

Godhead. He is the proprietor of it. The earth is the Lord's. He formed it. He governs it. None can come into it, or go out of it, without him. He knows the length, breadth, and full dimensions of it. With each and every quarter of it. With all, each, and every individual inhabitant on it. With every motion of their will. With the whole which will be their case for ever. Even in the ages of eternity. It is said, the aggregate population on the surface of the known habitable globe, is estimated at 895,300,000 human beings. If we reckon with the ancients, that a generation lasts thirty years, in that space 800,75,300,000 human beings will be born and die. Consequently 81,760 must be dropping into eternity every day, 3407 every hour, or about 46 every moment. How awful a reflection! The matter of the earth was created and brought into being and existence, by the immediate power of God. The matter of the earth was without form. All the atoms of matter of which the whole ball of the earth was composed, were in a confused state of loose atoms, mixed together without any regular order. The matter of the earth was void, empty, or hollow. It was a globe of loose atoms, which had a vacuity in the middle. The waters covered it. These waters on the surface went into the hollow of the earth, and are that vast abyss which feeds and supplies all the seas. This abyss is the foundation of our world. Over it our earth is stretched as a bridge or arch. These waters contained in the very centre of the globe, are called in the words before us, as a great man conceives, *the fulness of the earth. The earth is the Lord's, and the fulness thereof.* The world, which is globular, the scripture speaks of thus: *He sitteth on the circle of the earth.* It is poised by its own weight. It swims in the air. It is surrounded on all sides with it. Its foundations, pillars, ends, breadths, wings, and position, are all from it. *Jehovah stretches out the north over the empty place, and hangs the earth upon nothing.* Job xxvi. ver. 7. One says, this is the literal meaning of it. *He causes the north to lean aside over the loose atoms, and hangs the earth by that which binds it round.* Which is no other than the expanse. This great man, from whom I quote this, adds, "The earth then swims, as I may say, in the open expanse, and has its north part continually leaning aside. Now philosophers know, that the pole of the earth does not stand upright, or perpendicular to the plane of its orbit: but it leans aside; and this is the true cause of the variation of the seasons, of summer and winter, of spring and autumn." The Lord Christ, as God-man, the Image of the invisible God, is the Creator of all worlds, beings, and things.

*All things were made by him, and without him was not any thing made that was made. And here the glory of it is given to him. His lordship also and empire over the whole are confessed. The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein. So is his church which is seated in it, and is to dwell on it for a season. He is the Lord, proprietor of every creature. He is God over all blessed for ever. Amen.*

*V. 2. For he hath founded it upon the seas, and prepared it upon the floods.*

It may be observed, the earth is evidently here, distinguished from the seas, and said to be founded upon them. So that in reality, the waters are the foundations of the earth. Which is confirmed by several other scriptures. In Proverbs viii. ver. 27, 28, 29. *God's setting a compass upon the face of the deep, his strengthening the fountains of the deep, and the giving the sea his decree, that the waters should not pass his commandment,* are all clearly and closely connected with *his appointing the foundations of the earth.* Our Christ, as the Christ of God, is the Alpha and Omega, the foundation, the centre, the circumference, the beauty, glory, ornament of the whole creation. When we consider the occasion on which it is probable this Psalm was sung, and consider the procession, the triumph of priests, Levites, and people, as the ark of the Lord was now removing, and about to be settled in the temple, in the Holiest of all, then we cannot but view these two first verses as a solemn proclamation of the Godhead, Majesty, the universal lordship, empire, sovereignty, and glory of Christ, who is the Jehovah they here celebrate. He made the world. He upholds it. He disposes of all in it. He keeps and sustains his church throughout it. They give him his praise for the work of creation and preservation. Saying, *The earth is the Lord's, and the fulness thereof, the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.* This is somewhat like the song of the church, recorded in the 4th chapter of the Revelation, ver. 11. *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.* As the subject was, the entrance of Christ, as the King of glory, as the Lord of glory, as Jehovah of hosts, as the Lord strong and mighty—as him, who having finished salvation work, and conquered all his foes, as Jehovah-Jesus, mighty in battle, so it leads to contemplate the purity, holiness, and greatness of the Self-Existing Essence, which leads to ask two very important questions.

V. 3. *Who shall ascend into the hill of the Lord? and who shall stand in his holy place?*

By the hill of the Lord, Mount Sion, on which the temple stood, is to be considered. Zion, or Sion, the city of David, was distinct from Jerusalem, though united with it, just as the cities of London and Westminster are. On the hill of Sion the Lord was worshipped, in the observation, and by an attendance on his institutions. Thither the ark of the Lord was now carrying. No place was worthy of it, but the Holiest of all. None might enter there, except on this occasion, but the high-priest. These were now ascending the hill of God. It is conceivable, when they came to the temple, and entered it with the ark of the Lord upon their shoulders, the high-priest went before them as their guide. As they drew forwards, their minds must be supposed to be filled with very great solemnity. They, overwhelmed with the near approach they were going to make before the Lord, might well propose this question, *Who shall ascend into the hill of the Lord?* They might reflect on the Lord's displeasure against Uzzah, when the ark on a former occasion was removed. He was struck dead before the ark for his error. This was a proof of the Lord's displeasure with him for putting forth his hand to stay the ark from falling. As the first question shews they were sensible they needed the Lord to be their strength; and that they could not ascend the hill of God, nor lift up their hearts and affections heaven-wards by any power of their own; so they put a second question, saying one to another, *And who shall rise up in his holy place?* In other words, *Who can stand before the Holy Lord God?* Who can enter into his immediate presence? Who are they who shall ascend into heaven? Who are they who shall inherit eternal glory? The glorious Mediator was now going before them, as we may so say, in this typical symbol, figure, and memorial of his person. Their salvation was in him. Their acceptance, purity, holiness, righteousness, and perfection, could be found only in him. This is implied in the answer returned to these questions. Which is contained in these following words:

V. 4. *He that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity, nor sworn deceitfully.*

Our Lord Christ was the only one in our world, who had, or hath clean hands, and a pure heart. He is the only one who never sinned in our nature. No. Not so much as in one single thought. He is the only one, who never took God's holy name in vain. Who never in any instance deceived. Who never spoke deceitfully. The whole ceremonial ritual

justifies the application of the passage thus. For it was altogether a service suitable for, and well suited to sinners who had no purity in themselves, and of their own. Neither the priests, nor high priest, might enter on their service, without first washing their hands and feet at the laver, an emblem of the pure water of Christ's most precious blood. They must neither of them approach the Lord, but in the garments the Lord himself had prescribed for them, for glory, and for beauty. Which were emblems of the robes of salvation, and garments of salvation, provided for them in the righteousness of Christ. They could not be consecrated to their office, except the blood of the sacrifice offered for them were put on the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet. They could not be hallowed, or sanctified, and fitted for their service, but by the blood of the sacrifice and the anointing oil, being sprinkled on their garments. All which plainly proved they were sinful men. That they had nothing of their own, in which they could stand before the Holy Lord God. So far from it, the high-priest was the representative of the whole church. He wore the holy crown. On it was written, *Holiness to the Lord*. Or, *The Holy One of Jehovah*. And the whole church was represented as *holy in him*, and as beheld by the Lord in him. Now our true high-priest, Christ Jesus, ascended the holy hill of Zion, and stood up in the holy place, with clean hands, and a pure heart, in the full essence of perfection, and thus he entered into the Holiest of All, into heaven itself, there to appear in the presence of God for us.

V. 5. *He shall receive the blessing from the Lord, and righteousness from the God of his salvation.*

This completes the answer to the former questions. The man that hath clean hands, and a pure heart, who hath not lifted up his mind unto vanity, nor sworn deceitfully: this is he, who shall ascend into the hill of the Lord. This is he, who shall stand in Jehovah's holy place. Stand everlastingly accepted. He shall be everlastingly rewarded. He shall shine with everlasting brightness. He shall wear everlasting splendour. He shall live as the immutable holiness, as the complete and endless righteousness, as the eternal purity of his whole church and people. And they shall live in him, and live with him, and be glorified in him, with him, and through him, and by him, for ever and ever. All of which will be the fruit of free, sovereign, royal grace. This mighty He, who has been characterized in the former verses, *shall receive the blessing from the Lord, and righteousness from the*

*God of his salvation.* All that recompence of reward proposed to him in the everlasting covenant.

V. O. *This is the generation of them that seek him, that seek thy face, O God of Jacob. Selah.* So it is in the margin.

Or rather, This is the generation of them that seek him, that seek thy face, O God of Jacob. Selah, i. e. These shall receive all the blessings contained in the pure hands, the clean heart, the immutable holiuess, the consummate righteousness, the infinite worth and efficacy of Christ. Those who see Christ, are such as are called by the Holy Spirit out of darkness into his marvellous light. They have received Christ to be to them their everlasting life, light, righteousness, and strength. He is their purity, righteousness, strength, and perfection. They see his face. They are waiting on him to enjoy his favour, in a fuller manner, and to a greater degree. And the present procession to which the Psalmist alludes, gave a most admirable portrait of these. The Levites properly arrayed, the musicians with their instruments of particular music, their heads and precentors properly placed, the ark on the shoulders of the priests, and one would suppose the high-priest in all his pontifical robes, going immediately before the ark of the Lord of hosts, and the people following the same, might serve to point out the whole church of the redeemed, who having received the knowledge of Christ, and the blessing of his salvation from the grace of the divine Father, could not but utter forth his glorious praise. Looking on them, surveying them as they passed on, it might well be said of them, yea, they might say it of themselves, *This is the generation of them that seek him, that seek thy face, O Jacob. Selah.* It is said, the word *Selah* is a note in music. It signifies to lift up the voice. Surely, they could not but want to lift up their voice, when it was found by all present, that *God helped the Levites that bare the ark of the covenant of the Lord.* 1 Chron. xv. ver. 26. And such as saw into the true and spiritual meaning, and typical signification of all this, could not but lift up their voice on high, and pronounce the spiritual Israel to be like in purity, in zeal, in glory, and dignity, in Christ, and considered as partakers of his salvation like unto these. As the ark was going to be placed in the Holiest of All, and the eyes of the cherubims were to be on it continually, and it was an emblem of heaven and glory; so the generation of those who were seeking the Lord, they were a chosen generation, a royal priesthood, an holy nation, a peculiar people; to shew forth the praises of him who called them out of darkness into his marvellous light. They might well say *Amen,*

Which some say, is the signification of the word *Selah*, to what was said by others on their behalf. It being their honour, their glory, their crown, their joy, to have Christ for their Lord, their King, their all. They were the blessed of the Lord. They were in the real possession of it. They had received from the Lord, the free pardon of all their sins. The robe of everlasting righteousness. The free gift of justification unto life. The peace of God which passeth all understanding. The Spirit of adoption. And were made free indeed. Jacob is here mentioned, because he was favoured with a sight of Christ at Peniel. Of which he says, *I have seen God face to face*. He looked me full in the face; so did I look also. His face and my face were immediately one towards the other. An inestimable favour. So here. The generation of them that seek him, says the Psalmist, that seek thy face, O God of Jacob, *Selah*; are such as shall receive the blessing from the Jehovah, and righteousness from the God of his salvation, even from the God and Father of our Lord Jesus Christ. Thus the procession moved on. It must have been a very noble sight. As they came to the gates of the court of the temple, the Levites which were in the front of the procession gave the hint, and immediately the following words were sung, with all the powers of vocal and instrumental music.

*V. 7. Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of glory shall come in.*

There were always porters at the gates of the temple. These gates must be opened or the ark of the Lord could not enter. These doors are styled everlasting, to signify the durability of God's worship: and that when it ceased on earth, it would be began by every spiritual worshipper, on his quitting the body, and on his entering heaven, would be continued by him there, and carried on in glory everlasting. These gates, these doors, are called to lift up, to be lift up, and to give way for free access and admission. The ark is here styled *the King of glory*. A full proof of its being an illustrious type of Christ, or it would not have sustained the title of the King of glory. He was to enter by these gates, by these everlasting doors, and proceed to the temple, and from thence into the Holiest of All. It cannot but lead us to contemplate the ascension of our Lord Jesus Christ, from earth to heaven. There is an allusion to these words, by the Prophet *Isaiah*: he, in the name of the Church, singing the Lord's song, says, *In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the*

*the righteous nation which keepeth the truth may enter in.* Chap. xxvi. verses 1, 2. Here the King of glory, the Lord strong and mighty, the Lord mighty in battle, is to enter in. *Lift up your head, O ye gates: and be ye lift up, ye everlasting doors; and the King of glory shall come in.* This demand is made in the name of the King of glory, for his admission into the court of the house of the Lord, the holy Sanctuary. The porters and Levites which kept the gates of the Lord's house, on hearing this demand thus solemnly made, hesitate not to open. The heads, the gates, the doors are immediately thrown open. The ark is brought into the court, and then the following question is asked by the wondering admirers.

