

over them. Which was most awfully accomplished when our Lord realized what he spake to the high-priest and elders, when he said unto them, *Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right-hand of God, and coming in the clouds of heaven.* Matt. xxvi. ver. 64. The remainder of this Psalm, contains a solemn declaration of Christ's conquests, and triumphs, and concludes with his thanks and praises to Jehovah for the same.

V. 43. *Thou hast delivered me from the stirrings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.*

These words are sufficient to prove, David king of Israel could not be the subject of this Psalm. He was never made the head of the heathen. It is our Christ alone, to whom all this belongs. He was delivered from the stirrings of the people of the Jews, at his resurrection. At his ascension, he was above and beyond all their strivings against him. He poured out of his Spirit. He enlarged Zion's borders. He sent his gospel to the heathen. He drew by the cords of his love, as with the bands of a man, multitudes of elect persons amongst them, after him. Thus he became their head. Thus a people, whom he had not before sent his word unto, were brought to acknowledge him. To believe on him. To serve him. By submitting to the gospel and the ordinances thereof.

V. 44. *As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me.*

It was by the preaching the gospel, the door of faith was opened to the Gentiles. They heard the word of the gospel, and believed. They obeyed Christ, by submitting to be saved by him alone. Thus these who had been strangers were brought to the knowledge and acknowledgment of him. And this was done speedily. For the word of the Lord run and was glorified in the apostle's day, as appears from what is recorded in the Acts of the Apostles.

V. 45. *The strangers shall fade away, and be afraid out of their close places.*

It seems to be expressive of the hand of the Lord exerted, so as for the enemies of his gospel among the heathen, to be humbled, and fearing and dreading the arm of Omnipotence. This will be the case, in the last days, when the Lord will prove his Godhead, in bringing into subjection all who dare oppose him.

V. 46. *The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted.*

Jehovah liveth a life of essential blessedness, wholly in-

comprehensible. He is life essentially. His life is a perpetual activity. He liveth as the Head of Christ. As the God of Christ. To fulfil his covenant engagements to him. To ratify and confirm his oath which he hath sworn to him. To make all contained in it good to him. In the view of which, the Messiah here rejoiceth. He blesses Jehovah as his Rock. As the God of his salvation. All which is most truly consistent with all before. He now having obtained an entire conquest, and being delivered out of the hands of all his enemies, gives afresh the glory of the same to Jehovah. The whole glory of grace, in all its acts, in Christ, on Christ, by Christ, through Christ, will in the ultimatium be all given in praise, worship, thanksgiving, and blessing, both by Christ, and his whole church, to Jehovah.

V. 47. *It is God that avengeth me, and subdueth the people unto me.*

Thus Christ honoureth the Father, by ascribing all his salvation, deliverances, the spread of his gospel, the subduing all enemies unto him.

V. 48. *He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.* Or, man of violence.

Whilst, according to the title of the Psalm, Saul is mentioned, and may be alluded unto here; yet I conceive it is only to express by him, and his name, one, for all the enemies of Christ. It may not be amiss to enumerate all the deliverances here particularized before us, in this Psalm. 1. The deliverance wrought for Christ, when the sorrows of death compassed him. When the floods of ungodly men made him afraid. When the sorrows of hell compassed him, and the snares of death prevented him. 2. The Father's raising him from the dead, whereby he was completely delivered out of the hands of all his enemies. 3. The destruction of his enemies the Jews, by the vengeance of the Lord which came down upon them. 4. The extension of Christ's mediatorial kingdom, power, and authority, among the heathen. For all these wonderful salvations, and deliverances, wrought out for Christ, by Jehovah the Father, he gives thanks, and blesseth him. For his complete deliverance out of the hands of all his enemies, he offers this Psalm of praise to Jehovah.

V. 49. *Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.*

The apostle quotes these words, as containing a prophecy of the calling of the Gentiles to the knowledge of Christ. His words are, *Now I say that Jesus Christ was a minister of*

the circumcision for the truth of God, to confirm the promises made unto the fathers. And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess unto thee among the Gentiles, and sing unto thy name. Rom. xv. ver. 8, 9. We may consider Christ the head, as speaking in the name of the Gentile church, and giving thanks on their behalf, for the gospel sent unto them.

V. 50. *Great deliverance giveth he to his king, and sheweth mercy to his anointed, to David, and to his seed for evermore.*

Which is an acknowledgment of the continual deliverance the Father giveth to his king, i. e. Christ, Mediator. He sheweth mercy to him, and his anointed ones. To David, *the beloved one*, and to all the elect in him. And the continuance of it is for ever. This is our Lord's declaration. Thus the Psalm closes. May the Lord bless it. Amen.

PSALM THE NINETEENTH.

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

The argument, or subject of this scripture.

It differs from all the former. Under the account given of the visible heavens, and firmament, with the sun, the glory of it, we have Christ set forth, and his glory, as the Bridegroom of his church. Also in it is contained a prophecy, which concerns the New Testament church, as appears from a quotation made by the apostle Paul, and applied to the apostolic church, Romans xv. ver. 18. The imagery in this Psalm, concerning the open visible heavens, is most sublime. The glory, grandeur, and majesty of the heavens, is made use of, to set forth the church of Christ, here in our world. It is compared to heaven for its purity. Christ is the one sun which enlightens it. His ministers are fixed in its firmament, as stars in it. He declares his glory, and utters forth his glorious praise. His gospel is described. His ordinances are expressed. Their worth and sweetness are expressed. With the effects which they produce. A prayer is put up, to be kept from presumptuous sins. The Psalm is closed with a request that the expression of the lips, and the meditation of the mind might be acceptable in the sight of Jehovah.

V. 1. *To the Chief Musician, a Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handy work.*

The outward expressions contained in these words, seem

to be almost literally and universally inscribed on the human mind. The firmament over our heads, that wonderful expansion, with its luminaries, sun, moon, and stars, are as a glass in which we see clear and glorious evidence of the glory, majesty, wisdom, power, goodness, and grandeur of Deity. The heaven, the powers which reside in them, the properties which belong to them, are great beyond description, and wonderful beyond expression. Our Bible tells us, *In the beginning God created the heaven*, i. e. the matter out of which fire, light, and air, were produced. God having created the matter or substance of the heavens, put the several parts together in such a manner and order, as to render it fit to operate, when he should be pleased to set it into motion, that it should act in such a manner, as to carry on all the operations of nature. The celestial ether is exceedingly fine and pure, free from all gross and defiling mixtures. The heavens are exceedingly strong and firm. The celestial ether is in continual commotion and circulation. The skies are in continual expansion. They lean aside or incline more one way than another. It is by this means, all motion in nature is produced or continued in the most regular and effectual manner, and in the most exact and beautiful proportion. Let all this be attended unto, and we shall say, as in the words before us, *the heavens declare the glory of God, and the firmament sheweth his handy work*. The chief contents of the heavens or skies, are these: 1. The darkness. 2. The spirit, or air. 3. The light. 4. The luminaries and their fluxes. 5. The fire. 6. The density. The substance of the heavens are one. The conditions of the heavens are three, fire, light, and air. The solar fire, light, and spirit, or air, rule the earth, and all its motions. So that hereby an outward evidence is given of the nature and persons in Deity. The Essence of the heavens is one. The agency of them, in their distinct conditions, are three. They cannot act one without the other; because they coexist in each other, and may be considered as emblems and outward memorials of the Three in Jehovah. And thus it may be truly said, *the heavens declare the glory of God, and the firmament sheweth his handy work*. And thus, as it is revealed that there is fire at the centre of the universe, and a density at the circumference, and of spirit, or air, and light, as acting all along between the centre, and the circumference, we have the full plan of Nature's operations. So we may behold in the visible heavens, a glorious display of the Godhead of Jehovah, Father, Son, and Spirit, who exist, and coexist in one and the same Incomprehensible Essence.

In the Scriptures of the New Testament, the church of Christ is compared to heaven. The ministers of it to stars. The nature, plan, end and design of it being from heaven, and of an heavenly original, and to promote an heavenly end and design. In the church of Christ, in David's time, the high priest's robe was all of blue; to shew it was the colour of the heavens in their clearness, and to suggest he was a figure and memorial of him who was the Lord from heaven. Christ is the glory of his church. He is the glory of God. He reflects all the glory of God in a manifestative way, upon his church in earth and heaven. In him, and in the true knowledge of him, his saints and churches receive and apprehend the true nature of the Godhead—the Persons in the Godhead—the love, will, council, and covenant of the Three in Godhead; and all the glorious shine of the Incomprehensible Three shine into their minds, in the face of Jesus Christ. The firmament, or expansion, which is that vast expansion which is over us, and surrounds us on all sides, shews the handy work of God. It is expressive of the greatness of his power. So the power which the Lord puts forth in his people, in their regeneration, conversion, in working faith in them, in revealing Christ in them, in working in them the whole good pleasure of his will, and by which we are kept, and shall be raised up at the last day, is a vast expression of Godhead. For which the apostle gives thanks. Saying, *Now unto him that is able to do exceeding abundantly, above all that we ask, or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.* Eph. iii. ver. 20, 21.

V. 2. *Day unto day uttereth speech, and night unto night sheweth knowledge.*

There is continually the same exhibition of God's glory, majesty, and excellency. The face of the firmament by day, and the face of it by night, may be said to express, and shew forth matter for perpetual praise. When the sun ariseth, and it is a morning without clouds, and the sky is serene, it is glorious to behold the heavens, when they shine forth most bright and clear. At night, when the sky is full of stars, when we behold the milky way, and view the grand constellations therein, we cannot but be filled with admiring and adoring thoughts of God. So when the day is dark with clouds, and storms and tempests, thunderings and lightnings are by night, even then we read lessons of instructions from these. And may well cry out, With God is terrible majesty. So in the church of Christ, there is perpetual matter of instruction. In every state, revolution, and day and night

which take place therein, there are fresh discoveries made of God, and fresh matter given for his praise, and fresh excitements thereunto.

V. 3. *There is no speech nor language, where their voice is not heard.*

No. Jehovah hath given the sun to rule the day. The moon and the stars to govern the night. God hath divided these to all the nations under the whole heaven. They may see in them the glory, greatness, majesty, and sovereignty of the Most High God, and confess to his praise that his kingdom ruleth over all. Jehovah addresses men as men: thus, *Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth.* Isa. xl. ver. 26. They all proclaim, as one beautifully expresses it, 'The hand that made them is divine.'

V. 4. *Their line is gone out through all the earth, and their words unto the end of the world: in them he hath set a tabernacle for the sun.*

This contains a further account of the outspread firmament. Of its extent. Of its language and speech addressed to all. Of its open and visible display of Godhead. Of its declaration of him. Of its address to all the inhabitants of the world, who see and behold it. To all which is added the principal glory of it. The material sun, which is placed in the very midst of the expanse; as in the middle, or centre of the universe. It hath a tabernacle prepared for it. And is the soul of all created nature. The very glory of the whole system of nature. It sends out its light and brightness in every direction. It fills the whole heavens with its glory. Its rising and setting are one of the grandest sights in nature. It is the one grand type, figure, and symbol of Christ in nature. There is but one sun in our system, to enlighten and enliven the whole of it. There is but one Sun of Righteousness, to enliven and enlighten the whole system of grace and glory. The light of the sun reaches from the centre to the circumference. It penetrates to the very bottom of the sea. The light which flows from Christ the sun of righteousness, reaches to all the saints, both in heaven and earth. As the outspread firmament over our heads, is filled with the solar light, so the whole firmament of grace, and glory, is illumined by Christ. He fills every part of it. He reflects his light, his grace, his glory, in his celestial influences on his saints thereby. The apostle gives us a most pleasing and gospel exposition of these words, and applies it to the preaching the gos-

pel by the apostles : thus — *But, I say, have they not heard? Yes verily, their sound went into all the earth, and their words into the ends of the world.* Rom. x. ver. 18. In and by the apostles of the Lord and Saviour, the gospel of Christ hath been preached far and wide. Hereby the name, the fame, the salvation, righteousness, sacrifice—his death, burial, resurrection, ascension : his perfume and fragrancy, his glory and renown, have been spread far and wide. This was foretold in these words before us. This was fulfilled in the days of the apostles. This will be more fully accomplished, as it respects the universal spread of the gospel, before the close of time ; when a nation shall be born at once. When from the rising to the setting sun, the name of our Lord Jesus Christ shall be great among the Gentiles, and in every place men shall be blessed in him, and all nations shall call him blessed. One cannot but pray, Hasten, O Lord, that blessed time, O let thy kingdom come. As Christ is the sun to enlighten his ministers, and send them forth to preach and proclaim him, so he is in the midst of his church ; as the material sun is in the midst of the visible heavens. *In them hath he set a tabernacle for the sun.* The God, whose glories the heavens declare, whose omnipotent power is displayed in the open firmament of heaven. Whose praise is uttered day by day, and night, by their regular vicissitudes and returns. By whose constant operations and successions, there is no people, speech, nor language, where their voices, in proclaiming the self-existence of the first cause, and last end of all things are not declared. The God and Father of our Lord Jesus Christ, in the council of his will, made known to, and as one with the will of the Essential Word and coeternal Spirit, prepared a tabernacle for the Son of his nature and love to inhabit. The humanity of Christ is this tabernacle. In it all the fulness of the Godhead personally dwelleth. The word was made flesh. God was manifest in the flesh. In him dwelleth all the fulness of the Godhead. The humanity is God's tabernacle. *Let them make me a tabernacle, or sanctuary, that I may dwell among-them,* says Jehovah, (Exodus xxv. ver. 8) when he is setting before them the reality of the incarnation of Christ. The incarnation of the Second Person in the incomprehensible Jehovah, is, next to the Trinity in Unity, the greatest of all mysteries. Christ is God-man. The Glory of the Lord. The God of Glory. The Lord of Glory. He took our nature into union with his person, that he might shine forth, and reflect all his personal glory, so far as it can shine forth on us, either in earth, or heaven. As the sun of grace and glory, he shines forth throughout the

whole volume of inspiration. In the whole revelation of grace. In all the mysteries declared in it. In all the prophecies and promises recorded in it. In all the symbols, types, sacrifices, and memorials of him, given therein. In his own personal incarnation, life, sacrifice, ascension, glorification, and coronation. In all preached of, and revealed concerning him; in the complete revelation made of him in the everlasting gospel of the blessed God. He outshines the whole world, and exceeds every image taken from nature to set him forth. He outshines the whole revelation made of him throughout the scriptures of truth. Yea, he outshines heaven itself, and all contained therein. He is to us, on earth, the sun of grace. He is to those in heaven, the sun of glory. As the uncreated sun, he reflects his bright beams, and sacred influences on his ministers, on his churches, on all his saints. He is the ordinance of grace, of life, of salvation. All must come from him. He is the ordinance of glory. There is no glory, no blessedness in heaven out of him. He called his apostles. He gave them their commission. He sent them forth. He appointed where they should go. They went forth throughout the whole Roman empire. Their words concerning him were effectual. Their doctrine will remain down to the very end of time. Their sound went into all the earth, and their words unto the ends of the world. The everlasting gospel is, and may be compared to a tabernacle, as Christ dwells in it. He shines forth by it. He reveals himself, and great salvation through it. He enthrones himself in the hearts of his people as they are led by the Holy Spirit into the knowledge of it, and of him, as the subject thereof.

