

prayer in this scripture is not answered in their experience, when it is not thus with them.

V. 28. *And my tongue shall speak of thy righteousness and of thy praise all the day long.*

Jehovah's faithfulness unto Christ, in fulfilling his promises unto him, in raising him from the dead, and giving him complete deliverance out of the hands, and from the rage of all his enemies, is matter for Messiah's praise. He declares his tongue shall be constantly engaged in it. And it is matter of praise, to the most lovely and precious Lord Jesus, that he shall see of the travail of his soul. He will praise his Father for his love to them, for his gift of them to him, and for his salvation willed by him, to be performed by him, their head, husband, and surety. He will continue his praises for this to the ages of eternity. The Lord bless his truth, amen.

PSALM THE THIRTY-SIXTH.

The title of this Psalm is, *To the chief musician, of David the servant of the Lord.* Christ was as mediator and surety, the servant of Jehovah. He by his incarnation, and obedience to the will of him who sent him, hath obtained an everlasting name, fame, and renown. He is the victory and eternity of all the Israel of God. The subject matter of this Psalm, agreeable with its title, must concern Christ. He is the speaker in it. He describes the wickedness of the wicked. He speaks of the mercy of Jehovah, and his faithfulness. Of the display of it towards man and beast. He speaks of the excellency of God's lovingkindness. Of the shadow and protection it affords the called of God in Christ Jesus. Of his mercies as containing a depth in them, which is sufficient to swallow up the understanding of saints, and as containing in them a motive to excite the sons of men to put their trust in the Lord. He sets forth the provision the Lord hath made for the satisfaction of his beloved ones. A prayer is put up for the continuation of God's favour to his church, in the manifestations of the same to it. Then Messiah offers a request on his own behalf, and concludes with the answer returned to it, by the downfall of his enemies.

V. 1. *To the chief musician, of David the servant of the Lord. The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.*

The Lord Jesus Christ needed not in the days of his flesh,

exercised with any sort of suffering, let it arise from without or within, but there is relief for the same, to be found in our Lord Jesus Christ.

V. 21. *Forsake me not, O Lord: O my God, be not far from me.*

Our Lord's case required immediate help and succour. Jehovah had engaged to help him. His covenant promises were immutable. They were now to be fulfilled to Christ, in granting every thing necessary for his present extremity. The Messiah calls Jehovah his God. He was so, the covenant of salvation being made with him. *Forsake me not, O Lord: O my God, be not far from me.* Our Lord needed help and support under his sufferings, persecutions, the slanders and malice of his enemies, beyond what we can possibly conceive.

V. 22. *Make haste to help me, O Lord my salvation.*

The request ends with importunity, in the full exercise of faith. Jehovah was the Messiah's salvation. He is perfectly assured of it. As in salvation, each of the coequal Three are manifested in their distinct offices, by which they are pleased to express their grace to the elect and chosen ones, so Christ's part was to perform salvation work. He was so to live and so to die, as that upon the footing of it, sinners were to be saved with an everlasting salvation. His person as accepted by the Father, was to be borne up, and carried through the whole work of mediation. He was to be delivered out of all his sorrows when he had completed them, by the Father. Thus Jehovah was his salvation. Thus the Psalm ends. May the Lord the Spirit give the reader a most blessed spiritual insight into the object, and subject-matter of it. Amen.

PSALM THE THIRTY-NINTH.

Its title is, *To the Chief Musician, to Jeduthun, A Psalm of David.*

One speaks on it thus. This Psalm was composed by David, and appointed to be sung and played on instruments to Jeduthun, even to Jeduthun: i. e. To that excellent musician, who for the excellency of his skill, was the chief of his order, and father to those of his stock, which prophesied with a harp, to give thanks and praise to the Lord; as 1 Chron. xxv. ver. 3.

David divided the singers in the temple into several divisions, under Asaph, Heman, and Jeduthun: he had six sons

under him, who prophesied with a harp, to give thanks, and praise the Lord, 1 Chron. xxv. ver. 3. The whole number of singers were two hundred fourscore and eight. This Psalm as thus directed, was to be sung *to the praise of him that excelleth*, or, to the victory and eternity of Israel. It concerns our Lord Jesus Christ. It is *a psalm of David*. It is a revelation of *the antitypical David*. The substance of it is as follows. We have here the subject of Christ's sorrows recorded—The unexampled patience of our Lord set before us—His great circumspection and care when before his enemies—His prayer when in these most trying circumstances. The solemnity of his own mind is expressed—His request to Jehovah, with which this Psalm concludes.

V. 1. *To the chief musician, to Jeduthun, a Psalm of David. I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me.*

When our Lord was before the Jewish council, on the night before his crucifixion, what he was then and there exercised with, was beyond all which any beside himself could have borne with patience and perfect meekness. As in the everlasting transactions, all was set before him, which he was to pass through, so it was set forth in the book of Psalms, that he might in his incarnate state, take it in, and fully comprehend it in his human mind. It was therefore here recorded for his benefit, as also for the benefit of his church. That he might read and understand how he was to behave and act in the most trying cases he had to pass through in the days of his flesh. It being all in the mind of Christ, he here expresses himself accordingly. He said by way of soliloquy to his own soul, and purposed thus within himself: *I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.* As we read in the New Testament, how Christ was treated by the Jewish rulers on their trial of him, with the insults which he received from them, and the contempt cast on him, by those who were there and then present. We have the fulfilment of all this. When false witnesses came in against him, and the high priest rose up from his seat, and stood up in the public court, and asked our Lord this bold and impertinent question, Answerest thou nothing? What is it which these witness against thee? He held his peace. When he was charged with blasphemy, and condemned to die, as a blasphemer, he opened not his mouth in his own defence. When they spit in his face, when they blindfolded him, and buffeted him, and smote him with the

palms of their hands, and despised him as Messiah, he spake not a single word. So that he exemplified in his carriage what is here spoken of him, and by him proposed.

V. 2. *I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.*

The inimitable patience of Christ, under sufferings, when before his enemies, and heard all they could possibly express of their utter hatred and contempt of him, is here most inimitably expressed. Himself by the prophet is here the speaker. It was not a season to speak for the Lord. It was now the work of the mediator to refrain from speaking. *I was dumb with silence*, may convey to our mind, how Christ himself was shocked in his holy mind, with their horrible blasphemies. He held his peace. He spake not to them of their horrible guilt now contracted. His bowels were troubled. His sorrows increased. Yet he was meekness and submission under all; in its uttermost perfection. I make no reflections on it, because my design is to shew, how Christ is set forth in the scripture before us.

V. 3. *My heart was hot within me, while I was thus musing the fire burned: then spake I with my tongue.*

All before the Christ of God, with every thing from every quarter, and with all contained in it, was so fully apprehended, and received into our Lord's mind, that he experienced and was most sensibly affected with every indignity and contempt cast upon him. His heart was hot within him. He felt what none but himself could. It entered into his holy soul. He mused on his case. He went over it in his own mind. *The fire burned*. He felt in his outward sufferings, the curse and fire of divine wrath due to sin. It put him on prayer unto Him that was able to save him from death. He prays agreeable to the state of his mind—to his frame—to his feelings—to his present state and circumstances. It follows in the next verse.

V. 4. *Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am, or, what time I have here.*

Which is most correspondent with our Lord's case at this time. As man, we read, *and Jesus increased in wisdom and stature, and in favour with God and man*, Luke ii. ver. 52. Surely his human understanding was capable of being opened during the whole term of his abode in our world. Under this view, he might very properly pray to know when his end would be—What, and how much longer his continuance would be in our world. He might well request to know the nothingness of his human nature, abstracted from its being united to the person of the only begotten Son

of God. More especially so, as all his sufferings and sorrows were, and could only be felt and endured in that nature. A true apprehension of which would lead him to trust in Jehovah the Father, to grant him an happy and complete issue out of the same. He, as God-man mediator, as the sin-bearer, and as the suffering saviour of his church and people, might well put up this petition, *Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am, or, what time I have here.* Christ was in the likeness of sinful flesh. As the children are partakers of flesh and blood, he also himself likewise took part of the same. He was to be on earth for a certain space, which when it was up, it is positively said, *his hour was come that he should depart out of this world unto the Father,* John xiii. ver. 1.

V. 5. *Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best, or settled estate, is altogether vanity. Selah.*

Our Lord had the experience of growing from childhood to youth, from thence to manhood. He was in the very prime of life when he entered on his public ministry. He died, as seems most probable, when he was 34. One extends it to 37. This was but an handbreadth of time. His age, compared with Jehovah's existence and eternity, was even as nothing before the incomprehensible *I am*. He knew every man, and every thing in man; and man in his first and best estate. He knew man in his settled state, to be altogether vanity. To this he subjoins the word *Selah*, as it deserves to be remarked. Man's body was made out of dust. It was composed of the four elements; earth, air, fire, and water. The mind of every man, having lost God's image which was stamped on it by creation, through the fall, is altogether vanity. Let this be attentively considered. None ever had so clear, nor such an apprehensive and comprehensive view of this, as Messiah; so that I think these passages applied unto him, give us very exalted views of him, as he viewed man in Paradise in his primitive creation glory, and man out of Paradise in his fallen state, to be but vanity. The former arising from his mutability, the latter as the effect of it, he speaks out fully on the subject, saying, *Verily every man at his best estate is altogether vanity. Selah.* Our Lord pursues this subject:

V. 6. *Surely every man walketh in a vain image, or show. That is, he liveth an imaginary life. Surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.*

Man by the fall is become vain and empty. He is destitute of all good in himself; he hath inherent in him, a disposition to all evil. He leads at all times but an ideal and imaginary life. His plans, designs, ends, and aims, are liable to be entirely overthrown. If he could have all he wishes for, it goes no further than the gratification of himself. Self-love is every man's sin: it is the whole of it. A religious man may be as fully swallowed up in it as a sensualist. Men, all over our world, in every age, place, and case, be they poor or rich, *are disquieted in vain*. Life is but a vapour, which appeareth for a little time, and then vanisheth away. Some particularly grasp after riches: They have, and heap them up: They conceive there is an intrinsic good contained in them. This is all mistake. No; there is not. They are uncertain. The possessors have no great enjoyment of them; they are uncertain who will possess them. The rich man *heapeth up riches, and knoweth not who shall gather them*; which, if rightly considered, is a sore evil. Then there is nothing out of Christ but imagination, shadow, and a vain show. It is in him alone there are durable riches—an all-sufficiency of good. He alone can give us to inherit substance.

V. 7. *And now, Lord, what wait I for? my hope is in thee.*

These words are a question proposed prayer-wise. The Mediator did not wait on Jehovah for deliverance from his sorrows and enemies before the appointed time. He knew the shortness of his continuation in his suffering state. He knew he should get to the end of it, and all would be well. He does not here pray for a speedy issue out of it; but he expresses here, Jehovah was his hope. He was waiting on him: He was expressing his views, frame, sorrows, and case: He was proceeding on in his suffering course. He knew Jehovah would bear up his humanity, and give him all the strength necessary. He therefore expresses himself thus: *And now, Lord, what wait I for?* This is the question. To which himself replies, *My hope is in thee*. Thou art my hope; I hope alone in thee. Which, as an expression of confidence in the Lord, draws out the mind of the glorious and divine Mediator, to proceed in his prayer.

V. 8. *Deliver me from all my transgressions: make me not the reproach of the foolish.*

He was now the subject charged with all the transgressions of his people. He became responsible for them in the everlasting covenant, by his suretyship engagements with the divine Father. He was now suffering for them. What

he now endured from the hands of sinful men, was the very fruit of this. He calls these transgressions his, he having engaged with the creditor to give full satisfaction to law and justice, and answer all its demands, by suffering the whole contained in the curse due to the uttermost demerit contained in each and every one of them. He could not, he did not expect deliverance from them, until, by bearing them in his own body on the tree, and by putting them away by the sacrifice of himself, he should have completed his work, that the Father would shine on him, and give him thereby full evidence of it. This is the deliverance he here prays for. To which he adds, *Make me not the reproach of the foolish*. He was the reproach of the foolish in his sufferings. Sinners, base men, yea, men viler than the earth, who were fit for no place but hell, reproached him. It was in the will and counsel of God it should be so. Our Lord therefore prays here, as expressing how grievous it was to his holy mind, to be thus treated. Not to be absolutely delivered from it, but if possible there might be some mitigation of it.

V. 9. *I was dumb, I opened not my mouth; because thou didst it.*

This is very expressive of the behaviour of our most adorable Lord, under all the contradiction of sinners against himself. The scripture is full proof, the man Christ Jesus had a full knowledge of all he was to suffer in our world for sin, and that from every quarter. This may shew us why Christ delighted in reading the scriptures, and meditating in them day and night. It was because they testified of him, and expressed what he was to be, to do, to suffer, that he might finish the work, and do the will of Him that sent him. Christ was dumb. He opened not his mouth. He put up with all sort and kind of insults. He opened not his mouth by way of self-defence. He knew he stood at his Father's bar. He knew his Father's hand was in all this. He knew he was now bearing the shame due to sin. *I opened not my mouth, because thou didst it.* This was our Lord's reason why he thus exercised patience and submission to the utmost degree. Yet he prays Jehovah very importunately, as he afterwards did in the garden of Gethsemane, saying,

V. 10. *Remove thy stroke away from me: I am consumed by the blow of thine hand.*

The stroke of Jehovah was on Christ. It is expressive of his vindictive wrath, which Christ was the object and subject of, as the Mediator of reconciliation. *He was cut off out of the land of the living: for the transgression of my people was he stricken.* In the margin it is, *The stroke was upon him.*

Isai. liii. 8. Our Lord's praying Jehovah to remove his stroke from him, is designed to point out to us the severity of it. He adds, *I am consumed by the blow of thine hand.* Which is a deep expression, and shews the agonies of our Lord's mind, when under the imputation of sin, and the infliction of the curse, were most tremendously extreme. As the sufferings of our Lord extended throughout his whole frame, so he mentions the effects of the stroke of Jehovah upon him, and what he felt of it in his body as well as in his mind.