V. 8. *Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.*

The question could only be asked, for adding majesty and dignity to the subject. They who opened the gates, well knew who this King of glory was. They also well knew the ark was a type and memorial of Christ. Of his person as the King of glory, and Lord of glory. Not that they saw the ark, its mercy-seat, and cherubims: no, it was covered as the Lord commanded, Num. iv. 5, 6. They saw a sacred symbol covered, and borne on the shoulders of the priests. And as I have before suggested, it seems very probable, they saw the high priest with all his golden garments. It is not unlikely but he gave orders for to demand entrance. He entered in his own right, he being Christ's representative. *Who is this King of Glory?* this is the question. To which the whole chorus reply, *The Lord strong and mighty; the Lord mighty in battle.* I conceive reference is had to what in ages before them had taken place. It was before the ark of the Lord, the waters of Jordan were dried up. The ark being carried upon the shoulders of priests, and seven priests bearing seven trumpets of rams horns going before it, with the Levites and people walking in processions, round Jericho for seven days, the walls of the city fell flat. This was full proof, that the King of Glory represented by this symbol, was *the King of Glory, that he was the Lord strong and mighty; the Lord mighty in battle.* It seems quite suitable to what the Lord had done in times past to make this acknowledgement. The Lord's might and strength, were most evidently seen, and most gloriously displayed in drying up the waters of Jordan, and in the falling down of the walls of Jericho, before the ark, the symbol of his presence. This answer returned to the question, must serve to fill the minds of all present with most solemn awe; and

the procession moving on, must enter into the inner court of the house of the Lord. Here they must have in view, the brazen altar, the brazen sea, the brazen lavers, all sacred memorials of Christ. As they were come in the immediate view of the porch of the temple, and must enter it, that the ark might be carried into the Holiest of All, they demand, in the name of the King of glory, that the doors be immediately thrown open; saying, as in the next words,

V. 9. *Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*

On this demand being given, the keepers of the doors of the Lord's house opened them immediately, to admit the ark of the Lord of hosts, here styled the King of glory. Yet they cannot but be filled with holy wonder and surprise at the grace and majesty of Godhead, displayed and shining forth in all this. They looked on the outside of all this, and beheld light transcendently glorious. In the full mystery of it, the glory of God shone forth in the face, person, and mediation of Jesus Christ. He is Jehovah of hosts. He is Jehovah strong. He is Jehovah mighty in battle. He proved his strength and might, in delivering their fathers from the Egyptians. In dividing the waters of the red sea. In leading them through it. He thereby got to himself a glorious name. He proved his strength in leading them safely through the deserts of *Arabia*. In drying up the waters of Jordan. In giving them possession of the land of Canaan. In dispossessing their enemies. In causing the sun and moon to stand still at the prayer of Joshua. He proved himself to be Lord God omnipotent, in establishing them in the land which he gave their fathers. In placing their sanctuary amongst them. In giving them a temple. They had therefore great reason to celebrate his perfections. The gates of the temple were of brass. The doors of it were of cedar, or fir tree. These were overlaid with gold. *They were carved with cherubims, and palm trees, and open flowers, and covered with gold, fitted upon the carved work.* It seems to me, these words, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in;* are expressive of what might be expected of them. That like as the waters of Jordan dried up before the ark of the Lord of all the earth, and the walls of Jericho fell flat, after they were compassed about seven days, so before, and at the bringing the same ark of the Lord of hosts, which dwelleth between the cherubims, as they might then well say, the gates of the temple which lead into the courts of it, and the doors of the temple which for their durability might be styled everlasting, might well



express themselves by giving way, thereby acknowledging Christ the Messiah to be Jehovah, the Lord of all the earth, and the King of glory. He the King of glory was to come into his temple. To take possession of it. To dwell in it. To fill it with his glory. The temple was not perfect before. On it, the cloud of glory came down, and filled the house of the Lord, and the inner court with glory. Every thing relating to Christ the Royal Priest, was glorious. The holy of holies, and all the emblems of divinity, and the vessels of the sanctuary, were made of, or covered with sheet gold. The doors of the temple being thrown open to admit the ark of the Lord, that it might be placed under the wings of the cherubim, in the holiest of all, provided for it by Solomon, the question is asked again, by those who attended this most sacred solemnity,

V. 10. *Who is the King of glory?* The reply is, *The Lord of hosts, he is the King of glory. Selah.*

As the ark entered the temple, and was carrying on, to be placed between the cherubims which Solomon had made, as the place where it was to remain, the question, *Who is the King of glory?* was answered. To which the sacred choristers rejoin, *The Lord of hosts, he is the King of glory.* As this contained all they could express, the word *Selah* is added; to say, Mark this well. The Lord of hosts, the King of glory, being now seated on his throne in this heaven upon earth, the holy of holies, the cloud of glory, came down from the material heavens, and filled the house of the Lord; and ever afterwards inhabited the cherubim, and was seen by the high priest on the day of atonement; so that here, *the Lord of hosts, the King of glory,* took up his residence. Hence he is addressed thus, *Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.* Psalm lxxx. 1. I have endeavoured to keep as near to the literal meaning of the expressions as possible. I conceive there is much glory lost without it. Now as this was a figurative expression of the ascension of our Lord Jesus Christ, and his entrance into heaven itself, there to appear in the presence of God for us, so the grandeur, majesty, solemnity, with the processions, together with the singing and melody expressed on this occasion, may lead us to contemplate how the whole essence of it hath been realized in the person of our Lord Jesus Christ. He, as God-man, the fellow of the Lord of hosts, having put forth the arm of his power, and vanquished the whole host of hell, ascended on high. He went up in the sight of his disciples into the visible region of the air. He ascended up far above all heavens. It is very con-

ceivable he was accompanied by all the angels of his presence. We may conclude they sung his praises. *He was carried up into heaven*, says Luke, xxiv. 51. If so, it must have been by the ministry of angels. It is expressly said, *A cloud received him out of the sight of his disciples*. Acts i. 9. This we conceive to be a company of bright intellectual spirits. They might form a glorious procession. They might some go before him, even to the very entrance of heaven, crying, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, that the King of glory may come in*. It might, to greet him on his coronation day, be replied by others, *Who is this King of glory?* To whom by another of the celestial company, it might be said, *The Lord strong and mighty, the Lord mighty in battle*. Amongst these glorious ones, we conceive those persons who were raised in their bodies, after Christ was risen, were. They might well say, *Jesus was Jehovah. The Lord strong and mighty, the Lord mighty in battle*. As Jesus was about to enter the heaven of heavens, it might suit the solemnity, for this grand company again to cry out, *Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in*. To whom it might be said, *The Lord of hosts. He is the King of glory. Selah*. And thus the type might be fully realized. But of this we cannot be confident. We may of this, that our Lord was received up into glory. That all the elect in heaven, both of human and angelic race worshipped him. That the glory of his person brake forth, and he was seen of them, as he had never been before. And here we will rest. And now we will stop, and say, *Amen*, to all the honour, glory, worship, power, thanksgiving, praise, and blessing, given by all the saints within the veil to him. May we who read this, *fall down and worship him that liveth for ever and ever. Amen*.

## PSALM THE TWENTY-FIFTH.

Its only title is, *Of David*.

It concerns the antitypical David, the Beloved One, the Messiah. The subject of the Psalm is prayer. It opens and expresses the heart, the frame, the feelings, the desires, the outgoings of our Lord's mind, in the days of his flesh. He here prays for himself, and also as the head, he prays for his members, his body, the church. It is the head which feels for the body. It is the mouth which speaks for the members. This rightly considered will explain and convey

clear ideas to the spiritual mind, concerning many parts and passages in this sacred Scripture before us. Our Lord prays to the divine Father, in whom he trusts for deliverance over his enemies. He requests that none who trusted in him, as the true Messiah might be ashamed. He prays Jehovah would shew him his ways, and lead him in his truth. He addresses himself as suited to his state of suretyship on the behalf of his people. He speaks of the sorrows of his mind. He entreats the Father to look on the same. To consider the malice of his enemies. To keep his soul. To deliver him. To redeem Israel by him, and thus the Psalm concludes.

V. 1. *Of David.*

*Unto thee, O Lord, do I lift up my soul.*

It is worthy of most serious perusal, and deep meditation, this prayer of our divine Lord's here before us. When I thus entitle it, I do not mean it was offered up by him in the days of his flesh, except it be considered as made use of in the temple service, and as so used, our Lord when he attended, and joined the worshippers there, might be said to make it his own. It contains the heart, the frame, the feelings, the desires, and outgoings of his mind, when he was in our nature, in our world. The Old Testament Church, were hereby admitted into a view of his heart towards them. Of his requests for them. Of the matter of his supplications. How he had them in his remembrance, and made their cases his own. His address is to Jehovah the Father as his covenant God. It is offered up with energy and emphasis. With fervour and importunity. *Unto thee, O Lord, do I lift up my soul.* This is the introduction. To have the soul or mind lifted up to the Lord in prayer, is that which constitutes it an act of spiritual worship. Our Lord's prayers were always thus. The spiritual acts and exercises of his mind, exceed our uttermost conception. His prayers were always full of matter. They were exactly suited to the state and case of his body and mind. They were all in perfect agreement with the council and covenant of the Father, respecting him, and his church. They were all the fruits of the Holy Ghost dwelling in him. They were all so many parts, acts, and effects of his most complete righteousness. If we looked on them in this light, we should reap much real benefit from them, and be led most highly to value and esteem them. They would be thus considered, great supports to our faith, and afford us great encouragements to pour out our hearts before him in prayer, seeing he so freely, fully, affectionately, and particularly

poured out his heart to his divine Father on our behalf; which he gives us full evidence of in this most precious Psalm now before us.

V. 2. *O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.*

There is remarkable stress laid on these words, *O my God*. The great Mediator knew what was contained in them. He knew Jehovah was his God. He knew all contained in the eternal designation of his person, to the office of headship and mediatorship. He knew all contained in covenant transactions and promises. The knowledge of it was the foundation of all his faith. This was the life of all his prayers. The promises of the covenant made to him, as Mediator and Surety, was his soul encouragement in all his accesses to the divine Majesty. *O my God, I trust in thee*, simply and alone. I am to suffer cruel mockings and scourgings, in obedience to thy will, in the day of my passion: be it so, O Lord. Thy will is my will. *Let me not be ashamed* to give full proof of the truth of all this, let my tortures be ever so extreme. *Let not mine enemies triumph over me*. But let me have an happy issue, and deliverance out of their hands, in thine own time, and way. Thus Christ prays on his own behalf, as he doth on ours in the next words, which may be applied very particularly to his disciples in the days of his flesh.

V. 3. *Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.*

Whilst the whole election of grace, and saints in, and throughout all generations, are interested in this request; yet, doubtless, this may be considered as peculiarly suited to the state and case of our Lord's believing ones in the days of his flesh. Our Lord here prays they may be kept, in their acknowledgement of him, as the true Messiah. That his eleven apostles, though they would forsake him, yet that they might not renounce their faith and belief of him, to be what he declared himself to be, *the sent one of God*. Therefore, there is a clause in the prayer, which falls heavy on such, be they who they might, who should be ashamed of him. It most undoubtedly includes *Judas the traitor*, and the Jewish people: *Let him, let them, be ashamed, which transgress without cause*. This cause, this tremendous denunciation, came upon him, and upon them. For none of our Lord's words ever did, or can fall to the ground. The Messiah next prays for himself in the next four following verses.

V. 4. *Shew me thy ways, O Lord: teach me thy paths.*

All had been made known to Christ in the everlasting covenant; yet Christ, as clothed with humanity, was to receive the knowledge of it into his human mind. It is expressly said of him, *That he increased in wisdom and stature, and in favour with God and man.* Luke ii. 52. The mind of Christ, as man, could not comprehend all things at once. He took his Father's will concerning him into his mind, from the scriptures of truth by degrees. Hence we see the propriety of this prayer. *Shew me thy ways, O Lord.* Christ had in his human soul, the faculty of receiving knowledge. He received all he knew of God, and the covenant, from the written word. The Holy Ghost was his teacher. He taught him to pray. He being the man in God, was raised up in his comprehension of God, as fully proved him to be that prophet which should come into the world, full of grace and truth. He here says, *Shew me thy ways, O Lord; teach me thy paths.* The Lord's ways are ways of mercy. His paths are judgment and righteousness. Christ was the Mediator of union between God and the elect from everlasting. He was Wisdom-Mediator, by whom all creatures and things both visible and invisible were formed. He was constituted the Mediator of reconciliation in the everlasting transactions of the Holy Three. He is as such, the Mediator who upholds all things, that the greatness of his person, and the strength and prevalency of his mediation may be displayed. He is the executor of all Jehovah's vast purposes and designs towards all things. It is all to be accomplished by him. Yet this glorious one, when he was made in all things like unto his brethren, took in the knowledge of God, and will of God by degrees. He, therefore, I conceive, here prays on his own behalf thus: *Shew me thy ways, O Lord: teach me thy paths.* This may be contrasted with some passages of the New Testament. *He that sent me (says our Lord) is with me. The Father hath not left me alone, for I do always the things which please him. As my Father hath taught me I do these things. 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. God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained. The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.* I conceive it will be very easily apprehended by these, our Lord as Mediator, and in his incarnate state, as going on

doing the will of him that sent him, might well pray, *Shew me thy ways, O Jehovah; teach me thy paths.* Then we must much more need to pray thus. If he received all his knowledge from the Scriptures, and from the light and teachings of the divine Spirit, we then can only receive true light and knowledge of the mind and will of God in Christ Jesus, from the same medium, and from the same holy inspirer. **May we attend to this, and mark it well.**

*V. 5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.*

All this was quite suited to our Lord, and to express him to the church of old, and set him forth in his incarnate state. He would pray Jehovah to shew him his ways. He would pray for light and knowledge in his paths; as without a true apprehension of them, it was impossible he could walk in them. As they were made known to his understanding, and his will being truly one with all revealed in them, he requests he may be led on in the truth of God, and taught more fully into it. *Lead me in thy truth, and teach me:* so prays the man Jesus Christ. He uses and urges this argument to obtain his suit, *For thou art the God of my salvation.* I conceive, could we enter into proper views of the life of absolute independency Christ lived, on himself, and his own acts of mediation, it would cast a glory on our Jesus, which is inexpressible. It is most certainly expressed in the Book of Psalms; and it adds lustre and dignity to the work of salvation, which he lived in his incarnate state. Whilst he was God-Man, and in him the whole fulness of the Godhead dwelt personally, yet he did not live the life of God-Man in our world, although he was God-Man, in every act of his obedience and death. He lived such a life in his humanity, as constituted him a man of sorrows. He exercised his faith on God, not on his own personal worth and perfection. His very prayers are so many evidences of this. Though he were a Son, yet learned he obedience by the things which he suffered. It may be added to this, the very state, circumstance, office, and relation he stood in, as the Head and Mediator of his Church, called for all this. So that his whole life must have been a life of dependence on Jehovah. **May the Lord the Spirit give us some blessed scriptural views of this!** It cannot but be advantageous to us. *Thou art the God of my salvation.* The Messiah expected on the performance of his engagements, complete and eternal salvation, from Jehovah, both for himself, and his whole church. Yet whilst he was to obtain it by his own soul travail, yet it was from Jehovah the Father he expected his whole salvation. Yea, it was on him he waited all the day

long for it, in its every part, and in its every blessing. *On thee, says he, do I wait all the day.* Contrast all this with the following words, and I think you will have the whole which hath been delivered, fully evinced. *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth me morning by morning, he wakeneth mine ear to hear as the learned.* Isaiah L 4. These are the words of Christ the Mediator; and a full comment on what hath been delivered on the former verses of this Psalm.