V. 5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

This is a most beautiful and correct account of the rising sun. There are marks of royal majesty go before its bright and glorious appearance. As it breaks forth the horizon is most gloriously illumined. As it pursues its course, and shines forth in its full strength, the heavens are filled with its glory. Not that we ever saw it in its own native glory, splendour, and majesty. No. I conceive this would be impossible. It being wholly and altogether a globe of fire. It is only seen by us, as it shines upon us through the medium of the air. Without which we could not behold it, and be refreshed by it. We do not at present see Christ as he is. No. We could not bear it. We now see him through a glass darkly. It is in our disembodied state, we shall see him face to face. No earthly bridegroom came forth from his wardrobe, so gloriously adorned, on the day of his nuptials, nor look-

ing so cheerful, gay, and glorious, as doth the rising sun. No strong man ever rejoiced to run his race, nor ever pursued it with that regularity, as doth the rising sun. Nor did the sun ever pursue its course more cheerfully and regularly, than the immaterial sun Christ Jesus. The sun is a creature wholly inanimate. It is the most glorious in the whole creation of God, which our eyes ever beheld. It is from it all the ideas of glory are derived in scripture. When Christ was transfigured on the holy mount, it is said, his face shone as the sun, and his raiment was white as the light. *Weight and glory*, are the effects of the action of light, which by entering the minutest pores, communicates the power of expansion to every atom of matter, however gross or dense, or large the body be it belongs to. And thence comes *weight* or *gravity*, strength, and stability, the proper tendency and motion of bodies, great and small. The Lord Jesus Christ, the glorious Bridegroom of his church, exceeds the sun, its glory, its properties, its constancy, in running its course; it being but his creature. He is the Creator of it. He rejoiced to run his course, to do the will of him who sent him into our world to fulfil all righteousness, to put away sin, to obtain eternal redemption. He is in all his present operations in his churches, and on the minds of his people, what is contained in the expression before us. He is as a bridegroom most nobly adorned. Whose glory is transporting. Whose graces are winning. Whose person is engaging. Whose perfections are ravishing. He goes forth in his gospel, in all his love, and in all his splendour. He, like an exulting bridegroom, cometh out of his chamber. He rejoiceth in his work before him. In running his race. In visiting and refreshing his people. In arising and shining upon them. It is the very delight of his heart so to do. So that the whole here predicated of the sun in this our system, may with great safety and propriety be applied to our Lord Jesus Christ, the Sun of righteousness, who ariseth on his church with health and healing under his blessed beams.

V. 6. *His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.*

It was before said, in them, i. e. in the heavens, *hath he set a tabernacle for the sun*. It means the space round about the solar orb; whence it comes out decked as a bridegroom, and as a strong man to run a race; which is thus described. His goings forth are from the ends of the heavens, the *centre*; and his *circuit*, or *return*, is at the other *end*, or *extremities*, the *circumference*; and there is nothing hid from

the heat thereof. It is the warmer, mover, and enliverer of every thing that hath life, or moves. The solar light is that vast cone of light whose apex is at the sun, and its base centres on one hemisphere of the earth. It is in substance, *air* melted, thin, fine, subtile, and formed out of darkness, by the action of fire, at the orb of the sun. The light on our orb is but a part of it. Light and darkness are air in different conditions; they are changeable into each other by the *stagnation* or fluidity of their component atoms. The solar light going forth from the orb of the sun, fills all created nature; so Christ fills all space, all place, all persons, worlds, and things, by his immensity, omniscience, and omnipresence. All things are naked and opened unto the eyes of him with whom we have to do. Our Lord Jesus Christ extends his most salutary and benign influences to his whole church, and to every individual member of his. They being each of them members of his body, of his flesh, and of his bones; and I should conceive, there will be a season, a period, a place, when he will fully and equally communicate himself, equally in grace and glory to them. I think it now very suitable to say, as the sun is the glory of the world, so Christ is the glory of the church. As we have but one sun, so there is but one head, one Saviour, one hope, one Lord Jesus Christ. As the sun is the cause of all fruitfulness, so all health, cure, life, salvation, and strength, come from our Lord Jesus Christ alone. As we can have no light but from the sun, so can we receive no true light but from Christ. As we cannot receive light by any other member but the eye, so we can receive Christ into our minds by no other grace or faculty, but faith. As the sun transcends and swallows up all other objects and subjects when we behold it, so does Christ. As we cannot exhaust the light of the sun by all our receivings from it, so neither can we Christ. As the sun is now just the same it was the first day, which was the fourth from the creation, so the Lord Jesus Christ is the very same complete and all-sufficient Saviour he was, when God first revealed him to fallen man in Paradise. As Sir *Isaac Newton*, with all his knowledge of the sun's diameter, movements, precussions, its distance from our world, &c. could receive no more benefit from the same luminary, than the greatest ignoramus; so although one may know Christ more fully, another saint less, yet all the children of the most high God receive equally alike out of the fulness of Christ. As they receive their whole and complete salvation, and will receive the whole of their eternal glory, out of the fulness of him that filleth all in all. As,

according to the words before us, the sun, its fire and light, extends its influence through created nature, and the whole system is nourished and cherished thereby; so Christ communicates his life, light, grace, and truth, throughout all his churches, and ministers, and to all his saints. But I must proceed to the rest of the subject-matter of this Psalm before us.

V. 7. *The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*

By the law of Jehovah here, is to be understood the doctrine of Christ; so that it comes in here, very exact and suited to the subject. It is as an explanation of what was said figuratively before concerning the apostles. That their line went into all the earth, and their words to the end of the world; which were the words of grace and truth. For they preached peace by Jesus Christ. They ceased not daily, and in every house, to teach and preach Jesus Christ. The doctrine of Christ is perfect. It is the law of his mouth, which went from Mount Zion, and this word of the Lord from Jerusalem. It is the great instrument, in the hand of the Spirit, of bringing home the elect. It contains the testimony and record which God hath given concerning his Son. It is, when known by the light and teaching of Jehovah the Spirit, all sufficient to make the simple wise unto salvation, by faith which is in Christ Jesus. As the Sun of everlasting righteousness is pleased to shine forth in it, and by it, we all, as in a glass, behold his glory, and are changed, by views of him, from glory to glory, by the Spirit Jehovah. As the psalmist has described the gospel of Christ, and its blessed power and influence on such as receive it, he proceeds to speak of the ordinances of it.

V. 8. *The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.*

Some consider, by the *law of the Lord*, the *testimony of the Lord*, in the former verse, and the *statutes of the Lord*, the *commandment of the Lord* in this, so many distinct terms for one and the same glorious gospel. I rather think they should be considered, as being appropriated thus. The former to the Gospel. These now before us to the ordinances thereof. The ordinances of prayer, of praise, and blessing God, are of divine appointment. They are the means whereby we worship Jehovah, Father, Son, and Spirit. The preaching of the gospel, the observance of Baptism, and the Lord's Supper, are the divine institutions of the Lord Jesus Christ. They are his statutes. He gave commandment concerning them. He will have them continued in his church until his second coming. They are the means, as the Holy Spirit is

pleased to bless them, of enlightening the eyes of the called people of God, and by them they are led into further fellowship with God and the Lamb. The effects of the gospel, and its ordinances, are expressed in the next words.

V. 9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

By the fear of the Lord, is to be understood the knowledge of the Lord. This is the fruit of God's everlasting love. A fruit of the covenant of grace. A fulfilment of God's holy promise. He says, I will give them one heart and one way, that they may fear me for ever. The true knowledge of the Lord, in his acts in Christ towards us, and what he is in Christ Jesus unto us, produces in us, the true fear of the Lord. Our consciences are purified by faith in the blood of the Lamb. Where God works he works effectually. His work in the souls of his people is a perfect work. The Holy Ghost draws it forth into act and exercise. Saints are constrained by the efficacy of everlasting love on their minds, to walk, as having Christ for an ensample. The gospel received by them, which contains the wisdom of God in a mystery, and is the fruit of the manifold wisdom of God, which seems expressed in these words, *the judgments of the Lord are true, and righteous altogether.* And such cannot but persevere. It is expressly declared, *the path of the just is as the shining light, which shineth more and more unto the perfect day.* The sweetness of the gospel, of its truths, ordinances, influences, and gracious effects on the mind, is the next subject, and is thus expressed:

V. 10. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb. Or, the dropping of the honeycomb. See the margin.

None so precious as Christ. None so desirable as he. Gold is not to be compared with him. Gold was made use of by the Lord's command, in the tabernacle and its furniture, to express his glory. The golden ark, the golden mercy-seat, the cherubim of glory, covered over with sheet gold, the golden table on which the shew-bread was laid, the golden plates which covered the inside of the tabernacle, the golden crown upon the head of the high priest, were expressive of the worth and glory of Christ. Yet he, the substance, far exceeds all this. He is in worth and glory, beyond all conception. Yes. He is beyond all which can be conceived of, either on earth, or in the state of glory. His very gospel, with all contained in it, his ordinances with all which they express and declare of him, the fruits and effects of his grace, produced in communion with him, are more to be de-

sired by the spiritual mind than gold. Yea, than much fine gold. His visits, his communications, his words, his promise, are sweeter than the honey, or the honeycomb. Not more delectable. Nothing can be like unto it. No. Not honey dropping from the combs, is so sweet to the palate, as Christ is to the enlightened mind.

V. 11. *Moreover by them is thy servant warned, and in keeping of them there is great reward.*

This is a declaration from experience, of the mighty weight and authority which divine truth had on the mind of the prophet. Truth warned him to avoid error. It excited him to keep the same continually in the thoughts. Heaven was enjoyed in the subject. Therefore there was great reward contained in keeping Christ in remembrance. The Psalmist therefore says for the encouragement of others, who might and would succeed him, in keeping the truths, and things of Christ in remembrance, there is great reward.

V. 12. *Who can understand his errors? cleanse thou me from secret faults?*

It is a question, which if it requires an answer, it must be this; None can. Our minds are full of activity. Sin is an active principle. We cannot tell out, nor confess before the Lord, all our actual sins, nor sinfulness, contained in our omissions, and commissions. As it respects the wanderings of our minds from God, and our mental transgressions, there we most certainly must ever confess our ignorance. Therefore we may well pray, Cleanse us, O Lord Jesus Christ, by faith in thy most precious blood, from our secret faults. Indeed, I should like to consider these words, as the prayer of Christ, on the behalf of all his people in our world, as this will be an all-sufficient relief for us all.

V. 13. *Keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.*

I consider these words as a prayer offered up by our Lord Jesus Christ, for all his church, which is his body. Praying they might be kept from presumptuous sins. He prayed as Jehovah's servant. He was as Mediator of the everlasting covenant. He prays on behalf of his people, and that they might be kept from outward and scandalous sinning. He was heard. We have the answer in these words, *Sin shall not have dominion over you, for ye are not under the law, but under grace.* If saved from the dominion, then they are upright and innocent from the great transgression. By which I understand the sin against the Holy Ghost, from which all the Lord's people are kept. John refers to this when he says, *He that*

is born of God cannot commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. And again, He that committeth sin is of the devil, for the devil sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the devil.

V. 14. *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.*

Thus the prayer closes: with an entreaty it might be acceptable to Jehovah; who was the strength and redeemer, both of Christ the Mediator, and his church redeemed by him. May we read it to our edification! Amen.

PSALM THE TWENTIETH.

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

To the victory, to the eternity, to the conqueror. To celebrate the praise of Christ, the true and well-beloved of the church, who is now clothed with glory, honour, and immortality. In the Sacred Scriptures, the *olive* is a symbol of peace. The *cedar*, *pine*, and all trees under that class, are symbols of immortality. The *palm* is a symbol of victory. The *oak* of protection. The *willow* is a symbol of fruitfulness. The tabernacle and temple, their doors, veils, priests, and sacred vestments, had all a very peculiar relation to Christ: and I mention this here, because as the hymn before us is a triumphant one, and the palm a symbol of victory, so on the walls of the temple there were cherubims and palm-trees, so that a palm-tree was between a cherub and a cherub, and every cherub had two faces, so that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side, through all the house round about. See Ezek. xli. ver. 18, 19. The lion coupled with the man, in the cherubic emblem, was the figure of Christ, who is God and man in one person. It was covered over, or inlaid with solid gold, pointing him out as the Glory Man. Whose glory is incommunicable. This glory he laid aside when he became incarnate. But having resumed it, as he now wears it at the right-hand of the Majesty on high, he cannot now divest himself of, but will shine forth in it before angels and saints, in the full blaze and splendour of it, for ever and ever. The subject-matter of the Psalm before us, concerns Christ. It contains the views the Old Testament church had of him, as the Captain of salvation. She here

views him as going forth to the battle, against all his and her enemies. The church prays for his success. And expresses her faith in him. An acknowledgment is made of Jehovah's hearing and answering her request. A renunciation of all confidence but in him, is given. The conquest of the enemies is declared. And the Psalm concludes with a prayer to the King *Messiah*.

V. 1. *To the Chief Musician, a Psalm of David. The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.*

The church is here looking unto Christ. She is taking into her mind what her great Saviour was to be, to do, to suffer, and how he was to fight her battles, and conquer for her. It was by this means she was to be redeemed, and delivered out of the hands of all her enemies. As well acquainted with the acts and transactions of the Holy and Essential Three in the everlasting council and covenant of peace, and with the person, work, and offices of the glorious Mediator founded hereon, she prays on his behalf. He was in the humanity which he would assume, to bear sin. To suffer for sin. To have his day of trouble. To be surrounded with all the hosts of hell. He would need invincible, almighty strength to complete his conquest over these. It was provided for, and promised him, in the covenant. This the church knew. It was the very foundation of her prayer, which she expresses thus. *The Lord hear thee in the day of trouble.* When Christ, the surety of his people, was by the act of Jehovah the Father, made sin, and a curse for them;—when all the host of hell, and powers of darkness, were let loose against him, and upon him, so he would then stand in need of peculiar defence. The church has a knowledge of this, and prays accordingly. *The Lord hear thee in the day of trouble.* As the promise of Christ's incarnation put saints on praying for the accomplishment of the same. So the memorials of Christ's suffering, set forth in the sacrifices, led to pray on his behalf, that he might be carried through them, so as to obtain thereby eternal redemption. So also his warfare and battle against all his, and his people's enemies, gave ground and matter for the church on his behalf. It was a day of trouble to Christ, when he made his soul an offering for sin. It was a day of trouble to Christ, when it was *the hour* for him to be left in the hands of his cruel enemies. It was a day of trouble to Christ, when all the powers of darkness came in upon him. He then called on the Lord. The church here adds her Amen to his prayer. *The Lord hear thee in the day of trouble; the name of the God of Jacob, defend thee.* Set thee on high places, far above,

and out of the reaches of all thine enemies. There was enough in the name of the God of Jacob, to support the mind of Christ. To bear him up. To carry him through. To make him successful. To render him victorious. The church puts up a second petition on his behalf.

