible majesty. His wrath is therefore set forth by such like expressions also. The smoke of Jehovah's nostrils, an expression of his wrath; fire out of his mouth, as the execution of it; and coals of fire, or lightnings as enflamed, proceeding, and as kindled by it, are made use of in the words before us, to express the indignation of the Lord against the apostate Jews.

V. 9. *He bowed the heavens also, and came down, and darkness was, under his feet.*

Jehovah came down, in the exercises of his most holy and righteous displeasure, against the Jews, the enemies of his Anointed. He proved him to be his Son, by his resurrection from the dead. He proved him to be the true and promised seed, spoken of to Abraham, and promised Messiah to the Jews, by visiting them in the severity of his displeasure, for their rejecting him as such. Notwithstanding the visible tokens of his wrathful indignation upon that people, for this and other crimes, yet they were left in such darkness of mind, as the very dispensations of God were dark to them.

V. 10. *And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.*

Jehovah did. I conceive the agents in nature are here referred to, *air in motion*; by which many great operations are performed. The readiness of God to execute his wrath on those implacable enemies of Christ, is the subject before us. He rode upon a cherub. This is to express his majesty. He did fly. This expresses his celerity. The addition to it, *Yea, he did fly upon the wings of the wind*, is expressive of the reality of all this. The wisdom, goodness, and power of God, displayed in the circulation of the air, and its consequences in the heavens over us, and the earth on which we dwell, exceeds our apprehensions. *He did fly upon the wings of the wind*. It expresses the speediness of God to help his Beloved, and to consume his enemies. *Yea, he did fly upon the wings of the wind*, in the storm and whirlwind of his wrath. A hurricane is the most violent impetuous motion in nature; and it is the wind, or air, which drives the lightning with that violence and rapidity, which may be said to *ride upon the wings of the wind*. And from hence our Lord describes his coming at the last day. Matthew xxiv. 27. One expresses himself on the words before us thus, *He rode upon a cherub, and did fly, and was seen upon the wings of the Spirit. The first grand agent that was formed: and (Gen. i. 2) invested with the power of beginning and continuing the motion in this system, and here styled a cherub, a figure of another spirit.*

V. 11. *He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies.*

It seems to be derived from God's invisibility when he gave the law, and shone forth in fire, tempest, and an earthquake, as so many solemn evidences of his immediate presence. Yet as he then dwelt in the secret place of thunder, from whence all the regalia of his majesty was displayed, and no one was admitted into the thick darkness

where God was; so the words before us, are, I conceive, of the power and majesty of God, manifested in indignation against his enemies, and of their being ignorant of the same; so that they returned not to him that smote them, neither did they seek the Lord of hosts.

V. 12. *At the brightness before him, his thick clouds passed, hail-stones and coals of fire.*

Light is formed by the expansive power of the heavens, and the clearness of the sky is owing to the pressure of the spirit, or air, which passes through any part where the light is. When the Glory-Jehovah appeared to Moses, Aaron, &c. it is said, *And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.* Exodus xxiv. 10. This glory round about the vision of God, was like the clear bright part of the air. Thick dense darkness looks very horrible. Darkness is as truly a substance as wind, heat, fire, or any other condition of the air. Light when stagnate becomes darkness. At Mount Sinai, the Lord appeared in the fire and cloud of darkness. There were at the giving of the law, thunderings, and lightnings, and voices, and the sound of a trumpet, so exceeding shrill, that all the people that were in the camp trembled.

V. 13. *The Lord also thundered in the heavens, and the Highest gave his thunder; hail-stones, and coals of fire.*

Thunder is the voice of God. It is awful. The pillars of heaven seem to tremble, and are astonished, when the Lord speaks thus by his great power. The clouds being broken by it, flashes of fire proceed. These are sometimes accompanied with great rains; and it may be in some instances, with hail-stones. We read in the Revelation, *That the temple of God was opened in heaven, and there was seen in his temple, the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail!* The effects of thunder and lightning are surprising. The latter is very surprising, sudden, violent, and often fatal; and are mentioned here to shew the violent and irresistible effects of God's wrath, on these enemies of his Anointed.