V. 6. *Remember, O Lord, thy tender mercies, and thy loving-kindnesses; for they have been ever of old.*

The prayer here recorded was put up by our Lord on his own behalf. It went on, and he supplicated for a clear knowledge of Jehovah's ways and paths. He then entreats to be led in the truth, and for increasing instruction. He acknowledges what Jehovah was to him. He makes use of this as an argument why his prayer should be attended unto. He professes his obedience and readiness to receive instruction. He declares his perseverance in waiting on God his divine Father all the day long. Then he offers up his request on the behalf of all his members. He was one with them. He was engaged for them. He was to answer for them. He was to be made their sin. He was to sustain their curse. It was by his stripes they were to be healed. He here speaks as their mouth. He says, *Remember, O Lord, thy tender mercies, and thy loving-kindness; for they have been ever of old.* This is bringing to Jehovah's remembrance the everlasting covenant. This is pleading it before him. The mercies of it are most exactly suited to all the persons who are interested in it. To all their sins and sinfulness. To all their wounds and maladies. To all their cases and extremities. The origin of this covenant is everlasting love. One great and grand end and design by the revelation of this covenant, is to express the loving-kindness of Jehovah to his beloved ones, in their sinful, polluted, fallen, and ruined state of nature, by transgression. Who so suited and capable of pleading the grace of this covenant, as the Mediator of it, the Lord Jesus Christ? Who ever entered into the whole of their case but himself? Who could speak out fully for them, but he who was to be made sin, that they might be made the righteousness of God in him? It is natural for the head to feel for its members. It is quite so for the tongue to speak for the body. If we view this rightly, there can be no difficulty in the application, nor the least injury done the

words before us in applying them to our Lord Jesus Christ; nor any breaking in upon the elect in thus ascribing them to him. He knew all the bowels of Jehovah towards them. He knew their state and cases called for and required the tender mercies of the Lord to be displayed on them, and towards them. He knew the loving-kindness of Jehovah to be strong and lasting. He knew the mercies of God towards them to have been of old, from eternity. He prays, therefore, for Jehovah's remembrance of them, and his manifestation, and display of them. He then as personating his people, adds,

V. 7. *Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness sake, O Lord.*

Our most adorable Surety here prays on the behalf of all his people. He takes a distinct, clear, particular, intuitive view of all his members. As he took away the imputation of the unholiness of their natures, by the holiness of his own, and would take away all their actual transgressions, by taking them all upon himself, so he here prays, as it were, in their persons, saying, *Remember not the sins of my youth, nor my transgressions.* As we consider Christ in his official office, and relation, and apprehend how all the sins of his members became his, not as the committer of them, but as responsible to law and justice for them, we can see very easily how the words before us suited the lips of Christ, and how fitly he might thus express himself to his divine Father on their behalf. His people, as they proceeded from the loins of fallen Adam, partook of his sinful nature. They were all born sinners. In the catalogue of their crimes, there are sins of childhood, sins of youth, sins of riper years, sins of old age. No age is excepted. Our Lord's sacrifice, is a personal and particular one. It includes all these. Our Lord's intercession is equally as extensive. What are the words before us, but a proof of this? He takes sins and transgressions to himself, and on himself. He calls them his. He prays them to be freely forgiven. He requests they may not be remembered. This is entreating they may be blotted out. Which was to be, with the red lines of his own blood. *Remember not the sins of my youth, nor my transgressions.* Thus he prays to Jehovah. To his God. To the God of his salvation. He places himself here as the representative and surety of his people. He acknowledges himself such. He therefore makes their sins and transgressions his own. He pleads God's covenant mercy. He enters deeply into it. *According to thy mercy, remember thou me for*



*thy goodness sake, O Lord.* It was what the Mediator had a right to expect. The Father could not deal with him in faithfulness, according to covenant engagements, but it must be so. To open a spring of everlasting consolation to the minds of his people, this was given from the Holy Ghost, and recorded in the written word by the prophet. The words may well be used, after Christ, by all his believing people. Our Lord being heard and answered, the blessed effects of of it are noticed in the three following verses.

V. 8. *Good and upright is the Lord: therefore will he teach sinners in the way.*

When the elect of God are brought to know God's mercies in Christ unto them:—when they are led, by the teachings of the Lord the Spirit, to know the origin from whence they flow, the love of God, which is of old, which hath been in his infinite mind towards their persons in Christ, from everlasting, upon this, the Lord is pleased to teach them how to approach him in Christ. They find they are taught Christ the way of salvation. Their ignorance is no bar to Christ's enlightenings. Their inherent sinfulness to his divine instructions. He makes them wise unto salvation, by giving them the true knowledge of himself. He teaches them to walk in the way of salvation, by enabling them to walk in the belief of the truth. All this comes from the goodness of Jehovah. It is owing to his covenant faithfulness, that all these blessed fruits and effects of salvation are produced in the mind of the redeemed, and called of God, in Christ Jesus. Other effects follow.

V. 9. *The meek will he guide in judgment: and the meek will he teach his way.*

Those are the Lord's, and made so manifestatively, they being renewed in their minds by the divine agency of the Spirit, and are under his teaching, they are all emptied of all dependance on themselves. They are all meek and broken-hearted. They are all made willing to be taught of the Lord. As such, he guides them into the mysteries of grace. He is pleased to open to them the truths, and doctrines of the everlasting gospel, which contains the wisdom of God in a mystery. He will teach them more and more the depths of grace, and the unsearchable riches of Christ, contained in it. These meek he will teach his one way unto, so that the following promise shall be made effectual in them. *The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.* As the goodness and faithfulness of the Lord to the sinners for whom Christ is interested is expressed, by their being divinely taught to

walk in the way of salvation, in their being guided in judgment, and taught Jehovah's way of grace towards them, agreeable to his ancient and everlasting thoughts towards them; so some further expressions of his grace are expressed in the next words.

V. 10. *All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.*

It is an everlasting truth, that all the Lord's dealings towards his beloved is, as it is here affirmed. He teaches them the true knowledge of himself in Christ Jesus. He forms them for his praise. He leads them. He instructs them. He opens his mind and will in Christ concerning them. He guides them into the knowledge of the mysteries of his grace. He teaches them his ways and outgoings in mercy and compassion. He is good to them. He is all love, and nothing but love to them. He is mercy and all mercy to them. He is grace, yea, the God of all grace to them. They find and prove the truth of it in and by daily experience. He proves it to them, as he opens his covenant unto them, and enables them to keep it in remembrance. All the paths of the Lord, to his beloved, are mercy and truth. They are so in nature, providence, and grace. They cannot believe his word, and be at any time discouraged. He says, I will never turn away from you from doing you good. Thus the great Messiah speaks out the divine conduct towards his church.

V. 11. *For thy name's sake, O Lord, pardon mine iniquity; for it is great. Or, Pardon mine iniquity, O Lord, for thy name is great.*

I consider these words as spoken in the person of Christ. He knew what sin was. And he knew the whole sum total of all the sin and sinfulness of his people. He comprehended the whole filth, guilt, and demerit of it. He knew his own sacrifice to be equal to the whole of it. And the mercy of Jehovah, which was to be displayed on the footing of his atonement, to be equal to what he had revealed of it, when he proclaimed himself to be *the Lord God, gracious and merciful, pardoning iniquity, transgression, and sin.* The Mediator in the full knowledge and belief of this, thus prays for all his members, whose sins he took to himself, and was responsible to give perfect and entire satisfaction to the holiness, law, and justice of the divine Majesty. He therefore might with the most perfect propriety pray for the pardon of them. And we need not stumble at explaining the words thus, seeing it is the office of Christ, as Son of man, and Mediator, to dispense pardon to us. Our Lord proved this, when he said to the paralytic man, *Thy sins be forgiven thee*

When he was murmured at for it, he asked, *Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and walk. But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say unto thee, arise, and take up thy bed, and go thy way unto thine house.* Mark ii. ver. 9, 10, 12. If Christ in his incarnate state had power, according to his mediatorial office, to forgive sins, how much more, now he is invested with all power in heaven and in earth? What may we not expect to receive from him now? seeing he is *exalted to be a Prince and a Saviour, to give repentance unto Israel, and the forgiveness of sins!*

V. 12. *What man is he that feareth the Lord? him shall he teach in the way that he shall choose.*

Here the subject is changed. A question is proposed, to which an answer is returned. It is only the man who is brought to the knowledge of Christ, and who knows his sins are pardoned, and freely forgiven for Christ's name sake, can fear the Lord. The subject contained in the former verses, viz. 8, 9, 10, seem here to be resumed; and further enlarged on. Except we understand the present, and two following verses, to be connected with what belongs to the state of a pardoned and justified man, and accompanies him as such, him the Lord will further teach and lead into fresh, and further discoveries of his grace, and complete salvation. This will be most truly agreeable to the spiritual mind. His soul chooses nothing in compare with this. It is meat and drink to him, to enjoy blessed perceptions of pardoning grace.

V. 13. *His soul shall dwell at ease, or his soul shall lodge in goodness, (so it is in the margin;) and his seed shall inherit the earth.*

The redeemed of the Lord, when manifestatively justified, pardoned, and acquitted in their own consciences, dwell at ease. They have the peace of God in their consciences. They have the love of God in their hearts. They lodge in goodness. They are surrounded with it. They are filled with it. They most abundantly enjoy it. Such as proceed from them, and are one in Christ with them, and are of the seed royal of heaven, shall inherit the earth. They shall in Christ, from Christ, and in communion with the Father in him, through the Spirit, inherit, possess, and enjoy all good.

V. 14. *The secret of the Lord is with them that fear him, and he will shew them his covenant.*

The gospel contains all Jehovah's secrets. All his will—counsel—covenant, what he is in Christ, to his whole

church, is therein revealed, and by it made known to them; through the inspiration of the Holy Ghost. This is another inestimable fruit of grace, bestowed on the called of God. They are taught by the Lord. They dwell in Christ, and in consequence of the knowledge they have of the Father's love and delight of them in him, in perfect ease and safety. They enjoy all spiritual good in Christ. They receive the blessings and benefits of it, out of his fulness. The Lord reveals his covenant to them, by which they are admitted into his secrets. So that they know what his thoughts were concerning them before the foundation of the world. He is pleased to set before them in it, all the love wherewith he hath loved them, in his dear Son. Thus the secret of the Lord is with them that fear him, and his covenant, to make them know it; which he leads them into the knowledge and enjoyment of, by the divine teachings of his Spirit.

V. 15. *Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.*

Here our Lord speaks of himself, of his state and case, as it befell him in his passion. He had none to look to but Jehovah. He looked unto him. He waited on him for deliverance. He was surrounded with implacable enemies. They spread a net for his feet. They exercised their cunning policy to the uttermost. There was no way to escape their snares. The eyes of Messiah are ever towards the Lord. That he would deliver him. This was his act to be exercised by him, in believing in the divine promises which were given him in his covenant transactions with the divine Father. He here professes his faith, and the continual exercise of it, with his expectation of certain deliverance. He says, *Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.* Which makes way for him to offer up the following prayer:

V. 16. *Turn thee unto me, and have mercy upon me; for I am desolate and afflicted:*

None ever needed the mercy of the Lord, and all of it to be displayed in a personal and particular way and manner towards him, more than our Lord Jesus Christ did. He stood the just for the unjust. He stood up, under the imputation of all the sins which ever will be pardoned. He bore them in his own body. They were laid on him by Jehovah. He stood as the representative of all the sinners, belonging to the election of grace. As thus, he was desolate and afflicted. He was deprived of all help, and comfort from man. He was afflicted and tormented by his foes. He was ever left to feel the curse due to sin. Yea, to the uttermost extremity. He needed mercy from the Lord, because he was a sinner imputa-

tively. He might therefore well say to Jehovah, *Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.* The Father's turning to him in a manifestative way, is what he requests. His exercising and displaying his mercy on him, as the Mediator of the elect, is what he here desires. He gives his reason why he prays thus. It is, says he, because I am desolate and afflicted. He was so in his humanity. And that in every sense, and to every degree of extension, exceeding our utmost conception to have any tolerable ideas of the same. He continues this subject in the three following verses, which we are entering on.

V. 17. *The troubles of my heart are enlarged: O bring thou me out of my distresses.*

As one wave succeeds another, so one trouble came in after another on our most precious Lord Jesus Christ. As for example—He was betrayed by Judas. He was apprehended by the soldiers, bound, and led by them from the garden. He was forsaken by all his disciples. He was denied by Peter. He was presented to Annas, who hated him with a cruel hatred. He was presented to Caiaphas, and insulted in his presence. He was mocked by Herod and his courtiers. He was condemned by Pilate. He was scourged at his command. So that without going further into the subject, he might truly say, *the sorrows of my heart are enlarged.* This is a part of his prayer. He adds, *O bring thou me out of my distresses.* None but Jehovah could. Nor would he until he had suffered and endured in his body as well as his soul, the uttermost desert of sin.

V. 18. *Look upon mine affliction and my pain; and forgive all my sins.*

Surely we must acknowledge Christ here. For no affliction, or pain, could ever atone for sin, but his alone. If these words are not spoken in the person of the Mediator, they do not befit the lips of any of his people. If we do not confess Christ in them, we must run into self-righteousness with full evidence, that our affliction and pain have merit in them. That they are pleadable before the Lord. Yea, that they are a motive with the divine Majesty, for him to be propitious unto us. But no true Christian, not a single believer in Christ, will admit of this. As we view and acknowledge Christ the speaker here, all runs on smoothly and complete. It is Christ's own pleadings with the divine Father. He invokes Jehovah to look on him, in his passion. To look on his affliction and pain. To consider why he thus suffered. What he suffered for. The perfection of his mind under suffering. How, in the whole of it, he was obedient to his will.

And that agreeable to the everlasting covenant, upon the account of his obedience, sorrows, sufferings, agony and bloody-sweat, cross and passion, he would forgive all his sins. He calls the sins of his people his own. And these words may be contrasted with the first words our Lord uttered on the cross, *Father, forgive them, for they know not what they do.* Here it is indeed an universal prayer for his whole church. The pardon of all the sins of the elect, is the fruit of Christ's sufferings. Christ speaking thus in this Psalm, was doubtless for the special benefit of his church under the Old Testament dispensation. We have Jehovah's answer to this prayer, in these words, *I will forgive their iniquity, and I will remember their sin no more.* Jer. xxxi. ver. 34.

V. 19. *Consider mine enemies ; for they are many ; and they hate me with cruel hatred.*

This contains our Lord's request to his divine Father, for his attention to his case. Entreating Jehovah to consider the enemies he had to encounter. They were for number a multitude. Their hatred was implacable. He was the sole and entire object of it. They expressed and vented it all upon him. Their hatred of him was such, that he entitles it, *cruel hatred.* It appears to be so, when we consider how they shewed it, and expressed it on our most precious Lord. I conceive this is so often mentioned in the Psalms, as a prophetic hint, that the Jews would have a most principal hand in persecuting, and tormenting our Lord, and their true and promised Messiah. Who when they saw him, was in their eyes without form and comeliness. Our Lord prays suitably to his case. There was no sorrow, pain, grief, shame, contempt, or scorn befel him, when under guilt and sin, by imputation, but he was fully apprehensive of. His human mind could be supported under, and carried beyond it, only as his eyes were towards the Lord. He prays to Jehovah to keep him. To deliver him.

V. 20. *O keep my soul, and deliver me ; let me not be ashamed ; for I put my trust in thee.*

The soul is the mind. This kept staid on the Lord, is a peculiar blessing. This kept up in certain hope and expectation that the Lord will deliver, is great grace indeed. The mind cannot sustain itself. The vast mind of Christ could not sustain itself under sorrows and suffering. Not in consequence of any defect in it, but the mind must be borne up by the Lord alone. Christ's mind was perfect. It was holy. Yet Christ's supports came into his mind, from divine communications. His will was impeccable, it being swallowed

up in the divine will. His heart was immutably holy, yet this was to be manifested. All the inward grace of his mind was to be exercised and realized. He prays to Jehovah, to consider his enemies, who, and what they were. The multitude of them. Their cruel hatred and wrath against him. As he was not to be delivered out of their hands, until he had endured their utmost rage and cruelty, he therefore prays that Jehovah would keep his soul; and so carry him through, agreeable with divine engagements, as that his mind might be perfectly stayed on him. He prays for deliverance. He prays that he may be led to look beyond his present state and condition. He makes use of this argument for it. *For I put my trust in thee.* I conceive these words of the apostles, will cast full light on all this. *Jesus the author and finisher of faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right-hand of the throne of God.* Heb. xii. 2. This fully expresses how the great mind of our Lord was kept up, under all the shame and contempt cast on his most adorable person, during his passion.