V. 11. *When thou with rebukes doth correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity. Selah.*

Our Lord was the perfection of beauty in his manhood, Yet, when under suffering, *his visage was marred more than any man, and his form more than the sons of men.* Isa. lii. 14. He was under the rebukes of Jehovah. He was then as the Man in God, the Fellow of the Lord of hosts, corrected for iniquity. His beauty then consumed away like a moth. His crown of thorns disfigured his royal brow. On his eye-lids sat the shadow of death. His face was besmeared with blood and spittle. His whole body wounded, torn, and rent. He was emptied of all, and it was for the salvation of his people. *Himself took our infirmities, and bare our sicknesses.* Not that Christ was ever sick, or was the subject of disease. No; it was utterly impossible. His human nature being without all sin, therefore no disease could invade it. But he, taking the sins of his people to himself, and on himself, to cure all the maladies of our bodies and minds, by his most precious bloodshedding, was, as to the efficacy of it, taking our infirmities, and bearing our sickness. As he suffered in every part, member, and throughout the whole human frame, he experienced what it was for his beauty to consume away, gradually, like a moth. He could not therefore but pronounce of every man, of each individual of the human race, who are all under the sentence of death, that they are vanity. To which he fixes the word *Selah*, as was before done at the close of verse 5. There it was to fix the mind on this truth, *Verily every man living is altogether vanity. Selah.* Mark this well. Here it is when Christ says, *Surely every man living is altogether vanity. Selah.* So here is a double nota-bene to this awful and solemn verity.

V. 12. *Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.*

This is a closing his prayer, expressing his great importunity with the Father to be heard and answered. The apostle

informs us, our Lord, *in the days of his flesh, offered up prayers and supplications with strong crying and tears.* Here is a proof of it. He urges the necessity of a speedy answer, in these words; *for I am a stranger with thee, and a sojourner with thee, as all my fathers were.* As in the 22d Psalm, he encouraged himself and his faith by a review of what his predecessors had done, and the deliverance Jehovah had wrought for them, saying, *Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.* V. 4, 5. So here our Lord puts himself amongst his people, and speaks as one of them, *I am a stranger with thee, and a sojourner, as all my fathers were.* He urges this as an argument with Jehovah, to hear his prayer, and give ear to his cry. He wanted immediate help. He therefore adds,

V. 13. *O spare me, that I may recover strength, before I go hence, and be no more.*

Our Lord could not endure all sorts and kind of sorrows due to sin imputed, in one moment of time. He could not take into his mind every part of grief and torment which he was the subject of, but by a successive conception and apprehension of the same. In the garden he had some little lucid intermission, so as to go to his disciples, who were spectators of his dolours, and heard his requests to his divine Father; after which they returned upon him, so as to issue in his agony and bloody sweat. This I conceive will serve most clearly to open these words, *O spare me, that I may recover strength, before I go hence, and be no more* a sufferer; his sufferings all ending with his death. May the Lord the Spirit bless his testimony of Christ in this Psalm. Amen.

PSALM THE FORTIETH.

To the Chief Musician, A Psalm of David, is the title of it.

The subject of this Psalm concerns Messiah, the Lord Jesus Christ, as is most clearly evident by the quotations from it by the apostle, and transcribed in the 10th chapter of the Epistle to the Hebrews, verses 5, 6, 7. He saith, they were spoken by the God-man, when he was about to become incarnate. Christ's satisfaction to God, for the sins of all the elect, is founded upon God's will and Christ's mediation, as the surety of the elect. The responsibility of his suretyship is founded on his Deity, as the Son of God. The qualification of his offering, to pay thereby all the debts of his

people, is founded upon his covenant as Mediator. The first part of this Psalm concerns the resurrection of Christ. He then expresses his own views of the immensity of Jehovah's love to him, and his beloved ones, including himself and them in the word *Us*. He then speaks of the covenant of mediation betwixt the Father and himself: Of his readiness to become incarnate: Of his willingness to carry the everlasting counsel and transactions into full and open execution. He expresses his delight in so doing, and declares the mediatory law is written in his heart. Then he expresses how freely he preached the gospel in the days of his flesh. He speaks of his state and case, when sin was on him by imputation, and the sorrows due unto it by infliction. He prays for deliverance. He utters a prophecy concerning the Jewish people and nation. He offers up a request on the behalf of his saints; and closes with prayer on his own behalf. This is the outline of it.

V. 1. *To the Chief Musician, A Psalm of David. I waited patiently for the Lord; and he inclined unto me, and heard my cry.*

The great and glorious Messiah is here opening a fresh subject concerning himself. This Psalm might well be entitled by us, The revelation concerning the covenant acts and transactions between Jehovah the Father, and Christ the Anointed One. In his incarnation, and in his incarnate state, he was the Father's servant, and entirely dependent on him. He called upon him, and cried unto him in all his distresses. He was heard. He waited patiently for the Lord's appearance on his behalf. Jehovah was everlastingly well pleased with him. He inclined his ear unto him. He accepted him, and his one offering of himself. He heard his cry, when he said, *My God, my God, why hast thou forsaken me*. He heard him, when he cried out with a loud voice, *Father, into thy hands I commit my spirit*; and received him, and admitted him into Paradise. He raised him from the grave of death, and crowned him with glory and immortality. And this is the subject the Messiah is here speaking on.

V. 2. *He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.*

The grave, in its own nature, is an horrible pit: It is the effect of sin: It came in with it: It is included in this sentence, *Dust thou art, and unto dust shalt thou return*. The grave, or state of the dead in it, may be compared to miry clay. Christ's body, though it saw no corruption, was in the

state and under the power of death. It was raised up from it; and when he entered on his resurrection state, he set his foot on a rock. He was established by the covenant of the Eternal Three in a new state, in which he was to execute his office of Mediator, in a different way from what he had before. This was matter of joy to him; and he sings the Lord's praise for this:

V. 3. *And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.*

Our Christ, the first begotten from the dead, the resurrection, and the life, could not but sing a new song on this new and particular occasion—when the Father brought again from the dead, him, as the great Shepherd of the sheep, through the blood of the everlasting covenant, this being the fulfilment of covenant promises. The blessing of this would redound to all his people—it being their everlasting justification, and full discharge from all law charges. He being delivered for our offences, and he was raised again for our justification. The Lord Christ joins his people with himself here; saying, *And he hath put a new song in my mouth, even praise to our God.* All the elect being interested in the same. This would, in future time, most gloriously appear in the preaching of the doctrine of it. Hence Messiah here says, *Many shall see it, and fear, and trust in the Lord.* The apostle speaks of the gospel as if it wholly consisted in the resurrection of our Lord Jesus Christ from the dead. He says to his auditory, to whom he and Barnabas preached at Antioch, in Pisidia: *And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.* In the margin it is, *the holy, or, just things of David.* Acts xiii. 32, 33, 34. And preaching the doctrine of the resurrection of Christ, the conqueror of sin, Satan, death, and hell, have, in the hand of the Lord the Spirit, brought multitudes to trust in the Lord.

V. 4. *Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.*

All the bulk of unbelievers and Jewish infidels who rejected the Lord Jesus Christ, and would not acknowledge him to be the true and only Messiah, turned wholly and al-

together aside to lies. The curse of Jehovah came upon them for it. Such as made the Lord their trust, were then, and still are, blessed. No blessing can be found out of Christ. All true and everlasting blessings and blessedness is alone in him. Christ here pronounceth that man blessed that maketh the Lord his trust. When a poor sinner trusts in the person, blood, and righteousness of Christ, and in the record of the Father, concerning the worth and efficacy of Immanuel, and his finished work, he finds and enjoys real blessedness in so doing; and in the Lord himself he finds and enjoys the essence of all blessedness.

V. 5. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.*

Thus speaketh the God-man. He speaks as the head of the whole election of grace. He speaks as one who was admitted into the very bosom of God—Who knew all his thoughts—Who was admitted to view and comprehend all his counsels, purposes, and vast designs of grace towards him, and the church in him. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward.* There is an infinite depth in these words. None but the Spirit of the living God can unfold them. They are as a preface, to open the deepest secrets in the will of God concerning us. Christ the Son of God, who hath been in the Father's bosom from everlasting, and drawn out of it all the love of God towards him, and the elect in him, into his own, here declares the incomprehensibility thereof. He is *God-man. The Image of the Invisible God. He is the Man in God, the Fellow of the Lord of hosts.* He is the Head of his body, the church. As such he here speaks. Of himself, and of them, he speaks. His address is to the divine Father. *Many, O Lord my God, are thy wonderful works.* He here speaks agreeable to his covenant relation, it being with him the Father began the covenant. His members were included in it, and secured by it. He calls Jehovah upon the footing of covenant settlements, *O Lord my God.* He proceeds to speak of the thoughts, or mind of God, towards him and his church. *Thy thoughts which are to us-ward, they are wonderful. They cannot be reckoned up in order before thee.* The spring of them in thine infinite mind—the depth of love from whence they flow—the outgoings of thine heart from everlasting to everlasting, to me the first-born of all thy counsels, works, designs, and end,

and to my church, which thou hast chosen in me, and loved with the same love wherewith thou lovest me—are such as cannot be fully known, nor reckoned up, even by me, in order before thee. *If I should declare and speak of them, they are more than can be numbered.* This may be compared with these words, *For God so loved the world, that he gave his only begotten Son.* Our Lord does not say, or attempt to explain, what God's love is, how great! how vast! He only gives this instance of it, and sets the word so before it. *God so loved the world, that he gave his only begotten Son!*

V. 6. *Sacrifice and offering thou didst not desire; mine ears hast thou opened: or, mine ears hast thou digged, or bored: burnt offering and sin offering hast thou not required.*

Thus the Mediator opens the gospel of salvation in its original. It was the fruit of everlasting love to the persons of God's elect. It was founded upon the transactions between the Father and the Son, of which the Holy Ghost was the notary or witness. God the Father's will, and Christ's suretyship engagements, are the foundation of the everlasting covenant. Christ's sacrifice for the sins of all the elect, is founded on *God's will*, and Christ's covenant mediation as their surety. His responsibility as surety is founded on his Deity, as the Son of God. His atonement is a particular one, for all the sins of the elect, it includes each and every one of them. Hence his blood cleanseth from all sin; because each and every one of their sins, with all included in them, being laid on him, and he loved them, and washed them from their sins in his own blood, they are perfectly washed, justified, and sanctified by the offering of the body of Jesus Christ once for all. The institution of sacrificial worship was by the Lord. It was a memorial of Christ. He was set forth in the burnt offering and sin offering. It was a shadow to represent him the substance, who was to appear in the end of the world, to put away sin by the sacrifice of himself. He was to become incarnate, and be the end of all law sacrifices, by substituting his own person in the room and stead of them. He here expresses his readiness so to do, as soon as the Father should notify his pleasure these ceremonial oblations should cease. *Sacrifice and offering thou didst not desire.* That is, a longer continuation of them. *Mine ears hast thou opened.* It refers to the servant under the law, who being willing to serve his master, and by no means to depart from him, was to be brought before the judges, and his master was to bore his ear through with an awl, and he was to serve him for ever. Exodus xxi. 6. The apostle, in his quotation of this, alters it. He says, *A body hast thou*

prepared me. Mine ears hast thou digged, or bored. It is expressive of Christ's alacrity to do the Father's will, by becoming his obedient servant unto death, even the death of the cross.

V. 7. *Then said I, Lo, I come: in the volume of the book it is written of me.*

Here we have the great Mediator speaking out, and declaring his willingness to leave his Father's bosom, to descend on earth, to become incarnate, and fulfil all his covenant engagements. *His ears being opened, a body being prepared for him,* the time notified for the setting aside the legal sacrifices, *Then said he, Lo, or behold, I come.* This he covenanted and passed his word for, before the foundation of the world. This was written or recorded of him in the volume of the book of God's eternal decrees and purposes—this was registered in the counsel and covenant of the Three in Jehovah—it was transcribed from thence into the volume of inspiration—it was the subject of all the types, of all the prophecies. This is a wonderful *Lo!* or *Behold!* It sets before us the very heart of Christ; how his whole soul rejoiced in doing the Father's will.

V. 8. *I delight to do thy will, O my God: yea, thy law is within my heart.* In the margin it is, *thy law is in the midst of my bowels.*

The will of God was, that Christ should take away sin by the sacrifice of himself. He had engaged for this by covenant contract. Hence the Mediator says, *I delight to do thy will, O my God.* He adds, *Yea, thy law;* that is, the Mediator Law, his obligation to perform his part of the covenant, was within his bowels. It was written on his heart. I conceive these four verses should be considered as one joint speech, therefore I will recite it. *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come! In the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.* V. 5, 6, 7, 8. Thus Messiah opens covenant transactions; expresses the Father's will and his own in them; declares his own readiness to fulfil all contained in them. He speaks all this out to the divine Father. He utters it in heaven, when all was boundless eternity. The Holy Ghost, who heard it, caused it to be inscribed in this Psalm; and our most blessed Immanuel

bowed the heavens in the fulness of time, and hath performed all this. Blessings on him for it.

V. 9. *I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.*

These words are an appeal to Jehovah, concerning the faithfulness of Christ in the discharge of his work and office, in his incarnate state. I conceive they may be most justly considered as being agreeable with the words our Lord uttered just before he made his soul an offering for sin; when he said to his divine Father, *I have glorified thee on the earth; I have finished the work which thou gavest me to do.* John xvii. 4. He preached the righteousness of the law, he preached the righteousness of God, he preached his own righteousness as the end of the law for righteousness to every one that believeth, in the great congregation, in the days of his flesh.

V. 10. *I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.*

We have full proof and evidence of this in the 6th chapter of John's gospel; where Christ, preaching in a synagogue at Capernaum, he said, *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, shall have everlasting life: and I will raise him up at the last day.* Verses 37, 38, 39, 40. This is full confirmation of what Messiah here expresseth concerning himself, in the prophecy before us.