V. 14. *Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.*

These are all further expressions of the wrath of God which would come upon the Jewish people, and nation. Thus our Lord Jesus Christ, as the great Prophet over the house of God, expresses in these, and the next verse, a prophecy, which has been fulfilled since his resurrection and ascension into heaven, and the effects of which remain to

the very present day. God's arrows, shot out of his bow, whereby his enemies were scattered, and his lightnings by which he discomfited them, were the many and various calamities it pleased him to bring upon them.

V. 15. *Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.*

This seems to be descriptive of the tremendous effects of those expressions of the wrath of God, which came on the Jews, in the days of the apostles to the uttermost. It deserves for the connection of the subject, to observe, that it is Jehovah who is recorded here, as the executor of all these judgments. Even the same to whom this Psalm is dedicated To whom the whole praise in it is offered. He whom Christ professeth to love as his strength. His rock. His fortress. His deliverer. His God. Whom he calls my strength. Of whom he says, *In him will I trust. The horn of his salvation, and his high tower.* Whom he proposes as the object and subject of his song. It is Jehovah the Father who raised Christ from the dead. It is he who did, and hath done all these things, set before us, and mentioned in the seven past verses. It was by him these effects were produced and mentioned in the words before us. It may be truly said, *His wrath is as the roaring of a lion, and his favour is as the latter rain.* The Jewish Church and state were discovered to be the very foundations of the same. The very channels of the sea, or the springs and fountains of all their wealth, and national prosperity, were discovered to the enemy; so that they hereby became a prey to them. All which was the fruit of the Lord's rebuke. It was the effect of the blast of the breath of his nostrils.

We now begin a new subject. Yet we have the same person, the Lord's Christ, the Speaker. He speaks of what Jehovah had done for him. It may be, this should be considered as following the former account of the Lord's judgments, to shew how a way was thereby opened for the spread of his gospel, and for his becoming the head of the heathen, and that the Gentiles belonging to the election of grace, might become obedient to the faith.

V. 16. *He sent from above, he took me, he drew me out of many waters.*

The glorious Mediator here speaks of what Jehovah had done for him, at his resurrection from the dead. Jehovah raised up the humanity of Christ, after it was fallen by death. He sent an angel to roll away the stone from the door of the sepulchre, that Christ might come out of it. He

took him out of the hands of all his enemies, even from the arms, power, and dominion of death. He drew me out of many waters. So that Christ was as *Moses*, who was called so, by Pharaoh's daughter, who said, *because I drew him out of the water*. He goes on for several verses, in reciting what Jehovah had done for him. What Jehovah had seen in him. Of the equity of Jehovah's proceedings towards him. Of his own uprightness, purity, and perfection.

V. 17. *He delivered me from my strong enemy: and from them which hated me: for they were too strong for me.*

Saul, and all other enemies, fell and fled before him. He was delivered from him, and from them. Although they hated him, and would not that he should rule over them, and were for a season too strong for him, yet Jehovah delivered him from them. This is one part of his thanksgiving. He was delivered from imputed sin. He was delivered from the infliction of the curse. He was delivered out of the hands of the sons of violence. He was delivered from the evil one, and his principalities, and powers. Jehovah was his deliverer. And this was in perfect agreement with covenant transactions, and promises.

V. 18. *They prevented me in the day of my calamity: but the Lord was my stay.*

All Christ's enemies came in upon him, and against him, in the day of his calamity, when he stood up between God's justice and the sins of his people, which he bore in his own body. He endured the contradiction of sinners against himself. They did all they could, and the devil at their head, to bear him down. But the Lord was his stay. His supporter. His rock. His strength.