V. 21. *Let integrity and uprightness preserve me; for I wait on thee.*

Which is praying for perseverance, to, and in the very last act of his life, to the Father's will. His prayer was always to this very end—That his whole course of warfare, obedience, sufferings, victory and triumph might be altogether exactly commensurate to his Father's will, and most truly acceptable in his sight. He then closes his prayer for the whole Israel of God.

V. 22. *Redeem Israel, O God, out of all his troubles.*

This will be the complete issue of Christ's finished redemption. All the Israel of God are redeemed by Christ. He hath obtained by his blood and righteousness, eternal redemption: some of the blessings of which they now enjoy: others they cannot, until mortality is swallowed up of life. Yet Christ, who presents them to himself, a glorious Church, without spot, or wrinkle, or any such thing, looks forward to the uttermost of those blessings of his redemption which they shall partake of. He here looks unto, and calls upon Jehovah his God, for to redeem his people, in his own time and way, upon the footing of the redemption he had wrought out for them, from all their troubles. We have now, this very present moment, redemption in the person of Christ, and through his blood, even the forgiveness of sins. We are to be made in body and soul like unto Christ. This cannot be until the second

coming of Christ, and on the morn of the glorious resurrection, from the grave and power of death. These words may also concern the restoration of the Jews to their own land, when they shall be brought to look on him whom they pierced, and acknowledge him to be their Lord and king, their true, their only, their most blessed Messiah. May what hath been delivered on this Psalm, so far as agreeable with the mind of the Holy Spirit, concerning Christ in it, be a means of increasing our real estimation of him, faith in him, love to him, and communion with him. This is what we should aim at in every ordinance; and it is only in this way, we can grow into the knowledge of Christ, and into fellowship with him. May we be led in this, and every part of the Scriptures, to receive the Father's revelation and testimony concerning Christ, given in them, and may the Holy Spirit realize and seal the same upon our minds. Amen.

### PSALM THE TWENTY-SIXTH.

This bears the same title with the former, so do the three following Psalms.

#### *Of David.*

I consider this Psalm as a solemn representation of Christ, standing before the Lord, in the full knowledge which he had of his own inherent purity, holiness, perfection, and righteousness. It may be again necessary to observe, what hath been hinted at again and again, as we have been going on in this Essay on the Book of Psalms, that in them, we have Christ in his essential, Christ in his personal, Christ in his relative, Christ in his mediatorial glory recorded; also what Christ was in his humanity. He is perfect man, as he also is true and very God. His manhood as well as his Godhead, is a part of our most holy faith. Some parts of the Psalms lose all their beauty, if we take not this into view. Yet we need much light and unction from the Spirit, rightly to apprehend this; so as that whilst we are treating on the subject of the humanity, we do not so lower it, as to swallow up the deity of his person, who as one in the incomprehensible Essence, is *the Son of the living God*. In the person of Christ, as man united by personal union to the Son of the living God, was the utmost essence of creature, and created perfection. The human nature consisting of soul and body was completely perfect. The mind was endowed with grace and gifts, with abilities and virtue,



to the utmost perfection. The heart of Christ was holiness itself. The thoughts of Christ were all most correctly exercised. The will of Christ was in perfect unison with Jehovah's. The affections of Christ were most exactly arranged and fixed, so as for the Lord to be exalted and glorified, by the outgoings of them, and by the exercise of them on him. The whole will of Christ was to magnify the law, and make it honourable. The whole life of Christ was consecrated, to express his entire hatred against all sin. To express his love to God to the very uttermost he lived. To stamp the same with emphasis, he died. He was holiness itself. He was purity itself. He was righteousness in its very essence and perfection. He kept the complete image of God, in which he was made, stamped on his mind. He was holy and undefiled. He was all this in conception and birth. He continued thus to his very last breath; and he here, as true and very man, as lovely in the eyes of the eternal Three, who vouchsafed to dwell, and make their abode in him, is the Speaker; and he is speaking of his own purity and integrity, and appeals to Jehovah for the truth of all this, which being the subject before us, it must most certainly well deserve our attention. Here is Christ our surety, on whom all our salvation depends, approaching God, on his own behalf. He appeals to him as his judge. He presents his person before Jehovah, who knew his heart, and the integrity of it. He would the Lord should examine, prove, and try him to the uttermost. He expresses what his walk had been. He declares in what way he will compass the altar of God, and his end in it. He will tell of all Jehovah's wondrous works. He professes his love, and what it hath been to the house of God. He prays on his own behalf. He expresses how he will walk, and concludes with a declaration of his blessing the Lord. This is the substance and argument of this sacred song.

V. 1. *Of David.*

*Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide.*

Christ the glorious Mediator, who is the only one between God and man, the man Christ Jesus, is the speaker. His address is to Jehovah. It is for him to judge him. *Judge me, O Lord.* He gives a reason why he would be judged. It is because he is so spotless in mind, so holy in heart, so perfect in life, that there is no one thing wanting in him, to render him most exactly commensurate to all the requirements of the holy law. His whole heart, mind, and will, had been fully engaged in obeying it. He therefore says,

*Judge me, O Lord; for I have walked in mine integrity.* His life had been most completely filled up. He had obeyed the law. He now trusted in Jehovah for the acceptance of it. *I have trusted also in the Lord,* to be carried through my sufferings, and that they will be as acceptable to Jehovah, as my person and obedience is. As I thus trust in him, my confidence is increased. *Therefore I shall not slide.* None of all the saints which ever were, or shall be in our world: no, nor any of the saints, or angels in heaven, could, or can utter such words as these. None but Jesus Christ could. No. He, the man in God, is all perfection. There is a personal worth in him, and his obedience which we can have no tolerable conception of. The Father and the Spirit know the heart, the life, the perfection, the worth of our Lord's obedience. Himself knew the principles from whence the whole proceeded. He knew the extent of it. That it extended to the whole law, as it respected the vast requirements of the same. He knew his obedience reached to its internal, and to its external requirements. If the Lord the Spirit gives us to consider the person who here speaks—To whom he speaks—Of what he speaks—Of the words in which he expresses himself, it will most assuredly give us very high and exalted views of his obedience, which is our righteousness, and garment of salvation, and robe of excellency before the Lord.

V. 2. *Examine me, O Lord, and prove me; try my reins, and my heart.*

The man Christ Jesus, calls on the Lord, to prove him. To look on him. To examine the whole of his life. To look over all the thoughts of his heart. To try his very reins, and heart. To view and review all his affections. To consider his will, and end in the whole of his obedience. He is fully persuaded, it will all come up to the utmost perfection of Jehovah's will, revealed in the holy law. As our Lord would have Jehovah to be his judge. As he could fully appeal to him for the integrity of all his actions. As he would have the Lord examine and prove him. Yea, his very reins, and his heart; so he expresses the grand faculty which influenced him in all this most exact obedience. It was love to Jehovah.

V. 3. *For thy loving-kindness is before mine eyes: and I have walked in thy truth.*

Christ as man, as the man Jehovah's fellow, as the head of his body the Church, as the one glorious Mediator, was the one supreme object of the Father's love. It was out of the love which he bore the Father, and the beloved ones

which he bestowed on him, that he left the Father's bosom, and became incarnate. It was to express his love to him who sent him, that it became his very meat and drink to do his will. His Father's love was always in his heart. There he had most blessed apprehensions and enjoyments of it. It was ever in his mind. It was ever before his eyes. This was the perpetual cause of all his obedience. It was all one grand act and exercise of love; under the influence of it, he walked in the Lord's truth. He speaks of his continuance in all holy obedience. *I have walked in thy truth.* This contains the positive part of his obedience. The negative part of it is expressed in the two next following verses.

V. 4. *I have not sat with vain persons, neither will I go in with dissemblers.*

No; our Lord was perfect. He feared God, and he eschewed evil. He avoided all vain persons. He did not associate, nor sit down with them. He did not go in and accompany with dissemblers. He neither practised any evil himself, nor did he connive at any in others. His holy soul abhorred all sin. He himself was without all sin, inwardly and outwardly. He did no sin, neither was guile found in his mouth. He held no conversation, nor had he any communication with such as lived in their sins; yet he received sinners, whose ears were opened to receive his heavenly instruction. With such he delighted to converse, and to bestow all the blessings of spiritual life, and salvation upon them.

V. 5. *I have hated the congregation of evil doers; and will not sit with the wicked.*

Hatred against sin, and against sinners, is a part of that holiness, which the law of God requires. This was manifested in Christ, in his heart, life, walk, conversation, and behaviour, in the most perfect manner, and to the utmost degree. We can have but very faint conceptions of the life of Christ. In him was realized all the holiness, purity, uprightness, and perfection, contained in the law. All its precepts were fulfilled, and shone forth in their utmost excellency, in the life of our Lord and Saviour Jesus Christ. By the congregation of evil doers, I conceive, the Jewish senate may be included. As by not sitting with the wicked, may be understood Christ would not have any abiding with them. He next expresses what he will do.

V. 6. *I will wash mine hands in innocency: so will I compass thine altar, O Lord.*

Before, in the foregoing verses, it was, *I have walked in mine integrity. I have also trusted in the Lord. I shall not slide. I have walked in thy truth.* Then follows, *I have not sat*

with vain persons. *I will not go in with dissemblers. I have hated the congregation of evil doers. I will not sit with the wicked.* Now it is *I will*, to a positive act which Messiah determines on. *I will wash mine hands in innocency: so will I compass thine altar, O Lord.* It is in allusion to what the Lord had commanded, and which the priests who ministered about the altar, were to attend unto, viz.—They were to wash their hands at the laver, which was a vessel which contained pure water, a symbol of Christ's blood; it was placed between the tabernacle and the altar. In Solomon's temple, or rather in the inner court, where the sacrifices were offered, there were ten brazen lavers, and the molten sea, at which the priests washed when they were about to approach the altar. Christ who was both altar, priest, and sacrifice, who having finished all the righteousness of the law in his life, is here expressing himself on the subject of offering up his whole person, body and soul, in union with his person, God-man, and thus to become the true and only sacrifice for sin. He as the priest of God's own appointing, was holiness, purity, righteousness, and perfection in the very essence and glory thereof. In all he was, he came up to the very uttermost of God's will. There was nothing in him, but what Jehovah delighted in. He presented himself before the Father as the unblemished sacrifice. His hands were washed in spotless innocency. His soul was purity in its uttermost perfection. In all which he compassed the altar of burnt-offering; and as the antitypical priest, altar, and sacrifice, offered himself in the flames of everlasting love, an offering and a sacrifice to God for a sweet smelling savour. In the days of his flesh, he had often worshipped the Lord by attending temple service; yet he never compassed the altar of God. *It did not belong to him.* He was prefigured by the worldly sanctuary, and all the priests and services thereof; yet he was not a priest in it. Therefore I know no better way of explaining the words before me. It was the priests alone who served at the altar. They were to be free from all ceremonial defilement. They were to wash in the typical blood of Christ, or they could not appear at the altar. Christ washed his whole person, by his soul-travail, bloody-sweat, and most precious blood-shedding, when he became our sacrifice for sin. Thus he became the oblation for it. Thus he put it away by the sacrifice of his whole person. He went covered over, and bathed in his blood; and whilst his soul was full of heaviness, yet his will was in perfect union with the Father's. He said, *Not my will, but thine be done.*

V. 7. *That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.*

This is in allusion also to what took place in the temple worship, and formed one very considerable part of it. Whilst the sacrifice was burning on the altar, *the song of the Lord began also, with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished.* See 2 Cron. xxix. 27, 28. All which was expressive of their great satisfaction, in the views and belief they had, in the future sacrifice of the worthy Lamb. The Messiah expresses himself agreeably with this, saying, *That I may publish with the voice of thanksgiving, and tell of thy wondrous works.* He hath in the everlasting gospel, manifested the Father, with all contained in his everlasting love. He hath published it with the voice of thanksgiving. He hath spoken out, and displayed all the wondrous acts, works, ends, and designs of Jehovah. He will for ever, before his whole church in glory, make known and declare the same.

V. 8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

This contains a solemn profession of our Lord's attachment to divine instituted worship. The New Testament contains proofs of this. At twelve years old, he went up to Jerusalem to observe, as it is highly probable the Lord's passover. We have him again and again, after he entered on his public ministry, at the yearly feasts of the Lord. Even to the close of his life, it is recorded of him, that, *In the day time he was teaching in the temple, and at night he went out, and ~~in the~~ abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.* A full proof to the truth of his assertion.

V. 9. *Gather not my soul with sinners, nor my life with bloody men.*

He was to be in their hands. He knew it was a part of his sufferings, to be given up into the hands of bloody men. He prays his soul may not be gathered with them. But that he may be before them meek and patient, not opening his mouth. But commit himself and cause to the judgment of his righteous Father. It would be of no avail for him to plead his own cause before these. They being what he describes them in the next verse.

V. 10. *In whose hands is mischief, and their right-hand is full of bribes.*

This is so full a description of what the Jewish people, and senate of that nation were, when Christ was before them, and in their hands, as needs no explanation.

V. 11. *But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.*

Thus the Messiah speaks of his will, as being immutably set, and fixed to persevere in going on in the full vigour of his mind, in his obedience to his Father's will, even unto death. He prays to be redeemed, which must be out of the hands of his enemies. He was by his resurrection from death and the grave. He prays Jehovah would be merciful to him. He was heard herein, and was carried through all his sufferings, and was made perfect by them. For which he blesseth God.

V. 12. *My foot standeth right, or in an even place: in the congregations will I bless the Lord.*

He found all was acceptable to the divine Father, which he had wrought in his life. He perceived all would be as fully acceptable, which would be completed in his death. He is well pleased and fully satisfied herewith. Therefore, he concludes by saying, *In the congregations will I bless the Lord.* May the Lord help us to do likewise. Amen.

## PSALM THE TWENTY-SEVENTH.

The title of this Psalm is with the former, only this, *Of David.*

The twenty-fifth was David's prayer. The twenty-sixth was David's consummate righteousness. This which is the twenty-seventh, is David's faith. By David, I mean Christ, the Messiah, the Anointed One, the Captain of Salvation, who was made perfect through sufferings. In this sacred hymn before us, we have Christ's confession, profession, and declaration of his faith in Jehovah. His triumph over the whole host of his enemies, with all their power and strength. He expresses his one desire of mind, which exceeded all others. It consisted in his having communion with the Lord, in the high and holy place. He speaks of his safety and security in the Lord, who would lift up his head, and give him an eternal triumph over all his enemies. He prays to Jehovah suited to his state and case, when suffering from the hand and cruelty of men, which preceded his death. He requests for divine instruction. He expresses how his mind had been sustained by believing in the Lord. He concludes with encouraging motives to wait on the Lord.