V. 11. *Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.*

These words contain the Mediator's address to Jehovah, for the exercise of his tender mercies towards him. For his lovingkindness and truth to be continually displayed on him. He is about to stand forth on the behalf of his people; and according to covenant engagements, to be surrounded and encompassed about with all their sins. He knew what he should feel at that time. He prays suitably unto it. He knew, a view of the tender mercies of Jehovah, which would be communicated to his people, through the channel of his

sufferings and death, would be a suitable subject to bear up his great mind. An insight into the lovingkindness of God to him as Mediator, and to the elect in him, would be very salutary to his most holy and vastly comprehensive mind. He knew the truth of God opened, so as for him to see the glory which would redound to the law and justice of the divine, would be the means of sustaining him, and be excitements for him to go through the work of sufferings now before him. He therefore, prayer-wise, says to Jehovah his Father, *Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.* He knew what all the sinless weakness of the human frame were. He submitted to them. He suffered his human nature to be tried, tempted, scourged, and tormented to the uttermost. His soul was to be the subject of all the sorrows due to the sins of his people. It was; therefore he cried out, *Now is my soul troubled.* Not that Christ was the subject of human weakness. No. Yet Christ, as Mediator, was pleased to learn obedience to the divine will of him that sent him, by the things which he suffered. He gives the reason for his praying thus, in the following words:

V. 12. *For innumerable evils have compassed me about: mine iniquities have taken hold of me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.*

In the revealed account, given concerning the sufferings of our Lord Jesus Christ, in the Psalms, the subject is most wonderfully varied; so that were we able to comprehend the same, we should find every thing in them, and every part of them, very minutely deciphered, and the very frame and feelings of our Lord's mind most correctly expressed. Here we have our most blessed Lord giving an account concerning himself, when sin came in upon him. When all the sins of his people, which were innumerable, compassed him on every side. When the iniquities of the elect, which he became the surety for, and was bound to bear in his own body and soul, by imputation, which he here calls his own, took hold of him. He, at a prospect of the same, says, *For innumerable evils have compassed me about.* He was enwrapped in them. He was as truly enwrapped round about with them, as he was with a body of flesh. He says, *Mine iniquities have taken hold upon me, so that I am not able to look up.* No. They bowed down his immaculate, pure and holy mind. He saw sin as sin, which, says Luther, is hell itself. He saw all contained in it: the guilt, the filth, the exceed-

ing sinfulness and demerit of the same. He saw the wrath of his divine Father, most justly due unto it, marching in battle-array against him. As all the sins of his people stared him in the face, he is not able to look. He feels the weight of them. He says, concerning them, *I am not able to look up, they are more than the hairs of mine head: therefore my heart faileth me.* These are deep expressions. They came from the very heart of Christ. He had great cause to express himself thus. They are spoken to the divine Father. They are the argument of his prayer, and the motive which he urges that this request might be granted. *Withdraw not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me.* A true scriptural knowledge of what is contained in these words is most divinely calculated to bear up the mind under whatsoever it may be exercised with in this present evil world.

V. 13. *Be pleased, O Lord, to deliver me: O Lord, make haste to help me.*

The importunity contained in these words are vastly expressive of the feelings and apprehensions of our Lord's mind, when in the extremity of grief, in consequence of the iniquities and sins of his people coming in upon, and taking hold of him. He prays Jehovah to deliver him. *Be pleased, O Lord, to deliver.* His case is such, he cannot but double his petition. *O Lord, make haste to help me.* This is very like what the evangelists relate, when in other words they say, our Lord prayed if it were possible the hour might pass from him. All which proved the truth of his humanity. The extremity of his griefs; the sense and feeling he had of the same; that he could not deliver himself; that Jehovah the Father, according to the everlasting transactions, alone could deliver him; that Christ was perfectly submissive to the Father's will, under all his sufferings. He said, *The cup which my Father hath given me, shall I not drink it? Can I not now pray to my Father, and he shall give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?*

V. 14. *Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward, and put to shame, that wish me evil.*

It is a prophecy concerning the Jews, and what would befall them, for their contempt of him. One says, it is not *Let them be ashamed*, but, *they shall be ashamed*, &c. It is not,

Let them be driven backward, &c. but they shall be driven backward, &c. It is like what our Lord pronounced, when he was led forth to be crucified. Luke says, *And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry.* Chap. xxiii. ver. 27, 28, 29, 30, 31.

V. 15. *Let them be desolate for a reward of their shame, that say unto me, Aha, Aha!*

These words are like the former, only that they contain the very words with which Christ was derided on the cross. Which were to the everlasting shame of those who uttered them. Who can conceive any thing beyond the malice of any, to mock a dying person? to despise any one in the very article of death. Matthew says, *The chief priests mocking, with the scribes and elders, said, He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.* Mark says, *And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross. They that were crucified with him reviled him.* Luke says, *One of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself, and us.* Thus it was fulfilled. All Christ's enemies, when he was in his sufferings, did all they could to increase his sorrows. It was the language of every one of their hearts, *Aha, Aha.* They mocked, they despised, they jeered him, they insulted him in his suffering state.

V. 16. *Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.*

This is a very encouraging word, spoken by our Lord himself, and put up prayer-wise to his divine Father, on the behalf of his beloved ones. All who are born again of the Spirit, and are under his divine influences and sacred teachings, they seek the Lord. They are longing for a more clear, distinct, personal, and scriptural knowledge of him, in his beloved Son Christ Jesus. The Lord Christ prays to his divine Father on their behalf, *Let all those that seek thee be*

joyful and glad in thee. Let them be refreshed with thy life-giving presence. Let them be warmed in their own minds with a sense and enjoyment of thine everlasting love. *Let such as love thy salvation say continually, The Lord be magnified.* It is not easy to say, which is discovered first in the soul, faith in Christ, or love to him. Whilst faith works by love, yet as it respects the first apprehensions in the regenerate soul, this cannot always be decided. Yet I would say, there are some who dare not venture, as they conceive, to say they love him, who are actually seeking after him. Many there are, who cannot speak of Christ, yet most heartily love to bear the salvation of Christ opened and discoursed of. Here is a sweet word to such from the lips of Christ himself. *Let such as love thy salvation say continually, The Lord be magnified.* May the Lord make this a good word to you, whoever you are, who cannot but bless the Lord, for salvation for sinners in Christ, by his most perfect righteousness and most precious bloodshedding.

V. 17. *But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.*

The great Mediator was poor and needy as he hung on the cross. He was emptied of all but his personal union to the only begotten Son of God. This could not be interrupted, or broken in upon. He was forsaken of all. He was cut off from all. Yea, he was so far cut off from God, as for all divine consolation to be suspended. Not a ray of light from the Sun must shine on him. Not a drop of water must be given him. In these circumstances he might well say, *I am poor and needy.* Yet his mind is supported under this. *Yet the Lord thinketh upon me.* Whilst his face did not shine, yet the Mediator is as high in the Father's view as ever. He thought on him, and all his sorrows, griefs, and soul travail, were most highly acceptable to him. The Mediator closes in expressing his confidence in Jehovah: *Thou art my help and my deliverer, make no tarrying, O my God.* And thus the Psalm concludes. If Christ had no helper, nor deliverer, to call upon in time of trouble, let us renounce all beside God in Christ. If his griefs made him the more importunate in prayer, let us look at him, and act likewise. If it was *my God* at all times, let none of our frames take us off from saying the same words. The Lord the Spirit bless this Psalm to us. May he give us to see Christ in it, and receive Christ as revealed by it. Even so. Amen.

PSALM THE FORTY-FIRST.

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

In this Psalm, which contains a prophecy, concerning the care and attention which would be exercised towards the body of Messiah, when it would be a breathless corpse, a blessing is pronounced on Joseph of Arimathea for this. That this Psalm concerns Christ is evident, because our Lord quotes a passage from it, and applies it to himself. And that it contains a prophecy concerning the treachery of Judas Iscariot, is evident from our Lord's own words, which are these: *I speak not of you all: I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.* Which words are quoted from the 7th verse in this Psalm. Our Lord's words are recorded in the thirteenth chapter of John's Gospel, ver. 18. He adds in the next verse, *Now I tell you before it come, that when it is come to pass, ye may believe that I am he,* who is spoken of in the passage I have cited in the 41st Psalm. Surely we cannot have more full evidence. The Messiah in it supplicates for mercy. He speaks of his enemies. Of the treachery of his betrayer. He prays to be lifted up above his enemies by his resurrection from the dead. He is confident of this, as also that Jehovah will set him before his face for ever. He closes, blessing the Lord God of Israel.

V. 1. *To the Chief Musician, A Psalm of David. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.*

The glorious Messiah, who was rich for your sakes, says Paul, became poor, that ye, through his poverty, might be rich; he had personal riches and glory, which he laid aside, and voluntarily parted with. This was at his incarnation, by which he came into our world. He emptied himself. He humbled himself. He did not lay aside his Godhead, or empty himself of the riches and fulness of his essential Godhead. But it was his glory and riches as God-man—the image of the invisible God—the brightness of glory—the form of God, which he laid aside when he took on himself the form of a servant. When he hung on the cross, he was so emptied as not to have his own garments at his own disposal, nor a grave of his own for his body to be laid in. Yet his body was more pure than the light. The whole fulness of the Godhead dwelt in it. Death itself did not destroy the union between the Man Christ Jesus and the Essential Word.

When our Lord's body was a corpse, Joseph of Arimathea, one of our Lord's friends, went to Pilate, and begged it. A command was given for the delivery of it to him. He took the body, wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre. *Matt. xxvii. 57, 58, 59, 60.* All which being fixed in the will of God, here is a prophecy which gives an hint of it. The prospect of it affords the Messiah satisfaction, and he pronounces a blessing on him. *Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.* When the unbelieving Jews perished, he was preserved, and delivered from those tremendous troubles which came down upon Christ's enemies.

V. 2. *The Lord will preserve him, and keep him alive: and he shall be blessed upon earth: and thou wilt not deliver him unto the will of his enemies.*

Though he was one of the senators of the nation, and had proved himself before them all, at one of their meetings, to be a friend of our Lord's, and was known to have acknowledged Christ to be the Messiah, even in his crucifixion and death, and had done him all the honour he could, by laying his corpse in his own new sepulchre, in which never had been a dead body, yet the Lord preserves him from the rage and malice of the rulers and people of Israel. He is preserved. His life spared. He is blessed by Jehovah, whilst he remained upon earth; and if a preacher of Christ, as it is probable, he was a blessing to others. Neither did the Lord deliver him unto the will of his enemies.

V. 3. *The Lord will strengthen him upon the bed of languishing: [thou wilt turn, so it is in the margin], thou wilt make all his bed in his sickness.*

Thus Christ himself expresses his love and good-will to him for this kind act of his. It does not imply he would be sick; but it is very expressive of the heart of Christ towards him. As the mind of Christ took in the indignities offered him, even in death, so he also took into his own thoughts the kind attention and respect shewn by this man Nicodemus, and others, to his corpse. And without all doubt, all contained in the words of my text, was made good to them, so far as their cases need it. I am not sermonizing, yet I will say, these words are very consolatory and supporting to any of the Lord's people, who may be laid on beds of sickness, and languishing. The Lord himself will comfort them. He will turn the bed, and make it up for them. He will strengthen their faith in his holy covenant and promises. He will make

all their bed in their sickness. That is, Jesus Christ will be God Almighty, or God all-sufficient unto them.

V. 4. *I said, Lord be merciful unto me; heal my soul; for I have sinned against thee.*

The Messiah is here, as he was in the former verses, the speaker. He here addresses Jehovah on his own behalf. He needs mercy. He is a sinner by imputation. He hath no sin in him; yet he hath all the sins of his people on him. He sees what is contained in them. They could not enter into his mind, so as to bring guilt there, as if he were, and had been the committer of them; yet he saw the guilt contained in them, and was most deeply affected therewith. They could not bring in any pollution or defilement on his most holy mind; yet he is touched to the very quick with the filthiness contained in them. He stood before his Father's bar, charged by law and justice, with all and every sin of his people. In agreement with this, he prays, *Lord, be merciful unto me: heal my soul; for I have sinned against thee.* Thus the head speaks on the behalf of the members. It is on the footing of his most precious bloodshedding, he was himself discharged from all the sins laid on him, and which he bore in his own body on the tree. It is on this, Jehovah says to all who rest alone on Christ for salvation, I will be merciful to your unrighteousness, and your sins, and your iniquities will I remember no more.

V. 5. *Mine enemies speak evil of me, when shall he die, and his name perish?*

It is Christ's Jewish enemies which he here speaks of. It was no small part of his passion, their hatred, rage, and cruelty against him. Nothing will satisfy them but his death. They are quite in a hurry to get him executed. Nothing will satisfy them but the most ignominious of all deaths. They think his very name will perish, rot in the grave, and be buried in everlasting oblivion. No evil will they scruple to lay to his charge. *When shall he die,* is the question with them. *When shall his name perish,* and never be heard of more? Surely as soon as his body is in the grave. Let us accept of the proposal of one of his own followers, to get him into our hands.

V. 6. *And if he cometh to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad he telleth it.*

This was precisely the case with the scribes and pharisees, who, Luke says, *began at a certain time to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth, that*

they might accuse him, ch. xi. ver. 53, 54. *They watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor, ch. xx. ver. 20.* Whether collectively or individually, this was the conduct of Christ's enemies towards him. It was so also in the monster who betrayed him, of whom Christ might well say, *And if he come to see me, he speaketh vanity or deceit: his heart gathereth iniquity to itself, by putting false constructions on his words. When he goeth abroad he telleth it, and he repeats it wrong.*

V. 7. All that hate me whisper together against me: against me do they devise my hurt.

These wretches were forced to act in the dark. They feared the people. They perceived our Lord had many real friends. They therefore secretly assembled. They whisper together against Christ. They are as close as possible in their vile designs upon him. Having formed their plans, they give out a bad report of him, which affects Christ's mind, he being in every sense perfectly blameless. They cannot deny it. They know their report against him to be a lie, yet they hope it may prejudice the multitude of the people against him.

