

our high valuation and esteem of our most precious Lord Jesus Christ.

V. 9. *I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?*

These words are a prayer, offered up to the divine Father, whom he just before had entitled The God of his life, whom here he gives a fresh title to, calling him, *God my rock*. In the night, whilst deep calleth unto deep; whilst all the waves and billows of divine wrath go over me; when it is night with me, the Father covering himself with a cloud, and he says, Awake, O sword, against my shepherd, and against the man that is my fellow, yet my prayer shall be to the God of my life. *I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?* Here are two questions asked by Christ, in this his prayer: *I will say unto God my rock, Why hast thou forgotten me?* This is the first. It is put up in faith. He addresses God as his rock, which implies he found an all-sufficiency of strength in him. The question put, shews the free access the Mediator had with the Father. The question put, *Why hast thou forgotten me?* implies nothing more than the immediate need the Mediator stood in, of Jehovah's divine interposition on his behalf. The second question is of the same import. It is this: *Why go I mourning because of the oppression of the enemy?* It was all clear to the mind of our Lord. He knew the *why*, and the *wherefore*. Yet it pleased him thus to express himself, to shew us, how good it is for us in secret prayer, to have it filled with asking questions of our heavenly Father; as it leads us many a time, to conceive rightly of our own personal cases; and it serves to draw out the heart of our heavenly Father, in a manifestative way, so as for him to grant us gracious answers, agreeable and suited to our supplications.

V. 10. *As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?*

It may be said, this was one of the most bitter, cutting, and severe strokes the great Mediator had to grapple with, and sustain. The reproach of his enemies, their contempt and reproach cast on him, as the Messiah, the most precious and anointed one, who came from God, whom they despised most heartily, treated most cruelly, and reflected on most bitterly, that he should profess the least confidence in God. This was as a sword in the bones, which pierced through

and through. It reached the very heart of Christ. He could not but complain of it to the divine Father. This was the behaviour of his enemies, even when he was nailed to the tree. They then said, *He trusted in God: let him deliver him now if he will have him: for he said, I am the son of God.* Matthew xxvii. 43.

V. 11. *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.*

These words are a fresh repetition of verse 5. They are spoken by Messiah to his own mind. He asks himself these questions: *Why art thou cast down, O my soul? and why art thou disquieted within me?* Sorrows and sufferings will soon be over. Enemies and mockers will soon cease. I shall emerge out of all, and shine brighter than ever. O my soul, there is everlasting consolation for thee to enjoy. Look beyond thy sufferings; look off thy sorrows; look away from thine enemies; look beyond them; look to God thy rock—to him as the God of thy life—to him as thy God—to him as the living God—to him as thy rest—thy centre—thy circumference—thy all. *Hope in God.* Thou hast all in God to encourage thee. He is bound by his own immutable will, council, covenant, oath, word, and promise to lift me up above, and beyond all my sorrows, enemies, and persecutors. *Hope therefore in God.* In the truth of his covenant; in the promises of it; in his faithfulness to fulfil them all. *For I shall yet praise him.* He will not fail me. He will not forsake me. He is, he will be the health of my countenance. His presence is my salvation. He will shine upon me, with the uttermost expressions of his favour. He is the health of my countenance. His looking on me as his beloved, will cause my face to shine. *He is my God.* My all is contained in this. Thus the Psalm concludes. May the Lord the Spirit, open the subject to our minds, and thereby lead us into such views of the most precious Lord Jesus, as may be a means of increasing our knowledge and high estimation of him. What I have wrote on this Psalm is of no worth; but the person of whom the Psalm treats, exceeds in worth, all worlds, persons, and things. For this reason study the Psalm. The Holy Ghost in his giving you his own comment on it, will most richly reward you for your pains. To him I recommend you. May he exalt and glorify the Lord Jesus Christ in you, by giving you scriptural apprehensions of

him, as revealed, as set most glorious, in the divine record of the Father concerning him in the book of Psalms. Amen.

PSALM THE FORTY-THIRD.

It is in general conceived by commentators, this Psalm was wrote by David, when he left Jerusalem, and passed over Jordan, in consequence of the rebellion raised by means of his son Absalom against him; an account of which we have in 2 Sam. xv. Many expressions in it are quite suited to that season and subject. Yet I conceive it may suit our Lord Jesus Christ also, as all the bulk of the Jewish people were in open rebellion against him, and persecuted him even unto death. I shall consider it thus: David's case was the ground-work of it. Whilst under it, he by the influence of the Holy Spirit of prophecy, speaks of his great antitype the Lord Jesus Christ.

V. 1. *Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man*

Surely it must have been very distressing to David, to be informed of the rebellion of Absalom, and that the hearts of the men of Israel were after him; that Ahithophel his chief counsellor was with him also. It must increase his distress, that he conceived himself necessitated to leave Jerusalem, the Tabernacle, worship, and ordinances of the Lord, and fly for his life. He knew whatsoever the will of the Lord to him in all this was, yet he had not deserved this at his son's, or his subjects' hands. He could therefore with the utmost propriety offer up this prayer on his own behalf. *Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man*, which may be Absalom, or Ahithophel. So might our Lord Jesus Christ, when the bulk of the Jewish nation, rose up in rebellion against him, when they rejected him as their true Messiah, and would not have him to reign over them, but cried out, *Crucify him, crucify him*, and engaged with that deceitful and unjust man, Judas Iscariot, to betray him into their hands, pray thus. He could carry his appeal to God. He was perfectly just in the sight of God. He was innocency itself in its uttermost perfection. His cause was just. His most inveterate enemies could fix no charge of blame, which would be to his reproach, when he should be tried in an even balance. David's case being known, and he writing thus on it for the use of the church, was to

set Messiah before them. To signify how he would be rejected by the nation at large, which nation might well be styled an ungodly nation. He had to do with a deceitful and cruel man, as it respected the high-priest of the Jewish church at that time. Caiaphas pronounced our Lord was a blasphemer, because when interrogated by him, he said he was the son of the blessed. David was delivered in the issue, out of the hands of all his enemies, so was Christ by his resurrection from the dead from all his.

V. 2. *For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?*

Here is the argument upon which the request is founded. *For thou art the God of my strength.* All my strength is in thee. All my strength is from thee. Thou art my strength. Thou art my God. Thou art God all-sufficient. Let me therefore plead with thee. I request thee to plead my cause against an ungodly nation. I plead with thee, O God, on my own behalf. *Why dost thou cast me off?* Was I not placed by thee on the throne of Israel? Didst thou not appoint me to feed thy people Israel? Did I not perceive, that thou the Lord God of hosts was with me, and hadst established me king over Israel, and didst exalt the kingdom of Israel for thy great namesake? I ask, O my God. *Why go I mourning because of the oppression of the enemy?* All this might David say. So his true son the Messiah might say, and offer up his mind thus, when the whole bulk of the Jews were in open rage against him.

V. 3. *O send out thy light and thy truth: let them bring me unto thy holy hill, and to thy tabernacles.*

The Messiah himself is *light and truth*. He is God's light and truth. He is the true priest, in whom and with whom we have the true *Urim and Thummim*, lights and perfections. For all fulness dwelleth in him. In him are hid all the treasures of wisdom and knowledge. Yea, in him dwelleth all the fulness of the Godhead personally. This divine person was to be sent by the Father into our world, according to covenant transactions. He was the light of everlasting life. The truth of all the promises, types, and prophecies. He is here prayed for: *O send out thy light and thy truth.* The hill of Zion was the seat of God's worship. Here was the tabernacle, and the ark of God. Here burnt-offerings and peace-offerings had been offered. Here were Levites appointed to minister before the ark of the Lord, to record, and to thank and praise the Lord God of Israel. David prays to be brought to this sacred spot.

O send out thy light and thy truth : let them lead me ; let them bring me unto thy holy hill, and to thy tabernacles. It is called tabernacles in the plural, as expressing both parts of it, viz. the holy, and the most holy place. The one a figure of what Christ is to his church on earth, the other a figure of what Christ is to his church in heaven. He is here the light of life—the bread of life ; the which was set forth by the golden candlestick, and its light, as the table with the shew-bread on it, was a figure of him, as the bread which nourisheth up unto everlasting life. The golden altar, with its perfume, was a memorial of his priestly intercession. The ark of the covenant—its mercy-seat—with the cherubim, were figures of Christ, as the king of glory—the Lord of glory—as the true propitiation, as the glory of heaven. The cherubim was a solemn record of the transactions of the eternal Three, and it was also expressive of their infinite delight and satisfaction with Christ the priest, who liveth for ever after the power of an endless life. David could not enter any part of the tabernacle. He could only see its outside, which being a type of Christ, led him to contemplate more of Christ than his eyes saw. His request is that the Messiah might be sent forth. The Holy Ghost the spirit of truth given. That Christ the light, and the spirit of truth, might lead him to God's holy hill and to his tabernacles. Then he is fully persuaded he shall serve the God of his life, of his strength, of his salvation most acceptably.

V. 4. *Then will I go unto the' altar of God, unto God my exceeding joy : yea, upon the harp will I praise thee, O God my God.*

The altar of God was before the tabernacle, in the court which surrounded it. On it the sacrifices were offered ; a most solemn memorial of Christ, and his one offering, whereby he hath perfected for ever the putting sin out of the sight, and from before the Lord. Not far from the altar, stood the brazen laver, in which was pure water, at which the priests were to wash when they entered on worship. It was a memorial of Christ's most precious blood. God at perfect peace in Christ, to his whole church. David might come to the altar with holy freedom and delight. He knew the everlasting virtue and worth of Christ's most precious blood and death, though it was but represented and set before him in type and figure, was all-sufficient to carry his mind into real and immediate communion with God. *O send out thy light and thy truth ; let them lead me ; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy :*

yea, upon the harp will I praise thee, O God, my God. Here is an exuberancy of joy. *God my exceeding joy!* a deep expression. In the margin it is, *the gladness of my joy.* I know no expression in the New Testament so suited to this as the following: *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement,* Rom. v. 11. David will join with the sacred choir in singing the Lord's song, and praising him for the memorial of his Son's sacrifice. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God. We have before us a great feast for spiritual contemplation. It may lead us to view and review the person, and sacrifice of the worthy Lamb. He hath been sent forth. He offered himself. He did it with unspeakable love to his divine Father. To glorify his justice. To magnify his law. To express his holiness. He did it on the behalf of all his church. He offered himself for his people in the flame of his infinite love to them. His person is the object of the Father's ineffable delight. His sacrifice is had by him, in remembrance. He hath imputed it, all his people. They are without all sin in his sight, on the footing thereof; so that it well becomes all true believers in Christ Jesus, to come at all times into the presence, and worship him with holy joy and delight. I might add, Christ himself, who is our salvation, and who is entered into the holiest of all, his perfection as a Saviour consists in the completeness of his work, whilst that which gives it value, dignity, and efficacy, is his person, as God-man. Were we as believers more truly and scripturally acquainted with him, and his one offering, we should then take the apostle's advice, and practise his evangelic exhortation contained in the following words: *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh; and having an high-priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,* Heb. x. 19, 20, 21, 22. Then indeed we should come before God our heavenly Father in Christ Jesus, as to *God our exceeding joy.* Then we should not be slack to praise him. No; we should in psalms and hymns, and spiritual songs, be singing and making melody in our hearts unto him. These words, *O God my God,* would be ours.

V. 5. *Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet*

praise him, who is the health of my countenance, and my God.

Every thing in Christ, serves to excite and encourage his people to hope in him. His person as Immanuel, God with us, is a firm ground for our hope. So is his love to us—his union to us—his relation to our persons—his interest in us—his salvation wrought out for us—his life and priesthood in heaven—his word and promise. David hushes his mind into an holy quiet and tranquillity. He rebukes himself for any hastiness of spirit which he might have been ready to give way unto. *Why art thou cast down, O my soul?* there is no cause for it; and *Why art thou disquieted within me?* as though the Lord's eye and heart were not upon me, and his everlasting arms firmly placed underneath me. *Hope in God.* There is always one and the same ground for so doing. *I will: for I shall yet praise him, who is the health of my countenance, and my God.* So did the glorious Messiah. And he now enjoys all the blessedness contained in the light of God's countenance; and this in the very essence of it. The Psalm closes with a most glorious expression of faith, *My God. He is the health of my countenance, and my God.* These expressions are worthy of our constant remembrance. *The God of my strength. God my exceeding joy. O God my God.* May the Lord bless what hath been laid before you. Amen.

PSALM THE FORTY-FOURTH.