V. 2. Send thee help from the sanctuary, and strengthen thee out of Zion.

Our Lord wanted help. He wanted immediate help. This was to be granted. In the sanctuary were the sacred records of the covenant of the Three in Jehovah. According to what was contained in them, the King Messiah was to conquer. He was to be successful. He was to triumph and shout eternal victory over all his enemies. He was to be clothed with immortality and everlasting glory on account of this. He was to wear the palm branch, and his triumphs were to last to eternity. The church prays for him, in the sure and certain knowledge all this would be the case. He was to receive all his help and strength from Jehovah, the God of Jacob, therefore to him the church addresseth these petitions.

V. 3. Remember all thy offering, and accept thy burnt sacrifice. Selah.

The offering of Christ, which he made for his whole church, was himself. His whole person, God and man. He loved us, and gave himself. His person, his prayers, his tears, his obedience, his sorrows, his day of trouble, his sacrifice, his death, was of inestimable value. The church here prays for the acceptance of it. That Jehovah the divine Father may remember it. That he may reward Christ for it. That the everlasting efficacy of it may be displayed, in carrying on Messiah, and crowning him with glorious victory and triumph. Christ's sacrifice is here styled his burnt sacrifice, in allusion to such under the law as were wholly consumed by fire which came immediately from the Lord. It was a symbol of his wrath, comparable to fire. And as the sacrifice was a memorial of Christ, and expressive of the substitution of his person, as the true sacrifice for sin, so the fire of the Lord devouring it, which at the dedication of Aaron and his sons, and when they entered on their office, came out from before the Lord, and consumed upon the altar the burnt offering. And also at the dedication of the temple, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering, was expressive of the wrath of God executed on Christ, the burnt offering of his Church. His being supported under it, and carried through it, was an everlasting evidence of the Father's acceptance of him, and it. And Jehovah will re-

member Christ, and his offering for ever. This petition, which is the second in this prayer, is so important, that the word *Selah* is annexed unto it. Suggesting, our everlasting salvation depends on Jehovah's remembering Christ, and accepting his burnt offering.

V. 4. Grant thee according to thine own heart, and fulfil all thy counsel.

This completes the utmost request of the church. It is founded on the former. Jehovah's acceptance of Christ, his remembrance of all the offerings of Christ, contained in his person, incarnation, nativity, circumcision, baptism, fasting, temptation, sorrows, sacrifice, agony, and bloody-sweat. He could not complete his work and pass into the holiest of all, till he had shed his blood, and been burnt with the fire of God's wrath, as the sin-offering for his church and people. His heart in the whole was all open before the Lord. His people were deeply inscribed thereon. It was his will, they might each and every one of them, partake of all the benefit, and blessing of his everlastingly perfect and precious sacrifice. The church prays it may be thus. That he may come off with everlasting victory and triumph. That he may be most gloriously rewarded. That all contained in all his will, counsel, prayers, and work, may be accomplished; and the blessings of it be continued by him, as the glorious High Priest of his church, for evermore. The prayer being finished, the church expresses her joy and rejoicing in Christ. She professes her interest in him, and her triumphs before him; saying, in the following words:

V. 5. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petition.

The prayer and request the church had made, on the behalf of Christ, were heard, and have been answered. Jehovah did hear him in the day of trouble. The name of the God of Jacob was his defence. The God of Jacob was with him, and did defend him. He did send him help, he did strengthen him. He did remember his offering. He did accept his burnt-sacrifice. He did grant him according to his own heart. He did fulfil all his own counsel concerning him, and all the counsel and will of Christ, concerning his church and people. Thus Christ became, and was declared to be an almighty, and triumphant conqueror. Thus he the lion of the tribe of Judah, and root of David prevailed. And just agreeable to the emblem, the Lion-man, which with a palm tree in bloom, were shadows of this Royal Priest, in his triumphant conquests. In consequence

of all which the Church says, *we will rejoice in thy salvation.* It being fully completed by the victories of Christ. All the host of hell are fallen. Death is fled from before him. Sin is made an end of. The curse is removed. The law is fulfilled. All enemies are under his feet. The victory is Christ's. He wrought it. Yet the blessing contained in it is ours. We only follow to the spoil. All his members are the partakers of it. They may well rejoice in it. Christ and all his victories are theirs. They may well rejoice in the same. They here take up the subject. They find great matter for joy in it. They say, *we will rejoice in thy salvation, and in the name of our God will we set up our banners.* Hereby proclaiming our release from, and our deliverance out of the hands of all our enemies, by our Lord Jesus Christ. In him, we are more than conquerors over them all. A request is then put up to him. *The Lord fulfil all thy petitions.* Thou art now on thy throne as the conqueror. Thou livest in the presence of God, as the intercessor of thy Church. Thy intercession is perpetual. *The Lord fulfil all thy petitions,* and give us most richly to partake of all the blessed fruits and effects of it.

V. 6. *Now know I that the Lord saveth his Anointed; he will hear him from his holy heaven, from the heaven of his holiness, (inargin) with the saving strength of his right-hand.*

As all the former parts of the Psalm are spoken by the Church, so I conceive these are spoken by him, who is the salvation of the Church; and contain in them everlasting consolation for the Church. All the former requests are put up to Jehovah by the whole Church. The song of joy and triumph in Christ, in his complete salvation and victory, in his triumph and conquest of all enemies, are expressed in the name of the whole Church. It is spoken in the plural number. *We will rejoice in thy salvation, and in the name of our God we will set up our banners.* So the words before us are pronounced in the singular number. I conceive they may be applied to the person of our Lord Jesus Christ, and as pronounced by him. In which he acknowledges the petitions presented by himself, and by the Church on his behalf, had been heard and answered by Jehovah. For the connection of them seems to prove this. The last words in the former verse were these, *The Lord fulfil all thy petitions.* Then the person speaking in the present verse, says, *Now know I that the Lord saveth his Anointed; he will hear him from the holy habitation, with the saving strength of his right-hand.* Christ was the Anointed. He was Jehovah's Anointed. The whole

fulness of the Spirit was bestowed on him. He performed his whole work, and executed all his offices, under the unction of the Holy Spirit. The Apostle *Peter* says, *God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.* Acts x. 38. Christ was heard, says *Paul*, *in that he feared.* He knew not, as man, to what a degree of extreme his Father's wrath, which he was to be the subject of, might arise, whilst there was not the least mitigation of it, yet the humanity was sustained, and carried through the whole. Thus *Jehovah* appeared on his behalf. The views of which sustained Messiah's mind. He therefore says for himself, *Now know I that the Lord saveth his Anointed.* I am the subject of his salvation. It is the Essence existing saveth. He saveth me. He saveth me, his anointed, his consecrated, his chosen, his beloved one. He, *Jehovah*, will hear me. He will hear me from the heaven of his holiness. He will hear me from his holy heaven; with the saving strength of his right-hand, he will save me. Thus he expresses himself for the support and comfort of his Church, under the Old Testament dispensation. And this was all-sufficient for them. They improve the same most blessedly in the next words, saying by way of exultation over all their enemies, and for the increase of their own confidence in Christ Jesus their deliverer.

V. 7. *Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.*

These words are expressive of an entire renunciation of all help and succour, in creatures, means, and arms. Nothing is more the case with all out of Christ, with all who are ignorant of him, with all who leaning to their own understanding, to trust wholly and altogether in chariots, and horses, i. e. in human nature, for hope and help. But such as know the Lord's Anointed, and are taught the nature of his salvation, say what is quite opposite to the former. Let others trust in what they may; we know, that truly in the Lord our God is the salvation of Israel. Let others trust in chariots, and horses, we will not. No; no arm but Christ's can defend us. None but Christ suits us. We renounce all other saviours. We will look unto, and trust in none but him. *We will remember the name of the Lord our God.* His person, his name, his salvation, his victories, the Father's acceptance of him, the testimony, which he gives in the Scriptures concerning him, and he as the Lord our God, shall be our all. In all cases, temptations, trials, and dis-

resses, from without, or from within, *We will remember the name of the Lord our God.*

V. 8. *They are brought down and fallen: but we are risen, and stand upright.*

There is no security but in the Lord alone. All the church's enemies are brought down and fallen, before the great and omnipotent *Zerubbabel*. The Church here triumphs in the same, and acknowledges what the Lord had done in destroying her enemies, was of present benefit to her. *They are brought down and fallen: but we are risen and stand upright;* as lords and conquerors of them. She closes with prayer, saying,

V. 9. *Save, Lord: let the king hear us when we call.*

Thus the Psalm ends. The King-Mediator is invoked. His ear is requested when they call upon him. The Lord bless what is written. Amen.

PSALM THE TWENTY-FIRST.

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

The grand and glorious plan of salvation, conceived in the infinite mind of Jehovah, and expressed in the council and covenant of the Eternal Three, was first revealed to Adam immediately upon the fall, and further expressed to Moses when he was in the mount with God; all which was openly set forth before the people of Israel in types, figures, symbols, sacrifices, sprinklings of blood, and various purifications. This was the real gospel which the Lord gave, and by which he spake and preached Christ unto them. Every one of the sacred poems, recorded in this part of the Scripture entitled the Book of Psalms, is founded on this revelation of Christ, expressed in these representations of the Messiah. In each of them we have a new and distinct part of this revelation of Christ given us. They are as so many optic glasses, in which we may see and behold the similitude of the Lord. Like as the gospel is the glass in which the Lord shines forth, and in which we behold him; so these Psalms are so many means of our taking indistinct views of him. I cannot pretend to say, I can clearly discern the connection of this wonderful design of the Holy Ghost, in the arrangement of them in their particular order; yet I will venture to assert, we have from the fifteenth to this now before us, the following chain of divine verities. The perfection, purity, holiness, and righteousness of Christ, our

Royal Priest. His suretyship for us, and the satisfaction of his mind in the acting accordingly. His perfection in which he stood before the Lord, and which he also pleaded before him. His song sung to Jehovah, when he was delivered out of the hands of all his enemies. Then his glory as it shines out in the everlasting gospel of his grace, is a distinct subject by itself. Next follows a prayer offered up by the Church on his behalf. In this before us we have him exhibited, as he had not been before. The person of Christ, the incarnation of Christ, the love of Christ, the mind of Christ, the thoughts of his heart, are expressed in the foregoing Psalms. His humiliation in our world, his righteousness wrought out in our nature—his sufferings—his enemies—his tears—his prayers, have been set forth. A far more glorious view of him, is now before us. We have him here, as the man, the son of man, the man in God, the man Jehovah's fellow, who was in the bosom of the Father before all worlds; who was as one brought up with him, who was trained up, and instructed in all the councils of God-head; who was Jehovah's delight, rejoicing before him; who had a glory with the Father before the world was, and laid it aside, with his form of God, and took on him the form of a servant, and was made in the likeness of men. We have him, who humbled himself to death, even the death of the cross, set before us, as highly exalted above all blessing and praise. The subject-matter of this Psalm is, the glorification of our Lord Jesus Christ. The honour done him by the divine Father. The gifts he bestowed on him. His investiture into his ancient and personal glory. His coronation in heaven. The glory, honour, and majesty put on him. The life he now liveth. Wherein his blessedness consists. How he hath exercised, and will continue to exercise himself towards his enemies; all which is concluded with an exultation, giving praise and glory unto him. This is the subject of this most sacred, sublime, and inexpressibly precious ode.

V. 1. *To the Chief Musician, a Psalm of David.*

The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!

One of the greatest acts of Christ's grace manifested in his incarnation, consisted in his laying aside the glory he had with the Father before the world, and taking hold of our nature with all the sinless infirmities of it: hereby he became like unto his brethren, sin only excepted. He lived in our world, and finished the work which the Father gave him to do. He was raised up, above and beyond the power of

death by his resurrection from the dead. He was raised up and beyond our world, and exalted at the right-hand of the throne of the Majesty in the heavens, at his ascension. This Psalm, and these words before us, have nothing to do with his ascension; they concern his glorification. He was declared to be the king of his church, by the Father's appointment, when he raised him from the dead. Then he said to him, *Thou art my Son; this day have I begotten thee.* He also said, *I have set my king upon my holy hill of Zion.* He is exalted in glory, as the King of Glory. The Lord of Glory. The Brightness of Glory. As the King of Heaven. He entered it in his own right, as God-man. To be there glorified with the glory which he had with the Father, before the world was. He entered it as Mediator, having completed salvation work, for which he was to be rewarded. He entered it as the High Priest of his Church, to present himself on their behalf. To appear in the presence of God for them. To live there after the power of an endless life. He here bears the title of *the King*. The Church here views and addresses him, as King-Mediator, and speaks of his joy and rejoicing; and of the matter of it. The strength and salvation of Jehovah were the subjects of his joy, and rejoicing. I consider the prophet who wrote the Psalm, to be the speaker throughout it. He says, *The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!* Salvation is here ascribed to Jehovah. The prophet styles it, *thy salvation*. All the persons in Jehovah had one and the same concern in it. The Father willed it. The Son executed it. The Spirit revealed it. Yet, in agreement with the covenant transactions of the coequal and coeternal Three, the originality of it is always ascribed throughout the Scriptures to the Father, and the execution of it to the Son, and the revelation of it to the Holy Spirit. Christ completed all contained in the word *salvation*. He was, he is God's salvation. He viewed with inconceivable complacency, the whole acceptable to Jehovah. He raised him up to heaven to reward him for the same, and crown him with glory and honour. The strength put forth in Christ, by Jehovah, was a subject for joy. *The king shall joy in thy strength, O Lord.* Christ did. It afforded his soul unspeakable joy. The salvation wrought out, which consisted in putting away of sin, in bringing in everlasting righteousness, in making peace by the blood of his cross, in triumphing over all the power of the enemy, in saving the whole church of the first-born, whose names are written in heaven, and in the views he had of presenting them before the divine Majesty, with a *Lo I, and*

the children which thou hast given me, afforded joy and greatly rejoiced the heart of Messiah the Prince. He rejoiced in the strength of Jehovah—in the salvation of Jehovah. The words as marked with a note of admiration, express the holy exultation of the mind on a view of this. The true knowledge and spiritual apprehension of it, affords a rich feast to spiritual minds. It did so to the prophet. It does to us. These words are the preface and introduction to all that follows.