V. 8. An evil disease, say they, cleaveth fast unto him, and now that he lieth he shall rise up no more.

They charged him with casting out devils by the prince of the devils. They accused him to the Roman governor, with speaking against the authority of Cæsar the Roman emperor. They said he had corrupted and poisoned the minds of all the people in Judea, with his doctrine. They condemned him as a blasphemer. They conceive these charges will so take off the minds of the people from him, and render him so odious unto them, that it will like an evil disease, which invading the constitution, brings to the dust of death. Let us, say they, heap charges most heavy, and grievous against him. When he is once in our hands, let us pass judgment on him; and now that he lieth at our mercy, he shall rise up no more. Let us be firm to this. Let us unite to use every effort to put him to death.

V. 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

This seems to reach the heart of Christ, and cut deeper than all the former. Yet to be spoken evil of—to wish him dead and rotting in the grave—to speak out, so as for him to hear it—to hope his name would perish and cease for ever; all this must be as so many drawn daggers, which

must deeply wound the mind of Christ. To have his own words turned against him—to have the utmost deceit, and the deepest hatred exercised towards him, must have been most deeply and grievously affecting. Yet the villany of Judas exceeded all this. Our Lord was at supper with his disciples, at the house of Simon the leper, at Bethany, on the Tuesday evening before his passion. As he sat at the table, he repeated this scripture before us, and applied it unto himself, and as belonging unto one of those who were now present. After which, he was troubled in spirit, and testified and said, Verily, verily I say unto you, one of you shall betray me. And having pointed out Judas Iscariot, by giving him the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. He then having received the sop went immediately out, and it was night. See John xiii. ver. 60. To Jerusalem he got, and covenanted with the chief priests to betray his Master into their hands. Our Lord speaks of this base carriage here; saying, *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.* Our Lord's passion may most truly be said to have been begun, when this infamous wretch was instigated by the devil to betray him.

V. 10. *But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.*

This is an address to Jehovah. The Messiah requests the mercy of Jehovah may be displayed towards him. That he may be carried through all his sorrows and sufferings. That he may be raised up from the grave and power of death, and requite his enemies, by proving himself to them, by his vindictive wrath, to be both Lord and Christ. They wanted the name of Christ to perish. By his resurrection it will last for ever. They did not expect his resurrection. By it they have been brought to tremble. Peter said unto them, *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses,* Acts iii. ver. 13, 14, 15.

V. 11. *By this I know that thou favourest me, because mine enemy doth not triumph over me.*

Christ by his resurrection from the dead, was raised up above the whole power of his enemies. It was a proof of his Father's favour unto him. The favour of God was now

most freely and divinely manifested unto him. He was hereby proved to be the Son of God with power—the true Messiah—the anointed one—the Christ of God—the king of Israel. Hereby full proof was given, that the Father was fully, and everlastingly well pleased with him, and in him.

V. 12. *And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.*

When Christ rose from the dead, he then entered upon his first step to glory. He was upheld by the Father, all through his incarnate state. He was upheld by him, to do, and suffer the whole good pleasure of his will. He was upheld in his resurrection state. At his ascension into his glorified state, Jehovah exalted him above all blessing and praise. Seated him at his own right hand. Set him on his mediatorial throne, before his face, so as that he might shine on him, in the full splendour of his glory for ever. This affords comfort to Christ's holy mind, in the midst of all he passed through of sorrows and sufferings in a time state. This is just what the apostle says of Jesus, *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. ver. 2.*

V. 13. *Blessed be the Lord God of Israel, from everlasting and to everlasting. Amen, and Amen.*

Thus Messiah closes this sacred hymn; blessing God, as the Lord God of Israel; who had blessed them in him from all eternity, when the Father chose them in him, with all spiritual blessings. Christ blesses the Lord God of Israel, he being the first-born among many brethren. For his resurrection from the dead—for his exaltation at the right hand of the majesty on high—for being raised to live unto God for ever. He begins with everlasting and ends with everlasting. He was set up from everlasting. He will be God-man, to everlasting. He says, *Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts, I am the first and I am the last, and beside me there is no God, Isai. xliv. ver. 6. Blessed be the Lord God of Israel from everlasting to everlasting. Amen, and Amen.* Thus the first book of the Psalms is ended.

THE SECOND BOOK OF PSALMS.

PSALM THE FORTY-SECOND.

Its title is, *To the Chief Musician, Maschil, for the Sons of Korah.*

Christ the praise of all his saints, is *the eternity of Israel*. He is the *victory of Israel*. This Psalm is to give instruction concerning him. The word Maschil signifies instruction. It was *for the sons of Korah*. It was, says one, "A Psalm committed to the sons of Korah, i. e. to the posterity of Korah, of whom it seems Heyman was chief, of the third class, or order of the musicians, to whom the holy service belonged. See 1 Chron. xxv. 5. All these were under the hand of their father, Heyman, who sung in the house of the Lord with cymbals, psalteries, and harps. It was committed to them, that it might not only be kept, but also sung by them in the tune beginning with the word Maschil, that both the singers and hearers might be instructed in the matter thereof, according to the signification of the word." Some think this Psalm was made by the sons of Korah, after his rebellion against Moses, to whom, after their repentance, God gave the spirit of prophecy, whereby they made divers Psalms, whereof this was one, and therein foretold things to come of Christ. Others think it was composed by David, in his banishment, when he fled for fear of Absalom, to shew his grief of mind, and to express his zeal for the tabernacle and ordinances of the Lord. For his own consolation, and the church's instruction, he made it. I conceive whilst this may be considered right, yet a greater than David is here; even Messiah his antitype. I consider it may be applied to Christ, and David too, in its measure. As it concerns our Lord, it gives us a view of his vehement love to his divine Father, and the vehemency of his thirsting after communion with him, in the use of his holy institutions. It expresses also the contempt cast upon him by his enemies, for his confidence in God. Of the sorrows his mind was deluged with; of his confidence of faith in Jehovah for deliverance. The exercise of his faith

is very expressly set forth, and he closes with a declaration he should yet praise Jehovah as his God.

V. 1. *To the chief musician, Maschil, for the sons of Korah. As the hart panteth after the water-brooks, so panteth my soul after thee, O God.*

As the man Christ Jesus was the delight of the Holy Trinity, so in him, as man, all grace was implanted. It was in him as light is in the sun, or water in a living fountain. He lived in the continual exercise of it; and this as every season and circumstance in which he passed through our world, required. David was his type, when he was deprived of God's holy ordinances. This created a vehement desire in his mind after them, and the enjoyment of the Lord's presence, and communion with him, in all his persons, and acts of grace, as he had been favoured with heretofore. He compares his desires to that of the hart, which when hunted, or almost inflamed by some means, with a burning fever, is parching with thirst, flies with the utmost celerity to the water-brooks, to quench its thirst, and cool itself, so the prophet expresses his thirstings after God. Most assuredly this in the uttermost of it, is very expressive of the love of Christ to the divine Father. Of his delight in him—of the blessed communion he had with him—of the vehement thirstings of his mind after continual enjoyments of his life-giving presence. As it was his meat and drink to do the will of him that sent him, so the desires of his mind were fervent, his hungerings and thirstings were most exceedingly drawn forth. And that we might have some clear and distinct views of the same, it is here recorded.

V. 2. *My soul thirsteth for God, for the living God: when shall I come and appear before God?*

John informs us, our Lord, to avoid the rage of his enemies, went beyond Jordan, and there he abode. It is very probable it was as he returned to go to Jerusalem to keep the Lord's passover, he expressed himself thus, *I have a baptism to be baptized with; and how am I straitened till it be accomplished.* And when he sat down for the last time at the Paschal supper, he said, *With desire I have desired to eat this passover with you before I suffer.* Which shews the very great pantings of his mind, and his vehement desires to do and suffer the divine pleasure of his Father concerning him. He might well say, *My soul thirsteth for God, for the living God: when shall I come and appear before God?* I do not deny, the words are expressive of the case and breathings of the Lord's people, after the enjoyment of his most

gracious and blessed presence. Yet in the first and highest instance, I conceive they are most fitly suited to our Lord Jesus Christ.

V. 3. *My tears have been my meat day and night, while they continually say unto me, Where is thy God?*

This was a most particular part of our Lord's sorrows and sufferings. His enemies reproached him for calling God his father. They charged him with blasphemy on this very account; whereas nothing was more true, when our Lord said in his own defence before the Jews, *My Father worketh hitherto, and I work.* It follows, *Therefore they sought the more to kill him, because he said that God was his father, making himself equal with God,* John v. 17, 18. It drew tears from the eyes of the glorious Messiah, to hear such blasphemy, and indignity as was continually cast upon him, and which also reflected on his divine Father who had sent him. When he was under sufferings, though he suffered *the just for the unjust*, yet such were the cruel taunts of his enemies, they cried out, *Where is now thy God?* How our divine Lord exercised his mind under all these tremendous insults, is expressed in the next words.

V. 4. *When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day.*

Our blessed Lord took part of the same nature, of the same flesh and blood with his people. It behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of his people, Heb. ii. 17. As he was most truly, flesh of our flesh, and bone of our bone, so he had all the sinless infirmities of our nature. His mind was perceptive and retentive. He knew, he felt, he remembered the whole of his state, case, and circumstances. It was all in his holy mind. He could not retain it there, but he must feel all contained in the same. This could not be, but he must be suitably impressed with it. He could find but one way of giving vent to himself, and this was by pouring out his soul in prayer. He here saith, *When I remember these ~~these~~ things, I pour out my soul in me.* It is very expressive of the sinking and dejection of his mind, under the present exercises. He had been daily in the temple. He had preached there, yet none molested him. He had worshipped there—he had observed the festivals—he had joined the multitude, who went to the house of God—he had joined them with the voice of joy and

praise, when they kept holy day; such as the sabbaths—the new moons—the feast of the passover and of unleavened bread—the feast of Pentecost—the feast of tabernacles—the fast of expiation. It is a great affliction to be deprived of the outward ordinances of the Most High. David found it so. Many saints also have. Our Lord had observed and waited on Jehovah in them all. He was circumcised when eight days old. He went up with his parents from Nazareth of Galilee to Jerusalem, when he was twelve years old, with his parents, to keep the Lord's passover. We have him there years after this at the feast of tabernacles, John vii. So we cannot doubt of his having been at all the other seasons of divine appointment, when all the males were to appear before the Lord. And we may be fully assured, he was always in a suitable frame, and expressed his holy mind exactly suited to the solemnity. So that the words before us, may well be applied unto him: *For I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day.*

V. 5. *Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.* In the margin it is, *his presence is salvation.*

The words are spoken by way of address to himself. His mind being oppressed with grief, and his soul bowed down within him, in consequence of present circumstances, he speaks to himself by way of soliloquy, *Why art thou cast down, O my soul? and why art thou disquieted in me?* It must be that for a season I must endure this. Why should I be cast down at it? the will of my heavenly Father is in these my sorrows, as well as in others. *Why art thou, O my soul, bowed down, and disquieted in me?* He then adds an infallible support, all-sufficient to bear up his mind above and beyond all which could now, or afterwards come upon him. *Hope thou in God.* He is all-sufficient for thee. He will bear thee up. His everlasting arms are underneath thee. I am fully persuaded of this. I shall emerge out of my present circumstances. I shall yet praise him. Deliverance will most assuredly be wrought. I ask therefore the questions: *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise him for the help of his countenance.* His presence is my salvation. He will most assuredly bless me with it. This will be an evidence, he is, and will be everlastingly well pleased with me, and my sorrows and sufferings, as the one alone mediator between him and my church.

V. 6. *O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.*

These were places where David most undoubtedly had received some peculiar seasons of communion with the Lord. He now in extremity proposes to remember the same. So his most divine antitype, could comfort his soul with the remembrances of past deliverances, and appearances. Many a time he had escaped out of the hands of his enemies. Many a season had Jehovah the Father shone on him, and bore his testimony for him. He pronounced at his baptism, *Thou art my beloved Son, in whom I am well pleased.* On the Mount of Transfiguration he said, *This is my beloved Son, in whom I am well pleased; hear ye him.* And Christ might well remember this; it being all-sufficient to comfort his mind. *O my God, my soul is cast down within me*, which proves the reality of Christ's humanity. It is much like what our Lord said on the first day of his passion week, when he expressed himself thus: *Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again,* John xii. 27, 28. Our Lord's great mind was supported by the remembrance of what had passed between the Father and himself, in the everlasting covenant. Upon the footing of which he says, *My God.*

V. 7. *Deep calleth unto deep at the noise of thy water spouts; all thy waves and thy billows are gone over me.*

Dr. Lightfoot, who considers the whole Psalm as applicable to David, when he fled over Jordan from Absalom his son, conceives the writer here to be speaking, as taking a view of the river Jordan. As beholding the swell of it. How one wave rolled on after the other, and the water as falling down into a depth, and then rising up again, gave the man of God this beautiful idea, that it was a resemblance of his sufferings, as one wave of trouble succeeded another. He says, *Deep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me.* I have not the least objection to this, especially if herein David is acknowledged a type of Christ; and that his present case and circumstances filled him, under the immediate operation of the Holy Spirit, to write of his great antitype, the Lord Jesus Christ. To whom the whole may most suitably be applied, and in whom it hath been most solemnly

realized. He was most truly in the utmost state of distress. As the surety of his people, all the floods, waves, and billows of divine wrath went over him. While he was in this state, and the Lord thus exercised him, he might most assuredly say, *Deep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me.*