The title of this Psalm is, *To the Chief Musician for the Sons of Korah. Maschil.*

Some of the posterity of Korah were singers in the temple worship. Korah rebelled against the Lord. He together with Dathan and Abiram, strove against Moses and Aaron, an account of which you have, Numbers xvi. 1. They strove against the Lord. It was Jehovah himself who appointed and settled them in their offices. *Notwithstanding the children of Korah died not,* Num. xvi. 21. This word *Korah* is by some interpreted as signifying miserable man, or miserable men. All the sons of Adam are: even such as are in Christ, can get no more above sorrow, and be beyond the least misery, but as they are actually engaged in living on Christ. This Psalm contains instruction. This the word *Maschil* signifies. Christ is the object and subject of all the worship contained in this Psalm. It is a solemn recital made by the church, of the grace and goodness of the

Lord Jesus Christ to her. It consists in an acknowledgement and memorial of his former favours; it expresseth some present dispensations the church was then under, which were afflictive and distressing. A solemn confession is made of the integrity of the church, concerning the true worship of God. She most fervently prayeth for succour and deliverance. The apostle Paul seems to allude to this Psalm in the 8th chapter of his epistle to the Romans, when he says, verse 35, *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* In the next verse he positively quotes the 22d verse of this Psalm: *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter; and adds, Nay in all these things we are more than conquerors through him that loved us.* Commentators are not agreed concerning the time to which this Psalm belongs. It is referred to such things as belonged to what befel the people in the times of Rehoboam, 2 Chron. xii. by some; others conceive it concerns what befel the people in the days of Jehoram, who slew all his brethren with the sword, and divers of the princes. He introduced the worship of Baal into the kingdom of Judah, and made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereunto. See 2 Chron. xxi. 4, 6, 11. Some refer it to the times of Ahaz, who was a monster of impiety, and set up the gods of Syria. To scourge him for which, the Lord sent Pekah the son of Remaliah, king of Israel, against him, who slew in Judah in one day one hundred and twenty thousand valiant men. See 2 Chron. xxviii. 6. Others refer it to what happened in Hezekiah's time, when the Assyrians besieged Jerusalem, and the Lord delivered it by sending an angel, who smote in the camp of the Assyrians, an hundred, fourscore and five thousand, and when they arose early in the morning, behold they were all dead corpses. See 2 Kings chap. xviii. xix. And it is generally concluded all the Jewish church suffered during the Chaldean captivity, and Syro-Grecian oppressions, and others. It must have been a very suffering situation, especially in the mind, to the real saints and church of the most high God, when Solomon, who built the temple of the Lord, fell so low as to consent temples should be built on Mount Olivet, for idols, which was the case towards the close of his reign. So after his death, when there was a division in the kingdom, and ten tribes fell off from their lawful sovereign, and a kingdom fell into idola-

try; it was very distressing to the true church of Christ, that Rehoboam, the son and immediate successor of Solomon, fell partially into idolatry, and the bulk of the people with him. He emerged out of it, yet it brought the wrath of the Lord upon the kingdom. It was, it may be conceived, abundantly more distressing to real saints in Judea, when Jehoram, the son and successor of good Jehoshaphat, introduced the worship of Baal, and sorely persecuted the saints in Jerusalem and Judah, who would not become idolaters. So it must have been, and it may be more extreme as to bodily sufferings, when Ahaz reigned, who set up the Syrian gods as objects of worship. I conceive this will serve as a key to this Psalm; to which I would add, the Holy Ghost, who knew all the sufferings and persecutions of the church of Christ under the Old Testament dispensation, might cause it to be so penned, as to suit the times which went over the heads of his saints, all throughout that period. According to the account Paul gives us in his book of Martyrs, in Heb. xi. *Some of them had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented, (of whom the world was not worthy.) They wandered in deserts, and in mountains, and in dens, and caves of the earth, verses 36, 37, 38.* This may serve as sufficient to give the outline of the subject-matter of the scripture before us, and help to the true understanding of the same, in very many expressions of it.

V. 1. *To the chief musician for the sons of Korah, Maschil. We have heard with our ears, O God, our fathers have told us, what works thou didst in their days, in the times of old.*

The whole church here speaks; all with one heart and voice unite to express and declare what they had heard with their outward ears of God. Of the works of God—of the arm of God—of the goodness of God—of what he had done in times of old—of what he wrought long before they came into open being and existence. They had heard their fathers, who were now no more, in a time state, relate it. They received the account with pleasure; their minds were greatly delighted with the remembrance of it; they express it before the Lord to celebrate his name for it. This is their introduction to their present act of worship; they proceed with it, and speak out those past acts of God, which their fathers were so deeply interested in. This is the subject of the next verses.

V. 2. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

The Lord not only brought out his church from Egypt, but he took them under his own immediate care and protection. He went before them in the pillar of a cloud by day, and in a pillar of ~~cloud~~ by night. He dried up the waters of the Red Sea for them. He led them through the deserts of Arabia. He fed them with manna. He gave them water out of a rock of flint. He brought them to the borders of the inheritance which he promised them. He dried up the river Jordan before them. He led them into Canaan. He drove out the Canaanites from before them. They who were the old inhabitants of the land, were most sorely afflicted. Numbers of them were slain in battle. Others fell, because the Lord cast great hail-stones out of heaven upon them. It is recorded by Joshua, more died with hail-stones than they whom the children of Israel slew with the sword. x. 11. The prophet Habakkuk says of God, and his judgment on the Canaanitish and people, *Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.* iii. 12, 13. Moses foretold all this in his song, sung when he came up out of the sea, recorded in Exod. xv. *Thou in thy mercy hast led forth the people which thou hast redeemed, thou hast guided them in thy strength unto thy holy habitation. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold of them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary. O Lord, which thy hands have established.* ver. 13, 14, 15, 16, 17. Moses speaks as if it had been accomplished; because, what the Lord wills and promises is as sure as if it were. Saying and doing being one with him. The church, in the Psalm before us, confesses the accomplishment of it, and praises God for it; and adds,

V. 3. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

This was a true acknowledgment. The land of Canaan was God's gift to the Israelites. He put them in the possession of it. The Lord God saith unto them, *I sent the hornet before you, which drove out from before you the two kings of the Amorites; but not with thy sword, nor with thy bow.* Joshua xxiv. 12. So the church here gives the whole glory of their possession of the promised land to God himself. It was not their sword, nor their bow, obtained it for them, yet the sword and bow were both made use of; but it was the Lord himself, who fought for them. The Lord Jesus Christ came down, and was seen by Joshua in human form. He declared himself to be the captain of the host of the Lord. He gave Joshua direction. He was with him. He obtained the victory. It was his ~~his~~ right-hand and arm was their defence. It was the light of his countenance which inspired them with courage and joy. He had a favour unto them. They were his peculiar people. All this is here acknowledged by the church in the words before us.

V. 4. *Thou art my King, O God: command deliverances for Jacob.*

The church confesses what God is to her, as she before confessed what he had done for her. He is her king. She was under his sovereign guidance and control. His service she found was perfect freedom. He was her defence against all her enemies. Under him she knew was her protection. She offers up her request to him for deliverance from all present and future enemies. As long as Christ's church remains on earth, she will be in a militant state; therefore she will continually need her Lord to go before her, and fight her battles, and work deliverances for her. She therefore expresses her views of the office in which her Lord stood engaged unto her. He was her king. She professes this. *Thou art my king, O God: command deliverances for Jacob.* Let it be known by thy saints throughout every succeeding generation, that thou wilt command deliverances for them, equal to their every need and enemy.

V. 5. *Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.*

What had been spoken in the former verses served to strengthen the faith of the church, and encourage it to expect from the Lord God entire success, and full and final victory in Christ Jesus, in his own time and way, over all her enemies, persecutors, and oppressors. When we look at Christ's victories, conquests, and triumphs, over all the enemies of our souls and bodies, we are enabled to be of good courage. It is by faith in the same we conquer. Our Lord

Jesus Christ is our true Joshua. He hath conquered for us. He will conquer in us. He bids us set our feet on all our enemies. He calls on us to follow him, from conquering and to conquer. We may, as the church here doth, say, *Through thee (O Jesus) will we push down our enemies; through thy name will we tread them under that rise up against us.* As there are a variety of subjects in this Psalm, so the tense is often changed. It began with the plural. This was continued to the close of the third verse. Then, in the fourth verse, it was the singular. In the next plural. May we not see from hence, the whole church in a collected sense, and each member in a particular case, is alike equally concerned, and have their share and cause to rehearse and celebrate the Lord's praise, for the great deliverances, gifts, and graces, for the acts of his royal favour towards them? Surely we may. It is but one church, of which Christ is the head. It is but one family and household of faith. It is but one brotherhood, of which Christ is the elder brother. So that in the Sacred Scriptures, one sometimes speaks for all; as at other times all, if I may so say, speak for one.

V. 6. *For I will not trust in my bow, neither shall my sword save me.*

True faith in Christ leads to an entire renunciation of all contained in self. A believer in Christ will have no other Saviour than Jesus the Mediator of the New Testament. He will have no salvation but what hath been obtained by the blood of the everlasting covenant. Neither will he trust in any inherent grace, or the exercises of it, for any deliverance from any of his sins, corruptions, and enemies. No. He renounces all hope in God, but Christ. It is his person, and his finished work, is the one foundation of all his hope, even in God himself. He renounces all hope, but in the arm of Jesus, for victory over himself, and every one of his enemies. He trusts in the power of Christ, to dethrone every rebel lust within him.

V. 7. *But thou hast saved us from our enemies, and hast put them to shame that hated us.*

Thus the church gives all the glory of every salvation the Lord had wrought, to him. He had saved his people in every age, in every period past. They had been, they were, they ever will be, his peculiar delight and care. He had confounded their enemies. He had put them to shame. This the church makes her acknowledgments of. The Lord had done this for her: she therefore says,

V. 8. *In God we boast all the day long, and praise thy name for ever. Selah.*

In the Three in the Incomprehensible Jehovah, as the God of Israel, as the God of his people, as the God of salvation, as the God of all grace, there is reason for us to boast. We may do so all the day long. We do so when we recite his loving-kindness; when we mention his great acts towards us; when we speak one to another of what he hath done on the behalf of his church. We may find in it matter for perpetual wonder and praise: we may set our Amen to this. Some say the word Selah is the same as Amen. The former parts of this Psalm consisted of two parts. The first three verses were a recording of what the Lord had done for his church, which had been reported by the fathers, and which is most beautifully recited as it had been delivered unto them. The second part, which contains the next five verses, are a prayer to the King of Israel, the God of their mercies, that he would command deliverances for them; for the church in that present period of time, when this Psalm was used in worship; then in the very language of faith, the saints express what they shall do, as being strong in the Lord and in the power of his might. On which follows a renunciation of all confidence in the flesh, an acknowledgment that the Lord had been their salvation from enemies; and the consequent effects of this on their minds is, that they will boast in God, and praise his name for ever. Next follows a different subject. An account is given of the case and circumstances the saints were now in. This begins at the following verse, and is carried on to the very close of the 16th.

V. 9. But thou hast cast off, and put us to shame; and goeth not forth with our armies.

Whilst the state of the church in Christ is always one and the same, and the love of God in Christ to it without variableness or shadow of turning, yet his dispensations are various. It is sometimes spring: then the seed of the kingdom is plentifully sown, which springs up to life eternal. It is sometimes summer: then the fruits of faith, holiness, and good works in believers, are ripened and brought to their perfection. It is sometimes autumn: then saints are gathered and taken to glory. It is sometimes winter, and stormy weather: then temptations and persecutions take place. There was a sore persecution against the saints of the most high God, in the kingdom of Israel, in the days of Ahab, when but one man seems to be able to appear, the rest being compelled to keep out of the way to avoid the storm. Elijah is bold, in the name of the Lord, to pronounce a famine, which was the righteous expression of God's wrath; which done, he retires. And 7000 other saints remain in the

idolatrous land, shut up in caves. Good Obadiah hid one hundred of them, by dividing them into fifties, in a cave, and fed them with bread and water. There was a sore persecution in the kingdom of Judah, in the reign of Jehoram, when he introduced the worship of Baal, and set up high places in the mountains of Judah, and compelled his subjects by force to worship against their consciences. There was still a more severe one in the reign of Manasseh, who shed blood very much, so as to fill Jerusalem from one end of it to the other. When the church of Christ was thus exercised, it was to her sense and feeling, as though the Lord had cast her off. So, when at times the Lord suffered the Egyptians, the Syrians, and the Israelites, to break in upon the inhabitants of Judea, the church was ready, especially when it broke in upon, and interrupted the Lord's wrath, to have in the appearance of it an evidence the Lord was not with her in a manifestative way; and as many saints might be slain in battle, so the church might express her sense of loss in such expressions as these,

V. 10. *Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.*

This was a sore calamity. It was the case with the church. It is not with me to point out the time here referred unto; nor need we be concerned to know the same precisely. We may be assured it was so. It was so far so, in the reign of Rehoboam, when Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house. 2 Chron. xii. 9. In Hezekiah's reign, Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and took them. The king of Judah, to prevent more evil, is willing to pay him a sum of money, which he did. The king of Assyria appointed him to pay 300 talents of silver, and 30 talents of gold, which amounted to 351,000*l.* sterling. Yet this wretch, notwithstanding, surrounded Jerusalem, in open defiance of his treaty, with a vast army. Surely the church, before the Lord wrought deliverance, might say, *they which hate us spoil for themselves.* It was in appearance as though the Lord had cast them off, by permitting the enemy to gain such advantages over their country.

V. 11. *Thou makest us like sheep appointed for meat; and hast scattered us among the heathen.*

It was like this, in many persecutions which the church hath been under. The people of God were scattered among the heathen, by the Babylonish captivity. So they have been by divers wars raised against them, and by various per-

secutions which have been raised against them in various periods.

V. 12. *Thou sellest thy people for nought, and dost not increase thy wealth by their price.*

Whilst under the severity of persecution, it will be, real saints will express their frames, views, and feelings; yet in all this there is no complaining, nor is there the least unbelief. No, it is only speaking out the case before the Lord, and with a view the Lord would take it into consideration. Hence it is all an exercise of faith; and, as Mr. Romaine somewhere says, it matters not how many complaints we have, if we make them all matters of faith. I would say, the more so much the better for us, when we make this use of them.