V. 2. *Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.*

It had been the desire of Christ's heart, and the request of his lips; that as he had in his incarnation, life, and sacrifice, glorified his Father to the uttermost, so he would glorify his person to the uttermost. He said before his passion, *Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.* John xiii. 31, 32. When he was just going forth to be the sacrifice for the sins of his people, he addressed his divine Father thus: *I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* John xvii. 4, 5. This was granted Christ on his entrance into heaven. Our Psalm contains the prophecy. The Scriptures quoted shew what went before the accomplishment thereof. He was pleased to empty himself. Not of his Godhead. It was impossible he should. But of a glory which was personally his, as the Man in God. Who was in the form of God, and thought it not robbery to be equal with God. He being the image of the invisible God. Him in whom dwelleth all the fulness of the Godhead bodily. He being God manifest in the flesh. All this glory he laid down, when he became incarnate. He did it that he might glorify and magnify his Father's law and justice to the very uttermost. He accomplished this vast design. He then expressed his heart's desire to be admitted to the same glory, and wear it as his personal and incommunicable glory. This is granted him. Not a whit of this is withholden from him. *Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.* This the psalmist would have us to take special notice of. He is gone into heaven. He is received up into glory. He sits at the right-hand of the throne of the Majesty in the heavens. He appears in all his brightness, splendour, majesty, and excellency of his person, as God the Son dwelling

personally in the man Christ Jesus. It becomes us to dwell in meditation on this. Hence the word *Selah* is annexed. It is by deep, intensive, spiritual, and intuitive conceptions of this high and glorious subject, we get real good from it. Yet, all this is but a beginning. We are not yet entered into it, much less are we come to the ultimatum of it.

V. 3. *For thou preventedest him with the blessings of goodness: thou setteth a crown of pure gold on his head.*

Thus we have the coronation of our Lord Jesus Christ. He entered heaven, and all the saints there were filled with astonishment. The glory of his person shone forth in the view of elect angels and saints as it had never before. They all fell down before him, and worshipped him, as the lamb who had been slain, but was now alive, and liveth for ever and ever. The Father accepted him. He bid him welcome to his kingdom, and glory. He bestowed the Holy Ghost on him, in all his fulness of grace and glory. He set the crown of pure gold upon his head. He invested him with all power in heaven, and earth. Thus he was exalted by the right-hand of the Father, and received from him, the promise of the Holy Ghost. Thus he was prevented with the blessings of goodness. The whole fulness and perfection of blessings and blessedness was bestowed on him. The crown of glory, and immortality, was set on his royal head; which is said to be as the most fine gold. And his eyes being as flames of fire, he must be all over glorious, with the crown of pure gold on his sacred head. He has on his head many crowns. The crown which is his personal glory is one. The crown which he wears as the head of the whole election of grace, is another. He wears a crown as the glorious and only Mediator between God and his Church. He wears the crown of salvation, which I only name, because I mean here to confine myself to his personal glory, as I conceive that to be the subject here. Not his essential glory, which is underived. He being as truly and essentially, one in the incomprehensible Essence, as the Father, and the Spirit. Not the glory of him as Mediator, which is an acquired glory, due to him for his finished work of mediation; but the glory of his person, as the man, taken up into union with the Son of God, so as to be one person with him. But I must proceed to the next verse, which, with the two following, is a continuation of the same great subject.

V. 4. *He asked life of thee, and thou gavest it him, even length of days for ever and ever.*

All Christ is as God-man, he is by the will and appoint-

ment of the holy and incomprehensible Three. His life as God-man is the gift of the Father. He says, *As the Father hath life in himself; so hath he given to the Son to have life in himself.* John v. 26. He hath a life which is personally his own. Of which he thus speaks: *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and power to take it again. This commandment have I received of my Father.* John x. 17, 18. He laid down his life as God-man. He took it up again at his resurrection. He lives this life at the right-hand of the Majesty on High. This life was asked for in such words as these, *Father, glorify thy name. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* This life of Christ, God-man, is inexpressible. It is incommunicable. He lives as the man in God, as being what he is by inheritance. He having obtained a more excellent name than all the angels of the divine Presence. He sustains the title, the Son of God, and is worshipped by them, as their Creator, their Head, their Lord, and King. The life of Christ consists in that knowledge of God, that communion with God, which none but he who is one person with the Son of God can partake of, or be admitted to. And this life he lived before the world was. Before all creation, before all time, from everlasting. And he will live this life to everlasting. He asked for this life, on his having finished his work of salvation. The Father gave it him at his request. He was to possess it, with all the communicable glories, royalties, perfections, and blessedness of Godhead, to an eternal duration, for ever and ever.

V. 5. *His glory is great in thy salvation: honour and majesty hast thou laid upon him.*

The primordial, native, inherent, personal glories of Christ, are too deep for our present investigation; yet he laid aside all this, during his abode in this our world, and never shone forth like himself, as the only-begotten Son of God, and that was, when he was transfigured on the holy mount. He became the Father's servant, in the great work of his Mediatorship. He accomplished Jehovah's salvation thereby. His glory shone forth in its greatness and majesty, in purging away sin by the sacrifice of himself: which having done, he sat down at the right-hand of the Majesty on High, in honour and majesty. He now shines as he did from everlasting, in the form of God. As the image of God. As him who thought it not robbery to be equal with God. He

shines forth as the only-begotten of the Father. In honour, as the fellow of the Lord of hosts. As the salvation of God. As the conqueror of death. As the head of his people. As the lamb that was slain; with his many crowns on his illustrious head. This honour and majesty the Father hath laid, or conferred upon him. He shines forth in honour and majesty, glorious, immortal, and divine. He dwells in light inaccessible, such as no mortal eye can approach unto; whom no man hath seen, or can see, in the full blaze and perfection of his person as he really is. Though his saints will see his glory, and see him as he is, really and truly; yet they will never see him, so as to comprehend his personal glory, which is the glory of the Godhead dwelling personally in the man Christ Jesus, who is one person with the Son of the living God.

V. 6. *For thou hast made him most blessed for ever.* In the margin it is, *Thou hast set him to be blessings: thou hast gladdened him with joy. Thou hast made him exceeding glad with thy countenance.*

Thus the Holy Ghost sets before us, the personal glory, life, blessedness, immortality, honour, majesty, and joy, which our Lord Jesus Christ is the subject of, now that he is sat down at the right-hand of the throne of the Majesty in the heavens. He being *a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.* Our Lord Jesus Christ came forth from the Father, and came into the world. He fulfilled all his will. He magnified his law, his holiness, and justice to the very uttermost. He suffered the uttermost severity of his Father's wrath due to the sins of all the elect. The very sentence of death was executed upon him; *Dust thou art, and unto dust thou shalt return.* For though Christ's body saw no corruption, yet it was a breathless corpse; it was under the power and dominion of death for a season. It was laid in a sepulchre. It was in the state of the dead. The very same state, in which other bodies corrupt, and return to their dust; yet his saw no corruption. It was raised from this state by the glorious power of the Father, and Christ lived in the same body in which he was crucified. He was raised up in it, at his ascension, to be the King of Glory, the Lord of Glory. On his entrance into his glory, all the everlasting love and complacency of the divine Majesty, was reflected on him. It shone forth and was reflected on his mind. He was made most blessed for ever. God himself could not express and manifest more. The God-man could not enjoy more. He was made most blessed, as

the man in God. He was made most blessed, being now, according to his own request, glorified by the Father, with the glory which he had with him, before the world was. He now shone forth as he did from everlasting. He was never more to sustain an eclipse of his personal glory. He was evermore to wear his crown of pure gold. To enjoy himself, as personally one with the Son of God, as free in society of Trinity. His glory, his honour, his majesty, was to shine forth, equally with the immutability of his person, which is always the same. He was made most blessed in himself; having God in his incomprehensible nature, persons, and perfections; the fountain, the matter, and subject of his joy; the whole fulness of the Godhead dwelling in him personally. He was set by Jehovah to be blessings, To communicate them to angels and saints. All the countenance, the face of God shone forth on him. It was all reflected on him. He had the full enjoyment of it. He was made glad by it. The Father gladdened him with joy. He was made exceeding glad. The prophet feels the subject. He is refreshed thereby. He says, *Thou hast made him exceeding glad with thy countenance.* There is more contained in these expressions, than the minds of saints and angels can ever fully comprehend. I have known what it hath been to see and enjoy that in them, which I cannot express. In some intuitive views of the subject, I have had such communion with Christ in his glory, which I could not otherwise have had. In considering Christ thus accepted, thus crowned, thus glorified with the Father, with the glory he had with him, before all worlds, beings, and things existed, hath gladdened my heart. Viewing this, as following the exaltation, and coronation in heaven, I have in my feeble way, congratulated the Lamb on his throne, and rejoiced in the honour and majesty conferred on him by the Father, and in the life of incommunicable bliss and glory, which he liveth as God-man for ever and ever. I add this, whilst the Holy Ghost, who is God over all, blessed for ever, amen, is pleased to create real ideas of what hath been hinted in the minds of the elect in heaven and earth, yet he cannot give such full conceptions of it, as come up to the subject. It being infinite, the minds of saints are finite. Let them be stretched to the utmost, and comprehend as fully as they may, Christ and his life of glory; yet it comes short of what Christ in his person, life, blessedness, and glory, is the subject of. None can comprehend this fully, but the eternal Three in the incomprehensible Essence. May what hath been written, be read with spirituality, caution, and deep

meditation. As it contains subjects the most deep and sublime in all the revelation God hath given us in the word. This subject here ends. What follows belongs to Christ as Messiah and Mediator, and gives an account of his settlement in his office, and of his wrath and vengeance against his Jewish enemies.

V. 7. For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved.

Christ is king, as God-man mediatory. He is the great executor of all God's will. He is exalted and placed by the counsel and covenant of the eternal Three, to execute his office. All power in heaven and earth is lodged in his hands. He trusteth in the Lord to fulfil all the promises made him, in the everlasting covenant, concerning his seed, the travail of his soul, and to put all enemies under his feet. The throne Christ is seated on is a throne of grace. He is to shew mercy to such as come before him for it. He is immutably fixed on it. He shall never be moved from the same. Nor from exercising his mercy and clemency in the name of Jehovah the Father, to all such as draw nigh unto him. Nor will he cease to exercise justice upon his inveterate enemies. This is expressed, and contains the subject of five of the following verses, which are to be considered as prophetic.

V. 8. Thine hand shall find out all thine enemies : thy right-hand shall find out those that hate thee.

The omnipotency and omniscency of Christ is here very fully expressed. He can, he will, he did find out all his Jewish foes. He visited them with wrath to the uttermost. His judgments executed upon them, were but the just reward of their evil deeds. He found them in anger, and in rebuke, and with flames of fire. As is expressed in the next words. And it was for sin, and for their rejection and crucifixion of him.

V. 9. Thou shalt make them as a fiery oven in the time of thine anger : the Lord shall swallow them up in his wrath, and the fire shall devour them.

There could be no sin exceed the setting aside the Messiah. The rejection of him. Their refusal of him, the anointed of God. Who gave them so many divine evidences of his mission and commission from the Father. Who fulfilled all written of him, and proved himself to be approved of God, by miracles, and signs, and wonders, which he did in the sight, and amongst the Jewish people. Yet they, in defiance of all this, did with wicked hands crucify and put him to death. They would, they did, keep up their temple worship, and sacrifices, in contempt and defiance of him, who was the

substance of all these. Yea, notwithstanding he had realized and finished in his own person, life, and death, burial, and resurrection, all expressed in these concerning himself, they looked for another Messiah. They would continue their oblations. The Lord Christ, whilst among them, gave them fair warning. He foretold the destruction of the city and temple of Jerusalem. Of their invasion by the Romans. Of their being carried away out of their own land, as captives, by them. Yet they would not believe him. Therefore he visited them in his wrath, and accomplished his prophecies in their destruction. When these enemies which Christ sent against the Jews, had distressed them to the uttermost, and all calling to God for sending a Messiah failed; the Jews when in their greatest extremity fled to the temple, and took shelter there. Which the Romans setting fire to, these poor unhappy people, not willing to quit it, were literally burnt in it, so that it became an oven to them, in which they were burnt. It was as a fiery oven to them, in the time of the Lord's anger. They were swallowed up in it in the Lord's wrath, and the fire thus devoured them. Thus this prophecy hath received its accomplishment. This contained the destruction of the temple, and many of the Jews. Hereby an end was put to the Jewish worship in Jerusalem. It not being lawful for them to offer sacrifices out of their own land. The depopulation of which, and their extermination out of the same, is expressed in the following verse, and which hath also been fulfilled.

V. 10. *Their fruit shalt thou destroy from the earth, and their seed from among the children of men.*

Never were any people more severely punished than the Jews. They are to the present moment ejected out of their own land. They are driven from their native soil. They are scattered amongst all nations. All this is the effect of Christ's wrath. It is his hand which hath been stretched out against them. It is his uplifted hand upon them. He hath destroyed them from the earth. It is he who hath cast them for a long season, out of the earth, the land of Canaan. He hath scattered their seed from among the children of men, so as for them to be exiles and fugitives to the present moment, 1815. The reason with the Lord for all this is given in the following words :

V. 11. *For they intended evil against thee: they imagined a mischievous device which they are not able to perform.*

They not only intended to destroy Christ, and blot out his name in their records and history, unless it were to fix a mark of infamy on him, as an impostor, and false Christ, but

also to put a stop to the preaching and spread of his gospel. A thing they could by no means effect. Yet the iniquity of it was so great in the sight of the Lord, as to bring down his wrath upon them, and their posterity. And they are continued as a distinct people, that we may have a standing evidence and memorial of the sin of unbelief. The name, the same, the gospel of Christ, his church, and ordinances, are still continued in the world, and will until day and night come to an end. The evil intended against Christ, in his own person, and the mischievous devices which they imagined against him, were, and are proved to be, all of no avail. He is risen from the dead. He is ascended into heaven. He is exalted and made head over all things. He hath removed them far unto all the ends of the earth. Blessed be his name, such is his grace, we have his word for it, *He that scattereth Israel will gather him, and keep him as a shepherd doth his flock.* Jer. xxxi. ver. 10. In consequence of the Jews' mischievous devices, practised, and exercised towards the person of our Lord Jesus Christ, their true King, and lawful Sovereign; as he was also their true Messiah, though through the blindness of their minds, and malice of their hearts, they saw no form and comeliness in him, past and present miseries have been brought on them, and are still continued. This is declared in the following words :

V. 12. *Therefore shalt thou make them turn their backs. Or, as it is in the margin, Thou shalt set them as a butt : when thou shalt make ready thine arrows upon thy strings against the face of them.*

This contains the argument on which all Christ's proceedings against them were founded. Their sins were the objects of his hatred. They were the subjects of such and such transgression. *They had forgotten the Lord which formed them, and lightly esteemed the Rock of Salvation. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be ; for they are a very froward generation ; children in whom is no faith.* Therefore they were as a butt, for all the envenomed arrows of divine wrath to be shot at. These arrows, as they came out of Christ's bow, and the strings of it made ready, and Christ pointing the same at them, made grievous work and havock amongst them. In this way, he put on the garments of vengeance for raiment, and was clad with zeal as a cloak. Thus he avenged himself of these enemies. It becomes us to improve this in our meditations, as it respects all the enemies of Christ. The Atheists, the Deists, the Unitarians, the

Arians, the Socinians, with all other professed, and secret infidels. Of whom it is written, *And whosoever was not found written in the book of life was cast into the lake of fire.* Rev. xx. ver. 14. Our Lord Jesus Christ saith, *If ye believe not that I am, ye shall die in your sins.* John viii. 24. Reader, remember this. All who live and die out of Christ, will die under the curse of God, and will remain under it for ever. This deserves most solemn consideration.