V. 19. *He brought me forth also into a large place; he delivered me, because he delighted in me.*

This refers to the state Christ was in, at, and after his resurrection from the dead. It was then he was delivered out of the hand of all his enemies. It was then he was brought off an everlasting conqueror. It was then he was set in a large place. It was then he was delivered from all the guilt, which had been laid by the Father's act of imputation on him. It was then he was justified and acquitted. It was then Jehovah delivered him. And it was because he delighted in him. He had finished the putting away of sin. He had brought in everlasting righteousness. He had completed the whole will of him that sent him, concerning salvation, and Jehovah the Father, expressed his delight in him, and it. The glorious Mediator goes on, in the next five verses, to speak of Jehovah's dealings with him, on the foot-

ing of his righteousness and perfection, and of the equity of the divine procedure towards him. Let this be particularly noticed.

V. 20. *The Lord rewarded me according to my righteousness; according to the cleanness of my hands in his eye-sight.*

When our Lord expired on the cross, his soul entered Paradise. The Father passed judgment on him, as it respected the perfection of his obedience and sacrifice. He was found in every, and in the highest sense, a fulfiller of the law. Who had made it everlastingly honourable. His works were perfect. His righteousness was an everlasting one. All the evil contained in all the sin and sinfulness, was completely put away, and atoned for, by the sacrifice of himself. He was therefore raised in his body from death that he might be rewarded for it. His resurrection was a part of his reward. It was the fruit of his righteousness. It was the effect of the cleanness of his hands in the sight of God. It was a proof of the love, delight, and faithfulness of the divine Father to him. He therefore speaks of it as such.

V. 21. *For I have kept the ways of the Lord, and have not wickedly departed from my God.*

The Mediator was all the will of God could propose. The mind of God be pleased with. He was the very express image of God's law, in its holiness, righteousness, and purity. He obeyed all the Lord's most holy commands. He kept the ways of the Lord, and most exactly attended unto them. He in and with his whole heart and soul, persevered in them in the whole of his life. Which consisted in being obedient unto death, even the death of the cross. He never in one instance wickedly departed from his God.

V. 22. *For all his judgments were before me, and I did not put away his statutes from one.*

No. Every divine institution he submitted to. The ordinances of the Lord were constantly before him. He fully understood the nature, use, end, and design of them. He was found in the true and proper observance of them. He did not neglect one of them. He speaks of his righteousness, of the cleanness of his hands, of his having kept the ways of the Lord, of the sinless obedience which he performed, of his keeping all the commandments and ordinances of the Lord blameless, as his own perfection in the sight of Jehovah. He closes the account in the next words:

V. 23. *I was also upright before him, and have kept myself from mine iniquity.*

The life and obedience of Christ were stamped with all the worth and dignity of his Person, God-man; so that it was

impossible but it must be ineffably glorious in the eye of the divine Father. Christ was in heart, in life, in death, upright before him. He was holiness in its uttermost perfection. He was righteousness in its uttermost extent. He was purity in its uttermost latitude. He was without all sin. He kept himself from all iniquity. He was all this in the view of God. He was rewarded for all this. He makes his acknowledgment of it in the next words.

V. 24. *Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eye-sight.*

The Messiah had risen from the dead, upon the footing of the perfection of his nature, life, obedience, and death, and received a recompence of reward. Herein the Lord rewarded him. It was stipulated for in the everlasting covenant, if he would make his soul an offering for sin, he should see his seed, he should prolong his days. Jehovah could not but fulfil his promise to him. He did it. The Lord Christ here acknowledges it. *Therefore hath the Lord recompensed me according to my righteousness.* The worth of which can only be known to the Three in Jehovah. It is for them to estimate the perfection of the same. Nothing short of Christ's living in heaven after the power of an endless life, and sustaining for ever and ever the name, *Jehovah our Righteousness*, can be a due and proper reward to him. The perfection of his obedience, the purity of his actions, are all in the sight of Jehovah. It will be always remembered by him, with everlasting satisfaction. And this will add to the felicity of the glorified Mediator to eternity.

V. 25. *With the merciful thou wilt shew thyself merciful: with an upright man, thou wilt shew thyself upright.*

Christ alone was the only upright man which ever was in our world. For though God made Adam upright, yet he soon fell therefrom, and all his posterity fell in him. The equity of the Lord's dealings with Christ, are the subjects contained in this, and the following verses. Christ was, as the law which he was made under, and which required him to be, merciful and upright. Jehovah was merciful to him, in pardoning all the sins he made atonement for, and the sinners whose surety he became. Jehovah bore testimony to the uprightness of Christ; in his life, at his death, and by his resurrection and ascension.