V. 13. *Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.*

This is very cutting. When the enemies of the church reproach saints; when such as dwell near them, are round about them, and dwell with them, scorn, reproach, and have them in derision, on account of their profession of Christ, and because they cleave to him with full purpose of heart; yet when the church of Christ is in suffering and trying circumstances, she is most commonly thus exercised.

V. 14. *Thou makest us a by word among the heathen, a shaking of the head among the people.*

It was exactly thus with saints, the church of Christ at Jerusalem. When Sennacherib invaded the city of Jerusalem, in the reign of Hezekiah; and Rabshakeh and his master, the one by his tongue, the other by his letter, blasphemed the Lord God of Israel; it was then to Hezekiah and the church what he said in his message to Isaiah: *Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.* 2 Kings xix. 3. The church was delivered out of this extreme case very soon after this. It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians 185,000 men; and when they arose early in the morning, behold, they were all dead corpses. 2 Kings xix. 35. Yea, this monster, the Assyrian king, who blasphemed the God of Israel, on his return to his own land, was slain by two of his sons, whilst he was worshipping Nisroch his god, who some conceive was made out of a plank of Noah's ark, which rested on the mountains of Ararat, in Armenia. Thus the Lord saved his church for ever, from his rage, and his blaspheming tongue. He died at Nineveh, or rather, he was slain

there. It was the capital of his vast empire. No doubt but on this occasion the Lord's people experienced the realization of what the prophet had foretold, when he said, *Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.* Isai. xxx. 29.

V. 15. *My confusion is continually before me, and the shame of my face hath covered me.*

The church here is very expressive of what she felt, in consequence of present dispensations. It is a sad time, and occasions great sorrow of heart, when the gospel of Christ is despised—when its ordinances are contemned. The real saints of God contemned. It is the will of God to exercise his people at seasons thus. It is good for them to be thus tried. It is for the glory of his most holy name. Yet it is what fills saints with distress. It fills them with confusion. They know not how to look up, when they are menaced on all sides by enemies to their most holy faith.

V. 16. *For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.*

The church could never have more sufferings, nor more persecution, nor more obloquy and contempt cast on her, in any period, than are here enumerated. She was cast off; she was put to shame; she fled before the enemy; she was spoiled; she must have been in a state of martyrdom; she was given like sheep for meat. Then some of her members must have been slain. She was, as it were, sold or given over into the enemies' hand. The church was reproached. She was a scorn and derision to such as were round about her. She was a by-word to the heathen. They shook their head at her. All which was continually before her. The voice of reproach and blasphemy which came on her, on account of her attachment to her Lord and Saviour Jesus Christ, filled her with such astonishment as she knew not how to express. Yet this was a part of her conformity to her most glorious Lord. Thus she sets forth her case before the Lord. She then declares how she had acted under these trials, persecutions, and oppositions. This is contained in the following verses, from the next to the close of the twenty-second.

V. 17. *All this is come upon us; yet have we not forgotten thee, neither have dealt falsely in thy covenant.*

This was wonderful. It being the very glory of glorious and victorious grace, to bear up under such tremendous trials as have been recited. Yet it must not be simply ascribed to

the church, but to her Lord. He must have the honour given to him, for bearing her up, for supporting her faith, for enabling her to cast all her cares on him. She could only overcome, through the blood of the Lamb, and by the word of her testimony. Her not forgetting God, nor his covenant, must imply her not denying him, nor his truth, as also her faith and confidence in him. And this profession of her faith is not to exalt her faithfulness, but his. She remembers the invariable faithfulness of the saints throughout all past generations. She knew her whole salvation was contained in his covenant, and what he was to her as a covenant God. She knew it well became her, to maintain at all times the belief of this. She valued the knowledge of this above all other blessings. Under all her exercises and persecutions; notwithstanding all her trials, oppositions, sorrows, and dejections, she had never lost sight of this. She mentions it to the glory of God; and she pursues this subject, saying,

V. 18. *Our heart is not turned back, neither have our steps or goings declined from thy way.*

Which implies they had been in the most trying circumstances. It was nothing but supernatural grace which kept them. It was grace equal with that by which they were saved with an everlasting salvation. Their faith was tried, their frames and feelings had been tried; they had in the utmost sense, and to the very uttermost, been tried, yet their faith failed not. Their hearts were not, had not been taken off God. He was under all they had been exercised with, their rest, their worship, their centre. They had never sought another Jesus; they had been fixed on him; they had continued in the true worship of him; neither their lips nor steps had declined from his way. No. For this the church could appeal unto him. She does so in the next verses.

V. 19. *Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.*

The prophet Isaiah describes the situation of dragons thus. *And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls.* xxxiv. 13. The church of Christ was in Babylon. It was then as a den or habitation of dragons to the saints—it being the land of graven images; yet the church, in all her members, was here preserved from all shadow of apostasy from God, and defilement by will-worship. Though the saints, whilst here, were covered with the shadow of death, they being deprived of all outward and church ordinances, yet the Lord Christ was more precious to

them than ever. An appeal is made to God concerning the truth of this.

V. 20. *If we have forgotten the name of our God, or stretched out our hands to any strange god ;*

Even when they were sore broken in heart, by reason of the enemy and avenger ;—when they were sore broken in the place of dragons, and covered with the shadow of death ;—when they were surrounded on all sides with idolatry, and vile idolaters ;—yet even then they did not forget ; they did not hold out their hands to any strange god ; they did not deny Father, Son, and Spirit, in the one Incomprehensible Essence, nor the everlasting covenant which obtained between them before all worlds, which laid the foundation for all their faith and hope in God. An appeal is made to the omniscience of God respecting the truth of this in the next words.

V. 21. *Shall not God search this out ? For he knoweth the secrets of the heart.*

The integrity, faith, and adherence of the church, expressed all through these five verses, is very great. I conceive it must be applicable to the state and case of the church of Christ in Babylon ; and in a very particular manner be applicable to Daniel and his three friends. His and their faith was tried. Nebuchadnezzar, king of Babylon, caused a golden image to be set up in the plain of Dura, and gave commandment all should worship it. Shadrach, Meshach, and Abednego, knew Christ, and they would not. They are informed of, and the king addresses them thus : *Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up ? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made, well : but if ye worship not, ye shall be cast the same hour into the midst of the burning fiery furnace ; and who is that God that shall deliver you out of my hands ?* To which these saints made the following reply : *O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, that we will not serve thy gods, nor worship the golden image which thou hast set up.* Upon this, the king being full of fury, and the form of his visage being changed, he commanded the most mighty men which were in his army to bind these persons. It was done, and they were cast into the midst of the burning fiery fur-

nace. The furnace was so exceeding hot, that the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And they fell down bound, into the midst of the burning fiery furnace. I cannot, when I read these five verses of this Psalm now before us, but conceive it must have very particular respect to these three Hebrew youths. They could not be, to an eye of sense, in more critical circumstances; yet they did not forget, nor deny the Lord. They did not deal falsely in his covenant. Their heart was upright before him. Their faith in him was unfeigned, yet they were sore broken in the place of dragons. They were covered with the shadow of death, yet they were far from forgetting the Lord their God. They did not lift up their hands to any strange god. No. Whether God will deliver them or no, yet they will glorify him in the fires, even the name of the Lord God of Israel, in Nebuchadnezzar's burning fiery furnace. As Christ is one and the same to all his church, so she hath a common interest and propriety in all her members. Agreeable to this, she speaks here, as I conceive, in the name of these worthies, they being one with her in Christ Jesus. The Lord Christ descended with them, and slaked the flame of the devouring fire. He outshone it. He was seen by the haughty tyrant. These three men came out of the furnace, and the smell of fire had not passed on them. So Daniel, a man greatly beloved, was cast into the lions' den, and was preserved and came up out of the den unhurt. For what cannot our Lord do! These saints were preserved from idolatrous worship, even to the peril of their lives. The whole body of the Jews were so saved from idolatry, by means of their captivity, that they never fell since into it, as they did before.

V. 22. *Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.*

The Lord Jesus Christ can never be more truly loved, more highly prized, more sincerely esteemed, than he has been, over and over, by saints already gone before us to glory. Nor can any of the saints in the present, or future ages of the church, suffer more for his name's sake, than many have who are removed out of this present time state before us. Hence it is, the apostle quotes these words, and applies them to himself and saints in his time. He, and they all, had the honour to suffer for their Lord. They were all cross-bearers; but they did not go before Christ with it, but they all followed Christ with it. The apostle, enumerating what befell him and the church in his time, in tribulation, distress, persecution, famine, nakedness, peril, sword, hath

his eye on the words before us, and quotes them. He asks the question, *Who shall separate us from the love of Christ?* Then he asks another question: *Shall tribulation, or distress, or famine, or nakedness, or peril, or sword?* Shall these separate us from the love of Christ? No, says he, these shall not, any more than they did our predecessors in Christ, who are gone to heaven before us. Then he quotes these words, *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.* To which he adds, *Nay, in all these things we are more than conquerors through him that loved us.* Rom. viii. 35, 36, 37. The apostle and psalmist make a quite different use of the passage. Paul, by it, proves the sufferings of saints were foresignified by it. The prophet uses and makes use of it as an argument with God to avenge himself on their persecutors. Hence it follows;

V. 23. *Awake, why sleepest thou, O Lord? arise, cast us not off for ever.*

It is a prayer, offered up with the most vehement importunity, that the Lord would exert himself on the behalf of his church. These four last verses conclude the Psalm. They are a most importunate request. The expressions are suited to the apprehension of the church, and to what she conceives suitable to her present state and circumstances. The Lord will not cast off for ever. The prophet knew this well. His meaning is, that the Lord would revive his church, by bringing her out of her present circumstances.

V. 24. *Wherefore hidest thou thy face, and forgettest our affliction and our oppression?*

These questions are put, for the Lord, if he please, to make gracious replies unto; as it would be very relieving to the church to know both her Lord's mind and will, and his end and design in her sorrows and sufferings. To all which it pleases the Lord to give the minds of some of his saints most clear satisfaction.

V. 25. *For our soul is bowed down to the dust: our belly cleaveth unto the earth.*

It is good to have such frames produced in us, as suits the Lord's dispensations with us. Nothing was more suited with all the former parts of this Psalm, than the most profound and deepest humiliation of the mind. This is confessed as the very effect of the persecutions and the distresses of the church, which made her so urgent and importunate with the divine and glorious Lord for his speedy appearance on her behalf.

V. 26. *Arise for our help, and redeem us for thy mercies' sake.*

Thus she concludes this most excellent prayer. Help and redemption is what she seeks. This is in consequence of present trials, griefs, oppressions, and enemies. She begs it for God's mercies' sake. She knew it could flow from no other source, spring, or fountain, but his covenant in Christ made with him, which he hath ratified and confirmed by his most precious blood. May the Lord bless the reading of this Psalm, at all times. Amen.

PSALM THE FORTY-FIFTH.

Its title is, *To the Chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.*

One says, Shoshannim was an instrument of music amongst the Jews, that had six strings, according to the lily, that hath six leaves or stems, upon which instrument this Psalm was delivered by David to be sung to, and played to by Korah and his posterity. It begins with the word Maschil, as many others also. This Psalm concerns the lilies, the saints of the Most High God. It is to give instruction to the Lord's people concerning the love and marriage union between Christ and his church. Some consider the marriage of Solomon with Pharaoh's daughter a type of this. It is called a *Song of loves*. It is very similar to the Song of Solomon. It seems to be the very plan on which it was erected. The subject of it is Christ. He is set forth in it as the Bridegroom of his church, in his person, beauty, majesty, glory, excellency, and royalty—as King Mediator. His church, as queen, in her nuptial attire, in raiment of wrought gold, as all glorious, is set forth too. Jehovah the Father gives her his advice, and speaks to her as the true and lawful spouse of Christ. He declares her Lord and King shall greatly desire her beauty, and would have her to worship him as her Lord. This Bride, the Lamb's wife, hath suitable companions to attend upon her. And the Psalm closes with a declaration, that the name of Christ shall be remembered throughout all generations, and that the people shall praise him for ever and ever. I would notice, this Poem is not entitled a Psalm: No. It is a *Song*; the difference of which, some say, consists in this, viz. when a Song, is when the instrument of musick begins, and the voice follows; a Psalm, when the voice begins the hymn, and the instrument of musick follows.

V. 1. *To the chief Musician upon Shoshannim, for the sons*

of Korah, Maschil, A Song of loves. *My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.*

The prophet had been deeply engaged in contemplations on Christ. He had fallen on some new and fresh discoveries of him. It is an entire new subject altogether. It concerns the person of Christ as God-man, as King Mediator, as seated on his throne as such, which throne is eternal. He rules on it. He is glorious and majestic. He is anointed by God with the oil of gladness. All his garments are perfumed most richly. His sceptre is a righteous one. His lips are full of grace. This the prophet had been swallowed up, in deep meditations on. This glorious one he proposes to speak of. He is full of him. His heart boileth, or bubbleth up, like the meat-offering whilst it was in a state of preparation to be offered on the altar. *My heart is inditing a good matter:* Christ is a most blessed subject to think, to speak, to write on. *I speak of the things which I have made touching the king.* Of Christ, who is the King Mediator. *My tongue is the pen of a ready writer,* which is very expressive of his being filled with the subject before him.