V. 13. *Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.*

This is a prayer, put up by the prophet to Jehovah the Saviour, on the behalf, and in the name of the whole church. Praying him to display himself as the exalted and glorified Messiah, and Mediator. That he would put forth his strength. In the destruction of his enemies. In proving thereby his Messiahship. This would make way for all his saints to sing his praise. To extol his power. To magnify his name. Crying out, *Who is like unto thee, O Lord, amongst the gods! Who is like thee glorious in holiness, fearful in praises, doing wonders!* It may also imply, that the prophet finding himself utterly incapable to render Christ's praise worthy of his majesty, and acceptance, and all the redeemed on earth and in heaven, and even the elect angels themselves, falling everlastingly short of giving Christ the glory and praise due to him for salvation work:—He therefore requests the Lord, whose name is above, and beyond all blessing and praise, to take this into his own hand. Saying, *Be thou exalted, Lord, in thine own strength, so will we sing, and praise thy power.* When we contemplate the subject of this very precious Psalm, and consider the dignity, the divinity, the majesty, the honour, the glory, the transcendent excellency of him of whom it treats, we shall be led to conclude, his name, his person, his love, his work, is far beyond all the praise which can possibly be rendered him, either on earth and heaven. The whole choir of saints, both elect angels, and men united, can never shew forth, or express his glorious praise. It seems therefore very suitable to conclude, the prophet, under these views, would have Christ take the matter into his own hands. He therefore says, *Be thou exalted, Lord, in thine own strength, so will we sing, and praise thy power.* I have found it in the secrets of my own soul, that it has been refreshing to me, to consider, that as it exceeds all saints to eternity, to give the Lord the glory due unto him, for what he is to them, and for his great salvation, that Jehovah hath taken this matter into his own hands, and crowned him with honour and majesty. I would with all

saints cry, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Amen. Let the people praise thee, O Jesus. Yea, let all thy saints praise thee. Amen, and amen.

PSALM THE TWENTY-SECOND.

The title of this Psalm is, *To the Chief Musician upon Aijeleth Shahar, a Psalm of David.* The words *Aijeleth Shahar* are variously rendered. Some say it should be *the Morning Sacrifice*. Others, *the Hind of the Morning*. Others, *the Morning Star*. Others conceive it to be the name, or beginning of some tune to which this Psalm was sung. Others interpret the words, *the Dawning of the Day*. As if you were to say, between break of day and sun-rising, because, at that time, the comfortable light or shine of the day begins to break forth. If we consider the words, *Aijeleth Shahar*, to be expressive of the dawning of the day, or day-break, we are led to consider it as very expressive of Christ, who is *the day-spring from on high*, who very early visited his church, and who as light sprung out of darkness, as the great God even our Saviour, when he said, *The seed of the woman shall bruise the serpent's head*. If we consider it as *the Morning Star*, it is expressive of Christ, the bright and morning star, who by the revelation of his person, and grace to Adam immediately upon the fall, ushered in a glorious day of grace and salvation. If it be interpreted *the Hind of the Morning*, it leads us to consider how our Lord, in his very infancy, was sought for by Herod and his courtiers, to be destroyed. How the rage of his enemies never ceased till they had so pursued and taken him, as to have it in their power to put him to death. If it be interpreted *the Morning Sacrifice*, it leads us to consider Christ, as the one sacrifice, who taketh away the sin of the world, from the morning even to the end of it. Thus we are reminded of him, the Lamb of God, slain from the foundation of the world. One expresses himself thus. David made this Psalm, and appointed it to be sung in the church (I should prefer saying, in the temple service) by the priests and Levites every morning, so soon as the day brake out; at which time it was, by the law and custom, their duty to exercise their ministry in the quire, and to sing psalms. 1 Chron. ix. ver. 33. Which service the Lord would have to be done by the church, that their faith and expectation of Christ might be daily renewed, and had in memory; the prophecy of whose kingdom and sufferings are repre-

sented in this Psalm, looking (as the day springs from on high) that Christ should visit them."

There can be no dispute concerning this Psalm as belonging to Christ. He uttered the first words of it, *My God, my God, why hast thou forsaken me?* when he hung on the cross: some conceive he repeated the whole Psalm. The prophecy in it, *They pierced my hands and my feet*, was fulfilled in nailing him to the tree. The soldiers parting his garments, and casting lots for his robe, or vesture, is here foretold. And each of the evangelists in their gospels, take notice of the accomplishment of the same. In it Christ alone is the speaker. His address is to the divine Father. He describes very expressively and minutely the sorrows of his mind. The pains and torments he endured in his body. The scorn and contempt cast on him by his enemies. This is most particularly and most pathetically expressed. He prays for deliverance. It being granted, he professes his determination to declare the name of Jehovah to his brethren, and to praise him in the midst of the congregation. He calls on all the seed of Jacob to do so too. He utters a prophecy concerning the conversion of the Gentiles. He declares a seed shall serve Jehovah, and be accounted to him for a generation. Thus he concludes this scripture.

V. 1. *To the Chief Musician upon Ajeleth Shahar, a Psalm of David. My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?*

These are questions, put by Messiah, as being made sin by imputation, and a curse by infliction, to Jehovah his God. He calls him, my God. He was so by an everlasting covenant, which had taken place between the Father and the Son. Christ was the head of this covenant. He represented in it all his people. He undertook in it the obtaining their complete salvation. He became incarnate that he might fulfil all he undertook, for he acted as their surety. The Father made him sin, as he laid on him the iniquities of us all, and made him sin for us, that we might be made the righteousness of God in him. This Psalm sets before us, *Christ crucified*. He is most evidently expressed and revealed in his passion. It exceeds the 53d of Isaiah. As there you have the prophet speaking of him. But here you have Christ speaking of himself. The soul-sufferings of Christ, when he was under the guilt of sin by the Father's ordination, agreeable to covenant transactions, exceed the utmost of finite comprehension. He was made a curse. He felt it, and it produced his agony and bloody sweat. He sus-

tained the whole contained in it, whilst he hung on the cross. This caused him to cry out, *My God, my God, why hast thou forsaken me?* He was so left of God, as to feel, in body and soul, the whole curse, and every part of it due to sin. He was so forsaken of God, as to have full evidence in his mind, of the state he was in, by means of his suretyship engagements. He was so forsaken by the Father, as to have all divine consolation suspended. He was so forsaken of God, as to have the full experience of all contained in God's hatred, curse, wrath, and most righteous displeasure against sin as sin. He cries out under it. He exercises faith in its greatest degree. He never put forth a greater act of it. *My God* is the language of faith. It is *My God, my God*, which is expressive of the Mediator's faith. Though the glittering sword is now drawn, and implunged into the very soul and bowels of his sinless humanity, yet it is *my God* still. *My God, my God, why hast thou forsaken me?* The question is not asked, as though our Lord was at a loss to account for it. But it was to give us to know, how it was with him, when the curse actually seized him, and entered into his soul. It was expressed in prophecy, that saints under the prophetic dispensation might know, what Messiah would sustain for them, in the day of the Lord's fierce anger. He uttered them on the cross, when he had been the subject of the curse, that we might know what he passed through for us. Matthew and Mark both mention these words, as spoken by our Lord as he hung on the tree. Which is sufficient authority for our applying the whole of the scripture before us unto him. *My God, my God, why hast thou forsaken me?* is the first question asked. A second follows. *Why art thou so far from helping me, and from the words of my roaring?* This is very expressive of the griefs and sorrows of our Lord's mind. The word *roaring* is used to shew the vehemency of his mind, as exercised in calling upon God, for help and succour at this season. No help nor succour was to be granted him. He was to tread the wine-press of the wrath of God. He was to be deeply oppressed with it. He was to be the subject of divine wrath. He was to wade through the whole sea of it. He was to overcome it in his own person, and by his own strength. These words, *Why art thou so far from helping me, and from the words of my roaring?* may bring to remembrance, what the apostle says of our dear Lord. Who in the days of his flesh, when he had offered up *prayers and supplications with strong crying and tears, unto him that was able to save him from death.* We may conclude it was thus indeed, when our

great Mediator expressed himself, in these words before us. He roared for the very disquietude of his heart. None ever saw sin as he did. None ever were in the state he was. None ever stood up between sin, and God's justice, but himself. None ever bore the fulness of divine wrath, but he, who was the lion of the tribe of Judah. He pursues the subject, saying;

V. 2. O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

It is to be remembered the whole here written is a prophecy, of what would be, and hath been the case, and been exemplified in the Lord Jesus Christ. We must therefore look into what is recorded of our Lord's sufferings, to see the most exact accomplishment of this. There we find Christ six days before his tremendous passion began, cry out in the daytime, *Now is my soul troubled. And what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.* John xii. ver. 27, 28. We have him on his passion night sore amazed, exceeding sorrowful, heavy unto death. In consequence of which, in the night season, he prayed, saying, *O my Father, if it be possible, let this cup pass from me. Abba, Father, all things are possible unto thee, let this cup be removed from me.* And being in an agony, he prayed more fervently. It was to God he prayed. He did this in the day time, and in the night season. He added, *not my will, but thine be done.* No abatement of sufferings was granted. No deliverance from them was bestowed. All which is very emphatically expressed. The Father looked on the person, and sufferings of the Mediator. His will was in the whole. His ears were open to hear him. Though he was not to be saved from being implunged in an abyss of sorrow, pain, grief, and distress. The reason for which is given, by this most blessed Messiah, in the next verse.

V. 3. But thou art holy, O thou that inhabitest the praises of Israel.

The holiness of Jehovah was displayed in its utmost glory, in the process of divine justice towards the great Mediator. He came down from heaven, to make way for such a manifestation of all the glorious perfections of Godhead, as could by no other medium whatsoever be discovered. The love of God in the gift of Christ. The mercy of God in the mission of Christ. The transfer of the sins of the elect to Christ. The infliction of the curse on him, due to their transgressions. The holiness of God expressed,

by the withdrawal of the divine presence from Christ, when he substituted his person, God-man, in the room and stead of his people, the infliction of the whole contained in God's infinite hatred against sin, on the Lord Jesus Christ, was such a display of eternal power and Godhead, as is worthy of the divine Majesty. For which all the elect in earth and heaven will praise the Three in Jehovah for it, for ever and ever. It was a glorious display of the manifestative holiness of Jehovah, his withdrawing from Christ, when he was under the imputation of sin and guilt, and under the execution of the curse due to the same, and not shining on him. The great Mediator attributes it to this. *My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.* All the Israel of God on earth and in heaven, will praise the Three in Jehovah, for the gift of Christ's person, for his work of mediation, for his sufferings, and for the oblation of himself. This yields our Lord satisfaction. But he proceeds with the subject; saying;

V. 4. *Our fathers trusted in thee: they trusted, and thou didst deliver them.*

Here the great Messiah encourages his faith and hope in the Lord, from the consideration of what the Lord had done for the saints, who were gone before him. They had their trials and sufferings. They trusted in the Lord, and looked to him for deliverance. They neither called on him, and trusted him in vain. No. *They trusted, and thou didst deliver them,* This is further expressed, and made use of by the glorious Mediator in the following words:

V. 5. *They cried unto thee, and were delivered: they trusted in thee, and were not confounded.*

This contains a glorious acknowledgment of the Lord's faithfulness to his saints. It contains full proof, that his eye and his heart are upon them perpetually. That his ear is open to the voice of their cry. That he is ready to save them. They did not cry to the Lord, but he was gracious to them. Yet here the head of saints cries, yet the Lord doth not work deliverance for him. No. He their everlasting Saviour, cried in the daytime, yet was he not heard. And in the night season, and was not silent. No deliverance was granted him. Until he had completed salvation work, and bowed his head on the tree, saying, *It is finished.* The Old Testament were delivered out of their distresses. Great and manifold deli-

verances were wrought out for them, by the Lord. They were not confounded, nor disappointed of their hope. They never suffered for their sins. They never were under the curse due to their transgression. Christ was. He therefore knew he must sustain the whole due to him, as their representative and substitute. He therefore says in the following words :

V. 6. *But I am a worm, and no man; a reproach of men, and despised of the people.*

From hence our Lord proceeds to the close of the eighteenth verse, to express and set forth his passion, in a very particular and minute detail of the same. The contempt cast upon him whilst in his sufferings, are expressed. The mob which surround him, with the indignant looks with which they expressed their indignation against him. The sorrows, pains, and torments he felt. The death which he suffered by crucifixion. The parting his garments, with the soldiers casting lots for his vesture, is all enumerated.

In these words, *But I am a worm*, we have our Lord expressing himself, in his low and sorrowful state of humiliation, beyond any expressions which can be found elsewhere in all the Bible. When the Lord would speak to his people, in the very lowest frame, and feeling, case or circumstance they can possibly be in, he uses these words, *Fear not, thou worm Jacob*. Here Jacob's Saviour says, before Jehovah, who laid on him the iniquities of all his people, and executed on him the curse due unto them, *I am a worm*. The words are deep. They are vastly expressive of the mind, frame, and feeling of Christ's heart. He was now in the hands of divine justice. He was now the subject who was charged with all the sins of his people. His heart was now as water. He now saw what sin was. He now felt the desert of it. He knew it to be a fearful thing to fall into the hands of the living God. To be made a curse, and feel the utmost severity thereof. He says, before his divine Father, *I am a worm*. So low as that every one might tread and trample on. It is by some said, the words *I am a worm*, according to the original, are, *I am the red worm*. Crimson and purple, in the language of the Old Testament, is so termed from a little worm springing out of a grain, or kernel, by the blood, whereof the colour is made. Christ is the red worm. He was dyed in his own most precious blood. He was covered over with his own gore. *I am a worm, and no man*. He was treated as though he did not deserve the very name. As though he was inferior to the lowest and basest of men. He was a reproach of men, and despised of

the people. None ever sunk so low as the suffering Messiah, either in body or mind. He opened his veins of all their precious treasure. His temples were encompassed with thorns. His face was made black and blue with blows. His body was in every part furrowed with wounds. Blood flowed from every pore. It stained his whole body. It was immersed with it. Nothing but contempt was cast upon him. No reproach could be done to him, but his enemies, inflamed with the very malice of hell, exerted themselves in the exercise of it towards him. The unbelieving Jews despised him to the very utmost of their power and expression. Our Lord was the subject of all this. It is here foretold. And in the account given us, of Christ's passion by the evangelists, we have it realized in him.