V. 8. *Yet the Lord will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.*

The Messiah was the object of Jehovah's everlasting love. The knowledge, belief, and evidence of this, always remained unshaken in the mind of *the Man in God*. Yet he had not the enjoyment and consolation of this, when he as the surety, was under guilt and sufferings. It was then suspended. It must be so. It could not be otherwise; and the Mediator speaks agreeable to this in the words before us. Notwithstanding I am now the subject of sorrows inconceivable, of pains inexpressible, of torments equal to the essence of the whole curse, due to all the sins of my people, imputed unto me, *Yet the Lord will command his lovingkindness in the day time, and in the night season his song shall be with me, and my prayer unto the God of my life.* Thus the Lord Christ expresseth his faith, and expectation of an issue out of his suffering state—of Jehovah's expressing yet again his lovingkindness to him. It would again be day with his soul. It was now night; yet the Lord's song, to praise him for deliverance, from the imputation of sin, and the infliction of the curse is ready at hand. His prayer is unto the *God of his life*. It is a sweet expression the Lord Messiah uses here: *The God of my life*. These expressions, used before in the former verses, such as, *O God; The living God; In God; O my God; The God of my life;* are worthy of our close attention. They are all expressions of faith. Every one of them serves to support it. If they perfumed the mouth of the Mediator, and were expressive of the outgoings of his heart towards the Lord, then it well becomes us to pay great respect to them. The spirituality of his mind, the outgoings of his heart, the breathings of his soul after communion with the Lord, deserve a place in our memories as much as any of his other acts. His words in prayer, his simplicity in it, his free access to the divine Father, the brevity in which all his requests are contained, with his confidence in the Father, who always heard him, should be viewed by us, in faith and spiritual contemplation; it would greatly increase

that any should testify of man: for he knew what was in man. He here speaks out what he knew of man. Of his heart, of his thoughts, of his inward musings, of what he spoke inwardly, of his self-flattery, of his inward deceit, of his words, of his mischievous devices, of his evil practices. This he sets forth in the four first verses of this Psalm. It is an introduction to set forth the mercy of Jehovah. The law of God was instamped on the heart of Christ. It was the rule of his thoughts, words, and actions. They were entirely equal with it, and conformed to it. The love of God, and love to man, was the principal of all his actions. The glory of God was his supreme aim and end. His conceptions were such, as to apprehend and comprehend all contained in the heart and life of man. He says, *The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.* The thought of foolishness is sin. The heart or mind of man is the subject of all sin. The will of fallen man is the seat of it. All sin is there. And there is a perpetual activity in it. So that it is impossible any one should ever know the utmost of sin, either as it respects the inherency of it in himself, as the subject of all contained in his fallen nature, which is as one inexhaustible fountain which can never be fathomed, or, as it respects the acts of his own sinning and sinfulness, because millions of millions of them escape his notice. The wicked man is here spoken of as one. It may include and be principally designed to express those who were Christ's betrayers and murderers. All wicked men have one and the same principle. They dare not speak it out, and say there is no God. Yet they act as if there was none. It is evident from their actions there is no fear, no reverence of God in his nature, persons, and perfections, in his will and the revelation he hath been pleased to make of the same in the scriptures of truth. This is a most perfect account of the wicked in our Lord's days. He styled them an adulterous and sinful generation.

V. 2. *For he flattereth himself in his own eyes, until his iniquity be found to be hateful.*

Self-flattery is common to all. It is no little sin. It blinds the eyes. It increases the corruption of the heart. It was predominant in Judas Iscariot. He could not positively believe the eyes of Christ were as flames of fire; that he was omniscient and omnipresent. He could not believe this to any good purpose, or he had never entered on the hellish business of selling him for thirty pieces of silver. No. He flattered himself. He thought all would be con-

cealed. He went on thus. He even drew near to Christ, with Master, master, and kissed him. Yet his iniquity was found to be hateful. He stands detested for it to this day. His name will be branded for it, as the traitor, as long as the world endures.

V. 3. *The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.*

This is a most exact description of the wicked. He is without the fear of God. He hath his beloved and darling sin. He keeps it close in his heart. He flatters himself it will never be discovered. He will by no means part with it. He goes on his own self-will one way, until he is made manifest to be what he is. And then his iniquity being found out, and he being exposed for it, he finds all beside himself, look upon it, and he finds it is hateful.

His heart is evil. His eyes are evil. His thoughts are evil. So are his words. They are full of iniquity and deceit. It well suits, and may be applicable to Judas the apostate. He was full of iniquity and deceit. Satan entered into him. He was a thief. He left off to be wise, or he would not have left his Master's company, and have gone and conversed with the chief priests, and covenanted how to betray Christ into their hands. He now left off to do good in any, in every sense.

V. 4. *He deviseth mischief upon his bed: he setteth himself in a way that is not good; he abhorreth not evil.*

Thus we have the complete description of a wicked man. He proceeds from bad to worse. He deviseth mischief. When on his bed, he is scheming how to execute it. He gives himself up to fall into temptation, as well as to fall by it. He setteth himself in a way that is not good. He goes amongst the ungodly. He delighteth in their company, and sins. He abhorreth not evil; but consents inwardly and outwardly in it. Under such views of the wicked as these, the prophet is led to contemplate the mercy of Jehovah. As none ever took in sin, so as to comprehend all and the utmost evil contained in sin, but Christ; so none could ever comprehend the mercy of God, expressed in his person and mediation, towards sinners which belong to the election of grace, but himself. He enters on this subject, and speaks of its height and depth. It is in the heavens. It is on earth. His faithfulness, the memorial of it, *the rainbow, is in the clouds*. His righteousness is immutable. His mercies are unsearchable. He is *the preserver of man and beast*. His love in Christ, to his people is precious.

They are the objects of it. They are vessels of mercy. They trust in his everlasting covenant. They are satisfied in his church. They drink of the rivers of his pleasures. These will never decay or dry up, Jehovah himself being the fountain of life unto them. It is in his light they see light. This is the outline of the five following verses. In which I consider the Lord Jesus Christ the speaker. He as Messiah, the glorious mediator, here surveys the mercy of Jehovah—the faithfulness of Jehovah—the righteousness of Jehovah—the lovingkindness of Jehovah. This raises his mind above all the views he had given of the wicked man, in the former verses. As it lifts up our minds, beyond all our own personal sin, and sinfulness, when we also contemplate the same wonderful mysteries and subjects.

V. 5. *Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds.*

Mercy is a perfection essential to the divine nature. He proclaimed himself to Moses, as gracious and merciful. He is rich in mercy. He is the father of mercies. His mercy is over all his works. He displays them all in Christ, and through the mediation of Messiah, down on us, poor sinners, who are but dust and ashes. Thy mercy, O Lord, is in the heavens. These are the memorial s thereof. All the saved of the Lord before the throne are the monuments of mercy. They were each of them once vessels of sin and misery. They are now, through the riches of sovereign grace, vessels of mercy. They will be filled for evermore with grace and glory. The covenant of grace is for the display of mercy on the elect, age after age, until they are all completed in effectual calling. Yea, it will be displayed on them, so long as sin remains in them. It is the fruit of God's everlasting love to them. As the love of God is fixed on the persons of his people in Christ, so his mercy is immutably the same to them. It is from everlasting to everlasting. He saith, with everlasting kindness will I have mercy on thee. The great Mediator here speaks on this subject, that the saints of the Most High, might thereby have glorious conceptions formed in their minds concerning it. *Thy mercy, O Lord, is in the heavens; and thy faithfulness unto the clouds.* Referring, I conceive, to the rainbow in the heavens. A memorial of God's being mindful of the everlasting covenant, which in the Revelation encompasses the throne of God, so as all his dispensations towards his church are agreeable with that covenant. So that we need not fear the lightnings and thunderings and voices which proceed from the throne of God and the Lamb, seeing Jehovah

will ever be mindful of his covenant, and our Christ hath a rainbow upon his head, and we are viewed and looked upon in him. I refer to the 4th and 10th chapters. If the mercy of Jehovah is in the heavens, and his truth reacheth unto the clouds, then the church of God is safe. On which account we may well sing and shout for joy.

V. 6. *Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.*

By Jehovah's righteousness I here understand his truth and faithfulness, which are stable and immovable. It is like the great mountains, or mountains of God, which always keep their place. The mercies of God's nature, which are all opened, set forth, and realized in the person of Christ, are a great deep. There is no sounding, nor comprehending the immensity of them. They are beyond all our sins. They exceed all our sinfulness. They go beyond all our sorrows. They transcend all our wretchedness. And Jehovah *delighteth in mercy*, Micah vii. ver. 18. *O Lord, thou preservest man and beast.* He by his constant care and providence, exerciseth his bounty as creator over his creatures, rational and irrational. This is an extension of his goodness as creator, in the preservation of his creatures, and providing for their returning wants; for which he deserves perpetual praise. Yet what Jehovah is in Christ to his church, his mercy towards them, his remembrance of them, his faithfulness to them, the love of his heart, the counsel of his will respecting them, and which by his gospel is made known unto them, far exceeds all his providential kindness to non-elect men. So that no comparison can be made. We may say, one are the blessings of God's right hand. The other of his left.

V. 7. *How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.*

The lovingkindness of God is the everlasting good-will which he hath borne in his own vast and infinite mind, towards his people, from everlasting. It hath been the good pleasure of his will, to love the persons of his elect in the person of Christ, and to continue his love immutably fixed on their persons in him for ever. Out of this depth of love, he gave Christ to be their head, and them to him to be his members. He blessed them in him with all spiritual blessings. He accepted them in the beloved. He formed the covenant of grace, suited to their fallen state. He sends his gospel to them. He makes it the power of God, and

the wisdom of God unto them, by the effectual operation of the Holy Ghost within them, and upon them. In consequence hereof, they put their trust in the person, blood, and righteousness of Christ for their salvation. In all which there is a transcendent excellency. *How excellent is thy lovingkindness, O God!* It is such as none but he, who was both God and man, in the person of one Christ, or Messiah, could ever apprehend fully. I understand him to be the speaker here. And he might well express himself thus, seeing he lay in the bosom of the Father from everlasting, and drew out all the love of the Father's heart into his own, and by his shining on his church, reflects the whole blaze and vigour of it on his beloved ones. He in full views of the subject might well express himself thus: *How excellent is thy lovingkindness, O God! therefore the sons of men put their trust under the shadow of thy wings.* The allusion is to the cherubim of glory, which covered the mercy-seat with its wings. As the ark, mercy-seat, and cherubim were sacred memorials of Christ. As also on the day of atonement, the blood was to be sprinkled before the cherubim of glory, and hereby the atonement for sin was completed. So the expression of trusting under the shadow of God's wings, is saying in other words, such trusted in the person, obedience, and propitiatory sacrifice of the Lamb of God, Christ Jesus. The gospel is the full revelation of all this, and gives us full warrant for so doing. And such as do are blessed.

V. 8. *They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.*

These words contain and express the provision Jehovah, the God and Father of our Lord Jesus Christ, hath made for his people, by which they may be satisfied and refreshed here below, in his house the church. His people are the church of the living God. All contained in his heart, and bowels of mercy are set before them, in the revelation he hath given them of Christ in the everlasting gospel. They are admitted by it into the knowledge of the same. As they are also into real and personal communion with the Father and the Son, through the indwelling of the Holy Ghost. They are abundantly fed and feasted with the knowledge of the Father's love to them in Christ Jesus. In communion with Christ in the blessings of his salvation. And in the discoveries the Holy Ghost makes to their minds of Christ, of the things of Christ, of their interest in Christ, of their relation to him, of their union unto him. They

enjoy pleasures most truly divine, which flow from God and the Lamb. It may be compared to a river. Its spring-head is in God himself. Its passage is through Christ. Saints drink of this water of life and are refreshed. The Holy Spirit leads them to it. Makes them drink of it. They are hereby enriched with pleasures, and actually partake of such, as are holy, heavenly, spiritual, lasting, yea, everlasting. It contains the blessedness of having a real enjoyment of the good-will of the eternal Three to the elect.

V. 9. *For with thee is the fountain of life: in thy light shall we see light.*

Jehovah the essence existing is life, light, glory, majesty, blessedness, essentially. The Three in Jehovah enjoy all this from the infinite nature in which they exist, by a necessity of nature, they being the one incomprehensible Jehovah. God, as the father of his people, hath by eternal and ancient settlements of grace, given life unto them in Christ. He is their life. Yet as all originated according to the acts passed in the transactions of the essential Three, so the Father may be said to be the fountain of life, and Christ the head of his church, the conveyer of it to them, and the Holy Ghost the manifester of it. Jehovah being the fountain of all the grace manifested and expressed in the former verses, he is all-sufficient for the maintaining the same. Hence here is the glory and uttermost blessedness of it. *With thee is the fountain of life.* So says the glorious Mediator. As the head of his people, he puts himself with them as his members, and adds, *in thy light we see light.* It is by a supernatural light we behold the glory of God, in the face of Jesus Christ. No man or angel can see God in the person of Jesus Christ, but as enlightened by the day-spring from on high. Christ is the light of everlasting life.

V. 10. *O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.*

Thus prays the God-man, for all the elect. Beyond this he could not express himself. It answers to what the Lord said to Moses, when he said, *I beseech thee, shew me thy glory.* Unto which the Lord replied, *I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy,* Exod. xxxiii. ver. 18, 19. The Messiah says to Jehovah God, *O continue thy lovingkindness unto them that know thee.* Or, as it is in the margin, *Draw out at length thy lovingkindness to thy beloved.* This cannot be in the present state. They may

be favoured with greater discoveries of it. With higher and more glorious discoveries of it. With more and deeper apprehensions of their interest in it. As also with more exalted communion with the Three in Jehovah in all the blessings of it. But it cannot be drawn out to its full length to them whilst they remain in this time state. Yet it will in heaven. There it will please Jehovah to shew the exceeding riches of his grace *in his kindness towards us through Christ Jesus*. We shall find the blessedness of heaven will consist in this, God filling our minds with the knowledge of his love, and with the uttermost enjoyments and expressions of the same. God is love, and he will open all contained in his love to his people in Christ, in an eternal world of glory. His faithfulness in all his declarations to them, of being the Lord their God, will then most clearly and fully appear. Also, that he is not ashamed to be called their God, for he hath prepared for them a city. The exceeding greatness of our Lord's love to his beloved church, is most wonderfully expressed in this request.