V. 1. *Of David.*

*The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?*

I dare not assert it, because at present I have no ground for it, that the Psalms are so arranged, as for one subject so to follow another, as to respect such a certain order, as for us to take in Christ the more completely. Yet I may say this without presumption, that we may look back to the twenty-fifth, and see the heart of Christ in prayer. He there prays for himself also. We may look over the twenty-sixth, and see his life and sacrifice, pure and perfect, which as stamped with all the worth and perfection of his person, as *the fellow of the Lord of hosts*, must exceed all the glory of heaven; yet it is in this righteousness we are justified. We are made *the righteousness of God in him*. In this twenty-seventh Psalm we have his faith recorded. He is the only speaker throughout it. He here speaks like himself, as captain of the host of the Lord. As the great champion who encountered the whole host of hell. As the great Zerubbabel, before whom, and at whose feet, sin, men, devils, death, and all the whole host of hell, were to fall; and who are now actually fallen, and are under his feet, and he must reign Lord God omnipotent. This great and incomprehensibly glorious One, says, *The Lord is my light, and my salvation*. All Christ's life, light, blessedness, glory, strength, salvation, and victory, is from the Father, as God-man, the head of his body the church, and the Mediator of union and communion, of reconciliation and peace. *The Father loveth the Son, and hath given all things into his hand*. John iii. 35. *It pleased the Father that in him should all fulness dwell*. Col. i. 19. This Messiah here acknowledgeth. He professeth it saying, *Jehovah, the self-existing Essence, is my light, and my salvation*. He gave me the glorious plan framed in his vast mind. He gave me light to see and comprehend all contained in it. He called me, and engaged my will by covenant stipulation, to carry it into execution. As sent and commissioned by him, I confess my faith and dependence on him. *The Lord is my light, and my salvation*. I therefore put this question, *Whom shall I fear?* Sin—the curse of the law—the implacable enemies of my person, crown, kingdom, and dignity among the Jews—the devil with the whole of his legions—Death and the grave. I will go through them, I will consume them, and destroy them together. I will not fear to meet them all at once. *The Lord is my light, and my salvation*. This is the

foundation of Messiah's faith. The inference drawn from it, is, *Whom shall I fear?* the great and glorious Mediator, the true antitypical David, the Beloved One adds to this, *The Lord is the strength of my life; of whom shall I be afraid?* So here are two professions of faith, of what Jehovah was to him; and also two questions asked. Then an account is given, concerning the power which had been displayed against his enemies.

V. 2. *When the wicked, even mine enemies and my foes, came upon me; or, approached against me, to eat up my flesh, they stumbled and fell.*

This was full proof Jehovah was his light, and his salvation. The enemies of Christ stumbling and falling, when they came upon him, shewed the Lord was his strength. What is here expressed was most evidently the case on the night of our Lord's passion, when a band, and officers from the chief priests, with lanterns, and torches, and weapons, attempted to arrest Christ, in the garden of Gethsemane. He demanding an answer to this question, *Whom seek ye?* They replying, *Jesus of Nazareth.* He said, *I am he.* On which they immediately *went backward, and fell to the ground.* See John xviii. 6. Why may not the words of the Psalm be considered as a prophecy of this? No reason can be given, except it is because we do not like to acknowledge Christ in it.

V. 3. *Though an host should encamp against me, my heart should not fear: though war should rise against me, in this will I be confident.*

Surely, none but the God-man, Christ Jesus, could thus express himself? He knew himself to be God-man. He spoke thus to his enemies in the days of his flesh; *I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.* John vii. 28, 29. He knew the Father's promises to him, as Mediator. He knew his own personal fulness, and his qualifications and abilities as the Saviour. He here defies the whole host of hell; all his enemies of every sort and kind. Should they all collect, and unite their whole force, he defies them, and all their power. He declares were they to encamp against him, his heart should not fear. Who could express himself thus but Christ? No saint in our world. For no saint can keep his heart, his thoughts from fear, let his faith in the Lord be what it may. Though war should rise against me, and all the Jews exercise their rage against me; yet, says Messiah, who is the speaker here, *In this will I be confident. That the Lord is my light, and my salvation. That the Lord is the strength of my life. That my heart*



shall not fear, either the wrath, or power of mine enemies. In this *I will be confident*, that I shall everlastingly triumph over them. Here this part of the subject ends. The Messiah having expressed his own faith on Jehovah, as his light, salvation, as the strength of his life, and his victory over his enemies, expresses himself on another most important subject, worthy of himself.

V. 4. *One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.*

The beauty and delight of the Lord, was the temple. It was the seat of God's instituted worship. It was a solemn august memorial of Christ. His person was delineated in it. It was a memorial of his incarnation. All its furniture was expressive of him, who was then to come. He, the antitype of it, was the glory and perfection of it. Surely it could not but be desirable to saints to behold the outside of the sacred structure. To behold the priests in their dignified robes. To contemplate the sacrifices and ceremonies performed, as so many sacred exhibitions of Messiah. The doors of the temple, the priests' garments, being inwrought with cherubims, shewed they had a peculiar relation to Christ. The lavers and brazen sea, could not be beheld by saints under that dispensation, but they must think on Christ. So that it must have been very desirable here to dwell, and enjoy peculiar fellowship with Jehovah. But I conceive the words as spoken by the Messiah will far exceed all this. He knew what it was to be one person with the essential and only begotten Son of God. He knew the honour, the glory, the majesty, the dignity which belonged to him as such. He knew what was contained, in the life and blessedness, of communion with the divine Essence, as the image of the invisible God. This had been enjoyed. This was laid down. It was to be resumed on the finishing salvation work. This I conceive the subject here. Which Messiah thus expresses. *One thing have I desired of the Lord.* This beyond all others. This one thing I will seek after. As our Lord doth, when he says, *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. ver. 4, 5. This one supreme desire in the Messiah's mind, he thus expresses. It is this: *That I may dwell in the house of God all the days of my life, to behold the beauty of the Lord; and to enquire in his temple.* Which I thus interpret. To be taken up into heaven, to be

raised up to the utmost of glory, to be admitted to live in communion with Jehovah, equal to the due and dignity which resulted from the personal union of the man Christ Jesus, with one of the persons in the Incomprehensible Essence, is what is contained here. As hereby the glory of God, would shine in its uttermost fulness, on the God-man, and he would enjoy personal communion, and blessedness, proportionable unto all this. I will add, this is the uttermost perfection and blessedness of God-man in heaven. He is made free in society and communion with the Three in Jehovah. And from him, as thus advanced, flows down upon his whole church, all the communicable blessings of Godhead. Our Lord is now in the full possession and enjoyment of this his one great special desire and request. He lives in glory after the power of an endless life. He says, *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world.* John xvii. ver. 24. Everlasting blessings on him, for it! Amen! Let the people praise thee, O Christ. Yea, let all thy people praise thee. Amen.

V. 5. *For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.*

When Messiah was in sufferings, and surrounded with enemies, it was a time of trouble to him. Having finished his work, and being received up into glory, all this was at an end. When he was wading through his affliction, the Lord was his protector. He here expresses his faith in him, when he should need his care and protection most. *In the time of trouble he shall hide me in his pavilion.* As these words come in immediately, on his expressing his one most particular desire, the very uttermost request he had to make, even to be raised up to the utmost height of blessedness, by being admitted into personal communion with the persons in Jehovah, he being *the Fellow of the Lord of hosts*;—so he establishes his expectation of all this, from the consideration of what Jehovah would be to him in time of trouble. He was first to suffer, and then to enter into his glory. *In the time of trouble he will hide me in his pavilion*; then I shall be safe. *In the secret of his tabernacle, in the Holiest of All, shall he hide me.* So that I cannot be more secure. He will raise me from death to life. He will, on my resurrection from the dead, fix me in a new state, as the Lord and conqueror of death, and the grave. He will set me up as the resurrection and the life, in my mediatorial office and capacity. He will

set me upon a rock. He will invest me with all power in heaven and in earth. After which I shall be received up into glory, to sit at the right-hand of the Majesty on high. All these are so connected, that the one precedes the other. The one is introductory to the other. I, as Messiah, look on them so. And by the supports I experience in one of these states, the glory and blessedness I shall experience in the succeeding ones. My suffering state precedes my resurrection state. My resurrection state precedes my ascension state. My ascension state precedes my state of personal glory. I trust in Jehovah to be carried through my state of humiliation, and to be admitted into each of the succeeding states. And his word is all-sufficient to rest my faith and expectation on.

V. 6. *And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy. In the margin, it is, of shouting; I will sing, yea, I will sing praises unto the Lord.*

Our Lord here views the victory he should obtain over his enemies. This is expressed by his head being lifted up above them. They would be round about him, yet they could not conquer him. They might bring him to the cross, and cause him to be nailed thereon. But this would be so far from conquering him, it would only be to him the chariot of salvation. Yea, his triumphant chariot to glory. On which our Lord would spoil principalities and powers. On it he would triumph over them most gloriously. He seeing all this, says, Therefore will I offer in his, i. e. in Jehovah's tabernacles, sacrifices of joy, or, shouts of joy, as triumphing in the victory and conquest of my foes. I will sing the Lord's song. I will ascribe all to Jehovah. *I will sing praises to the Lord,* for all this. The head of our Christ was lifted up above all his enemies, on his resurrection morn, and in his resurrection state. It is so in his exalted, glorified, and ascension state, where we may safely conclude, he is singing the praises of the Lord for all he hath wrought by him, in him, and for him.

V. 7. *Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.*

The subject is now changed. For many verses, the state of our Lord when in our world, what the Lord said to him, what he said to the Lord;—his prayer to him, the care the Lord took of him—his request for divine teaching—his request that he might not be given over unto the will of his enemies, his reason for it, is what is expressed in this, and six following verses. These subjects do not break in upon the con-

nection. Yet for want of due consideration, we too often think they do. Our Lord is very importunate in prayer. He wants Jehovah's ear and attention. His case requires it. His mind feels it. He needs mercy. He requests an answer to his suit. *Hear, O Lord, when I cry unto thee.* Here is great earnestness and importunity expressed. He considers his own state and case. He feels and perceives it to be what it is. He needs mercy, pity, and compassion. He is about to be insulted by his enemies. He is the more earnest therefore in his request. *Have mercy also upon me, and answer me.* Thus he expresses himself, when in his humbled state. He expressed what Jehovah had said to him, and how his will was most exactly consonant thereunto.

V. 8. *When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek.*

The face of the Lord signifies the favour of the Lord. In the everlasting councils of eternity, Christ was called upon to engage in salvation work. His will was engaged for in the covenant. He became incarnate, to fulfil the will of him that sent him. The Father's face was to shine upon the beloved in him. *Seek ye my face,* says Jehovah the Father, to Messiah. It is my soul's delight, says the Mediator, so to do. In the margin it is, *My heart said unto thee, let my face seek thy face.* It seems to be expressive of the covenant stipulations between Jehovah the Father, and Christ the surety. It shews the will of the one was the same with the other. The readiness and obedience of Christ is most beautifully and clearly expressed in these words, *Thy face, Lord, will I seek.* The Father commands, the Mediator most cheerfully obeys.

V. 9. *Hide not thy face far from me; put not thy servant away in anger; thou hast been my help, leave me not, neither forsake me, O God of my salvation.*

Our great Mediator has a view and apprehensions of his sufferings. He knew he was to be made sin, and a curse. He knew his Father would on this account withdraw his manifestative presence. He prays with a view to this. *Hide not thy face far from me.* Let it be no longer than is barely sufficient to manifest thy holiness, and justice, in expressing all thy just and most righteous displeasure against the sins of thy people. I am thy servant. I most willingly submit to do, and suffer all thy most holy and righteous will. *Put not thy servant away in wrath.* I know thou art equal to all I am to pass through, and sustain. I have had full evidence of this already. *Thou hast been my help.* I therefore entreat thee, O Jehovah, to hear and answer me. *Leave me not.* Be

continually with me. *Neither forsake me, O God of my salvation.* No, not when I am in the hands of mine enemies. No. Nor when under the storm of thy wrath. But work deliverance for me: I rely on it thou wilt. For thou art the God of my salvation. My whole hope and expectation is in thee alone.

V. 10. *When my father and my mother forsake me, then the Lord will take me up.*

This is very expressive of the faith of Christ, who though he would be, in his suffering state, the most destitute; and his friends, the very nearest, and best of them, would forsake him, and not one of them, in his greatest grief and extremity, be capable of affording him the least relief; whilst in the mouths of his enemies, his very name would be an hissing, a by-word, and treated with the utmost contempt; yet the Lord would remember him. He speaks these words for the support and comfort of his own mind. *When my father and my mother forsake me, then the Lord will take me up.* The more we go through the scriptures of truth, and those passages in them which concern our Lord's personal and particular sorrows, and sufferings, the more we must see there is that in them, which is calculated to support the mind, under all sorts of griefs, sorrows, troubles, and miseries, which any of the Lord's people are or may be the subjects of, let them be either spiritual or temporal. And the faith of Christ, so often recorded in the book of Psalms, should be looked at by us. It becomes us well to take notice of it, and look on him as the great example of it, as he is also the author and finisher of it. Our Lord prays for divine teaching, and leading, and gives his reason why he expresses himself thus.

V. 11. *Teach me thy way, O Lord, and lead me in a plain path because of mine enemies.*

His way was hedged up on every side by his enemies. They were continually planning mischievous devices, and their tongues were set on fire of hell. He needed therefore a plain path to walk in. He needed to be taught the Lord's way and will concerning him. He addresses the Lord agreeably to his case. *Teach me thy way, O Lord.* Which shews the entire dependence of Christ, in his manhood, and the need he stood in of divine teaching as man. When Jehovah would be pleased to teach him, then he would want leading. To be led in a plain path, to the end he might avoid the snares of his enemies. He then closes his prayer with the next verse.

V. 12. *Deliver me not over unto the will of mine enemies:*

*for false witnesses are risen up against me, and such as breathe out cruelty.*

This was what suited the case of our Lord, when he was betrayed, and given up into the hands of sinful men. He might well entreat his divine Father for to be delivered from them, as they did indeed breathe out cruelty against him. We have the fullest testimony given us of this by the evangelists. Two false witnesses came in when Christ stood bound before Caiaphas, saying, This fellow said, I am able to destroy the temple of God, and to build it in three days. Others beside these, *bare false witness against him, but their witness agreed not together.* The sorrows of Christ's holy and innocent mind must have exceeded beyond all we can possibly conceive. He might well say in his passion, and as exposed to the scorn and insult of men, *Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.* Christ, in the contempt and persecutions exercised by his enemies on, and against him, endured in his holy mind, such sorrows as none but himself could sustain under. This is very peculiarly expressed by him in the next words.