V. 26. *With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.*

Christ was the pure, as well as the holy one. The Father was to him accordingly, at his resurrection from the dead.

He was also to the unbelieving Jews, what their sins most justly required. Thus the glorious Christ justifies the divine Majesty in his acts of grace towards him, and his justice towards his enemies.

V. 27. For thou wilt save the afflicted people; but wilt bring down high looks.

Christ's church at his death, and after his resurrection, were greatly afflicted by the unbelieving Jews. Yet Jehovah defended them. He comforted and strengthened them, by shedding the Holy Ghost on them, through Jesus Christ their Saviour. And he brought down the high looks, and vile spirit of the Jews, by the calamities brought upon them by the Romans.

V. 28. For thou wilt light my candle: the Lord my God will enlighten my darkness.

This is expressive of what the Lord would further do for his Christ. He was to be raised up from earth to heaven, as he was now raised from death to life. The candle of his gospel was to be light. Hereby his jewels were to be sought out, and found. Jehovah his God, would by the word, and Spirit of Christ, shine upon, and open the mysteries of it. He would open blind eyes. He would give light to those who sat in darkness and shadow of death, and guide their feet into the way of peace. He would make darkness light before them, and crooked things straight.

V. 29. For by thee I have run through a troop, and by my God I have leaped over a wall.

Thus he still acknowledges what Jehovah had done for him, and ascribes all his victories and deliverances to him. This leads him to pursue the subject, under another point of view. He considers why, and what he is risen from the dead to perform. His gospel is to be sent forth to the heathen: he must still go on from conquering and to conquer. He takes a view therefore of what God is, and would be to him, and his. Of the strength and qualifications the Father had furnished him with, by giving him, as Mediator, all power in heaven and in earth. This is the chief subject to the close of the Psalm.

V. 30. As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all those that trust in him.

Christ and his people being one, he often includes them with himself. He had been engaged in speaking to Jehovah. He had spoken personally of himself, and of what Jehovah had done for him, and been to him. He now alters the subject, so as to acknowledge the perfect plan of grace, conceived in the infinite mind, from everlasting, a glorious

part of which he had accomplished, one part of the reward of which was now bestowed on him. He knew the contemplation of it would be an all-sufficient cordial to the spiritual mind. As it also would to consider Jehovah's actings towards his Christ, and people, to be parts and branches of the everlasting covenant. *As for God, his way is perfect.* All his outgoings of heart and affection to them, are agreeable with it. *The word of the Lord is tried.* The whole of his revealed will is perfect. All his promises are immutable. He is faithful in the fulfilling them. None need doubt of this. *He is a buckler to all those that trust in him.* I, the Head, Saviour, and Mediator of my body the church, declare and speak all this out, from my own experience of the truth hereof.

V. 31. *For who is God save the Lord? or who is a rock save our God?*

He of whom I speak is Jehovah. Self-existing. All-sufficient. He lives his own life, in the full enjoyment of all his own essential blessedness. He called me to the office of Mediator. He qualified me for the performance of it. He gave me his word to trust in. I have done it, and am now a witness for him. I therefore declare to you, who are my beloved ones, your God, my God is Jehovah. I say it over again to you, Jehovah is a rock. He hath saved, doth, and will save you, as he hath done me, your head, as our God. Therefore renounce all trust and confidence in any, in all beside.

V. 32. *It is God that girdeth me with strength, and maketh my way perfect.*

This is spoken of the state Christ was now in, as risen from the dead. Of his being, as it were, anew fitted and furnished by Jehovah the Father, to accomplish further the end of his mediation. All power in heaven and earth, he was invested with. All things were given into his hands. The work and path to be pursued by him, to accomplish all Jehovah's ways in nature, providence, and grace, were perfectly clear to him. This he acknowledgeth.