V. 7. *All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, saying—*

As Christ was despised by his enemies, in his person, offices, and miracles, so when they had him in their hands, and he was *a man of sorrows*, then they shouted for joy. Then they looked at him, and on him, with the utmost scorn and contempt. Then they made wry faces at him. Then they shook their heads at him. They open their mouths against him. Some pretended, on his saying, *I am the Son of God*, to be shocked at his blasphemy, as they called it. Others, as though it was doing him too great honour to admit into the public court, smite him with a walking-staff. Another boxes him on the cheeks. Several of them join in beating him with their staffs. Others blindfolded him. Others in a ludicrous way make sport of him. Others spat in his face. Others put a mock sceptre into his hands. Others bow the knee to him by way of derision. Others deride him in his offices of prophet, priest, and king. Others set him at nought, as though it was doing him too great a kindness to withhold any sort of indignity and contempt from him. They one and all, despise him altogether.

V. 8. *He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him. Or, if he delight in him.* So it is in the margin.

Thus Christ was reproached and despised, and blasphemed for his faith in God. *He trusted in the Lord.* He rolled himself on the Lord. So it is in the margin. And it is very emphatical. True faith, as it respects the exercise of it, is thus fully expressed. It consists in this wholly and alone. In rolling ourselves off ourselves on the Lord, and committing our persons, and all our concerns into his hands. The apostle expresses it thus. *Casting all your care upon him,*

for he careth for you. What can exceed in our conception, the cruelty of mocking any one, in the article of death? What tremendous act must it be, to insult any person in such a case, for his trusting in the Lord! Yet thus was Messiah treated. They despised him most heartily, as he hung nailed to the cross, that he, such an one as he, should trust in the Lord, and expect deliverance from him. No. He will be proved to be an impostor. This was the vehemency of their spirits, and thus it continued. Even when our Lord had been suspended for three hours on the cross, and when about the sixth hour, or twelve o'clock at noon, the sun was darkened until three in the afternoon, so that he had now been six hours on the gibbet, and he cried with a loud voice, saying, *Eli, Eli, lama sabachthani*, that is to say, *My God, my God, why hast thou forsaken me?* Some of them that stood there, said, *This man calleth for Elias.* And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, *Let be, let us see whether Elias will come to save him.* Matt. xxviii. ver. 46—49. Thus the prophecy and its accomplishment unite and agree. I would recapitulate the foregoing verses, which have been opened thus. The Messiah speaks of himself in such terms as these. As a worm. As no man. As a reproach of men. As despised of the people. As him who was laughed to scorn. As he was who was most severely mocked and contemned. As him whom his enemies shook their heads at by way of scorn. As him who was despised for his profession of faith in the Lord. Were it given us to go over these particulars, and survey them by the eye of faith, under the light and influence of the Lord the Spirit, we should have a vast view of the sorrows and sufferings which invade our Lord's body and mind, when he stood up for us, and became our sacrifice to take away our sin. Whilst his sufferings began in his soul, they also extended to his body. No part of it was without wounds, blood, stripes, and torments. His whole humanity was the subject of griefs, which none but himself could sustain under. He underwent cruel mockings. He endured the contradiction of sinners against himself. He was reddened with his own flow. Nothing which imputed sin could bring with it, on him, but he suffered. No sorrow, contempt, pain, grief, anguish, men, or devils, could possibly impress on the senses of our divine Lord's humanity, but men and devils were actually engaged in. Even to a despising him for his confessing God was his Father, and expressing his faith in him. And as all this is clearly set before us in the three last verses, which we have passed through;

so our Lord's access to the divine Father, with his faith and hope in him, is set before us in the two following verses.

V. 9. *But thou art he that took me out of the womb; thou didst make me hope, when I was upon my mother's breasts.*

Christ was made like unto us in all things, sin only excepted. His human nature was the same with ours. Its conception was through the overshadowing of the Holy Ghost, An unspotted virgin was the mother of it. He came into our world in our nature, by conception and birth. He was taken out of the womb, in perfect safety, by the power of God. He therefore ascribes it to him. *Thou art he that took me out of the womb.* As the conception and birth of Christ, was supernatural, beyond all the powers of nature could produce, so what he was as the *Immanuel*, God-man, God in our nature, was altogether ineffable, and to us incomprehensible. He, i. e. his humanity, was conceived and born without all spot of sin, to make us clean from all sin. He was, in a way we cannot explain, active in the exercise of grace, from the very moment of his birth. Hence he says, *Thou didst make me hope, when I was upon my mother's breasts.* This, with all other divine graces, all which in the full assemblage of them, were wrought inherently in the human nature of Christ, by the Holy Ghost, from his first formation and articulation thereof, was exercised by Christ just born into our world. Nor was there any cessation of it, to the very moment he expired on the cross. His last act was an act of faith, which he expressed thus, *Father, into thy hands I commend my Spirit.* In the margin of these words, *Thou didst make me hope,* it is, or, *thou keepest me in safety, when I was upon my mother's breasts.* This was a truth. For the holy child Jesus, was preserved in his very infant state, when an infant, and suckling at the breast, from Herod's rage. Which is improved on by Messiah himself in the next words.

V. 10. *I was cast upon thee from the womb: thou art my God from my mother's belly.*

The conception, incarnation, birth, and life of Christ, is a subject most truly precious and divine. None could have revealed it to the Old Testament saints, but the Eternal Spirit. Although it is fully revealed, and hath been perfectly accomplished, yet even now, we cannot spiritually apprehend the same, but by the unction of the Holy Ghost. His person, his love, his life, his sufferings, contain the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world. The Messiah here acknowledges Jehovah had been his protector, and helper, ever

since he was brought forth into a tame state. *I was cast upon thee from the womb.* Thy love, wisdom, goodness, and care, have been every moment, from that time to this, exercised towards, and upon me. *Thou art my God from my mother's belly.* I acknowledged then, in the secrets of my mind, that thou stoodest in this relation to me. I profess this to the very present moment. In the full belief of this, my faith is kept up, under all my sufferings, in the free and fullest exercises thereof. On this I stay myself, Thou art my God. I have been thy Holy One from my birth. I am holiness itself in thy sight, and before thee. In the confidence, *Thou art my God,* I cast myself on thee, to be carried through all my sorrows and suffering. As thou *hast been my God, my helper from my mother's belly,* therefore I pray, O Lord my God, to thee, for further help and succour.

V. 11. *Be not far from me, for trouble is near, for there is none to help.*

Our Lord Jesus Christ knew all he was to pass through for the salvation of his church. It was all made known to him, in the council and covenant, into which the Father entered with him, before all worlds, and which was to be performed, and carried into full execution in the fulness of time. Christ in his incarnate state, received light and instruction, how he was to act, what it became him to do, and suffer, that he might become the author of eternal salvation. He is here speaking in views and apprehensions, of the sorrows which could not but invade his frame, when the utmost rage of his enemies would break forth against him. As the divine Father, as his God in covenant, was pleased, most graciously pleased to carry him safely through the womb, to bring him into the world, to sustain him in infancy, to protect him from the rage of Herod, and had led him on to youth, had brought him to the prime of it, had testified of him at his baptism, had been with him when he was tempted by the devil, had given him the victory, and he was proved thereby to be *the seed of the woman, who should bruise the serpent's head:* So he prays the Lord would be his helper, when he should be surrounded by his implacable enemies, who would not be contented except he were crucified. This time was now before him. This trouble was near him. No help was to be expected from any creature. He therefore prays, *Be not far from me.* The reason is given concerning his request. *For trouble is near.* I am almost plunged and surrounded with griefs. He adds, *For there is none to help:* no; Christ was to be fully exposed to suffer all imputed sin could bring with it. None could help him.

He was to be alone in his sufferings. His very disciples were to forsake, and flee from him. He proceeds to speak of the circumstances of his sufferings, and of himself as under them, and of his crucifixion, and of the parting his garments, in the six following verses, as so many arguments with the Lord for being his helper.

V. 12. *Many bulls have compassed me: strong bulls of Bashan have beset me round.*

This is very expressive of the Jewish senate, who were the strength of the whole nation; who might well be expressed under the term bulls, for their ferocity—or strong bulls, because they had such power, as to influence the common people, to join in insisting on it that Christ should be crucified. And they might well be compared to the bulls of Bashan, to express their luxury, their courage, their influence; which were such, that they frightened Pilate the Roman governor, to pass the sentence of death upon our Lord Jesus Christ, even though it was against his conscience so to do. But it was their saying, *If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar*, compelled him to yield to their will, concerning putting Christ to death. As our Lord was arraigned before the high priests, scribes, Pharisees, and Jewish rulers, he was as though he had been compassed about with so many furious fat fed bulls of Bashan. These persons compassed Christ around. What must his sorrows and feelings have been, when they laid certain and grievous crimes to his charge! Yet such was his unparalleled patience that he opened not his mouth. The indignities these shewed to, and exercised towards the Messiah are expressed by him thus:

V. 13. *They gaped upon me with their mouths; or, They opened their mouths against me, as a ravening and a roaring lion.*

These expressions are fully descriptive of their rage, wrath, and virulency against the Prince of Life and Glory. A lion rampant, a ravening lion, a roaring lion, according to our conceptions, is tremendous. None would dare encounter this animal. It must be at their peril, should they. Our Lord was in the utmost danger when he was arrested in the garden of Gethsemane, bound, and led first to Annas, who hated him. Next to the palace of the high priest, where the whole assembly were in their carriage towards him, as so many ramping and roaring lions. Nothing but his blood would satisfy them. They were like ravening lions tearing the prey. When we consider the figures used, the expressions made use of, and who speaks all this, even

Christ by his prophet, they serve to convey an idea to the mind, the situation and circumstance our Lord was in, when he stood before the Jewish senate to be tried for his life.

V. 14. *I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels.*

We have our most precious Jesus, expressing his sufferings in a very expressive way and manner; and also very comprehensive. In the garden, when our Lord's mind was impressed with what was contained in the imputation of sin to him, he was heavy unto death. When the curse for it took hold of him, he was in an agony, and sweat great drops of blood. He might then truly say, *I am poured out like water.* Here it was he poured out his strong crying and tears, unto him that was able to save him from death. I should conceive, our Lord when great clots or clodders of blood fell from his sacred veins in the garden, sweat so profusely as to have his whole body covered with his own blood; so that he was bathed in it. If so, then the propriety of the expression is very significant. I cannot doubt of this being the case before, and when, and whilst he hung on the cross. When we consider how his body was scourged. His face boxed. His head crowned with thorns. How he had shed his most precious blood most copiously before he was crucified; it is very natural to conceive, our Lord's body, from head to foot, was all covered over with clotted blood. Whilst at the same time, blood must be flowing in large quantity from every wound; so that he might well say, *I am poured out like water.* When he was stripped of his clothes at the cross, and nailed to it, all his wounds must have been torn open afresh, and from his hands and feet, when bored through and through to fasten the body to the cross, torrents of blood must flow forth. As we view this subject, and consider the whole body of Christ bleeding, and consider him as hanging on the cross, sending forth and shedding blood from every part, from every pore, we cannot but see the propriety of the expression, *I am poured out like water.* He next speaks of what must have taken place at his crucifixion. *And all my bones are out of joint.* The cross was a kind of gibbet, or rack; which when Christ was nailed to it, and the cross with his body nailed to it, was lifted up, and the foot of it fell into the pit in earth digged for its reception, it must have given a sudden jerk to the whole frame, and caused a kind of dislocation. This seems expressed in these words, *All my bones are out of joint.* We can never fully apprehend the sorrows and suffering which

our Lord Jesus Christ sustained for us. He says, *My heart is like wax*. Christ was the true Paschal Lamb, which was to be roasted. The fire was to enter so into it, as that all belonging to it, might be properly dressed. The command runs thus, *Eat not of it raw, nor sodden at all with water, but roast with fire: his head with his legs, and with the purtenance thereof*. Now as this could not be, but the heart must have been as properly dressed as the other parts, so in allusion to this, is the expression, *My heart is like wax*. The fire of divine wrath melted, entered into, and was felt by Christ. His heart in consequence of it, became as melted wax, before the Father's wrath, comparable to fire. We may see the propriety of the expression. *My heart is like wax, it is melted in the midst of my bowels*. Our Lord had the deep experience of all this.

V. 15. *My strength is dried up like a potsherd: and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.*

As our Lord was crucified, and his body hung for six hours on the tree, it brought on a fever on his frame; such as to dry up all the radical moisture of it; so that he was broken in his bodily frame like a potsherd. His tongue clave as it were to the roof of his mouth. By this, as the means, the Father brought him into the dust of death. I conceive all this may be properly conceived of, by observing that all done to Christ, was by the determinate counsel and fore-knowledge of God; yet it was by wicked hands Christ was crucified and slain. Our Lord's next words are in close connection with those foregoing, concerning his sorrows, crucifixion, and death.

V. 16. *For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.*

All hell was raised, and Satan put forth his utmost power and malice against Christ, and influenced the elders and people of the Jews, and Pilate and his Roman soldiers, to exercise their hatred to the greatest degree against our most adorable Lord. He had by them been scourged, crowned, torn, and mangled. They had nailed him to the cross. He hung on it suspended by the nails which fastened him to it. He being raised up, and lifted high on it, so as to be an open spectacle to all; the multitude surrounded him, as a circle. And they, together with the chief priests, and rulers derided him, saying, *He saved others, himself he cannot save. If he be the king of Israel let him now come down from the cross and we will believe him. He trusted in God: let him deliver him now if he will have him, for he said, I am the Son*

of God. *The thieves also, which were crucified with him, cast the same in his teeth. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross.* Matt. xxvii. 39—44. Our Lord Jesus who was thus taunted, as he hung on the tree, might well say, *For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced, or, as it is in our old Bibles, they bored my hands and my feet.* It was not always the case to nail the criminal to the cross. It was more common to tie them with cords. But Christ, though perfectly innocent, must be dealt with in the most cruel and severe manner. His hands and feet must be nailed. This must produce exquisite pain, almost, if not altogether to an agony. The torments our Lord suffered in his body, exceeds the uttermost of our apprehensions. They must have equalized and exceeded all the sorrows of all mankind from the fall to the last moment of time. Torrents of blood must have issued forth from our Lord's bored, pierced hands and feet. He felt it. We only meditate on it. He endured it. We only remember it. He knew his pains and sufferings. They were his personally. We receive benefit from the same, and have nothing to do, but to give him everlasting praise.