V. 13. *I had fainted unless I had believed to see the goodness of the Lord in the land of the living.*

I conceive these words, in their connection with the foregoing, very expressive of the impressions made on our Lord's mind, by the false witnesses which came in against him, and of the false charges and blasphemies they brought forward, and laid to his charge. He being perfect innocency; his soul more spotless and pure than the light, he must consequently conceive and perceive, and be inwardly touched to the quick on such accounts as is the subject before us, beyond all possible thought of ours. His very soul within him could not but sink, and faint, at the intolerable load of guilt and impiety contained in the malice and cruelty of his enemies. You have not such another expression as this, on such a particular of Christ's sufferings in all the Psalms. He speaks out how he was in a measure sustained under these particular sufferings. It was in believing. *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.* This is agreeable with what the apostle says of Christ. That for the joy set before him, he endured the cross, despising the shame. So here. To see the goodness of the Lord in the land of the living; by emerging out of all his troubles; by being raised from the grave to life immortal; by being raised up on high, to sit at the right hand of God; by having his glorious gospel planted in the earth, which

would bring a revenue of glory unto him; this, the real belief of this, kept his sorrowful and fainting mind from sinking. He therefore gives the following advice and word of command to all his people:

V. 14. *Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.*

This should be the case with us, when under all sorts of trouble, either of body or mind. We should wait on the Lord, in a full belief of what he is in Christ to us. Of what his promises are in Christ Jesus, suited to our respective cases. We should be of good courage, and encourage ourselves in the Lord our God. He being faithful that promised. And especially as his promise is, *I will never fail thee. I will never turn away from thee from doing thee good.* In waiting upon him, he will strengthen the hearts of his waiting people. Wait, therefore, on the Lord, O ye saints. This advice Messiah gives you. He speaks it out of his own heart, and from his own experience. He says, *Wait, I say, on the Lord.* May he speak it home to us, by his Spirit. Even so, Lord Jesus! Amen.

## PSALM THE TWENTY-EIGHTH.

The title of this Psalm is the same with the former. *Of David.*

It is a prayer, expressive of the state and case of the blessed Messiah in his incarnate state, in consequence of being in the hands of his enemies. He is very importunate in his request, to be delivered from his enemies. He invoceth God's displeasure against them. He gives his reason for it. He blesseth the Lord for hearing his supplications. He declares what Jehovah had been unto him, and also what he is to his people. He prayeth for them. This is the general subject of this scripture.

V. 1. *Of David. Unto thee will I cry, O Lord, my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.*

The sufferings of our Lord Jesus Christ were many. They were from various causes, persons, and evil ones. They are treated of very particularly and minutely in the Psalms, which are variously appointed, and designed to set forth the subject. Some of them are consecrated in a very special manner to set forth his passion very comprehensively and pathetically. Others to express in a very particular manner the sorrows of his soul, when the curse due to the sins of his

church came in upon him. Others are designed to express the ideas of his mind when he endured the contradiction of sinners against himself. Others are to express the ingratitude of the Jewish state, the Jewish rulers, and the Jewish people against him. What he saw and felt in his own mind in consequence thereof. His heart, his thoughts, his frame, his feelings, his conceptions, with the influence and the impressions upon his mind in consequence of all, are very enlargedly set out in these sacred parts of the book of divine inspiration. We have here before us, a portrait of our most precious and divine Lord, in his prayer to the divine Majesty, in which he expresses his faith on him. *Unto thee will I cry, O Lord my rock.* The words are very expressive of the importunity of his mind, and of his faith in Jehovah's all-sufficiency to help him. He professeth his faith in him, as an argument on which he depends for being heard and answered. *O Lord my rock.* Thus the Messiah expresses himself. The knowledge of covenant relation bears up his mind. He rests alone on this. Then he proceeds, *be not silent to me.* Let me not only have audience with thee, and thine eye, and ear upon and open to me, but be thou pleased to give evidence thou dost hear me, by granting an answer. The circumstances which I am now in require it. *Lest, if thou be silent to me, I become like them that go down into the pit.* By which is meant the grave. The Messiah expected no relief, from the rage, power, and malice of his enemies, from any quarter, nor creature. He expected it alone from Jehovah his rock. He wanted the divine appearance, and proportionable support, agreeable to his present case both of body and mind.

V. 2. *Hear the voice of my supplications, when I cry unto thee; when I lift up my hands toward thy holy oracle.*

I suppose Christ in his passion, and before all his enemies, was made up of all prayer, and supplications. This being a mental act, it could be performed by him, whilst his mind was not a whit taken off from what was before him. Here is a vast increase of spiritual ardour. Here is an agonizing in prayer indeed. The ear of Jehovah his rock, is most earnestly requested, to the voice, the case, the supplications put up to him. It is Jehovah, in the person of the Father, who is called. This is agreeable to the order in which the Essential Three stood engaged to each other, in council and covenant. Agreeable to which order, Christ acted. He was now fulfilling the will of him that sent him. He was now in the hands of his enemies, and surrounded by them. He prays according to his case. He prays on the



footing of covenant transactions. This is expressed in these words, which he expresses as the argument for the Father's hearing his supplications, *When I lift up my hands toward thy holy oracle*; or, as in the margin, *towards the oracle of thy sanctuary*. The Holy of Holies was styled the oracle. Here was the ark of the covenant, the cover of which was the mercy-seat. Between the wings of the cherubim, Jehovah dwelt in a cloud. From hence he spoke, and gave out his divine commands to Moses: it was therefore styled the speaking place. Hence we read, *And when Moses was gone into the tabernacle of the congregation to speak with him, [that is, God] then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubims: and he spake unto him.* Numb. vii. ver. 89. Our Lord's saying, *Hear the voice of my supplications when I cry unto thee, when I lift up my hands towards thy holy oracle*, I conceive, are expressive of his pleadings in prayer, for attention to his suit, upon the ground of covenant engagements. He adds,

V. 3. *Draw me not away with the wicked, and with the workers of iniquity, which speak to their neighbours, but mischief is in their hearts.*

This is very expressive of his case and circumstances. The wicked, and workers of iniquity, were now in full rage against him. He describes them very exactly. They professed a great deal of justice. They were, and would be considered as men of peace. To preserve the nation from an overthrow by the Romans, they pretended this was their reason, why Christ should be put to death. They said, *If we let him alone, all men will believe on him, and the Romans shall come and take away both our place and nation*. Our Lord's prayer is to be considered here, as supplicating, in defiance of all their rage, he may, at Pilate's bar and before the Jews, make a true confession of his Messiahship. He did so. Paul takes notice of it, saying, *Christ Jesus before Pontius Pilate witnessed a good confession.* 1 Tim. vi. ver. 18. As he also did when Caiaphas the high-priest asked him, *Art thou the Christ the Son of the blessed?* To which he replied, *I am.* Mark xiv. ver. 61, 62. Now whilst the Jews formed a court, and had Christ on a mock trial before them, and spake peace to each other, and seemed to be all in good neighbourhood with each other, yet at the very same time, they were full of mischief in their hearts against Christ. He therefore most righteously prays against them. Saying,

V. 4. *Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.*

All which is very expressive: 1st. Of the cry of Christ's innocent blood, shed by them with cruel and wicked hands, for vengeance on them. 2dly. As prophetic of what would, and must necessarily, agreeable to the righteous equity of God, come upon them, for their deeds and acts of cruelty towards Christ, for the wickedness of their endeavours to get him into their hands. For their perfidy towards him. For their suborning false witness against him. For their venom, cruelty, malice, rage, and hatred against him. They have been dealt with by Jehovah, according to all this; and the guilt of it lies on their posterity to the present moment. The reason why Messiah prayed thus is given us in the next words.

*V. 5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.*

When Christ was in his incarnate state, he gave full evidence of his messiahship. He performed the very acts, wrought the very miracles, which had been spoken of, and concerning him, before his manifestation in the flesh; yet all was despised by the unbelieving Jews. Yea, the more clearly any of his miraculous acts gave proof of his messiahship, so much the more they hated and resisted him. They neither regarded Jehovah the Father, who sent Christ, nor him as sent by him. What had been foretold concerning them in the song of Moses, was most awfully realized. *Of the rock which begat thee, thou art unmindful, and hast forgotten God that formed thee.* As they did not regard Jehovah, in the person of Christ, nor his work, and the operation of his hands, in healing all who stood in need of healing; in healing every sickness, and every disease among the people; in raising even the very dead to life; nor even the life, the death, the resurrection, the ascension of Christ, and his proving, in his resurrection and ascension state, that he was both Lord and Christ; therefore Jehovah destroyed them. He sent them out of their own land. He broke them down. He destroyed their ecclesiastical and political state. He left them to all sorts of evils, miseries, sorrows, and calamities. This Christ, as the great prophet sent of God, here foreshadows.

*V. 6. Blessed be the Lord, because he hath heard the voice of my supplications.*

The communion and communications between Jehovah, and Christ the anointed One, are inconceivable by us. The latter prayed for nothing, but he was heard, and answered. It could not be otherwise, because in every act

the will of Christ was in perfect union with the Father's; and by the indwelling of the Holy Ghost in the man Christ Jesus, he knew and received the most perfect satisfaction, concerning the desires of his mind, and the request of his lips, being acceptable to Jehovah, and that the same were, and would be attended unto by him. He here acknowledges this. He blesseth the Lord for it. He had from the divine Majesty, full evidence the voice of his supplications had been heard. It would be well for us to look at Christ in his prayers to the Lord. At his expectations from the Lord. At his answers from the Lord. At the inward evidence he had of all this in his own mind. It would give us a great insight into the mind of Christ, and the particular and distinct exercises of the same, in a regular way on the Lord. As also how it made way for such acknowledgements of the same, as were fully expressive of his faith and hope in him. This is demonstrated in the next words.

V. 7. *The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.*

This is an acknowledgement of Jehovah's goodness and faithfulness. He had heard Christ in every part of his request. His ears were open to the voice of his cry. The supplications which had been offered up, would each be most fully and particularly answered. This full evidence had been given to the human soul of Christ. He blessed the Lord for it. He here professeth what Jehovah is to him. He was his strength. He was his shield. He had been upheld by his strength. He went on with his work, notwithstanding all the rage of his enemies. He here ascribes all to the Lord. He gives him the whole glory of it. The Jehovah, the self-existing Essence is my strength. He also is my shield. By him I am invincible. *My heart trusted in him*, to bear me up, and carry me on, and through every opposition. I have found him equal to all his covenant engagements with me. I therefore express myself thus to give him glory. *I am helped*. He is faithful unto me. This makes way for me to declare the state of my mind in consequence of all this. *Therefore my heart greatly rejoiceth, and in my song will I praise him*. Thus we have the heart of Christ, in the communion he had with God, in prayer, and in the answers given it, opened to our view; and also the effects which it produced. An acknowledgement of what Jehovah was to him, his strength, his shield, and joy and gladness of heart. *Therefore my heart greatly rejoiceth,*

*and with my song will I praise him.* Which leads on for him to declare what Jehovah also is to his church and people.

V. 8. *The Lord is their strength, and he is the saving strength, [or strength of salvations] of his anointed.*

Christ the Anointed One, is he, of whom the prophet in an address to Jehovah, says, *Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.* Habakkuk iii. 13. And they are all of them the anointed ones also. And Jehovah the Father is to them, what he is to Christ, their God and Father in him. He is their strength, their shield. The strength of their salvations. He is their saving strength. He is the strength of all his beloved, anointed, redeemed, saved, called, justified, pardoned ones. What he was to Christ, he will be to them. What he is now to Christ, he will ever be to them. The glorious Messiah rejoices in this. Therefore as he had prayed in some parts of this Psalm against his enemies, so he here prays for his friends. The whole of the election of grace. He prays for them thus :

V. 9. *Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.*

In which every thing is comprehended, which the church and people of the Lord can enjoy, either in this life, or that which is to come. Salvation is the greatest blessing which Jehovah hath prepared, provided, revealed, and given his people, out of the riches of his everlasting love, as considered in their lost and fallen state. Christ hath most completely saved them in himself, with an everlasting salvation. The revelation of this in the everlasting gospel, and the spiritual apprehension of it by faith, is a blessing unspeakable. The Lord's people only enjoy this, in proportion to their knowledge they have of the same: no greater blessing can be enjoyed by them out of heaven, than fellowship with Jehovah, Father, Word, and Spirit, in the blessings and benefits of it. The Lord doth bless his inheritance. This Christ here prays for on their behalf, which shews, all the blessings of the everlasting covenant, flow down upon them through the channel of his prevalent and all-powerful mediation. He prays they may be fed. This can only be, as their spiritual and intellectual minds are opened to receive, meditate, and enjoy the truths and doctrines of the everlasting gospel. *Feed them also, and lift them up for ever.* Which lifting up to Jehovah, can only be, as the Holy Spirit is pleased to take of the things of Christ, and make the same manifest to their minds. Which is all-sufficient to lift off, and beyond, and above, every thing which is evil. And

also to lift up to a fixation on Christ as an all-sufficient good. As such an object and subject as is sufficient to make the minds of all his people completely happy, in the sight and fruition of him for ever. May these general ideas derived from this Psalm be blessed to such as may read them. Amen.

## PSALM THE TWENTY-NINTH.

Its title is, *Of David*. To take it in its due import, it concerns our Lord Jesus Christ, the true David. The beloved one. Not *David the son of Jesse, the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel*. But of his great and glorious anti-type. Not that the person of Christ, the work of Christ, or the salvation of Christ, is any part of the subject here. No. It is not. Nor is it meant by any of us, who say the Psalms are full of Christ, and he is the one most supreme object and subject of them, to affirm, every Psalm is to be applied to him and his salvation. We freely acknowledge some treat of his power and Godhead, as displayed in the economy of nature. Some so concern the case and state of his church here in our world, as they might well be entitled Christ, not personally considered, but Christ mystically pre-figured. And some contain solemn accounts of the church of Christ, in various circumstances in our world. As some of them contain important prayers put up to him. As also some solemn thanksgivings offered up by his saints to him.

I consider this before us, as a solemn testimony concerning the Godhead of Christ. His glory, excellency, dominion, and power, exercised by him over the agents of nature. Over the meteors in the heaven. Over the animate and inanimate creation. It expresses his voice and majesty in thunder and lightning. In the effects produced by them. The power of Christ, the majesty of Christ, are in, and by it most transcendently and eminently displayed. Thunder breaketh by its force, the cedars of Lebanon. It makes them to skip and dance. The peals of thunder burst the clouds, and fire, or lightnings shine and flash forth out of the bursted cloud. The powerful thunder hath such effect on the hinds, or the roes, or deers, which are very timid creatures, that such of them as are with young, are thrown by it into such a state, as to bring forth their young in consequence of it. It is by commentators considered, David having been in a thunder storm, and contemplating the

glory, majesty, omnipotency, and display of his eternal power and Godhead herein displayed, and expressed, wrote this Psalm, to preserve the same in the minds of others. The Psalm is concluded with a declaration of the Lord's protection of his church and people, and with his blessing them with the blessing of peace.