V. 11. *Let not the foot of pride come against me, and let not the hand of the wicked remove me.*

As he had set forth the mercy, the faithfulness, the righteousness, and wisdom of Jehovah in relation to his church, together with the depth of his manifold wisdom displayed in the everlasting gospel, he found it a glorious subject. This led to contemplate his goodness as the preserver of man and beast. He then proceeded to an exclamation at views he took into his mind of the excellency of the lovingkindness of God towards the elect sons of men; who being brought to put their trust under the shadow of his wings, were abundantly satisfied and refreshed in his house, and in the observances of his holy ordinances: he having surveyed all as coming from Jehovah as the Lord God of his people, in whom there was an all-sufficiency to keep up the minds of his people, and feed them with holy satiety for ever: which causes him to request his love may be drawn out to eternity, in open and further discoveries of, offers up this prayer for himself: that the wicked, of whom he gave a description in the first part of this Psalm, might not come against him, nor the hand of the wicked remove him. Nor did the foot of pride, or the hand of the wicked, remove our Lord from his steadfast perseverance in the whole of his mediatorial work. No. In the issue, all his enemies fell before him. He knew it would be so; therefore he triumphs, saying,

V. 12. *There are the workers of iniquity fallen: they are cast down, and shall not be able to stand.*

Thus Messiah's enemies all fell before him. The Jews were visited for their crimes. They were all of them cast down from their dignified offices; nor shall they ever rise, or stand up as they did heretofore. Their old ritual and services being abolished by Christ, who was in every sense of the words the end of the ceremonial law, as truly as of the moral law. Thus Christ ends this most blessed Psalm with triumph. May the Lord bless it to our spiritual profit. Amen.

PSALM THE THIRTY-SEVENTH.

Of David. This is all the title.

It concerns Messiah. Yet the subject is quite different from all the former. I am led to conceive of it thus: That we have in it Christ, who is the sole speaker in it, giving out some very excellent things, serving to encourage our hearts, and strengthen our faith, hope, and expectation in the Lord. He encourages us to be patient under suffering. To trust, delight, and commit our way to Jehovah. To cease from wrath. He proposeth as reasons and motives to all this, that evil-doers shall be cut off. He speaks of himself and sufferings; yet this very briefly. He foretels the destruction of his Jewish enemies. He shews the different state of the ungodly and wicked. He speaks of the Lord's love to, and care of his people. Of the wicked watching to slay him. Yet the Lord would not leave him wholly in their hands. He exhorts to waiting on the Lord. He concludes with pronouncing Jehovah to be the salvation of the righteous, their strength, and helper, who will deliver them from the wicked. This I consider to be the subject of it. As written before the appearing of the great God, even our Saviour Jesus Christ, it might be of singular use to support the faith of Old Testament saints, and they might, and doubtless did, receive much blessed instruction from it. As it might also serve to quiet the minds of Christ's followers, when he was in his incarnate state, and before they left Jerusalem and Judea, after his resurrection and ascension, as they had in it many gracious promises quite suitable to them and all-sufficient to support them. Every word of Christ is precious. May he make this word of his now before us, most truly delectable and sweet to our minds. Amen, Lord Jesus Christ. So be it, O Lord.

V. 1. *Of David.* *Fret not thyself because of the ungodly, or evildoers; neither be thou envious against the workers of iniquity.*

Never any suffered as Christ did from the ungodly, and evil-doers. The workers of iniquity very greatly and grievously opposed him. So they have his church in all ages. Before his incarnation, a goodly company of his endured cruel trials, of mockings, and scourgings, of bonds and imprisonments. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword. They wandered about in sheep-skins and goat-skins. They were destitute, afflicted, tormented. Yet the Holy Ghost declares, the world was not worthy of them. When Christ was in our world, the evil-doers, and workers of iniquity, set themselves chiefly and particularly against him, especially in the land of Judea. Since his coronation in heaven, his church and people have been the objects of the world's rage and scorn. Our Lord says to each and every one of them, *Fret not thyself because of the ungodly, or evildoers, neither be thou envious against the workers of iniquity.* What he here gives out by way of direction, himself practised in the days of his flesh. There was never envy nor fretfulness in his mind. No; nor a murmuring thought. He was entirely passive and resigned under all which befel him, from any, from every quarter.

V. 2. *For they shall soon be cut down like the grass, and wither as the green herb.*

This is given as the reason, why saints and faithful brethren in Christ should not fret, nor be envious at the state and power of evildoers, and such as are workers of iniquity. And the words were most admirably suited, by way of advice, to the disciples and followers of Christ, as the Jewish state, both civil and ecclesiastical, would be soon overthrown. It would be cut down, wither, and decay, when Christ should, having finished his work, ascend up into his kingdom of glory. It was after this most awfully cut down as the grass. It withered even as the green herb. And the *Jews continue to this day without a king, and without a prince, and without a sacrifice, and without an image, and without teraphim*, as the prophet Hosea foretold, chap. iii. 4.

V. 3. *Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*

This is the command our Lord gives. Trusting in the Lord is one constant duty, we need to be continually practising. This was the very command our Lord gave his disciples, when he appeared unto them in his resurrection state. He commanded not to depart from Jerusalem until they were endued with power from on high. They were not then to leave Judea immediately, nor be frightened from thence by

the rage and malice of the Jews against them. No. Christ says unto them, *Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.* Acts i. 8. It was therefore absolutely necessary for them to *trust in the Lord.* Whilst they did this, they were also to be employed in doing good, which was to preach the Messiahship of Jesus of Nazareth. They were to dwell in this land for a season, let whatsoever uproars and clamours arise in it. And Christ promises they shall be fed. This was so much their case of living on their Lord's promise, that I am quite pleased to explain the words thus, as it cannot injure them in the least, but rather add weight and emphasis, to encourage us to trust in the Lord for safety and provision.

V. 4. Delight thyself also in the Lord, and he shall give thee the desires of thine heart.

The apostles and saints in their times did. They loved the person of Christ with a supernatural love. He was their all. They delighted to think on him. He was in their hearts. He was their portion. They loved him supremely. They loved him most affectionately. They loved him to the death. He was always the subject of their thoughts. They did delight in him, and he gave them the desire of their hearts, which was to speak his praise. To preach his gospel. To proclaim his name, fame, and renown. To extend it throughout the whole world. So that these words of Messiah here, were just for substance what was really commanded by the Lord, and realized in their hearts. Nor does this injure the sense, or by any means set aside the use of them respecting ourselves.

V. 5. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.

Never any of the Lord's beloved needed to commit their way unto the Lord, more than the apostles of Christ. They were to leave all and follow him. They did so. Their Lord said unto them, *Ye shall be hated of all men, of all nations, for my name's sake.* Yet they were not kept back from following wholly and fully, in the way of his commands. They trusted in his word of promise. He appointed them, where, when, and how to proceed. And they clave to him fully, and with full purpose of heart. And the Lord was with them, and blessed them.

V. 6. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Thus our blessed Lord encouraged them, and thus he

acted towards them, and hath fulfilled all this. These characters are transmitted down to the present moment, free of all blame. None beside theirs are.

V. 7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

This was most exactly suited for the Lord's followers, let them be disciples, or apostles, at the time of his death. Nothing could be better for them, than to wait patiently for him, to send the Holy Ghost on them. To plead his own cause. To furnish them for what he appointed them to perform. Though one amongst them, Judas the apostate, had been the man who had brought wicked devices to pass, yet it would not do for them to fret at it. No; it became them to rest in the Lord; to commit themselves wholly to him; to cast their all upon him, and in patience to possess their souls, and quietly wait for the salvation of the Lord. Another most excellent piece of advice follows, most admirably suited to their state and circumstances.

V. 8. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

The disciples and followers of Christ were, and are to be like unto Christ. They are to cease from anger. They are to forsake wrath. They are not to fret and fume. This would lead them into evil. No. They are to drop, and lay aside all this. They can obtain no good, nor avoid any evil by it, therefore they should have nothing to do with it. All God's providences will take place. Nothing will be amiss in the œconomy of his holy and most righteous dispensations. The evil shall be punished, the righteous shall be rewarded; yet it is not always clear to us, nor need we be solicitous about it. We should leave it wholly with the Lord.

V. 9. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

Which was the case most evidently, in the way I explain these words, which I would consider as a prophecy. The unbelieving Jews, the crucifiers of Christ, the persecutors of the apostles and saints, in Jerusalem and Judea, were cut off; some in a singular manner, as Herod, who was eaten of worms, and gave up the ghost; and the unbelieving Jews, many of whom were slain by the Romans; and others who were exterminated out of their own land, and carried captives into all nations: whilst those who believed in Christ as the Messiah, and waited on him, and attended to his word, were in ease, and when sent out of the land of Judea, yet they inherited it, in the real enjoyment they had, and pro-

spect of eternal rest, in Christ's kingdom, and in the new Jerusalem state. Our Lord, in order to enforce his truth, and excite faith in the mind of his friends, and draw it forth into act and exercise, says in the next words,

V. 10. *For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.*

It was about forty years after our Lord's ascension, and the Jews were dispersed, Jerusalem burned, Judea depopulated, and the curse of God upon both land and people most awfully verified. This most solemn word is followed with a promise to our Lord's beloved ones.

V. 11. *But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.*

Our Lord pronounced in his sermon on the mount, *Blessed are the meek: for they shall inherit the earth.* It seems as though he quoted these words, for the ground of his assertion. His apostles were, when endued and filled with the Holy Ghost, on the day of Pentecost, all contained in this term. They did inherit the earth, in this sense, by travelling up and down, preaching the gospel of peace. They were the means of turning sinners from darkness unto light, and from the power of sin and Satan to the living God. They really delighted themselves in the abundance of that peace, which they preached wherever they went. They went everywhere preaching the word, and was peace by Jesus Christ. They enjoyed the real good contained in it, in their own minds. This was an all-sufficient cordial unto them. It was of more worth than all the land of Canaan unto them. Yea, they esteemed it beyond ten thousand worlds. Thus they partook spiritually of all good, and experienced the truth of what their Lord and Master said; *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred fold, and shall inherit everlasting life.*

V. 12. *The wicked plotteth against the just, and gnasheth upon him with his teeth.*

Christ is the holy one, and the just. These titles are given him, Acts iii. 44. He is entitled, *That Just One.* ch. vii. 52. Ananias said to Saul of Tarsus, *The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.* Chap. xxii. 14. And I consider Christ speaking of himself here, and of the insults he received from the Jews; when having plotted against him, they obtained their end, and had him in their custody, at which time they thus most grievously and contemptuously treated him. It must have been a very try-

ing circumstance. It was so expressive of their malice and abhorrence of him. Our Lord takes notice of it, Psalm xxxv. 16. He also repeats it here, which shews the impression which it made on his most pure and holy mind.

V. 13. *The Lord shall laugh at him: for he seeth that his day is coming.*

This shews that Jehovah would not put up with base mockery. That he would most assuredly mark it, and most solemnly and awfully visit for it. Jehovah's laughing at the enemy or enemies of Messiah, is very expressive of his sore displeasure against such. Our Lord gives a further item concerning the wicked Jews, and of their determination against him, to put him to death.

V. 14. *The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.*

Their tongues were as swords, drawn out, and pointed at the Holy One. The Just One. The Most Just One. They hate and renounce him as such. They will have nothing to do with him, except it be to mock, despise, and put him to death. They hate the very mention of his name. They abhor the very sight of him. He is not worthy, they conceive, to be looked at, except it be to gnash their teeth, and grin at him. Their tongues were set on fire of hell. They used them just as a bow, to shoot out arrows, and to wound him to the uttermost, by their invectives and false accusations. He is poor and needy, yet they will proceed to insult him more and more. He was of the most unblamable and upright conversation, yet they will by no means allow it. Thus we have a short account of the malice of Messiah's enemies, and also of what should befall them.

V. 15. *Their sword shall enter into their own heart, and their bows shall be broken.*

As this was a prophecy, so we have in the New Testament its fulfilment. After the resurrection and ascension of our Lord Jesus Christ, we have the senate again and again thrown into confusion, on being charged home, roundly and soundly, as being the murderers of the promised and long-expected Messiah. Stephen said to them, *Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have now been the betrayers and murderers.* Acts vii. 51, 52. The curse of God came upon them. The blood of Christ cried for justice and judgment to be executed on them.

Thus their own sword entered into their own hearts, and their bows were broken.

V. 16. *A little that a righteous man hath, is better than the riches of many wicked.*

When the sore judgments of God came down on the inhabitants of Jerusalem, this was fully proved; as neither their silver or gold could, or did, deliver them in that day of the Lord's fierce wrath.

V. 17. *For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.*

All which I look on as prophetic of the destruction of the people of Judea, and the devastations and calamities which came upon them, for their contempt of, for their rejection of, and murder of Messiah. The calamities by famine, by the sword, by factions amongst themselves, were most tremendous and unparalleled. Our Lord foretelling this direful event in the 24th of Matthew, says, *For then shall be great tribulation, such as was not since the foundation of the world to this time, no, nor ever shall be.* V. 21.

V. 18. *The Lord knoweth the days of the upright: and their inheritance shall be for ever.*

The upright are such as the Lord loves in Christ. Who are born again of God. Who are washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. Jehovah knoweth them. He knows all the days of their continuance in this present state; also what will befall them, each and every day during their abode in it. Yet I conceive these words are by way of contrast with the former, to be considered thus. That whilst the unbelieving and apostate Jews would be cast off, and out of their inheritance, the Lord's people, or church, should be continued. And sometimes it should be in a very flourishing state, and their inheritance, or spiritual blessings, should endure for ever. Their inheritance not being the land of Canaan, nor any lot or portion therein; but Jehovah himself being their portion and inheritance, and they being his inheritance also.