V. 17. *I may tell all my bones: they look and stare upon me.*

Our Lord Jesus Christ had been broken, and tortured in every part of his body, by blows, scourgings, and putting a crown of thorns on his sacred head, which encompassed his temples, broke the skin, opened the veins, and sent forth streams of blood, which covered his face. As he hung on the cross, his body was so tremendously wounded and broken in every part, that his bones were so bare, they were ready to start through the skin. This was occasioned by the violent jerk given the whole frame, when the foot of the cross fell into its socket, I mean the pit dug for it. Our Lord felt all. He endured all. He was sensible of all. As his head reclined, and he looked to his sides, he might tell all his bones. Thus he was reduced in his frame; yet whilst he was thus piteously used, and such an object of sorrow, suffering, pain, and grief, and the subject of it beyond all which can be conceived or expressed: yet such as surrounded him, were hard as adamant, and cruel as the ostrich. They looked, gaped, and stared on him with envious eyes: with gaping mouth. *They look and stare upon me.*

V. 18. *They parted my garments among them, and cast lots upon my vesture.*

This shews how quick and impressive the mind of Christ, he, who had all the sins of the elect laid on him, and bore them in his own body on the tree: who was now under the very curse of God due unto all these sins, iniquities, and transgressions: he who had been blasphemed, smitten with rods, scourged, crowned with thorns, and pierced through his hands and feet, and was now hanging with outstretched arm on the cross, whose bones are all bare, and ready to start and snap asunder, whose whole frame is as though it were dislocated, yet he takes notice of all and every indignity done him, even to the parting his garments, and casting lots for his vesture. This shews the mind of Christ was all act. It was in every sense in full vigour, and properly exercised. This was a deep ingredient into his cup of sufferings. He took every thing done to him, and said of him, into his mind. As we may express it, his heart was touched to the quick at the indignities offered him. This circumstance here mentioned, is taken notice of by all the evangelists, as fulfilled at Christ's crucifixion, which is full proof that this Psalm belongs to him; and at this verse, the subject of our Lord's passion ends. It may be safely said, this subject is here so set forth, as to exceed all which can ever be said by any of the sons of men. The words are so expressive, so pathetic, and so sublime, as to exceed all the hymns which ever were, or can be indited by any saint, let his genius be what it may. How should it be otherwise? It being the words the Holy Ghost himself gave the prophet, to express this important subject, the sufferings of Christ, and set them forth by. What follows is a prayer offered up by Christ, for his own deliverance. This is contained in the next three following verses.

V. 19. *But be not thou far from me, O Lord: O my strength, haste thee to help me.*

None ever stood in need of such deliverance, as our Lord Jesus Christ did. None was ever in the state he was. He calls on the Lord in his uttermost distress. His words are the very language of importunity. He wants immediate deliverance. He had expressed his case in the former verses. He there recounted his pains, his griefs, his sorrows. He there mentioned his enemies, and their cruel rage and hatred against him. He had mentioned one of the last circumstances which befel him in his passion. He then cries out, *But be not thou far from me, O Lord.* To which he adds, *O my strength, haste thee to help me.* I am in my greatest extremity. Thou art my strength. Be thou ready to put it forth. Let it be speedily done. O Jehovah, my strength,

haste thee to help me, the alone Mediator between thee and thy church.

V. 20. *Deliver my soul from the sword; my darling from the power of the dog.*

By the sword, I should understand divine justice, as executed on him, the man Jehovah's fellow. Deliverance from which was to be expected, when it had done its office. The soul of Christ was the subject on which it had been exerted. He prays for deliverance from it. He having now by his personal obedience, sufferings, and oblation, answered and satisfied fully all its demands. By his *darling* I should conceive the church, his mystic body, is to be understood; who being redeemed by his most precious blood, he prays, may be delivered from the power of the dog, i. e. the devil. He knew when he had finished his work, he was to obtain thereby deliverance for himself, and for his people. He, therefore, agreeable with this, prays to his divine Father, *Deliver my soul from the sword: my darling from the power of the dog.* His deliverance was the deliverance of his church. It is in him we have redemption through his blood, the forgiveness of sins. It is he who hath obtained eternal redemption; and it for all his church. They are all equally redeemed by him. He puts up his last request in these words:

V. 21. *Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.*

It may be conceived, during Christ's passion, all the host of hell, with the devil as their head, surrounded Christ, and assaulted him, so to be saved out of, and to be freed from their assaults, must have been to our Lord a great deliverance. Our Jesus, as the lion of the tribe of Judah, was to encounter the lion of hell. Our Lord brake through all opposition, and conquered the devil and all his infernal legions on the cross. He conquered death and him that had the power of death, that is the devil. He as the lion of the tribe of Judah, brake through all the hosts of hell, and finally conquered them. He spoiled principalities and powers. He made a shew of them openly, triumphing over them in it, i. e. on the cross; or, rather, as it is in the margin, *in himself*; whilst our Lord might truly say, on the conquest he made of the roaring lion of hell, and all his principalities and powers together with him, *O my soul, thou hast trodden down strength*; yet he ascribes all to the Father, whose righteous servant he was. To him he looked for deliverance. Having received it, he acknowledges the same. *For thou hast heard me from the horns of the unicorns.* The creatures mentioned are very strong and fierce. Therefore

are made use of, to express the strength and fierceness of our Lord's enemies. He had been in the midst of them. They had surrounded him on every side. They had pushed at him by the horns of their strength and power. He called on Jehovah when he was thus beset by them. He was heard and answered. He speaks therefore to the honour of the Father, who sent him, and promised to be with him, and uphold him with the right-hand of his righteousness. *Thou hast, says Messiah to Jehovah, heard me from the horns of the unicorns.* On this follows Christ's praise for this; and after it, the blessed fruits and effects of Christ's sufferings and death, and thus the Psalm concludes.

V. 22. *I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.*

Our Lord fulfilled this on his resurrection from the dead. When he appeared to *Mary Magdalene*, and said unto her, *Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.* John xx. 17. The apostle quotes these words of the Psalm, to prove Christ is a partaker of our nature. His words are these, *For both he who sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.* Heb. ii. 11, 12. In our Lord's appearances, and conferences with his disciples, and apostles, in his resurrection state, he made known, and fully declared Jehovah's name and salvation unto them. When he was ascended, and seated at the right-hand of the Majesty on high, he shed the Holy Ghost richly on them, and by him they were guided into all truth.

V. 23. *Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.*

This is an address from our Lord Jesus Christ to his people. He calls upon them to praise the Lord. He would have all the elect seed of Jacob, to glorify Jehovah. He would have all the spiritual seed of Israel to fear him. To believe in him. To put their whole trust and confidence in him. It is in the midst of the congregation he had declared the name of the Lord. It was amongst his brethren he had praised the Lord. It was in the church of the first-born, whose names were written, he had determined to give thanks to Jehovah. He would they should follow his example, and join him herein. He gives his reasons, and also matter for so doing, by which means they could not be

at a loss how to express themselves, when met together, on such an occasion.

V. 24. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

Our Lord is here speaking of himself. He had been both despised and abhorred. His affliction had been great and unexampled. He had been forsaken of the Father. Jehovah had hid his face from him. He had cried unto the Lord, who did not answer him. All this is freely and fully acknowledged in the foregoing verses. Yet it is here quite altered. The reason for which is this; the Lord Christ whilst he was under the imputation of sin and guilt, as the surety and representative of his people, and as he substituted his person in their room and stead, was to be dealt with accordingly. The Father's holiness, justice, and hatred against sin, had been fully manifested. He had been by him, made sin, and a curse. All the pains, sorrows, griefs, and anguish imputed sin could produce he felt, and was for a season the subject of. It was all finished. He was accepted in his work. The Father had given him full proof and evidence of this. He proclaims it in these words, *For he hath not despised nor abhorred the affliction of the afflicted.* So far from it, that he had accepted the soul travail of Christ, and was everlastingly well pleased with him for it. The afflictions of the afflicted one, the Messiah came up before him with acceptance and delight. He would no longer hide his face from him, but would remember him with everlasting kindness. He had shone forth with the free expressions of his favour on him, and it is here recorded to Jehovah the Father's praise. When the God-man cried unto him for deliverance from the sword, from the dog, from the lion's mouth, he was heard from the unicorns. For this Messiah will praise Jehovah. For this he calls upon his whole church to praise Jehovah. *Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.* It is a principal subject to support our minds, to consider Christ hath been accepted by Jehovah the Father, and his work declared to be a finished salvation. It is matter of praise to Christ himself. It may well therefore be matter of praise to us.

V. 25. My praise shall be of thee in the great congregation. I will pay my vows before them that fear thee.

Thus the Messiah expresses himself to the divine Father, on the subject before us. He says, *My praise shall be of thee*. His eternal Father had carried him through all his life of obedience, sufferings, and sorrows. He had fulfilled to him all his promises. He had led him on safely, and crowned him with victory and success. There Christ will acknowledge all this, and praise him for it. He will do this in the great congregation. He will pay his vows, he will acknowledge the truth of all this, before them that fear the Lord. How is this done? Most assuredly by the preaching of the everlasting gospel, in which all this is recorded. In the other ordinances of divine worship, by which the Lord's name is celebrated, praised, extolled, and magnified; and this may be ascribed to Christ; so as that he may well say, *My praise shall be of thee in the great congregation: I will pay my vows before them that fear thee*. He being the foundation of all instituted worship, and the praise of Jehovah, as the God and Father of our Lord Jesus Christ, from whom the whole plan of grace originated, is one of the most spiritual and special acts of worship.

V. 26. *The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.*

This is expressive of the blessed fruits of Christ's salvation. He is the bread of life. He is the wine of consolation. He is the balm of Gilead. He is the grand restorative. He cures every wound. He supplies every want. He pardons every sin. He is all-sufficient for every case. His called people feed on him. They find a most blessed repast in his sacrifice. They feast on the same to a holy satiety. They are in their own apprehensions in, and of, and from themselves, altogether undone. The Holy Spirit having shewed them what they are, makes them meek and broken-hearted. Thus they are emptied of all hope in themselves. He directs them to Christ. He gives them the saving knowledge of him. He gives them spiritual hungerings and thirstings after him. He enables them to receive the knowledge of the blood and righteousness of his love and salvation into their minds. They feed on it. They are satisfied. They praise the Lord, Father, Son, and Spirit, as the God of all grace. They seek after increasing knowledge, and communion with the Three in Jehovah, in their offices in the covenant of grace: such shall live for ever. Here is the promise of it to them, from Christ himself. He says to such, *Your heart shall live for ever*. Then the bringing in the whole election of grace into Christ is prophesied of.

V. 27. *All the ends of the world shall remember, and be turned unto the Lord: and all the kindreds of the nations shall worship before thee.*

Which will be accomplished before the close of time. All nations, Jews and Gentiles, shall unite one day under one head, Christ, the universal king and conqueror. There shall be one Lord, and his name shall be one. The gospel shall be preached to them. The Holy Ghost shall make it the power of God to their salvation. By this means they shall remember Christ, as almighty to save. This shall influence them, so as that they shall turn to the Lord; and all nations, all kindreds, tongues, and people, shall worship before him. This shall most assuredly be for the following reason:

V. 28. *For the kingdom is the Lord's: and he is the governor among the nations.*

Jesus Christ is king of the whole world. He is king of all the nations and empires in it. He is king of nations, and he is king of saints; and one day he will prove himself to be the governor among the nations, and execute justice and judgment amongst them. There can be no withstanding him.

V. 29. *All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.*

This seems to express, how high and mighty kings and emperors shall be brought low. They shall willingly or unwillingly submit to him. They shall acknowledge their dependence on him. They shall eat and worship, by admitting their subjects to confess Christ, and sing to his praise. Even such as go down to the dust, under the sentence, *Dust thou art, and unto dust shalt thou return*, shall bow before him, as forced to resign their breath whensoever he pleases. It shall be fully proved in each and every one of them, that none can keep alive his own soul.

V. 30. *A seed shall praise him; it shall be accounted to the Lord for a generation.*

This is the fruit of our Lord's soul travail. They shall be brought forth age after age, in every succeeding generation. This seed shall be highly regarded by the Lord. They will be of high account in his estimation. He will reckon them as his peculiar treasure. They shall be the objects of his ineffable delight. It shall be written of them all, *These are the persons in whom Jehovah delighteth*. For their sakes, generation shall succeed generation, until they are all brought forth into actual existence; and they shall all of them be brought out of darkness into marvellous light.

V. 31. *They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.*

They shall come to Christ for salvation. They shall declare all their hope for life everlasting, is in him alone. They shall declare his righteousness is their everlasting perfection. This they will do to a people amongst them, who shall be born again. They shall declare the Lord alone with his own arm wrought salvation. The Lord bless what is written. Amen.

PSALM THE TWENTY-THIRD.

Its title is, *A Psalm of David.*

We have had our Lord Jesus Christ set before us, in the Psalms we have gone through, as *the Blessed Man*, or, *Man of Blessedness*. As the Father's king seated by him on his holy hill of Zion. As the Conqueror of Sin, Satan, and Death. As the Holy One. As the Perfect One. As the Royal Priest. As the Saviour of his church. As the Head and Surety of his people. We have had him in his glory as the Sun of Righteousness set forth. We have had him in his entrance into heaven, with his coronation, acceptation by the Father, and glorification: with his life and blessedness within the veil declared. We have had his passion described; and we have here a new title given him, which is that of *Shepherd*. This Psalm contains a new subject. It sets forth Christ in his pastoral office. As the great Shepherd and Bishop of souls. It is very expressive of his care over his people. Of his supplying their wants. Of his attention to them in giving them rest. In his causing them to lie down in green and flourishing pastures. In his leading them where they may be refreshed. In his restoring them when sick or languid. In his leading them in paths of righteousness. In his saving them from fear. In his leading them safely through the valley and shadow of death. In his being then and there present with them. In his supporting them. In his preparing and entertaining them with all good. In his anointing them, and causing their cup to overflow with his goodness; which leads the psalmist to conclude there shall be a continuation of all this, through life, and glory everlasting at the close of it. The Psalm is spoken by one individual, but most assuredly belongs to all the family and household of faith. One says, "the Book of Psalms, containing spiritual songs and hymns, written by king *David* and others, is so called, because it

signifies to touch sweetly; because with the voice was joined the sound of musical instruments." Mr. Romaine says, "There are three Hebrew names often used in the titles of the Psalms, which the Septuagint have translated Psalms, Hymns, and Songs. The word rendered by them as the running title to this book, is expressive of the general design, and is an abridgment of the whole matter. The word *Thehilim* comes from a Hebrew word, that signifies the brisk motion of light, shining and putting its splendour upon any object, and this makes it bright and illustrious. Hence comes the propriety of the word, as it is used to praise, which is to set an object in the light, that the rays shining upon it may render it splendid and beautiful, and thereby glorious and praise-worthy. Such are the Psalms. They are rays of light. Enlighteners (if I might use such a word, and it is the literal sense of the Hebrew hymns) intended to manifest the glory of the person, and to shew forth the praises of the work of God-Jesus: for light, in its various uses of nature, is the appointed emblem of the Lord Christ." I conceive this will cast a glory on this Psalm before us.