V. 2. *Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.*

Christ was, as man, the perfection of beauty, the essence of all perfection. He was the fairest of all the fair. He exceeded Adam in Paradise. The words are, *Thou art fairer than Adam.* He was a perfection of beauty. But Christ is the perfection of it. The glory of his body and soul exceeded the whole creation. His soul was more glorious than all the angels in heaven. His body was pure as the light: as assumed into union with the Son of God, by this personal union, he had the whole fulness of grace and glory dwelling in him; so that he was hereby suited to be an head over all things to his church, which is his body, the fulness of him that filleth all in all. As the prophet looked on him, so his glory was more apprehended by him. He views him as God-man, Mediator, and beholds him most divinely qualified as such. In his person as Immanuel; in his love and bowels of mercy; in his meekness and compassion; in the law of kindness which was in his heart and lips. *Grace is poured into thy lips.* His words were all gracious. They suited every state, case, frame, feeling, sorrow, corruption, sin, wound, or want, any, and all his people collected together, could be the subjects of. It was for this very purpose the Father had fitted and filled him, that out of his fulness his beloved ones might receive grace in time, and glory in eternity. *Therefore*

God hath blessed thee for ever. As Mediator, he hath his gospel to preach, his Spirit to shed, his enemies to subdue, his people to draw to himself; all which is next taken notice of.

V. 3. *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.*

Jehovah the Father hath blessed Christ as Mediator for ever. He is here addressed by his church to go forth in all the glory and power of his word, which is a sharp sword with two edges, with which he does wonders, both in his churches and out of them, amongst his enemies. He is here entitled **Mighty, or Almighty.** Most powerful and all powerful are most certainly one and the same. He is requested to display his glory and majesty. *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.* His glory and majesty were before expressed in his being fairer than the children of men. In being full of grace, so that it overflowed. His very lips were full of it. He was blessed for ever with all spiritual blessing. It was his very office to dispense and communicate all grace. The prophet therefore prays, he would put forth his divine power in and with his word, and gloriously display it; and also shine forth in the open discoveries and displays of his godlike glory and majesty.

V. 4. *And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.*

Thus the church wishes her Lord and King good success. *Prosper thou, ride thou;* so it is in the margin. She beholds him going forth in his truth and righteousness, in the exercise of his meekness. She rejoices in the sight. She doubts not but his transporting charms and surpassing excellencies will win the hearts of his beloved unto him. The truth of his gospel, she is sure must get him fame and praise. His meekness, the church is fully engaged in believing, must have a wonderful effect on the minds of such to whom he will be pleased to exercise it. His righteousness, as the garment of salvation, and the robe of endless perfection, she is well persuaded, will attract and draw one thousand and ten thousand after him, who shall be favoured with a spiritual apprehension thereof: she further prays his right-hand may be exerted, that it may be exercised towards such as oppose him and his gospel, his church, and people, saying,

V. 5. *Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.*

There can be no such thing as resisting Christ, so as to overcome him. Such is his power in the preaching of his

word, that he sometimes fastens such conviction on the minds of his very enemies, that they fall under him, so as to acknowledge their crimes, even though they are not converted to the true and saving knowledge of him. This is very beneficial to the church of Christ, as hereby her enemies, her cruel persecutors, are conquered. Hence she prays for her Lord to exert himself—to shoot out of his bow, such arrows as will pierce, penetrate, and fasten in the hearts of his enemies, that they may be subdued, and fall under him. As this would increase his glory and renown, and add fresh lustre to his honour and triumphs, it would also increase the church's praises and admiration of him, as her Saviour, Lord, Mediator, Husband, and King.

V. 6. *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.*

Christ's person is immutable. He is yesterday, to-day, and the same for ever. His throne is eternal. His mediatorial kingdom is of vast extent. He ruleth over all. He is enthroned and invested in all his offices by the Father. The foundation of his being as Mediator, the Prophet, Priest, and King of his church, is, his being the Son of the living God. He is therefore equal in the essential Godhead, and in all the perfections of it, with the Father and the Holy Ghost. The Psalmist here styles him God. He addresses him as such. *Thy throne, O God, is for ever and ever.* The apostle quotes these words, and applies them thus. Heb. i. 8. *Unto the Son he saith, Thy throne, O God, is for ever and ever.* He proves from them, and others which he had before mentioned, the Christ in his personality in the Godhead, is the Son of the living God, as he is by constitution and appointment God and Man in one person, the appointed heir of all things. Him by whom the worlds were made. The brightness of glory, by whom the Father's personality is most expressly declared. Who upholds all things by his own power. Who, by the sacrifice of himself, purged away sin; which having done, he sat down on the right hand of the Majesty on high. It is very sweet to see how the prophet, the personator of the church, proceeds on in his views of Christ. He first views him in his manhood: *Thou art fairer than the children of men.* He then contemplates him as Mediator. Then he says, *Grace is poured into thy lips.* Then his constitution and appointment to what he was. This was of God: it was all according to the will, council, and covenant of the eternal Three, *therefore God hath blessed thee for ever.* Then an address being made to Christ, and how he shines forth in the glorious gospel of his grace, being expressed, the prophet be-

holds and views him on his mediatorial throne, where he shines like himself; he being crowned with glory and honour—whose name will never cease—whose fame will never expire—whose priesthood is eternal—whose salvation shall be for ever—whose righteousness shall not be abolished—who hath saved his whole church, in himself, with an everlasting salvation. *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre*; or, a sceptre of righteousness. This should most highly endear him to our hearts. So should what follows concerning him.

V. 7. *Thou lovest righteousness, and hatest wickedness: therefore God, [or, O God,] thy God, hath anointed thee with the oil of gladness above thy fellows.*

In both these verses, the former and this, we have the eternity of Christ, the covenant acts of the Three in Jehovah concerning Christ, and their covenant offices, most clearly revealed. Christ is called God, (and that according to the quotation and use made of these words by the apostle, in the first chapter of the Hebrews,) by God himself. Unto the Son he saith, *Thy throne, O God, is for ever and ever.* We have here God the Father and the Son. The latter is addressed as God in this verse before us, if we adopt the marginal reading. The textual reading is thus: *Thou lovest righteousness and hatest wickedness, therefore God, thy God, &c.* If we read it thus: *Therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows*; we have Christ a second time addressed as God; and the words are very easy with this alteration. We have also the anointed and the anointer, and with what Christ was anointed. Christ was the Anointed One: it was God the Father who anointed him. He was anointed with the Holy Ghost. So says Christ himself. *The Spirit of the Lord God is upon me, because the Lord God hath anointed me.* Isai. lxi. 1. So here is Christ, God the Father of Christ, the Holy Spirit, the oil of gladness, bestowed on Christ, when he entered into heaven, and sat on the right hand of God. Christ received the Holy Ghost, in the whole fulness of his grace, to bestow and communicate the same to all his members, who are here styled his fellows or equals, to shew how near and dear they are to him. It is out of his fulness they receive their whole salvation in time, with every gift, grace, and blessing of it; and it is out of the same inexhaustible fulness they will receive all the blessings of glory and life everlasting.

V. 8. *All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.*

These spices were made use of to anoint Aaron, the high-priest, and the tabernacle with; they being wrought up according to the Lord's command into an oil, or ointment, it was poured on Aaron's head, and it doubtless perfumed all his garments. It was symbolical of the Holy Ghost, with whom Christ was anointed, and from whom he received his name, *the Anointed*. Christ and Anointed are one and the same. Our Immanuel is all perfume. His name is as ointment poured forth; his person perfumes the church on earth, and the church in heaven; his garments yield a rich perfume. *All thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.* Which may be considered thus: like as rich and superb vestments, in a wardrobe, richly perfumed, yield a scent most odoriferous when put on and worn, so our great high-priest, Christ Jesus, arrayed with all the garments of his salvation, is all fragranc; he is all odour; all perfume. His churches may be compared to ivory palaces. When he is pleased to come forth out of them, so as to visit and refresh his saints, and make them glad and joyful in himself, they smell the rich fragranc, and are refreshed and made glad thereby; and they make him glad by their expression of love to him.

V. 9. *Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.*

The prophet, in pursuing his subject, glances at the queen of heaven. He had spoken of her Lord and Husband, as having his proper companions, who were made glad in him, and by him, and found it their truest interest to be in his service, and to be in waiting. They received unspeakable gladness and most divine unction from him. They were all perfume in consequence of the fragranc which distilled on them from his garment of perfume. They had made him glad at heart, in consequence of their high valuation of him, and of what they had spoken concerning him. This leads to consider who may be in waiting in the house and family beside. Surely the bride is not below the bridegroom, but as she receives her all from him. As she is one with him, wears his name, is clothed with his righteousness, and is bone of his bones and flesh of his flesh, she must be honourably provided for, and have her proper attendants also. It is even so. Some of the most honourable of the earth are in her service. She excels them all, yet they are of the blood royal of heaven. She is at the right hand of her Lord and Husband; she is as though she was all solid gold; she hath both her eyes fixed on her Lord; her neck is adorned with a necklace of gold; her cheeks are comely with rows of jewels;

she has on her finger her marriage ring, which hath in it five most precious jewels. When her Lord gave it, he said unto her, *I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in righteousness: and thou shalt know the Lord.* Hosea ii. ver. 19, 20. Her garment was of wrought gold; she outshone all who waited on her, yet they were estimable ones. I think this may be contrasted with these words of the song, *There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her,* chap. vi. ver. 8, 9. The spouse of Christ thus adorned, shining forth in her glorious ornaments, and wedding dress, and standing at the right hand of her Lord, he holding out his golden sceptre, and setting the royal crown on her head, so that she outshone all but her Lord himself. The marriage is proclaimed and solemnized, at which the Father of our Lord acknowledges her to be his daughter-in-law, and gives her the following advice and counsel:

V. 10. *Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.*

The elect bride was chosen by the Father in Christ, before the world was. The church was beloved in Christ, presented to Christ, bestowed on Christ, married to Christ, and set up in him, and together with him, as his social companion before all time. She was brought forth by creation in one pure nature head. Adam fell, in whom she had creation, being, and existence, and she in all her various and individual members in him. She hath been raised up from her state of sin and guilt, by her divine Lord. He redeemed her out of the hands of all her enemies by his most precious blood. He put away all her sin out of the sight of law and justice, by his one offering of himself. He brought in by his own obedience for her, an everlasting righteousness. He loved her, and washed her in his own blood. Thus he hath cleansed her from all her sins. She is in his eye a perfection of beauty; she is without all spot and blame before him; he bestows all his unsearchable riches on her: as she passes through a time state, she sometimes shines forth but dimly, sometimes more brightly, I mean in an open manifestative way, in the ministration of the gospel. Here she shines forth most brightly, and God the Father graciously speaks

to her, acknowledges what she is to him, by her marriage with his Son. He calls her daughter. He says, *Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.* Give up all thy relation to thy first father Adam, having nothing to do with thy old natural religion; renounce it altogether; it will be for thy advantage thus to act; it will be very pleasing and acceptable to thy Lord; consider thy relation to him; it becomes thee so to do.

V. 11. *So shall the king greatly desire thy beauty, for he is thy Lord: and worship thou him.*

Whilst the church is without all beauty, in herself considered, and it is but seldom any of the Lord's people are to be met with, you really apprehend what they are in Christ; yet this does not alter the truth of what the scripture reveals concerning what they are in the beloved. In Christ they are beyond all we can possibly conceive. They were in him from everlasting, by the Father's act of election. They shone forth before Christ, in the decrees and predestinating purposes of God, a perfection of beauty. Christ had such a sight of this as will never be obliterated out of his mind. It was this drew out his heart towards her, and it does and will continue in his thoughts, notwithstanding all the defilement which sin hath wrought in her. She hath being and well-being in him. He may as soon cease to exist as cease to love and delight in her. She hath unblamable holiness in him; she hath in him everlasting righteousness; she hath in him purity beyond expression; her completeness in him exceeds her utmost conception; she is accepted in him; she is to live in him, and with him to all eternity; he is well pleased to exercise his vast mind in contemplations on this; she is his delight. As the bridegroom rejoices over the bride, so he rejoices in and over her. When she renounces all other lovers, objects, and subjects, and is engaged in spiritual meditations herein, she has clear, full, and blessed proof of this. Then she acknowledges what he is to her, by everlasting love; by eternal union; by his relation to her, and interest; by his engagements for her, and salvation wrought out on her behalf. Then she is led by the Holy Spirit to worship him, by giving up herself wholly to him; he then, making it evident to her mind that he delighteth in her, leads her to delight in him.

V. 12. *And the daughter of Tyre shall be there with a gift: even the rich among the people shall entreat thy favour.*

Towards the close of time, the church of Christ will shine forth in open view to others, more than she has ever yet

done. She will be called by a new name, which the mouth of the Lord shall name, which name I conceive will be *Jehovah-Shammah, the Lord is there*. She will be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God. She will be an eternal excellency, the joy of many generations. There will be a great accession of converts to her; she and her converts will then experience all the blessedness contained in these words of the prophet: *The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will rejoice over thee with singing*, Zephaniah iii. 17. Then *the daughter of Tyre will be there with a gift, even the rich among the people will entreat the favour of the church*, to become members with her, and enjoy the benefit of the Lord's ordinances observed by her. Then the mountain of the Lord's house will be exalted in the top of the mountains, and be exalted above the hills, and all nations shall flow unto it. The earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

V. 13. *The king's daughter is all glorious within: her clothing is of wrought gold.*

The spouse of Christ is the king's daughter. The king, I apprehend here, is God the Father, who addressed her as his daughter-in-law, by means of her marriage union to his Son. This is also agreeable with what Christ saith in the 22d chapter of Matthew, where he says, *The kingdom of heaven is like unto a certain king, which made a marriage for his son*. Now as God the Father is there the king who made the marriage for his Son, so I conceive he must be considered in the verse before us, and the church as in his sight, as he beholdeth her in Christ, all glorious within and without her. She hath the Holy Ghost the Lord and giver of life, as the spirit of life and glory dwelling in her. She will one day be completely framed by him, both in body and soul, into the most exact conformity and likeness to Christ, in his soul and body. She is already, even now, as viewed in Christ, without spot or wrinkle, or any such thing. She hath his righteousness on her; he is Jehovah her righteousness; she is made the righteousness of God in him. Her clothing is of wrought gold. This is expressive of her worth, of her durability, of her noble extraction, of her being of immense worth and dignity, of the perfection of her wedding dress, of her being complete in Christ, of her having nothing to fear from her heavenly Father's taking a most minute survey of her. In this robe on her, she shines in the presence of God, and will for ever outshine all the elect angels in glory for ever.