V. 1. *Of David. Give unto the Lord, O ye mighty, [or ye sons of the mighty,] give unto the Lord glory and strength.*

The prophet is here the speaker. The power, glory, majesty, dominion of Jesus, as Jehovah, is the subject he hath in view, and which he is about to make mention of. His address is to the great and mighty ones of the earth, either in church or state. He calls upon them to give glory and strength to Jehovah the Essential Word. He would have them united, in ascribing glory and strength to him, who made the world. Who governs the world. Who rules over the universal system of nature. On whom the whole entirely depends. By whom every phænomenon in nature is guided and regulated. Who when he utters his voice, i. e. in thunder, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. As the wisdom, power, sovereignty, majesty, glory, dominion, and will of Jehovah, and of Christ as one of the persons in Jehovah, equal with the Father and the Spirit in the Incomprehensible Essence, is herein displayed, so the royal Psalmist would have the great ones of the earth to ascribe glory unto the Lord, for these displays of his majesty. *Give unto the Lord, O ye mighty, give unto the Lord glory and strength*, i. e. Give unto the Lord the glory of all his agency in the material heavens. Acknowledge you receive your all from him. Give unto the Lord all the praise you can conceive, and express to him, as omnipotent, omniscient, and omnipresent. Even to Messiah, who as Lord God omnipotent, ruleth and reigneth, *Lord God Almighty, who was, and is, and is to come.* The Psalmist proceeds with his preface to the subject which he is about to introduce.

V. 2. *Give unto the Lord the glory, [the honour] due unto his name; worship the Lord in the beauty of holiness, i. e. in his glorious sanctuary.*

This was the proper seat of worship. Here the holy ones, the Three who bare record in heaven, bore their testimony to the church on earth, of their everlasting love and goodwill to them in Christ Jesus. Here were the symbols of Christ. The memorials of his incarnation. The outward

expressions of his salvation. It was here the Lord had promised to meet his people. He said to Moses, *and let them make me a sanctuary, that I may dwell among them.* Exod. xxv. ver. 8. And his promise was, *And there will I meet with the children of Israel, and the tabernacle,* [in the margin it is varied thus: *or Israel*] *shall be sanctified by my glory.* Chap. xxix. ver. 43. Now in the holy sanctuary, the prophet would have Jehovah in all his persons and perfections, worshipped in Christ. He would have the worshippers give Jehovah-Jesus, the God-man, the glory due unto his name. It is not in its nature possible. Christ, his name is exalted above all blessing and praise. This the Psalmist well knew. Yet his mind is so enlarged his affections are so highly raised, that he would all contained in inherent grace, should be drawn forth, and exercised to the very uttermost, in giving Jehovah, in all his persons, and for all the revelation and manifestation of his grace, the full glory of the same. Then he begins his present subject, which he had now to propose to the saints of the Most High. He would have these people of the holy ones, to follow him step after step, whilst he recounted to them the contemplation of his mind in a late thunder-storm.

V. 3. *The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.*

The voice of the Lord here is thunder. The voice of the Lord upon the waters, hath reference to the rains which accompanied the thunders. *The God of glory thundereth*, is very expressive of the awful majesty and solemnity of a thunder-storm. Elihu, in the book of Job, speaking on this subject, says, *At this also my heart trembleth, and is moved out of his place. Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth: he thundereth with the voice of his excellency, and he will not stay them when his voice is heard. God thundereth marvellously with his voice, great things doeth he which we cannot comprehend.* Job xxxvii. ver. 1, 2, 3, 4, 5. And Jehovah, speaking out of the whirlwind to Job, asks him these questions. *Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go and say unto thee, Here we are? Hast thou an arm like God? or canst thou thunder with a voice like him?* Thunder is formed in the clouds, by the kindling of such sulphureous matter as is exhaled from the earth or sea, by the heat of the sun. This being kindled, doth as sulphur, vitriol, or filings of steel, when mixed with

a little water, make a noise as gunpowder, and runs along; where it finds sulphureous matter or particles, in the same manner. The flash of lightning and the noise are cotemporary, but the lightning making a quicker motion towards our eye, than the noise can do towards our ear, is seen before the noise is heard, especially if the thunder is at any considerable distance. The thunders and lightnings at the giving the law, were so many testimonials of God's majesty, greatness, and power. The unsearchable majesty, wisdom, and glory of God, are called *the thunder of his power*, or prevailing excellency. Job xxvi. 14. The preaching the gospel may be compared to thunder, as two of the preachers of it were called *sons of thunder*, for its effects. It, in the hands of the Spirit, makes the hearts of sinners tremble. It breaks their stubbornness. They are by it subdued to the obedience of faith. It may, in the Psalm before us, comprehend the appearances of God's majesty, glory, excellency, and power in his church, and amongst his people. His indignation also, and wrath against his enemies. As it evidently doth in the following passage: *And out of the throne proceeded lightnings, and thunderings, and voices.* Rev. iv. 5. So when the Psalmist says, *The voice of the Lord is powerful*, it may be expressive of the glorious effects which the gospel of the blessed God produces in the minds of such as are brought under the mighty influences of it. As when it is added, the voice of the Lord is full of majesty, it may denote the most blessed revelation of Christ in it. The words which Christ speaks in it, and by it, to his beloved ones. As Jehovah the Essential Word, his voice is powerful. He spake all things out of nothing into being. His voice was powerful, when he said, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.* Gen. i. ver. 9. His voice is full of majesty, as God-man. He shines forth in his church, he did so, at the time this Psalm was written, in the glory and excellency of his majesty and sovereignty, in temple worship, and its sacred furniture, rites, and institutions.

V. 4. *The voice of the Lord is powerful, the voice of the Lord is full of majesty.*

The effects of thunder and lightning have often proved fatal. God hath his treasures of wind, hail, snow, thunder and lightnings in the heavens, and brings them forth at his pleasure to fulfil his will. In the beginning God created the heavens and the earth. At first in a state of darkness and stagnation, and darkness was upon the face of the deep. The spirit, or wind, and light, were made out



of the darkness, there being nothing else but darkness on the face of the earth; which in motion is spirit, or wind, and when more subtilized is light. The spirit and light are the firmament, or expansion, for God named that expansion *heavens*. Gen. i. ver. 8. And the heavens are the fluid matter of the air, or ether, which fill all the space which the solid orbs do not, and it reaches to beyond the fixed stars. The orbs of the sun, moon, and stars, are in the heavens, but they are no more parts of the heavens than the earth is. In what is styled the airy heavens, there the clouds are, and from thence the thunder and lightning proceeds. As all things in our world depend on the agency of the material heavens, and they are ruled by the absolute and supreme will of Jehovah, so the effects produced by them are the exact and immutable will of God, as the ministers of his holy will and pleasure. The voice of the Lord in thunder is powerful. This is so evident we need no proofs of it. The voice of the Lord, when the cloud cracks and bursts, is full of majesty. This is beautifully expressed in the book of Job thus: *Which shaketh the earth out of her place, and the pillars of the earth tremble and are astonished at his reproof.* It might well be a proper subject to celebrate the praises of the divine Majesty for, by his saints in his courts, and at his temple. The effects of a thunder-storm are most admirably expressed in the next five following verses. As thunder is *the voice of God*:—as it is a *powerful voice*:—as it is the voice of Jehovah, *full of majesty*, so its effect on cedars, on the mountains of Lebanon and Sirion; on the lightning, on the wilderness of Kadesh, on the hinds of the field, is very particularly recited. Which shews what diligent attention the prophet had paid to this subject, and also that he had lately been the eye and ear witness of a very tremendous storm of this kind.

V. 5. *The voice of the Lord breaketh the cedar-trees; yea, the Lord breaketh the cedars of Lebanon.*

The cedar was a tall, strong, and noble tree. Abundance of them grew in Lebanon. Yet the force of thunder they could not stand against. It probably at times blew them up from their roots. Or, it broke them all to shivers. This hath, with divers other effects, been many a time the case in our own lands. Trees have been split. Torn up by the roots. Houses blown down. Men and cattle struck dead. Yet as all is under the rule and dominion of Christ, he must not therefore be excluded, and the whole of this ascribed to his ministering agent, which the thunder is. No. This would be to rob him of his glory, which the scripture will by no

means admit of. Therefore, the Psalmist having said, *The voice of the Lord breaketh the cedar-trees*, which voice is thunder, adds, by way of explanation, and to secure all the glory, greatness, and awful sovereignty and majesty contained in these expressions, *Yea, the Lord breaketh the cedars of Lebanon*. Jehovah, the self-existing Essence, he it is, who doth all this. As we look on all this as applicable to the acts of our Lord Jesus Christ in his church, what a display of his eternal power and Godhead does he give, by his word. In it he reveals his wrath from heaven, against all unrighteousness and ungodliness of men. By it he pronounces the sentence of condemnation upon, and against all his enemies. In his threatenings, what thunderbolts are shot against the workers of iniquity! and sometimes it so enters into their minds, as make them shake and tremble. All which is matter for saints to adore the Lord Jesus Christ. Crying out, *Who is like thee, O Jesus, who art glorious in holiness, who art fearful in praises, a wonder-working God!*

V. 6. *He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.*

The simile concerning the cedars of Lebanon skipping like a calf, and the mountains on which these noble trees grew, namely, *Lebanon and Sirion*, which latter is another word for *Hermon*, as skipping and dancing like a young unicorn, is altogether poetical, and most truly divine. These two mountains, Lebanon and Hermon, were famous, strong, and noble ones. It is as though they had been shook to their very centers, and were moved out of their places. Yea, that they expressed their obedience in their way, to the all-powerful voice of God, by acting as though they had been animated beings. He, i. e. Jehovah, maketh them, the cedar trees which he breaketh by the violence of a thunder storm, yea, the cedars of Lebanon, which he breaketh in this manner, he maketh to skip like a calf, which is peculiar for this. Jehovah maketh the mountains of Lebanon, and Hermon, to dance, to move, to give way before him. *To skip like a young unicorn*. It is not easy to say what creature is alluded to. There being no such as this pourtrayed as is done here. The learned mention some, not unlikely to be it here mentioned. Let it be what animal it might, it is here alluded to for its celerity.

V. 7. *The voice of the Lord divideth the flames of fire; or, cutteth out the flames of fire.*

The flames of fire are the lightnings of thunders. There is never one without the other. At times they are very tremendous. The forked vivid lightning is very fierce. Very

quick. It is very subtle. It seems here to be alluded to. The thunder divideth it into several flashes, so that at some seasons, in a thunder-storm, it seems to come from every quarter of the heavens at one and the same time. It may at all times serve to remind us, of the coming of our Lord Jesus Christ, when he shall appear the second time, *without sin, unto salvation*. The thunder maketh way for the lightning to issue forth, which may well be called the arrows of the Almighty. He only can preserve from these. No creature can guard against them. I entered London for the first time, on a Lord's Day, March 12, 1772. On the afternoon of which, a man of God was sitting in the chapel at Tottenham Court Road, hearing the minister who was then preaching. A flash of lightning entered the place of worship, and struck him dead on the spot. This will be, the twelfth day of next month, forty-three years. It is now February 25, 1815. Here was sovereignty displayed. The majesty of God is most solemnly displayed in lightning. It brings to my remembrance what the prophet says, *God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light, he had horns coming out of his hand, [i. e. rays of light,] and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet.* Hab. iii. 3, 4, 5. It may be truly said, *With God is terrible majesty.*

V. 8. *The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.*

The Israelites, in their march through the deserts of Arabia, came to Kadesh, which was a city at the extremity of the border of the Edomites. As they were refused to pass by the way of Edom, they remained for a season in the wilderness of Kadesh. It was, it may be conceived, a very noted one, and also well known to the people in Judea at the time this Psalm was written, therefore it is here alluded unto. The thunder of Jehovah's power had been displayed in it. The loud and tremendous peals of thunder had made it shake. It must be acknowledged the expressions here, as before in the 5th, 6th, and 7th verses, are poetical. They are similar to the following, in the Song of Deborah and Barak. *Lord, when thou wentest out of Seir, when thou marchedst through the wilderness of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water, the mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.* Judges v. 4, 5. It may, with the utmost propriety, be said, the poems of Scripture, or if you call them, for variety sake,

psalms, songs, hymns, odes, &c. Yet, for the subject, the scenery, the images, the language, the sublimity of them, in and for all these, they exceed all that can be found in the whole world beside. Who can produce such an ode on a thunder-storm, and describe its effects so fully and comprehensively as is set before us in this twenty-ninth Psalm? I must think, yea, I must say, not one. Because this was composed under the immediate influence of the Holy Ghost.

V. 9. *The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.*

The hind of the field, or the she roe, is, by means of thunder, so panic-struck, as to be thrown into labour, whereby she gets rid of her burden, and brings forth her young. This, in the wise providence of God, relieves this animal, as is conceived, from enduring such pain as it would otherwise. The words, if you take in the margin, read thus: *The voice of the Lord maketh the hinds to be in pain, to calve.* This is the effect which thunder produces on them. It is a question put by Jehovah to Job, *Canst thou mark when the hinds do calve?* chap. xxxix. 1. He could not. They are naturally fearful, timid, and full of celerity. *The voice of the Lord discovereth the forests.* Which may either design, that these creatures before spoken of, are directed by the instinct the Lord hath put within them, to such places in the forests where they may bring forth their young, and be secure from the force of the thunder-storm; or, it may suggest, the forests as it respects what they are; and that they are no security to passengers from the violence of the thunder and lightning, is at such seasons most clearly evidenced. This is spoken of as the last effect of thunder. *The voice of the Lord maketh the hinds to calve, and discovereth the forests, and in his temple doth every one speak of his glory; or, in his temple every whit of it uttereth his glory.*

I will now enumerate the effects which have been expressed in the past verses.