V. 19. *They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied.*

The followers of Christ, those who believed on him, were not ashamed of him, nor of his gospel, in the evil time of persecution, which came on them at Jerusalem, when Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem. Peter and John before them, being asked by what power or by what name they had restored the lame man, and made his lameness depart, *they, filled with*

the Holy Ghost, said, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the Stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 6, 7, 8, 9, 10, 11, 12. The apostles were so far from being ashamed in this evil time, that they put their enemies to shame. And so it follows: *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. V. 13, 14.* Nor did the Lord suffer any of his people to want necessaries in the siege at Jerusalem. No. They were secretly impelled to go to a place the other side Jordan, by which means they escaped the rage of the enemy. It was quite the reverse with the enemies of Christ.

V. 20. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

It was thus with the wicked at Jerusalem, when Jehovah visited them, and vexed them with his sore displeasure. They were as so many sacrifices, for his wrath to consume. Like as the fat of lambs, laid on the altar of burnt-offering, was consumed by fire, and evaporated into smoke, so these wicked ones, these rejecters and despisers of Christ, were dealt with. They were, as I may so say, burnt sacrifices to the Lord's wrath. The words are prophetic. They have received their accomplishment. The wicked and enemies of the Lord, of that generation, when Christ was cut off the earth, are perished and consumed. Their names remain only to be an abhorring unto all flesh. They have been consumed as the fat of lambs on God's altar. Their sins were the fuel to kindle divine wrath, which hath so preyed on them, that they are consumed into smoke. A most solemn sentence, as pronounced by Christ before it was executed. More tremendous when it was executed. It reminds me of what the apostle Peter says, speaking of the destruction of Jerusalem and temple, *For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the*

righteous scarcely be saved, where shall the ungodly and the sinner appear? The righteous were saved from the tremendous calamity which befel the ungodly and sinners who were in Jerusalem at the time it was taken. And they were but scarcely saved: Titus, the Roman, contrary to all expectation, raised the siege. This made way for the Christians to take the opportunity of going to a place called Pella, over Jordan, and by this means they were saved.

V. 21. *The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.*

Here is a contrast between a wicked and a righteous man. The one borroweth, and payeth not again, which is no better than theft; the other sheweth mercy. He is of a liberal disposition, and giveth. A full proof that the true knowledge of Christ, and his righteousness, and of being made by an act of imputation the righteousness of God in him, fills the mind with love to God and man. It produceth mercy in the bowels, and liberality in the minds, of such as know the Lord Jesus Christ, and what they are before God in him.

V. 22. *For such as are blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.*

All true believers in Christ are blessed. They are blessed of the Lord. His blessing is upon them. It cannot be removed. They shall inherit all things; yea, in the new heaven and the new earth, wherein dwelleth righteousness. *He that sat on the throne said, Behold, I make all things new. And he said unto me, Write, for these things are true and faithful. And he saith unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.* Rev. xxi. 5, 6, 7. Such as are cursed of God, shall ever remain under it. They shall be cut off. They shall not always remain on it. No; they shall die, and stand before the holy Lord God.

V. 33. *The steps of a good man are ordered by the Lord: and he delighteth in his way.*

This is applicable to Christ, and to such as are his. Christ was good, essentially, personally. He was a good man. He was the only one who could be styled good, in the highest and proper sense of the word, he being inherently without all evil, and positively good in his every thought, word, and action. His steps were all ordered by Jehovah. He delighted in his way. I deny not but this may, in a secondary sense, be spoken of a real child of God.

V. 24. *Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.*

Christ fell into the hands of his enemies. Christ fell by death into the grave; yet he was not utterly cast down. The Lord was his deliverer. The Lord raised him up from death, and the power of the grave. The Lord's people fall. The just man, i. e. the justified man, seven times a day, yet he is raised up again. He is not utterly cast down, nor can he be cast off from God. It is impossible, for the Lord upholdeth him with his hand. This was realized in Peter, who having denied his Master several times, *the Lord turned and looked upon him. And Peter remembered the word of the Lord. And when he thought thereon, he wept.*

V. 25. *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

These words are universally applied to David; and some mince them, as though they are not to be looked on as rightly translated. I conceive this to be wise above what is written. Such as are righteous in the Lord's sight, are constituted so by the Lord himself, therefore they are immutably so. It is the righteousness of Christ, brought out in his own person on their behalf, and made over to them by God the Father; by imputation, they are righteous in his sight, and before him. Your righteousness is of me, saith the Lord. The seed of these are believing persons: not naturally descending from their loins, but partakers of like precious faith with them, in the righteousness of God our Saviour, Jesus Christ. To these belong the promise which hath the promise of the life which now is, and of that which is to come. The apostle tells us, *Godliness with contentment is great gain. For we brought nothing into this world, and we can carry nothing out. And having food and raiment, let us be therewith content.* 1 Tim. vi. 6, 7. There was not to be a beggar in Israel, which I conceive is sufficient to solve the text. Yet why may we not understand these words as spoken by Messiah, who is the same yesterday, to-day, and for ever? His years being throughout all generations. He has been, as the Head and Saviour, ever present with his people; ever mindful of them; all-sufficient for them. He hath fed even with miraculous bread, given miraculous water. He hath promised never to fail nor forsake, nor turn away from his people from doing them good. Surely he who will not suffer a cup of cold water given in his name to lose its reward, will not overlook the natural seed of his children, when they in their necessity cry unto him for the food which perisheth.

V. 26. *He is ever merciful, and lendeth, and his seed is blessed.*

The righteous, spoken of in the former verse, is clothed with the Spirit. His bowels are opened, and he exercises them. This cannot be but on objects and subjects of misery. The poor, says our Lord, ye have always with you, and whosoever ye will ye may do them good. There is a vast difference between poverty and beggary. The man in Christ, as he lives Christ, is ever merciful, and lendeth, and his seed is blessed. *So they which are of faith are blessed with faithful Abraham.*

V. 27. *Depart from evil, and do good, and dwell for evermore.*

This is blessed advice and direction, as all is which Christ himself gives us. No precepts like his. All good is contained in what he says. His words are pure. His advice good. His commands are altogether divine. We experience real blessedness, when we attend unto, and practise them.

V. 28. *For the Lord loveth judgment, and forsaketh not his saints, they are preserved for ever: but the seed of the wicked shall be cut off.*

Why may not this be looked on as expressive of being kept in the good ways of God, and going on in them. By the word *Judgment* here, I understand that depth and profundity of wisdom and knowledge, grace and mercy, salvation and truth, contained in the everlasting gospel. This was to be preached unto all nations, in the name of the Lord Jesus. It was to be begun at Jerusalem. The apostles were preserved to publish it. Saints were to be preserved in the belief of it. In their knowledge of Christ, they were to enjoy everlasting life. They are and shall be, in every age and succeeding generation, preserved. Yea, they shall be preserved for ever, and live with Christ in the state of glory. But the wicked shall be cut off. The seed of the wicked shall be cut off. And is it not so? Are not the Jews to this very day cut off, and cast out of their own land? Verily they are.

V. 29. *The righteous shall inherit the land, and dwell therein for ever.*

This is at present not the case. The Jews are yet uncalled. But the time will come, when they shall turn unto the Lord. The veil of unbelief will be taken from them. Then they will arise and shine, when the glory of the Lord is risen upon them. Then this promise before us, as well as the promise I am going to quote, will receive its accomplishment, *Thy*

people also shall be all righteous: they shall inherit the land for ever. Isaiah lx. 21.

V. 30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

A real believer in the Lord Jesus Christ, enlightened by the Word, and Spirit, into the mysteries of everlasting love, into a knowledge concerning the person, salvation, worth, and excellency of the Lord Jesus Christ, will be speaking of the same. His tongue will be used in expressing his views and apprehensions of this transcendent and astonishing grace. It is the very peculiar exercise of all the ministers of Christ. From the apostles, and onwards, even now, and down to the end of time, this will be the proper and blessed exercise of all the true ministers of the Lord and Saviour.

V. 31. The law of his God is in his heart; none of his steps shall slide.

The description in the former verse, in this and the two following, is very descriptive of our Lord Jesus Christ, the glorious Messiah. He, as surety and Mediator of the everlasting covenant, had the law of God in his heart. His life was the exact transcript of it. None of his steps declined from it. It was his determination to persevere. He did so. His mouth was continually exercised in preaching the gospel; in speaking peace and pardon; in pronouncing health and cure.

V. 32. The wicked watcheth the righteous, and seeketh to slay him.

This was the case of the Jews, and their elders, in their actions towards Christ. He was the righteous one whom they hated and abhorred. Whom they watched, hoping to take hold of his words, that so they might deliver him unto the power and authority of the governor. They consulted how they might take Jesus by subtilty, and kill him. It was all foreknown by our divine Lord. He knew the whole issue of it, and gives it out in the next words.

V. 33. The Lord will not leave him in his hand, nor condemn him when he is judged.

Our Lord went through all appointed of the Father. He was in the hand of the wicked who condemned him; yet he was raised from the dead, and thereby proved to be free of all the charges they most falsely condemned him for. This, as considered as a prophecy, was well calculated to bear up the faith of the saints under the prophetic dispensation, to expect Messiah to triumph over all his enemies.

V. 34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Thus Messiah encourages his disciples and followers. He would have them wait on the Lord. They could not wait in vain. He would have them keep his way of salvation in view, and look to him as the author and finisher of it. The Lord would certainly exalt them, by giving them glorious views and apprehensions of his free grace. They should inherit spiritual blessings, for whatsoever they might lose for his sake. They should hear the wicked were cut off. They should see with the eyes of their understandings the Lord's end and design herein.

V. 35. *I have seen the wicked in great power, and spreading himself like a green bay tree.*

Our Lord gives an account of such an one, in his parable recorded in the twelfth chapter of Luke. The scribes, elders, and Pharisees, were like green bay-trees, but they were soon withered, and cut off.

V. 36. *Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.*

Surely all this hath been realized in Christ's Jewish enemies. The whole nation, state, people, and worship amongst them, is all withered and dried up by the roots.

V. 37. *Mark the perfect man, and behold the upright: for the end of that man is peace.*

Messiah is the perfect man. He is Jesurun, the upright. He was the fulness of perfection. He made peace by the blood of his cross. He died in perfect peace in his own mind, having finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. He bowed his head, having said, Father, into thy hand I commit my spirit, and gave up the ghost. It is his person, life, and death, will bear looking at. None beside is worth our marking, either living or dying; either in life or death.

V. 38. *But the transgressors shall be destroyed together: the end of the wicked shall be cut off.*

This came to pass at the destruction of Jerusalem, and by the dispersion of the Jews.

V. 39. *But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.*

Salvation is of the Lord. The Lord's people acknowledge this. Their great Head before them did. He here speaks in his own name, and theirs also. He is their strength in the time of trouble, which is a very consolatory truth. They cannot therefore sink. They shall have strength according to their day. Christ declares it, therefore it must be so. Yea, they shall have more than this.

V. 40. *And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.*

What can they have more? here is salvation. It is of the Lord. It is for the righteous. It is for them in the time of trouble. Jehovah is their strength. Jehovah shall help and deliver them from the wicked. We want nothing to be added to this; but the Holy Spirit's giving us right apprehensions and spiritual perceptions of the same; so as that we may truly receive it, and mix faith with it. The Lord grant us this, to the glory of his name. Amen.

PSALM THE THIRTY-EIGHTH.

A Psalm of David, to bring to remembrance. This is the title of it.

One says it was a Psalm which David made to be sung by the quire upon the sabbath, after the Lord had afflicted him with sickness and grievous chastisements, to put himself and others of God's children (in like case) in remembrance of his sin, which caused them; which some think was the matter of Uriah, and to admonish him of God's goodness, who had delivered him from those punishments, and pardoned his sin.

Some apply this Psalm to the agonies of Christ, and his powerful victory over sin and death. I conceive the title exceeds all this, and gives us a more correct idea of the subject. It is a Psalm which concerns Messiah. It represents to the view of faith, the most adorable Jesus as made sin. It is expressive of the sorrows of his mind, when he was surrounded on all sides, with the arrows of Jehovah's wrath, with which he was sorely afflicted. The feelings of his mind, the torments of his body are most expressly uttered and spoken of by himself, who knew by his own personal experience what they were. How he was forsaken in his sufferings by his lovers and friends, how he was treated by his enemies, what his own behaviour was during his passion, he speaks out. Also his prayer, with his faith and hope in Jehovah as the Lord his God, and the strength and power of his enemies against him, are set before his church. Its original design was to bring to remembrance what his engagements were on the behalf of his church. How as the substitute of his people, he was to bear their sins, and carry their sorrows. The title of this Psalm, and the ordinance of the Lord's Supper are just one

and the same. This was to bring Christ, and his then future sufferings to the remembrance of his saints, before his incarnation. The Lord's Supper is to bring Christ, and the sufferings and death which he hath passed through, to the minds and remembrance of his New Testament church. Hence the apostle says, *For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.* 1 Cor. xi. ver. 26.