V. 14. *She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.*

This is expressive of the everlasting perfection of the church; of her presentation to the divine Father, in the new Jerusalem state; when she as a bride adorned for her husband, having the glory of God, will be presented by her Lord, to Jehovah the Father, as fully completed, according to all his eternal and vast purposes of grace concerning her; and the virgins her companions, shall share and partake with her of eternal glory.

V. 15. *With gladness and rejoicing shall they be brought: they shall enter into the king's palace.*

Christ himself will introduce them into the new Jerusalem state, saying, Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world. There will be gladness and rejoicing, such as never were before. Saints will then be filled with all the fulness of God; they will be clothed with immortality; they will then shine as the sun; the Lord God and the Lamb will be their light, and they will reign for ever and ever. Then a great voice out of heaven will pronounce, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away,* Rev. xxi. 3, 4, 5. Saints in this state will see Christ's face, and his name shall be in their foreheads. They will not need here the light of the sun, for the Lord God giveth them light, and they shall enjoy this to their unspeakable satisfaction. John might well say, *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

V. 16. *Instead of thy father's shall be thy children, whom thou mayest make princes in all the earth.*

In every age and generation, such as we style fathers in the church of Christ die, yet the gospel does not die with them. No: Children of God arise and spring up in the church, and they will exercise themselves in the cause of God and truth. These will carry forth the knowledge of Christ, and make their acknowledgements concerning him wheresoever they go. In the latter day, many shall run to and fro, and knowledge shall be increased. These being of

a princely spirit, may be placed by the churches of Christ, and received by them in all the earth.

V. 17. *I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.*

The scriptures of truth, the revelation of Christ in them, the record of God concerning him, will be the means of perpetuating the name of Christ in all generations. So will the outward and open preaching the everlasting gospel, and its ordinances; so will the confessions made concerning the Father's everlasting love, the person and salvation of Christ, the operations of the Holy Ghost on the minds of the regenerate. This will cause the name of Christ to be remembered, and the people shall praise him for ever and ever, amen. So be it, O Lord. Thus the Psalm is ended. May the Lord give his blessing to the reading it. Amen.

PSALM THE FORTY-SIXTH.

This Psalm is thus entitled, *To the Chief Musician, for the Sons of Korah, A Song upon Alamoth.*

One reads it thus: *To him that excelleth upon Alamoth, or the chief musician for the sons of Korah upon Alamoth.* Some understand Alamoth to be the tune of a song, others conceive it to be an instrument of music. This Psalm was committed to be sung, and to him that was chief of the sons of Korah, to be played on the instrument called Alamoth. It is said Zechariah the son of Roath, with those under him, sung on psalteries on Alamoth. See 1 Chron. xv. 20.

The subject of this sacred hymn, is a song of thanksgiving for some remarkable victory obtained over the enemies of Christ, and his people. It is considered by some, as referring to the deliverance of the church in Hezekiah's time; others refer it to what took place in the reign of Jehoshaphat. It might be penned on some general occasion, as designed for the use of the church at all times. It expresses strong confidence in God: whatsoever alarming distresses and dangers may alarm any of the churches of Christ, or the nations and states they are placed in, here are contained such bold and most blessed triumphs of faith, as if any of the saints use them as their own, they may soon obtain heart-ease, and freedom from all their cares and fears. In it we have a most solemn rehearsal of the great things which God hath wrought for the deliverance of his people, in the destruction of their enemies. We have God's promise of

promoting his glory in every event, and the full expectation of the church in him, for full deliverance from all her enemies. It is recorded of Luther, when he heard at any time, of any distress like to come on the church, he used to say, *Come let us sing the 46th Psalm; and then let the enemy do his worst.* God did avenge himself on the enemies of his church, be they Egyptians, Syrians, Moabites, Ammonites, Philistines, Assyrians, Babylonians, Chaldeans, Persians, Syro-Grecians, or be they what they might. And he will finally bring down Popery, Mahometanism, Infidelity, and every enemy of his people. Our Lord must reign, *till he hath put all enemies under his feet.*

V. 1. *To the chief musician, for the sons of Korah, a song upon Alamoth. God is our refuge and strength, a very present help in trouble.*

In the revelation God hath made of himself in Christ Jesus, to his church and people, he hath given them the greatest ground for hoping in him. This was the case with the Lord's people in Judea; they are addressed by Moses thus: *For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for,* Deut. iv. 7. All God is to us, he is in Christ; the cities of refuge were memorials of him; their very names had respect unto him; he is the sanctuary in whom we are safely guarded from every enemy; he is our refuge to whom we may flee. It is in him we are safe; he is the hope set before us. His name, his person, his love, his blood and righteousness; his burial, resurrection, and ascension; his intercession, advocacy, his word and promises, his truth and faithfulness, afford us divine support. All who know him, individuals, and collected bodies of saints, may well say, *God is our refuge and strength, a very present help in trouble.* He was to the Israelites, when he divided the Red Sea, and led them through, and made the waters to stand on an heap. He was so to them on several and various occasions when they were in the land of Canaan, in the times of the judges which judged Israel. He was so to them in the days of Samuel, who cried to the Lord for Israel, the Lord thundered with a great thunder on the Philistines, and discomfited them, and they were smitten before Israel. The Lord was a present help in trouble to David, when Saul and his men compassed David and his men round about to take him; at which season an express arrived to call off Saul, informing him the Philistines had invaded the land. The Lord was a very present help in time of trouble to his people, when Zerah the Ethiopian

came against Asa king of Judah, with an host of one thousand thousand and three hundred chariots, and came to Mareshah, a city about eighteen miles from Jerusalem. The king of Judah called on the Lord his God, and said, *Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against us,* 2 Chron. xiv. 11. On this the Lord smote the Ethiopians, and they fled before Asa, and Judah. The Lord was a present help in trouble, in the days of Jehoshaphat, when a vast army of enemies came up against him. On being informed of it, he proclaimed a fast throughout all Judah; and on the fasting day, whilst he was in the very act of praying, the spirit of the Lord came upon Jahaziel, a Levite; and he said, *Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you,* 2 Chron. xx. 15, 16, 17. The Lord was to his church a present help in trouble, when he destroyed the army of the Assyrians, in the days of Hezekiah. What he has been, he ever will be; saints may with confidence go on, and continue to say, *God is our refuge and strength, a very present help in trouble.* This being the case, the church acts upon it, saying:

V. 2. *Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea (into the heart of the seas); so it is in the margin.*

This was the case at the universal deluge. Then the globe sunk under water; all the high hills which were under the whole heaven were covered; fifteen cubits upwards did the waters prevail, and the mountains were covered, yet the church of Christ was preserved. Noah remained alive, and they that were with him in the ark. The church improves her faith on this; she speaks her confidence in God himself; let his dispensations towards an ungodly world be as they may; she speaks in the name of all her church members; she in her own person and name, speaks for them: *Therefore will not we fear, though the earth*

be removed, and though the mountains be carried into the midst of the sea. Let the globe be convulsed to its very centre, let it be all darkness and confusion; were it to be as tremendous as at the flood, *yet will not we fear*; the Lord Jesus Christ is our all; we have our all in him; we are therefore secure; we cannot be more so, he being our refuge and strength, he being *a very present help in trouble.* We will therefore leave our all with him; we cast all our care on him.

V. 3. *Though the waters thereof roar and be troubled, though the mountains shake at the swelling thereof. Selah.*

In the midst of the most alarming dangers we are safe. Let all the whole system of nature be convulsed, we fear it not. Let the seas roar, and threaten another deluge, we rely on God's promise, which is immutable. Let the very mountains, the strong barriers of the earth give way, we have God in Christ, our father and friend to preserve us. He is the Lord our God; he is God; all the elements are under his control; all our enemies are under his most powerful restraint; he is the faithful God; he keepeth covenant and mercy to a thousand generations; we will not therefore fear, come what may. No; we will not. Though the earth be moved, and removed; though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains, the strongest foundations of the earth, shake at the swelling thereof, yet will not we fear. We have the word of God, for the ground and foundation of our faith in him; we have also his arm for our defence; his faithfulness is our security; the church would have what she here says taken notice of, therefore she affixes the word *Selah*, which signifies *mark this well.* It is an established point. The Lord cannot, the Lord will not forsake his people for his great namesake. No; we have found the truth of this, therefore our hearts are confident in God, who is our refuge and strength, a very present help in trouble.

V. 4. *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.*

Jerusalem is doubtless the city here meant. Shiloah, or Siloam, is said to be the same as Gihon. It is said to have had two pools, the pool of Siloam near the south-east of the temple, and the pool of Siloah somewhere westward. The water that came from the fountains near the same place for ordinary uses, ran partly through the city eastward, and partly along the south side of it, and met near the pool of Siloam, where our Lord healed the blind man. In order to

prevent Sennacherib's having plenty of water in the siege, Hezekiah brought the stream of Gihon, which used to run along the south of the city, into it, and caused it to run straight eastwards. Now this seems to be what is referred to in these words: *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.* Whilst I conceive this may give us the true idea from whence the prophet spoke concerning a river, *the streams whereof shall make glad the city of God*, yet this does by no means set aside a spiritual elucidation of it. No: it rather facilitates it. Whilst the inhabitants of Jerusalem, during the season of their being besieged, were comfortably supplied with water, and this by means of aqueducts, was made use of in the temple service, for washing the offerings, filling the brazen sea and lavers, which might be styled the Tabernacle of the Most High, they being parts of its sacred worship and furniture, so we may make the following uses of all this. God's church is a city. It is often represented to us in the scriptures under that term. Christ is the king; its members are his subjects. They are all of noble extraction; they are born from above; they are citizens; their gates and walls to secure them are salvation; Christ dwelleth in them; he dwelleth with them; he is their glory; he is in the midst of them; he is on his throne; he is their light and life everlasting; he is the tree of life; through him, as God-man Mediator, runs the river of the water of life, which proceeds from the everlasting love of the divine Father. It may be compared to a river on account of its fulness and rapidity, the streams of which refresh the saints. It hath, it doth, it shall make glad the city of God. The Lord's beloved ones, in the tabernacles of the Most High, are often refreshed with spiritual discoveries of it. As it is opened to their renewed minds; as sovereign, free, eternal, without any cause but the good pleasure of God's will. The streams which flow from it, are election in Christ, before the foundation of the world. The gift of Christ's person as their head, their union to him, their being blessed in him with all spiritual blessings, their acceptance in his person, these are some of the streams which flow immediately from God's love in Christ unto them. To which are annexed other streams of grace, flowing from the former. The covenant of grace, which contains a provision for them as sinners; the gift of Christ as a saviour; his salvation, which is everlasting; the benefits of it, which consists in justification and pardon; the gift of the Holy Ghost, who renews the mind, and makes all

these great things known to the regenerate ; and so reveals Christ in them, and takes of the things of Christ and makes them known unto them, as to put them into the actual possession and enjoyment of them ; this is the river, and these are the streams of the water of life, which flow from the throne of God, and from the Lamb, which will issue in life everlasting. Old Testament saints could say, *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.* Ezekiel, in his vision of the holy waters, saw the propriety of the word *shall* in the scripture before us, as it implied a continuation of this river, and its streams, and that saints from age to age should be made glad thereby. He, as led through the waters, found the first reached to the ankles, next to the knees, then to the loins, then they became a river to swim in, and then such an one as could not be passed over, chap. 47. A most beautiful description of the various discoveries of the love of God in Christ, as opened to real saints, and the churches of Christ, by the secret operations of the Holy Ghost upon, and within them. The new church will be refreshed with the streams of this water of life to the end of time; and the whole church will then be fully satisfied therewith, in the fullest communications of it in eternal glory.

V. 5. *God is in the midst of her ; she shall not be moved : God shall help her, and that right early.*

If this refers to Hezekiah's time, it was most suitably expressed. The Lord sent a most blessed relief to his church, by the prophet Isaiah. The Lord destroyed the army of the enemy, and cut off at one blow, 185,000, and thus he fulfilled his promise, and wrought a glorious salvation for his church, from the rage and blasphemous wrath of her enemies. It was hereby evident God was in the midst of her. It was hereby fully proved, God did help her. It was hereby manifested, God's help was right early ; at the very nick of time. It was in the mount Jehovah was here seen. The words are spoken with the greatest confidence. Saints may speak diffidently, yet they do not then speak the language of faith. It is a blessed thing to live in the belief of the truth. It is in consequence of it, we speak the words of truth. God's word is immutable. And, *Thus saith the Lord*, is the ground of faith. We should therefore always speak according to it. The revelation of Christ in the everlasting gospel, is the sole foundation of all true faith in him. We believe in him so far and no farther than we know and

receive that revelation of him into our minds, by the light and teaching of the Lord the Spirit.