The voice of the Lord in thunder is powerful. It is glorious. It is full of majesty. Its power and force is such, it breaketh the cedars. It breaketh the cedars of Lebanon. It shakes both trees and mountains. It makes them give way. It causes them to skip, like a calf or young unicorn. It divides or cuts as it were into parts the flames of fire, or separates them into distinct flashes. The thunder shaketh the wilderness, so that even the wilderness of Kadesh shaketh before it. The thunder hath such effect on the hinds, that

it causeth them to calve. It discovereth the forests, and shews what their strength is. All which, surveyed properly, and well digested, makes way for all the Lord's true worshippers, to speak out, and celebrate his glory. In his temple, the person of Christ, the love of Christ, the power of Christ, the dominion of Christ, the sovereignty of Christ, the glory of Christ, his universal influence in nature, in providence, in grace, is celebrated. *And in his temple doth every one speak of his glory.* Were they not to do so? In his temple, (in the time when this song was sung in the Lord's worship,) every whit of it, in every part, with all the furniture of it, all the offerings, with all the offices and services in it, *utter* (it was then so in the present tense, it may be altered now, we may say, in his temple every whit of it *uttered*) his glory. As it respects the present church state of Christ, each and every true member of his in it, when they worship him under the influences of the Holy Ghost, they *speak of his glory.*

V. 10. *The Lord sitteth upon the flood, the Lord sitteth king for ever.*

It may refer to the deluge. When Jehovah sat as king. He shewed his absolute authority over it. He preserved Noah in perfect peace and safety. He is universal king. He ruleth in the army of heaven, and amongst the inhabitants of the earth. He sitteth above, and over all worlds, beings, and things. It is, says *Mr. Alexander Calcott, A. M. vicar of Temple, in Bristol,* really worth remarking, what is written in the histories, and almost all the books of the last age; when the astrologers, by reason of the many great conjunctions of the planets, and not a few of them happening in the watery constellations, foretold, that in the month of February, in the year 1524, there would be a general deluge, and so great a devastation of things, as was never heard of before: so that numbers of persons in France, Spain, Italy, and Germany, being terrified with these apprehensions, had prepared ships, or got together what provisions they could, and other necessaries, and made to the highest places. But so it happened, that the whole month of February was the most serene and fair weather ever known, apparently as if it had been so ordered on purpose for refuting the predictions of these astrologers (when otherwise it is very unusual, that the month of February should be without rain.) Which even *Cardan* and *Origan* (two noted judical astrologers of that time) could not deny; greatly grieving that this judgment concerning the deluge was declared by *Stæfler* "so much to the infamy of astrology." Surely this was a proof, and may be to us, that

**Jehovah** our Christ sitteth upon the flood, that he sitteth King Mediator for ever. He is King of heaven. He is the King of the church. He is the King of nations. He is the King of the whole world. He sitteth, he ruleth, he reigneth King for ever.

V. 11. *The Lord will give strength unto his people; the Lord will bless his people with peace.*

He who is the head of his people, in whom they have a supernatural being, life, blessings, and salvation, even the God-man, Christ Jesus, whose name is Jehovah our Righteousness, he will give strength unto his people. He will bless his people with peace. He will continue his gospel of peace unto them, until day and night come to an end. He cannot bestow a greater blessing on them, except it be his Spirit, to lead and guide them into the true knowledge of what is revealed in them. May the Lord's people more and more, freely and abundantly, partake of the blessings contained in the same. The words are in the present tense. *The Lord will give strength unto his people; the Lord will bless his people with peace.* Thus the Psalm ends. May the reader, if the Lord please, enjoy of all contained in this declaration. Amen.

### PSALM THE THIRTIETH.

The title of this Psalm is, *A Psalm Song at the dedication of the house of David.*

Some conceive the occasion of this Song, and the time when it was used, was, when David had built and finished his house of cedar on mount Zion; of which a short account is given, 2 Sam. v. ver. 11. chap. vii. ver. 1. Others, that he composed it when he returned to his house again in safety, after Absalom in his rebellion had profaned it, and defiled it by his wickedness, and so to purge it from all uncleanness, he dedicates it to the Lord, praying him to make it holy again, that it might be blessed and acceptable to himself. 2 Sam. xvi. ver. 22. This is the opinion of the learned Tremellius. It was prescribed by the law (Deut. xx. ver. 5) that whosoever had built a new house he should dedicate it unto the Lord, sever it from wickedness and sinful abuse; or, as it may be expressed, make God the landlord thereof. Which dedication imported three things: 1. That the builder devoted it to God, to testify he would use it to holiness, and not to profane or sinful uses. 2. To testify his thankfulness for the work finished. 3. To offer prayers and sacrifices, that God might continue and confer his blessings upon them.

in it. But others conceive it to be of far greater importance, and refers to the resurrection of our Lord Jesus Christ from the grave and power of death. By David, Christ is to be understood. By the house of David, the temple of Christ's body, which fell by death, and was under its power and dominion for thirty-six hours. It was raised to life immortal by the glorious power of the Father. A Psalm Song, or a Psalm was sung by Christ on this occasion. This, as it opens the nature of the Psalm, so it agrees with the subject of it, which for substance is as follows. The glorious Messiah is here praising God for his deliverance from the grave. He calls upon saints to give thanks, and praising God for his deliverance from the grave. He calls upon saints to give thanks and sing to Jehovah, celebrating in their song his holiness. He gives his reasons for it. He declares what his case had been. He recites his pleadings with Jehovah on his own behalf. He then makes his acknowledgements to the divine Majesty that he had been heard, and was delivered. And concludes with thanksgivings to Jehovah for the same.

V. 1. *A Psalm Song, the dedication of the house of David. I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.*

The resurrection of Christ from the grave and power of death, was his complete triumph over all his enemies. It was the glorious act of the Father to raise him from the grave and power of death, and it is here ascribed to him. At this time Christ entered into a new state. He was now the resurrection and the life. He now entered on an office which he had not executed before. He was now clothed in his body with immortality. He was raised to die no more. Death was no more to have dominion over him. For in that he died, he died unto sin once. By which a complete atonement had been made by him for the same. By his resurrection this is proved. He as risen liveth. He liveth unto God. As the righteous one, in whom all the seed of Israel are justified, and in whom they shall for ever glory. He dedicated himself afresh to his office, when he entered on his resurrection. At his resurrection was accomplished what is written by the prophet in the name of the Lord; and is thus expressed in the 15th chapter of the Acts of the Apostles, ver. 16, 17. *After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.* Christ, as risen from the dead, to live after the power

of an endless life, says, *I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.* His foes had rejoiced in his death: They had guarded his dead body in the sepulchre. They thought all was secure. They hoped they should hear no more of him. Yet in defiance of them, and in perfect agreement with covenant transactions, Jehovah the Father raised up the humanity of Christ, from death and the grave. So that there was no cause for his enemies to rejoice. They could now no longer rejoice over him, seeing he was the Prince of life, and his resurrection proved him to be the Lord of life and death. The Messiah extols Jehovah for this, and ascribes it wholly unto him.

V. 2. *O Lord my God, I cried unto thee, and thou hast healed me.*

It is of absolute necessity we understand the covenant transactions which obtained between the persons in Jehovah, that we may have a right clue to apprehend the book of the Psalms. The Three in Jehovah are coequally and coeternally the same, in majesty and glory. Their covenant offices are expressive of their grace to us. The whole covenant is made with Christ. It is founded on what he was to be, to do, and suffer. He was to seal and confirm it by his sacrifice and blood. On the footing of it he was to be raised from the grave. He kept all this in view. Therefore he cried unto the Lord for deliverance. He was heard. He was delivered. Which he here acknowledges. *O Lord my God, I cried unto thee, and thou hast healed me.* Christ, as the head of the everlasting covenant, declares the covenant relation Jehovah stood in to him. He was the Lord his God. He therefore says, *My God. O Lord my God.* Here was the foundation of all his confidence. His undertakings were founded on it. His incarnation, obedience, death and burial, were, in obedience to his Father's will, notified in the everlasting council and covenant. His faith was the fruit of it. And all between the Father and Christ, was realized in the fulness of time. The Messiah had been made sin. He endured the whole curse due unto it. He had called for deliverance. Now he fully enjoyed it. He was discharged from the debt exacted of him, having fully paid it. He was now perfectly purified from all the sins of his members, his whole body having been deeply immersed in his own most precious blood. All the wounds of his people were perfectly healed by his wounds and stripes. All which he extols Jehovah for. He acknowledges it to his praise, saying, *O Lord*



*my God, I cried unto thee, and thou hast healed me.* He then speaks of the full evidence he had of all this.

V. 3. *O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.*

The human soul of Christ, immediately on its departure from the body, was in paradise. At the resurrection of the body, it re-entered it. Hereby it was quickened, revived, and lived. Hence our Lord with the utmost propriety says in these words, *O Lord, thou hast brought up my soul from the grave.* This, according to the order and economy of the covenant of the Three in Jehovah, was the Father's act. Being raised, Christ was in his soul and body clothed with immortality and eternal glory. Which he thus expresses, *Thou hast kept me alive, that I should not go down to the pit.* He had been in it, but he was never to be there again. This is agreeable to what he says to his servant John, *I am he that liveth, and was dead, and behold I am alive for evermore, amen. And have the keys of hell and of death.* Rev. i. 18. Christ, at and by his resurrection, entered on a state of life, blessedness, and immortality, as his elect will, when they are risen from the grave and power of death, and are in their resurrection state. The Messiah was not kept from going down into the pit. But his resurrection from thence was a greater blow to his enemies than if he had not lain there. And by his resurrection he was declared to be the Son of God with power. He calls upon the saints to praise the Lord for his deliverance from the grave and power of death.

V. 4. *Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.*

All saints, all the members of Christ, are most deeply interested in his resurrection. They will sing praise to Jehovah for it. He hath hereby given full proof of his holiness, in keeping his covenant, and fulfilling every promise given in it to Messiah. It seems here, in an especial manner, the deliverance wrought for Christ in his own person, abstracted from the benefit resulting from it to the election of grace, is here most especially intended. Christ was the person in whom, and on whom Jehovah displayed his manifestative holiness, righteousness, vengeance, wrath, and hatred against sin to the uttermost. On him, and in him, Jehovah displayed his truth and faithfulness in its splendour and majesty in its utmost degree, by raising him from the dead. The glorious Messiah would have saints take this into consideration. He would have them sing the Lord's song. He would have them

give Jehovah thanks, at the remembrance of his holiness. The holiness here meant, is Jehovah's faithfulness, in fulfilling his promise, in bringing back from the dead our Lord Jesus Christ, through the blood of the everlasting covenant. This makes way for Christ to express what he had passed through. What his own thoughts of it were. What he experienced, and how all issued in real blessedness and gladness of mind to him.

*V. 5. For his anger endureth but a moment ; in his favour is life : weeping may endure for a night, but joy cometh in the morning.*

Here is a depth in these words which can never be unfolded. Christ had been under the imputation of sin. He knew, and saw all contained in it. He had been under the curse and full storm of Jehovah's wrath, He knew what the anger of Jehovah against sin was, he having been the subject of it. He knew what a sorrowful night it was to him, when he was sore amazed, When he was exceeding sorrowful. When he was heavy to death. When he was in an agony, and sweat great drops of blood. He knew what it was to be forsaken of God, so as to feel in his own body and mind all contained in the whole curse of God due to the sins of the whole election of grace. Yet being emerged out of this state, he says what none but himself could. *For his anger endureth but a moment.* So speaks the great Messiah. Yet if he calls it but a moment, yet it was such an one, as Jehovah expressed all his anger, curse, and wrath on him, as the surety of his people, and as bearing their sins in his own body, to the very utmost degree. Yet it is now past. It is over and gone. It will never return again. *In his favour is life*, which so far exceeds the death Messiah passed through, that there is no comparison made of it. No. Such are Christ's views of it. *Weeping may endure for a night, but joy cometh in the morning.* All was finished by Christ in his passion. Everlasting joy broke in upon his mind in the morning of his resurrection. I account these the greatest words ever spoken by Christ, in his resurrection state ; for what is contained in them, he would have saints to praise Jehovah. Christ knows all he hath passed through. He knows all he now enjoys in heaven. He knows how to estimate his sufferings. He knows how to estimate Jehovah's favour. We can never fathom his love to the divine Father, which he expressed in his obedience and sufferings. *Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect through sufferings, he became the author of eternal salvation.* His love to his church passeth knowledge. But his

love to his divine Father, is the grand primitive motive of his obedience. He accounts his sorrows but as momentary, and as everlastingly swallowed up, and exceeded by Jehovah's favour enjoyed by him. May the Holy Ghost himself, give us some light into this subject.

V. 6. *And in my prosperity I said, I shall never be moved.*

In his walking with the Lord, in his obedience to the will of him that sent him, he was immutably fixed. It was his whole delight. He was prosperous and successful. He was never in any one instance moved herefrom. He had said it, I shall never be moved. He kept his word. He pursued his course. He was obedient unto death, even the death of the cross. Yet in his perseverance in doing and accomplishment of his Father's will, when he was made sin by imputation, he was under the hidings of the divine countenance. He was not moved in his defence on God, nor from obedience to him.

V. 7. *Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.*

The most adorable Messiah, in the former verse, resumes a subject which had not been touched before. He continues it in this, and ends at the tenth verse. It was most truly acceptable to him to be obedient in all things. He enjoyed every thing in divine prosperity and satisfaction in acting thus. He had professed he should never be moved from it. He enjoyed the favour of God in the course of his obedience and submission to his Father's will. He acknowledges this, saying, *Lord, by thy favour thou hast made my mountain to stand strong.* But though he enjoyed the Father's love, and divine testimony of favour, at his baptism and transfiguration, which always abode in his mind, yet when the hour came for him to be made sin, by the act of the Father, who caused the iniquities of all his people to meet on him, and who laid them on him, then it became the Father to suspend all spiritual and divine consolation from the mind of Christ. On this the Messiah was troubled, as is evident by the testimony of the sacred writers of his passion. Then it was the case, and Christ might most truly say to the divine Father, *Thou didst hide thy face, and I was troubled.* This made way for prayer.

V. 8. *I cried to thee, O Lord; and unto the Lord I made supplication.*

His prayer was, Father, if it be possible, let this cup pass from me. *Abba, Father, all things are possible unto thee, take away this cup from me; nevertheless, not my will, but thine be done, &c.* The apostle says, Christ, in the days of his flesh,

*offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death.* Heb. v. ver. 7. In the two following verses we have his expostulations and pleadings with Jehovah.

V. 9. *What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy truth?*

Here the Mediator pleads with Jehovah on the footing of his sufferings and most precious blood-shedding. If he goes down to the pit, and be not raised again, what virtue and efficacy can there be in his blood? How can the virtue of it appear? How can it be proved it was shed, and poured forth as the true sacrifice for sin, agreeable to the everlasting covenant of the Three in Jehovah, if it be not sufficient, as a cause of his own resurrection from the dead. Shall the dust, such bodies as are (agreeable to the sentence, *Dust thou art, and unto dust shalt thou return*) returned to dust, shall they praise Jehovah? It is impossible. Or shall they, who are sleeping in their bodies the sleep of death in their graves, shall they declare thy truth? It cannot be. Yet a stop must be put to thy praise, if my blood is not acceptable in thy sight. Thy truth must fall to the ground, if my frame be not raised again. It is this which makes me so importunate with thee, O Jehovah.

V. 10. *Hear, O Lord, and have merry upon me: Lord, be thou my helper.*

These pleadings of Messiah, with Jehovah, are very importunate. They are acceptable to the divine Majesty. He attends unto them, and is gracious to Messiah, in hearing the voice of his cry, and answering him. He hath mercy on him. He is his helper. He accepts his plea: He raises him from the dead; thereby proving his acceptance of his sacrifice, and declaring thereby the everlasting dignity, worth, efficacy, and perfection thereof. The Messiah acknowledges this in the next verse.

V. 11. *Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness.*

Which was the case by the resurrection of Christ. His mourning was for ever at an end. His past mourning was turned into joy. Matter for unspeakable gladness arose out of it. He was now fully manifested to be the conqueror of sin. The abolisher of death. The resurrection and the life. As such he in himself was girded with gladness: for which he desires incessantly to praise Jehovah.

V. 12. *To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.*