V. 1. *A Psalm of David.*

The Lord is my shepherd: I shall not want.

Our Lord was personified and set forth under this title and character by several persons, who were types of him. As *Abel*, who was a keeper of sheep. *Jacob*, of whom the prophet says, *And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.* Hosea xii. 12. *Moses and Aaron*, of whom it is said, *Thou leddest thy people like a flock, by the hand of Moses and Aaron.* And *David the Son of Jesse*, was as shepherd, a type of Christ. *Jehovah chose David also his servant, and took him from the sheepfolds. From following the sheep, the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.* The Lord says, *He brought through the Red Sea, his people, with the shepherd of his flock.* Isaiah lxiii. 11. The Messiah, the antitype of all these, is often spoken of in the sacred records under this title. *I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israeli shall dwell in safety:*

and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jer. xxiii. 4—6. Isaiah speaks of Christ under this title thus, *He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* Chap. xl. ver. 11. Zechariah says, *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered: and I will turn my hand upon the little ones.* Chap. xiii. ver. 7. Our Lord applies this to himself, as he entered on his passion. In the Old Testament he is called *the Shepherd. Jehovah's Shepherd. The One Shepherd.* He styles himself, *the Good Shepherd.* He is entitled by *Paul, The great Shepherd of the sheep, who was brought back again from the dead, by the blood of the everlasting covenant.* *Peter* styles Christ, *the Chief Shepherd.* The Lord Jesus cannot be a shepherd without a flock. These are his beloved ones, which were given him by the Father, whom he undertook for from everlasting. For whom he came down from heaven, and expressed his love to such a degree, as to lay down his life for them. On them his heart is so set, that nothing can alter it. He stands in the relation of Shepherd unto them. He takes them under his care. He causes them to hear his voice. They are washed in his blood. They are clothed with his righteousness. He feeds them. He provides for them. He guides them. He defends them. He will never fail them, nor forsake them. He gives them eternal life. He is all-sufficient for them in every case and circumstance. This the prophet was fully assured of. He therefore says, *The Lord is my Shepherd, I shall not want.* He may be considered as speaking for, and in the name of the whole church, which Christ hath purchased with his own blood. For Christ is to one individual, what he is to all his sheep and lambs; and he is the same to all, that he is to one single individual of them. O that we might believe this.

V. 2. *He maketh me to lie down in green pastures: he leadeth me beside the still waters.*

Green pastures are very relieving to the eye. Fresh pastures are very acceptable to sheep. To be led forth by the shepherd to waters still and quiet, is quite suited to their natures, and acceptable to them. It is also good for them: so the Lord's people, under the conduct and guidance of Christ, find it good, to be led by Jehovah their Shepherd. He opens to them the sacred Scriptures. He shews what is contained in them. He makes them apprehensive of the

perpetual life, light, vigor, and comfort they contain. He gives them such knowledge of the same, as causes them to dwell on them with delight. To rest in the truth of what is expressed in them with satisfaction. They rest all their faith in Christ, on the authority of them. The gospel is to them as green pastures. *He maketh me to lie down in green pastures.* It is his own act to secure them. To give them soul refreshment. To make his word spirit and life unto them. *He leadeth me beside the still waters.* This is all ascribed by the prophet to Jehovah. To him as his Shepherd; and Christ was he. Blessings on him, he is the Shepherd of his holy and beautiful flock. He says, *I am the good Shepherd, and know my sheep, and am known of mine.* And here is the proof of it. One of them, for all the rest, is here making his acknowledgement of it. He found Christ to be in him, *A well of water springing up unto everlasting life.* He therefore says, *He leadeth me beside the still waters.* He found living waters flowing from the rock of salvation, and was refreshed with the sight, sense, and enjoyments of the same; all which he ascribes to Jehovah his Shepherd.

V. 3. *He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.*

The minds of the lambs and sheep of Christ's pasture, are the subjects of a variety of diseases. From within, and from without. They sometimes contract quiet. At seasons they are wounded by the assaults of the devil. They are at times cold in their affections to the Lord. Their affections are at times drawn off Christ, and alienated from him. They have their seasons when they are prone to stray from the Lord, the fountain of living waters, and they hew out to themselves cisterns, broken cisterns which can hold no water. Be this, and let it break out, and discover itself as it may, this blessed and divine Shepherd is ever ready to save. To heal. To pardon. To cure. To restore. To lead in the right way. To direct to the city of habitation. All which proves the clemency of his mind. The greatness of his love. The strength of his affection. And how greatly he delighteth in his people to do them good. The prophet saith, *He restoreth my soul.* It implies wounds had been made. Guilt had been contracted. That there had been some wanderings from the Lord. Without which there could be no need of the Lord's restorings, revivings, healings, and manifestative help and recoverings. The heavenly Shepherd who hath in his own person, and by his own wounds and blood, obtained everlasting health and cure, for all the wounds, sins, guilts, and alienations of his people from him, is most divinely disposed to impart a real sense and

apprehension of the same unto them. It is hereby they are restored and brought back to the great Shepherd and Bishop of their souls. So says the apostle. *For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.* The prophet had the experience of this in his own case. He therefore speaks for himself; and to exalt Christ's praise. Saying, *He restoreth my soul.* And being restored, the same Jehovah magnifies the exceeding riches of his grace, in his kindness towards his beloved. *He leadeth me in the paths of righteousness.* It deserves notice, it is Jehovah the Shepherd, it is our Lord Jesus Christ himself which is here spoken of. He it is maketh his flock to rest at noon. He it is who maketh his sheep and lambs to lie down, quietly and contentedly, in the green pastures of his sacred word, and ordinances. He it is who leadeth them beside the still waters. Who refreshes them. Who heals their wounds. Who cures them of their spiritual diseases. Who invigorates their mind. Who makes them strong in the grace which is in himself. He it is who leadeth them in the paths of righteousness. He it is, who from his word, and by his Spirit, shews them the glorious perfection of his own robe of righteousness. He leads them to look on it. To admire it. To rest on it as the robe of salvation. To glory in it. To come before the Lord in it. To walk before him in the full belief, that he hath made Christ sin for them, that they might be made *the righteousness of God in him.* He teacheth them how to walk in the belief of what they are *in him*, in the paths of communion with the Lord, and before him, unto all well pleasing. All he hath done for them, all he doth within them, all he doth by them, is for his name's sake. It is all out of his own heart. It is all to the praise of the glory of his grace. And it is all here ascribed to him. The Lord brings his people by effectual calling into the state of grace. He gives them such spiritual sights and apprehensions of themselves, as gives them real evidence how they need Christ every moment, and for every thing. Hereby they have in themselves full evidence, that without Christ they can do nothing. And hereby they are fitted to receive Christ as all their salvation, and all their desire. This makes way for the prophet, as one of them, to express himself, as he doth in the next words:

V. 4. *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

Walking is a progressive motion. We never stand still. Saints have a journey before them. They must walk on in

the journey of life. They cannot close it but by death. This at their journey's end. They cannot be excused. They must be in the valley. In it there is a shadow. It is a low valley. So low, that the believer in Jesus cannot walk in a lower. It is the valley of the shadow of death. In it death and the believer will meet. They cannot meet together but here. They will here meet very good friends. No sooner do believers find themselves in this valley, but they begin to find there is no cause to fear any evil. For as in Christ, they are without all spot of sin, so they are made the righteousness of God in him. And being found in him, they are perfectly safe, and everlastingly secure. Christ is the death of Death. He hath abolished it. They only fall asleep in their bodies. They die in them, that they may live in Christ, and with him, to eternal ages. The believer does not continue in this valley, but he walks through it. At the end of it eternal glory opens to his view. He enters it through this passage. Whatsoever he may feel, he finds nothing real, to give him the least cause for uneasiness. Because the sting of death is done away in Christ, and taken out by him. So that there is nothing but the shadow of death. There is only the reflection of it. The prophet being perfectly acquainted with the subject of what is here expressed, says for himself, *Yea, though I walk through the valley of the shadow of death, I will fear no evil. He gives good reason why he will not. For thou art with me.* The great and good Shepherd will be with all his people, whilst they walk through the valley and shadow of death. His presence is all-sufficient to cheer and support them. To fill them with hopes full of immortality. To cause them to triumph in Christ, and to sing aloud for joy. Thou art with me, O Jesus, says the believer. *Thy rod and thy staff, they comfort me.* The everlasting gospel of the blessed God, the revelation made in it of the person and salvation of our Lord Jesus Christ, with the promises connected with it, are as a rod, and staff, to bear up, and support a dying believer. The prophet was well persuaded of it.

V. 5. *Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

This great, this good, this most blessed Shepherd, hath, doth, and will, provide for his sheep, all the while they are in this present state. They shall have the ordinances of divine worship. They shall be fed and feasted by the Lord himself. Himself, the living bread, the life-giving bread, the bread of God, the bread of everlasting life, will feed them. He will nourish them up unto everlasting life. **The dispensa-**

tions of his grace, in the outward administration, and its institutions, shall be open, even in the very view of the enemies of his church. He will anoint his people, by shedding the unction of his Holy Spirit upon them. This shall cause them to erect their heads. They will look up with holy boldness, confidence, and cheerfulness. Thus the people of God, fed, feasted, secured from their enemies, may well be satisfied, as the prophet here is. Who says, *My cup runneth over*. By which I understand, he abounded with blessings. He had more than he could possibly express. So have all the Lord's people, had they but eyes to see it. Which, if they did, they would abound in thanksgivings unto the Lord.

V. 6. *Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.*

It must be so. It could not be otherwise. Because Jehovah was his Shepherd. He who had done so great things for him, and whose nature and person is a fountain of inexhaustible grace, would follow him all through life with the blessed fruits and evidences hereof. The prophet is confident of it. And he expresses himself on this subject thus. Verily it shall be so. God's goodness and mercy towards me shall be immutable. Surely goodness and mercy shall follow me all the days of my life. I shall be the subject of Christ's mercy, so long as I am the subject of sin. He will be a fountain of never-failing goodness to me, so long as I am in this present evil world. And when this tabernacle of my body is dissolved by death, I being absent from it shall be present with the Lord. And I will dwell, and shall dwell in the house of the Lord for ever. May the Lord bless his truth. Amen.

PSALM THE TWENTY-FOURTH.

The Psalm before us hath this title only, *A Psalm of David*.

It is generally conceived by commentators, this Psalm was penned when David caused the ark to be brought up from Gibeah, or rather when it was taken out of the house of Obed-edom the Gittite, and conveyed to the city of David. You have an account of it, in 2 Sam. chap. 6. And a more full account of the same in 1 Chronicles, chap. 15. The service was performed according to God's order. The priests were in their proper apparel. The Levites had their sacred vestments on. The singers were properly organized. They had this song given them. It was to be sung with vocal and instrumental music. *And David, himself, was clothed with a*

robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David had also upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. See verses 27 and 28. Now either on this occasion, or when the ark was brought into Solomon's temple, was this sacred anthem sung. It suits both solemnities. Yet it must be allowed one better than the other. For instance. On the solemnity of bringing up the ark to the place which David prepared for it, the Levites bore it upon their shoulders. And such of them as were singers, with instruments of music, psalteries, and harps, and cymbals, sounding, lifted up the voice with joy. And the priests blew with the trumpets before the ark of the Lord, and they might sing, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.* Yet, as then there were no gates and doors for them literally to pass through, it seems more suitable to the solemnity of carrying the ark into the temple of Solomon. Of which we read, 1 Kings viii. ver. 3, 4, 10, 11. *And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congregation, and the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord. So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.* Now I conceive this Psalm before us, whilst it suited both of these solemn occasions, yet the last more especially. As we may conceive, when the ark was carried into the temple, as the priests bare it on their shoulders, and came to the gates of it, admittance might be demanded. The Levites who followed the procession sung, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.* To which another part of the sacred choir might reply, *Who is this King of glory?* The former immediately rejoined, *The Lord strong and mighty, the Lord mighty in battle.* As they proceeded and came near the porch of the Lord's house, they might again sing, *Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in.* On which the porters may be considered as asking, *Who is this King of glory?* The others immediately reply, *The Lord of hosts, he is the King of glory.* The Holiest of All

was a room thirty feet square, and thirty feet high, overlaid with pure gold, which amounted in value, according to Dr. Prideaux, to 4,320,000 *l.* of our money sterling. Here the priests deposited the ark, which was a sacred figure of the person of Christ. It was a sacred chest, in which were deposited the tables of the law. It was made of Shittim wood, which was covered over within and without with pure gold. It was covered with the mercy-seat, which was a plate of solid gold. At the ends of it, were the cherubims of glory. The wings of the cherubims were stretched out, with their faces towards each other; covering the mercy-seat with their wings. Hereby a throne was formed, between which, the representations of the Great Ones, Jehovah in a cloud of glory dwelt. The ark was entitled as follows. *The ark of God. The ark of the Lord of hosts which dwelleth between the cherubims. The ark of the covenant. The footstool of our God. The ark of his strength. The ark of the Lord. The holy ark.* It was not to be touched on pain of death. When it was to be removed, Aaron's sons were to cover it, with the covering vail. By which I understand, the curtain which separated the Holy from the Most Holy place. And on this a covering of badgers' skins was to be put, and over a cloth wholly of blue. See Numbers iv. ver. 5, 6. I have mentioned these things, as conceiving they will give some light into many terms used in the Psalm before us.

The subject of it is, the lordship, empire, and entrance of Christ into the Holiest of All. With an account of those who are his, and who, in his right, shall also enter where he is, to behold his glory. Then his most glorious entrance is expressed. His majesty proclaimed. He is styled the King of glory. His strength and might in battle is declared. And the Psalm ends with pronouncing him to be the Lord of hosts, the King of glory. To which the word *Selah*, as a nota-bene, is fixed. And thus it concludes.

V. 1. *A Psalm of David. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.*

It is the glory and excellency of scripture, to ascribe all to God. He created all things visible and invisible. The earth and all contained therein. *The earth is the Lord's, and the fulness thereof.* He speaks on this subject thus. *I, even my hands, have stretched out the heavens, and all their host have I commanded. For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else.* Isai. xlv. ver. 18. It is a wonderful display of his eternal power and