V. 6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Egyptians, the kings of Canaan, the Syrians, the Assyrians, and other heathen nations, had again and again raged against God's Israel, against Jerusalem, the holy city, before this now present time; so they had raged and vented the same on others, which knew not God. They had been successful against them, so that the kingdoms were moved, some of them from one ruler to another; and some of them at hearing the most powerful enemy they had ever heard of, was now aiming to reduce the land of Judea, and subdue the inhabitants, so as to bring them under their subjection; but Jehovah uttered his voice, and the Assyrian was beaten down, and in Tophet his vast army was consumed, just as the prophet foretold. *For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it, Isai. xxx. 33.*

V. 7. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

This is the church's triumph. Thus she glories in God. She here shouts victory, and ascribes it all to the God of Jacob, who was her God also. Jehovah of hosts, the Lord God of sabaoth, or armies, had proved himself to be in the midst of his Church as the refuge of his people; as the strength of his people, as a present help in time of trouble; therefore they sing, they shout, they proclaim the same. The Lord of hosts is with us; the God of Jacob is our refuge. We solemnly assert the truth of this. We set our seal to it. We add therefore the word *Selah*—Let it be remembered. We may well conceive all the deliverances wrought by the Lord for his people, before the incarnation of Christ, served, in the hand of the Lord the Spirit, to confirm their belief in the coming of Christ into our world, as the great God and Saviour, who would deliver them out of the hands of all their enemies, and bestow on them all the blessings of his conquests, even life everlasting.

V. 8. Come, behold the works of the Lord, what desolations he hath made in the earth.

This is an exhortation given by the church, to consider the works of Jehovah. He had delivered his people from the rage of their enemies. He had smote them most awfully; he had laid them low. His wrath was manifested against

them; his omnipotent arm displayed. This was worthy to be considered, and also the effects which followed.

V. 9. *He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot with fire.*

This will one day be the case most completely. When our Lord shall tread down, and trample on all his enemies. When men shall beat their swords into plow-shares, and their spears into pruning-hooks; when the nations shall learn war no more. A most desirable period. Whilst it was to Sennacherib's disgrace and confusion, to have his army thus cut off, and he thus forced to return to his own land, and it may be, peace in Judea, and other nations might follow on this, yet, I conceive it not amiss to consider these words as prophetic. We know at the battle of Armageddon our Lord Jesus Christ will be an invincible conqueror. He will there smite the nations; he will rule them with a rod of iron; he will tread the wine-press of the fierceness and wrath of Almighty God; he will there have on his vesture dipped in the blood of his enemies, and on his thigh, a name written, King of kings, and Lord of lords, Rev. xix. 16.

V. 10. *Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.*

These words are spoken in the person of God. They are spoken by him to his enemies. They contain a declaration of his eternal power and Godhead; of his sovereignty and divine authority, over all his enemies. He declares he will be exalted by his acts towards them, in their destruction. He will be exalted in the earth, in his acts and exercises of his will, in the sons of men—in the nations, kingdoms, and empires of men. He liveth for ever. His dominion is everlasting; his kingdom is from generation to generation; all the inhabitants of the earth are reputed as nothing; he doth according to his will in the army of heaven, and among the inhabitants of the earth; none can stay his hand, or say unto him, What doest thou? Let saints therefore learn to submit their wills, and be resigned to all his dealings with them.

V. 11. *The Lord of hosts is with us; the God of Jacob is our refuge. Selah.*

Thus the church triumphs, and concludes with this declaration of her faith in God, for all future deliverances. He that hath saved, he doth save, and he will save to the end. She seals this, as she did before at the seventh verse, with the word Selah, which some will have to be a note in

music at which the voice should be elevated. Surely if so, it must be confessed it comes in most pertinently here. The Lord of hosts is with us, the God of Jacob is our refuge. Selah. May the Lord give us to rejoice herein. Amen.

PSALM THE FORTY-SEVENTH.

Its title is, *To the chief Musician, a Psalm for the Sons of Korah.*

This Psalm is supposed to have been composed and sung, when the ark was removed from the house of Obededom to the city of David, of which you have a very correct account in the 15th chapter of the 1st book of the Chronicles. It is considered to be on the same occasion when the 24th Psalm was wrote and sung. I conceive this difference should be acknowledged: the 24th Psalm was sung whilst the ark was on the shoulders of the priests; this after it was deposited in its place which David had prepared for it. The reader will, on reading each of them, very easily perceive, the different expressions in them naturally suggest this. I shall consider this as sung after the ark was placed in the tabernacle. We read, *So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God,* 1 Chron. xvi. ver. 1. Now here I would place this Psalm, as sung at the offering of the burnt-sacrifices.

The subject-matter of it, is a solemn shout of praise to the Lord Jesus Christ, as the head, the king of his church and people. He having all things under his feet, and all power in heaven and earth, would most assuredly subdue the enemies of his church, and bestow on her all desirable and promised good. This is spoken of in the utmost confidence of faith. He shall subdue, &c. he shall choose, &c. to which the word Selah, by way of confirmation is added. Then in a figurative manner, the ascension of Christ is spoken of, and the majesty and triumph thereof, on which a chorus of praise is expressed; the reason for which is given; and the effects of our Lord's ascension is declared, and thus the Psalm ends.

V. 1. *To the chief musician, a Psalm for the sons of Korah. O clap your hands, all ye people; shout unto God with the voice of triumph.*

Were we to consider what took place, when it was designed to remove the ark from Kirjathjearim to the city of David, when it being put into a new cart, which was con-

trary to the divine command, and it being shook by the oxen, at which Uzzah put forth his hand and touched it, and God smote him for the same, so that he died immediately, it would give us some easy apprehension of some expressions in this Psalm. David being struck with terror at the displeasure of God, manifested in the breach made on Uzzah, had the ark carried to the house of Obededom. It remained there three months. On his being informed God blessed Obededom and all his house, in a very particular manner, on account of the ark, he found out his past mistake. It should not have been put into a cart; it should have been borne by the Levites on their shoulders; it was not to be touched. This the Lord himself had forbid. On having a clear knowledge of this, David consulted the Levites and priests, who being prepared for the solemnity, assembled, and walked in procession, and the Levites took up the ark, and carried it on their shoulders, and the singers with instruments of music, psalteries, and harps, and cymbals sounding, by lifting up their voice with joy. Now as all this was done according to the word of the Lord given to Moses, so it is recorded, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. I refer you to **2 Kings**, chap. vi. and to **1 Chron.** chap. xv. As this was done to express thankfulness to the Lord, it being evident they had now his blessing on them, in their removal of the ark; so when they had been carried through their work, and lodged it in the proper place, it seems very natural, whilst the burnt-offerings and peace-offerings were laid on the altar, and there consuming by fire, to address, or be addressed with these words, *O clap your hands, all ye people; shout unto God with the voice of triumph.* As they had sung the Lord's praise, when he helped them to ~~bare~~ the ark, and to proceed on regularly with it, surely they might well clap their hands, and shout for joy, now the ark was in the holiest of all. They had an evidence of Christ's being in the midst of them, as their true and sovereign king. His person, his grace, his royalty, his majesty, his glory, his excellency, his power and authority, they might well rejoice in. It was to them as his coronation day. They were for shouting in him aloud with joy; yea, they were for shouting unto him as *God over all blessed for ever*, with the voice of triumph.

V. 2. *For the Lord most high is terrible; he is a great king over all the earth.*

Christ is the object of the song; the subject of this

praise. He is Jehovah the Most High over all the earth; he was Israel's God; he was the king of Israel; he is terrible; he is omniscient and omnipresent; he knows his friends, and he knows his enemies; therefore they have cause to fear him, and tremble for fear of him, and for fear of his terrible and awful judgments against them. *He is a great king over all the earth.* This is matter of joy and triumph to his church. All her enemies are under his feet. He hath saved his people in himself, with an everlasting salvation. He entered heaven on their behalf, and liveth in the presence of God for them, as their representative, having obtained eternal redemption. He being on his throne, he is himself the throne of grace to all his people. We may well therefore expect to hear from him, and to receive from him every covenant blessing which we need. We therefore say in faith :

V. 3. He shall subdue the people under us, and the nations under our feet.

He hath all his and our enemies under his feet. He will also bring them down, so as they shall be under ours also. Let us, say these Old Testament saints, have what enemies we may, to our nation, to our religion, to us as children of the Most High over all the earth, our king Mediator, our sovereign Lord, our Saviour and omnipotent conqueror, will subdue them; and in his own time and way, the nations which know him not, he will subdue them under our feet. We are confident of it, therefore we triumph in him, as fully as though it were already done.

V. 4. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

We are the seed of Jacob. To him, and to us in him, the land of Canaan was promised. We inherit it; our inheritance came to us in our predecessors by lot; we give him the glory of it to the present moment. Himself was Jacob's excellency; he is ours also. He loved Jacob; he loved us; he loved Jacob, and made himself known to him, and held communion with him; he doth also with us. In it we enjoy the highest apprehensions, and sense, and enjoyment of the love, wherewith he hath loved us. We set the word *Selah* to this, as a truth worthy of remembrance. We will leave our persons, and all our concerns, relating to body and soul, respecting our persons and habitations, respecting all which may befall us in life, or in the article of death, in his hands, as we know whom we have believed, and his all-sufficiency.

V. 5. God is gone up with a shout, the Lord with the sound of a trumpet.

The ark, a solemn memorial of Christ, was now in its proper place. It was carried thither with a shout, and the uttermost expressions of joy; and David appointed the Levites to minister before the ark of the Lord, and to record, to thank and praise the Lord God of Israel. The choir appointed to sing, as divided into companies, one class of them praised the Lord with psalteries and harps, another made a sound with cymbals, another class were engaged in sounding trumpets before the ark of the Lord continually. See 1 Chron xvi. 4, 5, 6. Now this opens what is referred to. When the ark was carried and brought to the tent David prepared for it, all these instruments were made use of. When they entered the place, where it was to remain, the people gave a shout. At it the trumpets sounded. So that according to the very letter of it, they might well sing and say, *God is gone up with a shout, the Lord with the sound of a trumpet.* The titles of God and Jehovah are here given to our Christ. His ~~attention~~ is spoken of, as if it were already past; because the types and figures of it, proved it was as fully transacted before Jehovah the Father, as if it had already taken place. It is the substance, is the foundation of the shadow. If Christ and his entrance into heaven had not had, in his person and transactions with the Father, real covenant existence, there could have been no shadows of the wonderful realities. When our Christ went up to glory, he shouted everlasting victory and triumph over all his, and our enemies. He went up with the sound of a trumpet; not so as to be heard with outward ears, but he went up in the very act of blessing his disciples, which on the day of Pentecost he confirmed, by his pouring down the Holy Ghost upon them, whereby they were enabled to sound the trumpet of the everlasting gospel, which is a joyful sound. It proclaims free, full, and eternal redemption in the person, blood and righteousness of Jesus Christ, to all them that shall believe on him to life everlasting. Our Lord went into heaven with the utmost joy, majesty, solemnity, and glory. God Jesus went up with a shout of everlasting victory and triumph; and his victory and triumph will never be broke in upon; his triumphs will last to eternity. It is very delightful to a spiritual mind, to view and review, in reading the book of Psalms, how the whole of Christ was revealed, and transacted and realized to the faith of Old Testament worshippers. It is a great misery to most of us, and we are losers thereby, if we do not in our own

minds, go over Christ, the love of Christ, the incarnation, obedience, passion, burial, resurrection, ascension, victories and triumphs of him, our ever blessed Lord and Saviour, in an orderly, distinct, and regular manner.

V. 6. *Sing praises to God, sing praises : sing praises unto our King, sing praises.*

The person of Christ gave worth, excellency, dignity and efficacy to all he did and performed in our world. He was God ; he is here worshipped and praised as such ; he is God and man. As the man in God, by personal union, he went up as the everlasting conqueror, when he had by himself purged our sins. Like as all his saints in heaven, were wrapt up in his praises, when they saw him enter into glory ; and when he sat down at the right hand of the Majesty on high : so here, views of this by the spirit of prophecy, put the Psalmist on saying on this subject, and in consequence of the intuitive views he had received from the Holy Ghost of the same, *Sing praises to God, sing praises : sing praises unto our King, sing praises.* Here is *sing praises* four times. It is here, because he is gone up with a shout. It is because Jehovah is gone up with the sound of a trumpet. It may be, some allusion is had to the Lord's descent on mount Horeb : When we read of *the voice of the trumpet exceeding loud, it waxed louder and louder, Moses spake and God answered him by a voice.* The law was then delivered. It might then be said, God was gone up. It is added, *And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw it, they removed and stood afar off.* When the apostle speaks of the second coming of Christ, he says, *The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpe of God.* I conceive all this stands so far in connexion, as that one may cast some light on the other. We may well join in the high praises of Christ, who are partakers of his salvation. We may very pertinently address each other, saying, *Sing praises unto our God, sing praises : sing praises unto our King, sing praises.* The ten thousand times ten thousand, and thousands of thousands of elect angels sang his praises when he entered heaven, and was about to be seated on his throne. They with a loud voice said, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* May we with the uttermost of our love to Christ, join our Amen to it ; as also to what our elder brethren in heaven did on the same solemnity. They sung a new song to Christ, saying, *Thou art*

worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and nation, and people, and tongue. May we unite our most hearty assent and consent, to all the glory, blessing, and praise, given by all the saints and angels in heaven, to our precious and well beloved Immanuel, who is the king eternal, immortal, invisible, the only wise God, whose name is exalted above all blessing and praise. Amen, and amen.