V. 1. *A Psalm of David to bring to remembrance. O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.*

It is one of the greatest sins we who belong to the Lord Jesus Christ are guilty of. Our forgetfulness of him. Of his love, of his sufferings, of his sorrows, of his sacrifice, of his death. Yet it is by his one offering we are perfected for ever. We cannot enjoy the benefit of this, but as we have fellowship with him in it. We find it beyond any subject to have our minds spiritually exercised on our Lord Jesus Christ, as having been made sin for us, that we might be made the righteousness of God in him. This being our discharge from all sin. We are most properly employed, when we contemplate Christ, as made a curse for us, that he might redeem us from the curse of the law. We have the Messiah speaking on this subject in this Psalm before us. As also what he felt and endured when he was made sin. The imputation of sin to Christ, is a deep mystery of grace. It was the foundation and cause of all his sorrows, sufferings, agonies, and desertion. It brought down the curse due to the sins of his people, both on his body and mind. He stood before his Father as the surety of his people. He caused all their iniquities to meet on him. He exercised his justice on him, in a vindictive way and manner. The mind of Christ was sensibly and deeply affected. He here expresses himself as feeling the curse of Jehovah's holy and most righteous displeasure manifested to his mind. He says, *O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.* As sin was imputed to the person of Christ, so it produced every sorrow, grief, pain, and torment it could be the cause of. Our Lord Jesus Christ knew the truth of this, and had the experience of it, in, and throughout every faculty, sense, frame, and member of his humanity. Hence he prays according to his own personal apprehensions. He knew, he felt, what was contained in Jehovah's wrath, in his hot, or fierce displeasure: He entreats it may not arise to the very uttermost thereof. He

knew what he felt, and gives this as a reason, why it might not proceed to its extremity and further. Saying,

V. 2. *For thine arrows stick fast in me, and thy hand presseth me sore.*

He having substituted himself as the surety of his people; Jehovah the Father having caused their sins to meet on him, the Father exercising his wrath and justice on him in a vindictive way and manner, he felt the stroke. The envenomed arrows of divine wrath stuck fast on him. He was pressed with all the weight of the same. This is the subject here; and it could not but produce its effects in the Messiah. This is expressed in the six following verses.

V. 3. *There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones because of my sin.*

Christ calls the sins of his people his. They were so. Not by any acts of omission or commission; but they were his, because he was responsible for them, at the bar of law and justice, as the undertaker for his people. They being imputed unto him, brought their sorrow and trouble on his mind and body. The griefs and agonies of the former, brought inexpressible anxiety on the latter. The body of Christ, in and throughout every part, felt the pain and sorrows which arose from the imputation of sin unto it. The whole being tormented, it could not but be, that head, eyes, ears, heart, lungs, and liver, the whole frame from head to foot, must be just as it is here expressed. There could be no soundness in it, because Jehovah manifested his anger against Christ, who bare our sins in his own body. The Messiah had no rest in his bones, because the Lord had laid on him the iniquities of us all, and he was now suffering for them.

V. 4. *For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.*

This is as a reason given concerning what he had before expressed. Our most precious Lord had a full sight, sense, and apprehension of all the sins of his people. They were in multitude and magnitude beyond apprehension, and expression. They went over his head. He expected in consequence thereof to be deluged with a torrent of divine wrath. He was oppressed in his own holy mind with a view of them. With the sense impressed on his holy mind, of the guilt and impurity contained in them, he felt the burthen of them. He therefore expresses himself accordingly: *For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.* May the Lord the Spirit give

us some blessed views of our most precious Jesus, as the speaker of these words. He further says:

V. 5. *My wounds stink and are corrupt because of my foolishness.*

Foolishness in scripture is sin. Hence the wise man saith, *the thought of foolishness is sin*. Christ was made sin. His wounds, torments, agony, and dereliction were proofs of it. His whole body, face, eyes, shoulders, back and sides, were covered over with his own blood, when he suffered the just for the unjust. Hence he here, in the language of inspiration, says, *My wounds stink and are corrupt because of my foolishness*, which contains an acknowledgement, how it was he became thus tormented. It was because sin, the greatest of all deformities, and which emits the most nauseous effluvia, was on him. He was wounded for our transgressions, he was *bruised for our iniquities*. *The chastisement of our peace was upon him*.

V. 6. *I am troubled; I am bowed down greatly; I go mourning all the day long.*

What Christ saw in sin, and apprehended of it in his own mind, most deeply and thoroughly impressed his whole frame throughout. A sight and sense of sin troubled him. In consequence of it he was sore amazed. A view of the curse and wrath due to sin, caused him to be in an agony, and to sweat great drops of blood. It bowed him down greatly. So that he became as wax before the fire of divine wrath. All the while he was under the imputation of sin, he went mourning. He was *a man of sorrows*. *He was acquainted with grief*. This was the case and circumstances he was more especially in, during his passion. The reason for which is given,

V. 7. *For my loins are filled with a loathsome disease; and there is no soundness in my flesh.*

Our Lord Jesus Christ was not only the surety and representative of his church, but he had all their sins imputed unto him. He was hereby enwrapped about with the whole body of sin, as truly and effectually as he was with a body of flesh. He might therefore most truly express himself on his passion day as he here doth. *My loins are filled with a loathsome disease, and there is no soundness in my flesh*. For there is no one thing so loathsome as sin. All disease is in it. He only is health and cure for it. *Himself took our infirmities and bears our sickness*. As he did, so there was no soundness in his flesh. No. He was broken in every part. His whole body was wounded. With his stripes we are healed. He adds,

V. 8. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

Thus the glorious Messiah goes through, and gives a very particular recitment of his sorrows, griefs, anguish, and torments. The humanity was tried to the uttermost. Christ was crucified in weakness. He was feeble and sore broken, from head to foot. His skull was broken. It was pierced through with thorns. His cheeks were broken, and covered with his own blood. His neck, shoulders, arms, back, sides, hands, legs, and feet were broken, by the most severe blows which had been given him, when he was in the hands of his enemies. As the curse of the law, and the terrors of God came in upon his mind, as they did in the garden and on the cross, he was in an agony, and sweat great drops of blood. And as he felt and experienced in his soul, when his divine Father withdrew from him, and he as deeply affected therewith, cried out, *My God, my God, why hast thou forsaken me?* What is in the Psalm is a prophecy. What Christ endured is the fulfilment of it. I would aim to sum up what sin imputed, and wrath inflicted, produced in the body and soul of the Messiah, as expressed in the verses which we have had set before us. Christ's flesh, or humanity had no soundness or strength left in it. His bones were all disquieted. The iniquities of his people went over his head. They brought down the curse and wrath of Jehovah on him. They were a sore burthen to him. He felt the same to be intolerable. It would have sunk the whole humanity, had it not been united to the second Person in Deity. His wounds were all the effects of sin. He perceived the filthiness of sin, and experienced in his most holy mind all contained in it. He was in body and soul troubled. He was bowed down greatly under the punishment inflicted on him for imputed sin. He went mourning. He was troubled in soul. The filthiness of sin, which with the guilt of it, being imputed to him, made him sin in the sight of God. All which being intuitively apprehended by him, caused him to be feeble and sore broken, to roar by reason of the disquietude of his heart. This is what the Mediator speaks of in the past verses. May we view and review the same. Then we shall most certainly take into our minds Christ crucified, who hath by the Lord the Spirit been set forth as evidently crucified.

V. 9. Lord, all my desire is before thee; and my groaning is not hid from thee.

Our adorable Mediator here addresses himself afresh to Jehovah. He knew all his desires; he knew all his

sorrows, and his groanings. What he was in his person, in his suretyship engagements, in his sorrows and griefs, it was all in the sight and knowledge of the Lord. Messiah the subject of all this, calls on the divine Father to take compassion on him, and be his present keeper, and to afford him present relief. As he had recited his soul sufferings, and bodily sorrows, so he proceeds to speak further of his peculiar case and present circumstances. This is the subject of the next five following verses.

V. 10. *My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.*

This is very expressive, how one sorrow succeeding the other, it did bring him lower and lower, so as for him to be more and more perceptive of his state and case. He could not endure, and not be affected with it. He could not experience the wrath and anger of Jehovah, coming in upon, and deluging his mind, but he must experience the effects of the same, in every, and throughout the whole of his frame. He most pathetically speaks on the subject thus: *My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me; or, it is not with me.* His disciples forsook him in his passion, which is what is here referred unto, as appears by the next words.

V. 11. *My lovers and my friends stand aloof from my sore, or stroke; and my kinsmen stand afar off.*

This was one part of our Lord's passion. His very lovers and friends fled from him. We read, when our Lord was betrayed by Judas, and laid hold on by a rude multitude, that all his disciples forsook him and fled, Matthew xxvi. ver. 56. When he was actually crucified, it seems none of them were present, but John. Our Lord's friends who attended his crucifixion, stood afar off, beholding him on the tree. He being thus forsaken, was no small part of his sorrow and grief; it is therefore here noticed by him.

V. 12. *They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.*

This contains a prophetic hint of what would befall the most blessed Immanuel. His life was sought after. Snares were laid for him. Many spake mischievous things against him. Such weredisposed to imagine deceits all the day long. This was no small part of our Lord's sorrows. He was most deeply affected with the same. He speaks of it here with relation to the griefs it produced in his own mind. He expresseth it before the divine Father, as a motive with him

to exercise his most divine compassion towards him; and upon him. His case being most truly pitiable.

V. 13. *But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.*

The great Mediator is here speaking of his own behaviour under all the base conduct and behaviour of his enemies. They sought his life. They laid snares for to take it away. They brought false accusations against him. Yet, whilst perfectly innocent and free of every charge, yet he opened not his mouth in his own defence. No. *I, as a deaf man, heard not; I, as a dumb man that openeth not his mouth.* He further adds,

V. 14. *Thus I was as a man that heareth not, and in whose mouth are no reproofs.*

Our Lord when on trial, both before Caiaphas, and Pontius Pilate, heard all which was laid to his charge. Yet he was as a man that heareth not. When he was reviled he reviled not again. When he suffered he threatened not, but committed himself to him that judgeth righteously. He opened not his mouth. This which was here written in this Psalm, concerning the glorious Messiah, served to set him forth before saints, under the Old Testament dispensation. It shewed them how he would act, when under suffering circumstances. And it serves to prove to us, our Lord Jesus Christ was this most glorious one, as the New Testament records our Lord's behaviour, as most exactly according to all this. The reason why he was all this, is given in the following words:

V. 15. *For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.*

Jehovah the Father, was the object of Messiah's hope. To be sustained under all his sorrows, both from without, and from within. He hoped in him to be borne up, to be carried through, and to obtain perfect deliverance out of them all. He was confident the Lord would deliver him. He therefore says, *Thou wilt hear, O Lord my God.* This faith and confidence excite the importunity of our Lord's mind, which he thus expresseth:

V. 16. *For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.*

It was impossible Christ's foot should slip from the holy commandment given by the Father unto him. The will of Christ as man was impeccable, it being wholly swallowed up in the divine. Yet his enemies looking on him merely as man, and not as God-man, they expected they should

have overcome him, and by bringing in their charges against him, prove him guilty. Our Lord was to act in the human nature, in perfect conformity to the will of him that sent him. He knew his own standing. He knew all the devices of his enemies, and every one of their false accusations and charges. He knew all his succour must come from Jehovah. He knew the eyes of his enemies were fixed on him. How they would rejoice, and magnify themselves against him, were they but permitted to have their will. He therefore prays on his own behalf, and that with great importunity; and makes use of the following words as an argument.

V. 17. *For I am ready to halt, and my sorrow is continually before me.*

These words are very expressive of the truth and reality of our Lord's true and proper humanity. He was made in all things like unto his brethren, sin only excepted. He was most exquisite and delicate in his feelings and perceptions. Whilst he did no sin, neither was guile found in his mouth, yet he was most deeply affected with every insult and indignity offered him. He knew how his enemies waited and watched for his halting. This was matter of real sorrow to him. His sorrows, how they were to succeed until they came to their period, were continually before him. Hence we may most justly conclude, from the time his passion began to the consummation of it, he was as full of grief as it could be. Yet whilst he ~~was~~ was as a lamb to the slaughter, and as a sheep before her shearers, yet was he dumb, he opened not his mouth to defend himself. He stood at an higher tribunal than man's. He stood before Jehovah to make an atonement for the sins of the people. He must therefore bear their shame also. He did so. All the wit of earth and hell is exercised in contemning him.

V. 18 *For I will declare mine iniquity; I will be sorry for my sin.*

The Lord having caused to meet on Christ the iniquities of his whole church, was the foundation cause of all his sorrows and sufferings. These were to be as intensive and extensive as the justice of the Father's law, called for, and required. Every faculty, sense, and part of body and mind, were to be fully exercised to the uttermost degree, with all sort and every kind, and to the greatest degree of suffering. It is necessary to remember this, as we go over such Psalms as may be styled Passion Psalms, whereof this is one. I conceive this in a very special manner sets Christ forth as under the imputation of sin; so that the heart of

Christ is opened under his views of it, and his apprehensions of his mind, and his sense and experience of the curse which was to come down fully on him, is very fully expressed from the first to the eighth verse inclusive. Then what he suffered from the Jewish rulers and people, on his passion night, is also set before us, in several verses, from the 10th and onwards. Then our Lord calls on Jehovah as his hope and helper, and assigns his reasons for so doing; and in these words: *For I will declare mine iniquity; I will be sorry for my sin*, he opens the subject, so as to give the reason, why he was in the case and circumstances he was now. It was because he stood in the room of his people. He bore their sins. Therefore he professes the equity of the divine procedure against him. He calls the iniquity of his people his. He professes he will be sorry for it. *I will declare mine iniquity. I will justify the divine conduct towards me. I am the sinner by representation, as the substitute of my people. I will be sorry for my sin*; and testify the same, in my perfect resignation to the Father's will, and enduring patiently the whole exercise and display of his wrath upon me, and also all I am to pass through from my most cruel enemies. All I sustain is but the just desert of sin.

V. 19. *But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.*

This is a further part of Messiah's declaration of his case to his divine Father. He had spoke of their laying snares for him. Of their speaking mischievous things against him. Of their imagining deceits against him all the day long. He expressed how passive he was under all this, and had offered his request to Jehovah on these accounts. He had declared his state and case before the divine Father, and he now expresses the strength and power of his enemies. They were lively. They were full of activity. They were full of hatred. The number of them were increased. Our Lord's sorrows could not but increase in consequence of the same. It must be so.

V. 20. *They also that render evil for good are mine adversaries; because I follow the thing that good is.*

This must be a bitter ingredient in the cup of our Lord's sorrows, for friends to be his foes. For such to become his foes, who had received signal and distinguishing favours from him. This will apply itself to the whole bulk of the Jewish people. And without going into the subject, we may see, no sort of sorrow, but Christ tasted of it. And we may from thence be positive, none of his people can be