V. 33. *He maketh my feet like hinds' feet, and setteth me upon my high places.*

This is expressive of what Jehovah had done for him, as Mediator, when risen from the dead. He had filled his soul with such views of his love and delight in his person, and finished work, as excited his heart, with the utmost celerity, to execute all which further belonged to his office. He was exalted on his mediatorial throne to be a Prince, and Saviour. And also to exercise himself as the great executor

of all the good pleasure of his Father's will. All which he ascribes to him.

V. 34. *He teacheth my hands to war, so that a bow of steel is broken by mine arms.*

This shews how Christ is irresistible. He subdueth the strong-holds of sin, by the omnipotent word of his power. And the heart as strong as steel, by the omnipotent sweetness of his love. And will in the issue, and before he closes his present administration of his office, subdue every sort and kind of opposition made against him, and his.

V. 35. *Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.*

Thus the glorious Mediator gives all the glory, of what was bestowed upon him, to the Father. His being surrounded with all the perfections of Mediator. Jehovah's giving him the shield of his salvation. He having been already his shield in his incarnate state, and he being now unto him his shield, in his resurrection and exalted state, is matter of satisfaction to the mind of Christ. He stays himself on this. The right-hand of Jehovah will hold him up. His grace will make him great. On this he rests. In this he glories. In the views of this he triumphs.

V. 36. *Thou hast enlarged my steps under me, that my feet did not slip.*

Which may refer to the outgoings of Christ, and his enlargements, and increase of his spiritual kingdom, by the spread of the everlasting gospel. It was successful, through his own divine power and energy. Which he might well attribute to Jehovah, as hereby the promise of his seeing his seed, the travail of his soul, and his being satisfied therewith was to be accomplished.

V. 37. *I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.*

I consider this as very expressive of the conquests of Christ, in the Roman empire, whereby he made way for his gospel, and ordinances, in many parts, and provinces thereof.

V. 38. *I have wounded them that they were not able to rise: they are fallen under my feet.*

That's the place for all Christ's enemies. He lives in heaven, and sits at the right-hand of the throne of God, expecting his enemies to be made his footstool. In these two last verses, Christ speaks of his pursuit and conquest of his enemies. Which I consider, as giving an account to his divine Father, concerning his perseverance in doing, and ac-

completing his holy will, and pleasure, in, and by these acts.

V. 39. *For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.*

Thus this great and almighty Conqueror goes on, speaking of Jehovah's love to him, in giving him strength according to his day, in girding him with strength unto the battle. In which he became so successful, that all his enemies, men and devils, were finally subdued before him. All which he ascribes to Jehovah, which is to be understood in relation to the covenant order, and relation, which the Three in Jehovah exercise towards each other, in the display of the distinct acts of their will, in the exercise of their will towards each other, in the fulfilment of the same, and whereby they honour each other for the part they act towards each other, in the open evidences given thereof. The Holy and Essential Three, give glory and honour to each other in the word of grace, in which all this is recorded. In the three following verses, the Lord Christ, going on with the same subject, recounts some glorious acts of his over the enemies of his person, crown, kingdom, and authority.

V. 40. *Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.*

The necks of his enemies, is a phrase very expressive of their being most effectually subdued and brought under him. It seems to suit his conquest in Judea, and also in the empire of Rome. These enemies, be the Jews or Gentiles alluded unto, were destroyed. So will all the enemies of Christ, in the final issue of things. For he must reign till he hath put all things under his feet. He gives the praise of it to Jehovah. Thou hast done it. All which was a fulfilment of covenant faithfulness and promises to the glorious Mediator.

V. 41. *They cried, but there was none to save them: even unto the Lord, but he answered them not.*

This was expressly the case with the apostate Jews. They looked for, they cried unto the Lord, for a Messiah to save them from the Romans, and out of the hands of their enemies. But they having rejected the true and only Messiah, their prayer was not attended unto. Jehovah answered them not. Their enemies prevailed over them.

V. 42. *Then did I beat them as small as the dust before the wind: I did cast them out as the dirt in the streets.*

The expressions are expressive of the great consumption of these enemies, and of the complete triumph of Christ