V. 7. *For God is the king of all the earth: sing ye praises with understanding.*

Our Lord, as God-man, is king Mediator upon his throne. He rules over all worlds, beings, and things. He is king of all the earth. Ye that know him therefore, in his person and grace, in his salvation and blessings, in his offices and power, in his unspeakable power and wisdom, exercised by him, over all the work of his hands, be ye not slack to praise him. Sing ye his praises, yea, sing ye his praises with understanding. Let all your mental faculties be properly exercised in these acts of worship. *Every one that hath understanding.* So it is in the margin, let such shew forth, and sing his praise. The apostle quotes this in the 14th chapter of his first epistle to the Corinthians, verse 15. He introduceth it thus: *What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.* There is very little of this to be found. Most of our prayers and praises are more natural, than they are supernatural ones. Yet this ought not to be. Nor should we give way to our own frames and feelings in the Lord's worship, as we too commonly do. May the Lord the Spirit save us from it, and teach us how to pray, and what to pray for. May he give us both matter and manner.

V. 8. *God reigneth over the heathen: God sitteth upon the throne of his holiness.*

Christ is enthroned, crowned, and declared to be the king of heaven; the king of glory; his Father's king; the king of his church. He is king of saints; he is king of nations; he is Lord God omnipotent; he reigneth over the heathen; he hath his seed amongst them; he will one day so send his gospel amongst them, as that the whole world shall be enlightened with his glory. His throne on which he sits, is a throne of holiness; he is essentially holy; his person is holiness in its very essence; he is the holy one of God; he is the most holy; as Mediator, he is holiness in its most glorious shine; his acts of grace to saints, are all holy;

his acts towards sinners, are all founded on holiness and justice. God the Saviour reigneth over the heathen. He will rule them as seemeth good in his sight, agreeable with his Father's will concerning them, either with a rod of iron, or with the sceptre of his grace. He sitteth on the throne of his holiness; he hath finished the work of salvation; he is entered into his rest; he is crowned with glory and majesty; he must reign, till the Father hath put all enemies under his feet. *The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him which did put all things under him, that God may be all in all, 1 Cor. xv. ver. 25, 26, 27, 28.* The Father hath put all things into the hands of Christ, and under his feet: as Mediator, He is to give an account to him, concerning his discharge of that office, which he will do at the close of his present administration of the same, when God will be all in all.

V. 9. *The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.*

Christ on the throne of his holiness, seated and fixed thereon, after the power of an endless life, puts forth his almighty power and influence, in, and with the preaching of his life, death, burial, resurrection and ascension, in the hearts of sinners for whom he died, and hereby draws them to himself. This is the subject of the verse before us, which may appear also, and be confirmed by the margin. It is there, *The voluntary of the people are gathered unto the people of the God of Abraham.* Who are these, but such as Christ looks on, and makes willing in the day of his power? Surely they can be none but they. They are styled *the princes of the people*, that is some of the great ones of the earth. It is expressly said to the Jewish church, when she shall confess Christ in the latter day, *And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me, Isai. lxxxix. ver. 23.* When the Jews are called, then the fulness of the Gentiles also shall come in. They will be gathered and united to the Jews, *the people of the God of Abraham.* The reason for which is thus given: *For the shields of the earth belong unto God.* The great men of the earth espe-

cially the great ones among the Jews, when they shall be turned unto the Lord, will be found to belong unto Christ. He will be greatly exalted in them, and by them. Thus the Psalm ends. This being in the light and by the teaching of the Holy Ghost, led saints, under the prophetic dispensation, to adore Jehovah for the blessings which would follow on Christ's ascension and glorification. It would be blessed employment for the spiritual mind, to contemplate on the peculiar blessings which flow down upon us, in consequence of our Lord's incarnation, and also those which immediately result from his life and sacrifice. Then to attend closely to his burial and resurrection, and distinctly apprehend the blessings which follow thereon. Then enter spiritually and particularly on his ascension, and what we gain as his members thereby. May the Lord the Spirit, who is the glorifier of Jesus, glorify him afresh in the hearts of his beloved, by taking of his, and shewing the same unto them. I add my hearty amen to this. So be it, O Lord.

PSALM THE FORTY-EIGHTH.

This is entitled, *A song Psalm for the sons of Korah.*

It is conceived when any of these divine poems are entitled a Song Psalm, it is because it was, when sung, begun with the voice, and the music followed.

It contains a glorious description of the church of Christ in Judea. It is called the city of God; the mountain of his holiness; its situation is described; the presence of God in it—his defence of it; the assembly and combination of kings against it; the consternation they were in, and discomfiture is expressed; the joy of saints on this occasion. It seems to refer to that wonderful deliverance the Lord wrought for his people, in the reign of Jehoshaphat king of Judah, recorded 2 Chron. chap. xx. An acknowledgement is made by Zion and the daughters of Judah for what God had wrought. An invitation is given to take a full view of the church, of her towers and bulwarks, to consider her palaces, and to speak out the same, and record it for the benefit of the generation following. Then the whole is concluded of God's immutability in his grace and protection of his church.

V. 1. *A song Psalm for the sons of Korah. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.*

Christ is the glory of his church. All her glory is in

him; all her glory came from him. Her being, life, light, is in him alone; her very existence is in him, and from him; she is his body, the fulness of him that filleth all in all; he is the head of the church, and he is the Saviour of it. She is called by his name; she is clothed in his robe of everlasting righteousness; she is pure in his blood; she is one with him; she is complete in him; she is his peculiar care. He hath wrought marvellous deliverances for her; he had in some special way and manner appeared for her, and she, as full of it, expresses her gratitude to him for it. *Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.* The temple of the Lord was the symbol and memorial, outwardly and visibly, of the grace of the *Holy ones in Christ*, to the beloved of God. It was the seat of worship. Here were the ordinances of Worship. Jerusalem is called the city of God, the holy city, the city of our God, on this very account. The mountain on which the temple stood, is styled the mountain of God's holiness, because here he was worshiped. Here the greatness of Jehovah the Saviour was most solemnly proclaimed; the greatness of his salvation set forth; and here he was greatly praised by his saints for his love to them. They as more enlightened into the knowledge of him, and his transcendent worth, found fresh matter to increase his praise. It did them good to be beholding him, in the instituted types, and memorials of him. Therefore to them, nothing was comparable to worshipping him in the mountain of his holiness. They could not but style Jerusalem the city of our God, because of its being so near the instituted place of worship.

V. 2. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

Jerusalem and Zion were two distinct cities, just as London and Westminster are. It is generally considered Zion, which is called the city of David, was on the north of Jerusalem. Reland by a variety of arguments proves it was on the south of it. The authors of *The Universal History* think the south part of Jerusalem stood on mount Zion, and that the king's palace stood on the north side of it, and the temple on mount Moriah, to the north-east of it. As mount Moriah was at the end of it, it was sometimes called Zion, and even the temple and its courts are so called, Psalm lxxv. ver. 1, and Psalm lxxxiv. ver. 7, and the worshippers at the temple, if not the whole inhabitants of Jerusalem, are called Zion, Psalm xcvi. ver. 8. Zion or the temple was the perfection of beauty. It was beautiful for situation;

it was the joy of all the true Israel of God ; it was the glory of the Jewish nation ; it was the city of the great king. As the saints were led more and more, by the inspiration of the Holy Spirit, into the mysteries of grace, expressed and set before them in it, and every part of its sacred furniture, worship, ordinances, and festivals, so their hearts and affections were drawn out to admire the same.

V. 3. *God is known in her palaces for a refuge.*

The whole temple was a palace. It was extremely magnificent and grand. Here Jehovah as king of Israel dwelt, in the symbols of his presence. It might be called palaces, to distinguish the holy, and the most holy. Here, between the cherubim of glory, Christ the Lord took up his abode, and dwelt in a glorious visible cloud. And to shew his divine sovereignty as their king, he thus addressed them by the prophet Isaiah, *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*, chap. xlv. ver. 6. God was known in his church, and by his saints at Zion and Jerusalem, a refuge. He was a refuge unto them. They had proof of this, over and over. He was *known in her palaces for a refuge*. They had always their enemies, and he was always their defence. A proof of this is given, and it is recited in the four following verses.

V. 4. *For, lo, the kings were assembled, they passed by together.*

This seems to refer to what took place in the days of Jehoshaphat, when a great multitude of Edomites, Ishmaelites, Moabites, Ammonites, Amalekites, Philistines, and others, formed a league against him, entered into Judea, and advanced to Hazazon-tamar, which is Engedi, a place about 98 miles south-east of Jerusalem. This put Jehoshaphat on proclaiming a fast throughout all Judah. Although the enemy were so near, yet the fast is solemnly kept. Prayer is offered. The Lord heard it, and returns a gracious answer, which contained a promise of deliverance, on which Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord, and worshipped the Lord.

V. 5. *They saw it, and so they marvelled ; they were troubled, and hasted away.*

These assembled kings saw, and found God was the security of his people. For, to their surprize, they hear a most melodious sound. On looking, what do they see, but the king of Judah at the head of his army, and persons singing

the praises of Jehovah, saying in responses, *Praise the Lord, for his mercy endureth for ever.* At which time the Lord set ambushments against the children of Moab, Ammon, and mount Seir, and they were smitten.

V. 6. *Fear took hold upon them there, and pain, as of a woman in travail.*

These enemies of Christ, and of his people, were struck with a frenzy. They murder one another. And first the Edomites, who, it may be, had a principal hand in forming this alliance, with a design to root out the people of God from the land of Judea, were destroyed. *The children of Ammon and Moab stood up against Mount Seir; and when they had made an end of the inhabitants of Seir, every one helped to destroy one another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.* This was most astonishing, both as it respected God's wrath against the enemies of his church, and his deliverance wrought on the behalf of his saints. It might well be said on this occasion, as it is in the next words:

V. 7. *Thou breakest the ships of Tarshish with an east wind.*

For this vast host were all destroyed, and slain, without the men of Judah stretching out an hand against them. Jehoshaphat and his people, had no occasion to fight. They had nothing to do but gather the spoil. This took them up three days; the fourth day, they observed as a day of solemn thanksgiving to God, in the valley, called from what had taken place, the valley of Berachah, or Blessing. I refer the reader for all this, to the twentieth chapter of the 2d book of Chronicles. I consider that event, and this Psalm so suited: none will be angry at such an application of it. The enemies were as finally crushed, and destroyed, and the hand of the Lord was so evidently to be seen in it, that it must be wholly ascribed unto him. It was done. *Then breakest the ships of Tarshish with an east wind.* This constitutes a note of great emphasis, in this song of praise.

V. 8. *As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.*

I will just add, the day of thanksgiving for the victory being finished in the valley of blessing: *Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the fore front of them, to go again to Jerusalem with joy: for the Lord had made them to rejoice over their enemies, ver. 27. I*

would ask, where could they find any divine hymn in sacred writ, more suited to them than this before us? Do not the history and the Psalm most wonderfully agree? most assuredly they do. As the saints in Zion had heard of the Lord's being the defence of his church, the ornament of his church, her glory, her beauty, her refuge, her protector, so they had seen all this realized. In the city of the Lord of hosts they had praised him for it; in the city of our God, they had offered up their thanksgivings for it; they are firmly persuaded he will establish his church for ever; to which they all here set their seal; Amen, say they, which is the word Selah. Christ is the amen. He seals the whole truth of revelation; he ratifies every truth; he seals the whole and every part of the everlasting covenant with his own authority; he fulfils every promise of it to his people; he establishes his church on himself, who is the truth, and he will secure and establish his people in the knowledge and belief of his gospel, that the gates of hell shall not prevail against them. *He will establish it for ever. Selah.* So that no weapon formed against it shall prosper.

V. 9. *We have thought of thy lovingkindness, O God, in the midst of thy temple.*

This is the very proper subject for thought to be exercised on, in our worshipping the Lord. Christ is our temple. He is the true sanctuary which the Lord hath pitched, and not man. It is by him we draw nigh unto God; it is in him we worship God. True spiritual worship consists in the exercise of our spiritual minds on the love of God in Christ Jesus to us; of the first act of God's love toward us. This was his choosing us in Christ. God did not love us because he chose us in Christ; but God loved us, and therefore he chose us in Christ, that we might be members in him, he being constituted to be our head. Now it is a very great act of true worship, to have our minds engaged and exercised on God's love to us, in Christ; on all the outgoings of it, in Christ, towards us. To view our persons in Christ, before all time, shining then in the sight of our heavenly Father, in the person of the God-man, as we shall in heaven to all eternity; it is herein true worship consists. So likewise in supernatural apprehensions of Christ, in his person, and salvation. It is true worship, when we look unto him; so it is likewise in every act of faith which we exercise on him, under the influence of the Lord the Spirit. It is as the Holy Ghost reveals Christ to us, and sheds the love of God abroad in our hearts, we have real communion with the Father and the Son. *We have thought of thy loving-*

kindness, O God, in the midst of thy temple. It is most blessed employment; it is heaven on earth; indeed it is.

V. 10. *According to thy name, O God, so is thy praise unto [the world's end, or unto] the ends of the earth: thy right hand is full of righteousness.*

The name of the Lord is as a strong tower to his church, the righteous run into it and are safe. The Lord doeth what he doth for his people, for his great name's sake. According to the display of himself on the behalf of his church, so is his praise unto the ends of the earth. He said by Moses to Pharaoh, *And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.* The prophet Isaiah says, *Jehovah led his people by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name.* It was according to his name, as the wonderful, and wonder-working God, he wrought the deliverance for his church and people, of which an account hath been given in the past explanation of several verses of the Psalm before us. And his praise for it hath spread and diffused the celebration of his name far and wide. It is expressly said in the chapter which I have before referred the reader unto, *And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet, for his God gave him rest round about,* ver. 29, 30. The righteousness, or faithfulness of God, was most evidently displayed, as well as his power, in what he had done, in the destruction of the enemies of his people; and the church, as the mouth for all the Lord's people, in that age, and on that occasion, says, in an act of worship and thankfulness to him for it, *According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.* Thy right hand, which hath been stretched forth against the enemy, and by which thou hast appeared most gloriously on the behalf of thy church, *is full of righteousness.* There hath been, there is in the whole dispensation, the most perfect equity.

V. 11. *Let mount Zion rejoice: let the daughters of Judah be glad, because of thy judgments.*

The church here addresseth herself to all her members. They were equally interested in this great deliverance. She would have them properly affected with it. They could not better express themselves than by their joy and rejoicing in the Lord. She would have them glad in the Lord; she would have them consider the Lord's judgments which he had executed on his and their enemies. None of us cau

have our hearts properly affected in the Lord's worship, be it prayer or praise, but as we receive into our minds what we pray for, or what we give thanks for. It is a right understanding of our mercies, which helps us to be grateful for them; it is a true knowledge of what is contained in the deliverances which the Lord hath wrought for his church, which alone can be a motive with us, to bless and praise his great and glorious name as the Lord our God. A view of every mercy, every deliverance bestowed and exercised on us, and wrought on our behalf; as the Lord our God conveys such an idea and sense of them into our minds, our rejoicing and gladness in the Lord are increased.

V. 12. *Walk about Zion, and go round about her: tell the towers thereof.*

The church of God is impregnable. She is properly supplied with the bread of life, and with the water of life. Her towers are strong; they are properly furnished and well fortified. Her Lord is in the midst of her; he is a wall of fire round about her. The church is so fixed on Christ, that unless he were to fail she cannot. He is her strength. The saints well secured in Christ, will outlive, and survive every storm and attempt against her. Persecution itself hath been the very means of increasing and strengthening the church of the living God. The daughters of Zion and Judah are requested to *walk about Zion, and go round about her, and tell the towers thereof*. It would be a means of strengthening and increasing their confidence in the Lord, as they would find every thing firm and secure, in every part, and throughout the whole. There would be found an all-sufficiency, but no deficiency, which could not but give them matter for increasing joy and gladness.

V. 13. *Mark ye well her bulwarks, [Set your hearts to her bulwarks; so it is in the margin] consider her palaces: that ye may tell it to the generation following.*

Christ's everlasting arms are the bulwarks of his church. He surrounds his people in them; he also lays them underneath, to bear them up. Let saints consider this. Let them set their hearts upon this, as containing matter for strong consolation unto them. Let them consider the holy and most holy place. What of Christ was in them; what representations of what he was to be to them on earth, were set forth in the holy place, and what he was to do for them, and be unto them in heaven. He was to be to them here, their perpetual light—their living bread—their all-powerful intercessor. He was to be to them in heaven, their Lord of glory. They were to see him face to face; to feed

on him by sight and sense for ever. This was suggested to Old Testament saints by the ark of the covenant in the Holiest of All, and by the golden pot of manna which was there deposited. The daughters of Zion and Jerusalem are called upon to declare all this—to tell it to the generation following. The reason for which is given in the next words.

V. 14. *For this God is our God for ever and ever : he will be our guide even unto death.*

The church would have all contained in the former verses attended closely unto; she would have Christ the foundation, and his people built upon him, surveyed; she would have his being the security, the glory, the strength, the life and perfection of his people apprehended, closely surveyed, very minutely noticed, and the whole told and spoken out to the generation following, as they would, as saints, have the same interest in the same great Lord. For this God is our God for ever and ever; his love is everlasting; his mercy is from generation to generation; his salvation is immutable; his righteousness eternal; his pardon irrevocable; his word the same; he is their God, and he is our God; let it, therefore, be recorded by us, that it may be declared unto them. We have received the true knowledge of him into our minds from the word, and by the Spirit; we are partakers of Christ, and have communion with him in the blessings and benefits of his great salvation. He is our God; he is the God of all his saints; he will never leave us nor forsake us; his heart towards us is immutable; he cannot love us beyond what he doth, no, not in heaven to eternity. This God is our God for ever and ever: he will be our guide all through the journey of life; he will bring us to the article of death; he will cause it and us to meet as good friends; he will sustain our faith; he will dismiss us by death from our bodies; he will be our guide over death, and also beyond it; for he, on receiving us into his kingdom of glory, will present us before the presence of his glory with exceeding joy. And the apostle tells us, *The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes*, Rev. vii. 17. Thus Christ will be our guide in heaven. May it be given us to mix faith with God's truth, that we may grow thereby. The Lord help us to rest our present, future, and everlasting all with Christ. Amen.

PSALM THE FORTY-NINTH.

To the Chief Musician, A Psalm for the Sons of Korah:
This is its title.

This Psalm is addressed to the sons of miserable men. Christ is the speaker in it. A passage is quoted from it, and applied by the evangelist Matthew to our Lord. *All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them. That it might be fulfilled which was spoken by the prophet; I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.* Matt. xiii. 34, 35. The words are contained in the third verse of this Psalm: *I will incline mine ear to a parable, I will open my dark (or cutting) saying upon the harp.* The great conqueror of sin and death speaks of his victory over these enemies as the seed of the woman, who was to bruise the serpent's head at the very instant when he should bruise his heel. The total impossibility of any of the sons of men to redeem themselves or others is most clearly stated. One most beautifully expresses himself upon it thus: *Let those who confide in their great wealth boast themselves: no man can redeem another, he cannot make his own atonement to the Alehim, (for the redemption of their life is dear, and fails for ever), so that he should live again to eternity, should not see corruption. But the Alehim will redeem my life from the power of the grave.* Thus he makes Christ to be the speaker, as he most undoubtedly is throughout the whole of it. Christ expresses his faith in his own resurrection in these words, *But God will redeem my soul from the power of the grave,* ver. 15. The Psalm concludes with solemn advice not to be carried away with too much admiration at worldly prosperity, asserting that man that is invested with it, and continueth not long to enjoy it, is at death, as it respects the state of his body in the grave, like the beasts which perish. This scripture is a Psalm, which differs from a Song Psalm, as some say, because the musick played first, and was the guide to direct and influence the voice in the singing it.

V. 1. *To the Chief Musician, A Psalm for the sons of Korah. Hear this, all ye people; give ear, all ye inhabitants of the world.*

Christ is here in a very solemn manner addressing himself to people of all sorts, ranks, and conditions, on the most important of all subjects. He calls for their attention. What he speaks is of universal consequence. Such as hear his

voice live for ever ; such as do not, perish everlastingly. *Hear this, all ye people.* Thus our Lord calls for their attention. Give ear, all ye inhabitants of the world ; which is like him, when in the days of his flesh he used to say, *He that hath ears to hear let him hear* ; for faith cometh by hearing, and hearing by the word of God.

V. 2. *Both low and high, rich and poor, together.*

All this belongs most undoubtedly to the Jews in our Lord's time, in a very particular manner. Whilst no scripture is of any private interpretation, yet I think every part of it should, in the first place, be explained as suited to the persons to whom it was first delivered. I conceive this before us might well be styled our Lord's sermon to the Jews, containing many prophetic hints of what would befall some of the ecclesiastical and political rulers of that people. As this could not take place, but all sorts, both low and high, rich and poor, must feel the effects of it, therefore all sorts are spoken unto ; and it was to some of all sorts, both low and high, and rich and poor together, our most precious Lord preached unto in the days of his flesh. And his word was with power : it never returned void, whether it was the savour of life unto life, or of death unto death—It remains the same to this very day—It is a living word—It abideth for ever ; as by it every man's state is settled, and by it all are to be judged at the last day.

V. 3. *My mouth shall speak of wisdom ; and the meditation of my heart shall be of understanding.*

Christ is wisdom himself. He is the fountain and essence of it. In him are hid all the treasures of wisdom and knowledge. He spake in wisdom—He spake of wisdom—Of the wisdom of God in a mystery—Of the everlasting acts, councils, purposes, and decrees of his divine Father concerning himself ; in appointing, giving, and sending him to be the Saviour of poor, undone, lost, guilty, and ruined men. His heart was always engaged in meditations on this wonderful subject. To set the plan of salvation before such as he preached to, and to accomplish the same, was the one object and subject of his mind. It was his meat and drink. He always dwelt upon the most important subjects. He always delivered them with grace and majesty ; so that it was said, *Never man spake like this man.* He here says to his auditors, *My mouth shall speak of wisdom.* This was to be expected from him, and it here comes in very suitably to excite and quicken the attention of those he here addresses. To which he adds, *And the meditation of my heart shall be of understanding* ; which is very expressive of the greatness of our

Lord's human mind. All the while he was speaking, the thoughts of his heart would be so engaged in meditating on the subject, that he would be receiving fresh ideas of the same, so that his understanding of the subjects delivered by him would be more and more manifest.

V. 4. *I will incline mine ear to a parable: I will open my dark saying upon the harp.*

Our divine Lord spake in parables to the multitude in the days of his flesh. As this Psalm is a prophecy, it may be designed to foretel this. It, as managed by him, was a most striking way to catch the ear, and gain the attention. He delivered the parable of the sower and his seed: that concerning the tares: the parable concerning the leaven: the mustard seed: the merchant man: the treasure hid in a field: the drag net, in one day. It seems to have been one of the busiest days of our Lord's life. It is recorded in Matt. xiii. *I will incline mine ear to a parable.* The reason for which Jesus himself gives: *Therefore speak I to them in parables: because they seeing, see not: and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, &c. Matt. xiii. 13, 14. I will open my dark saying upon the harp.* Mr. Romaine, on these words, said, it should be *cutting saying*; for, said he, *there is no dark sayings in all the Bible.* Christ's words are cutting, piercing, penetrating. He says, *He hath made my mouth like a sharp sword,* Isaiah xlix. 2. The apostle, speaking of the vision which he had of Christ, says, *Out of his mouth went a sharp two-edged sword.* Rev. i. 16. And again, *Out of his mouth went a sharp sword, that with it he should smite the nations,* Rev. xix. 15. Christ's word, like a sword with two edges, cuts every way. With one edge of it, the sinner is cut off from all dependence on himself, and fixed on Christ, his hope, for everlasting life. With the other edge, a sinner is cut off in his sins, and where Christ is he cannot come. It may be, the expressions before us intimate also, that in the temple service, in the use of this Psalm, they would have a solemn declaration of Christ made unto them.

V. 5. *Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?*

Here the grand subject contained in this Psalm begins. The four past verses are but the introduction to it, and the great and glorious Mediator speaks for himself. All was made known to him, all was before him; all was revealed unto him, concerning the days of evil which would befall him in his incarnate state. He here asks a question, *Wherefore should I fear in the days of evil, when the iniquity of my heels*

shall compass me about? Which implies he knew the days of evil would come on him; that he should be compassed about with iniquity; that it would be the iniquity of his heels; that he had no cause to fear, as it was certain to himself he should come off invincible, and be an everlasting conqueror. Our Lord Jesus Christ, in his incarnate state, had the experience of all sorts of sorrow and grief. Hence he is styled, *a man of sorrows, and acquainted with grief*. The prophet saith, *He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities*. He knew what it was to be tempted by the devil forty days and forty nights. These must have been days of evil, to him whose mind was purity and holiness in its uttermost perfection. He knew what it was to be despised and rejected of men, and these were days of evil to him. He knew what it was to be made sin. He knew what it was to be made a curse. Surely these might be styled days of evil. Our Lord, in the words before us, speaks as the great prophet over the house of God. He was not in his incarnate state, yet he speaks of what would befall him in that state. If it be asked, *Why do you apply this passage to Christ?* The reply is, because it so evidently belongs to him. Look into the third chapter of Genesis, in which Christ is first revealed as a Saviour, and read these words: *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*, ver. 15. Were not the iniquity of Christ's members the iniquities of *his heels*? Did they not compass him about? Was he not the surety? As such, did not the Father cause all the iniquity of the elect to meet on him? Was it not days of evil, when Christ was numbered with the transgressors, and was imputatively and representatively the sinner in his Father's view, as the surety of all his members? None who know the gospel will deny this. Then here we have this Jesus, shewing himself in this scripture before us. He here speaks. It is the language of triumph. He speaks. His church might well be all attention. *Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?* The humanity of Messiah, together with the members of Christ, were his *heel* and *heels*. He was to be beset by Satan. He was to bruise his heel, whilst at the same instant Christ was to bruise his head. Hereby he was in his own person to obtain an everlasting triumph over him. Christ's person, obedience, sufferings, and victory over Satan, death, and damnation, comprehends our whole salvation.

They who reject him must perish everlastingly. It is this is the subject of what follows.

V. 6. *They that trust in their wealth, and boast themselves in the multitude of their riches.*

This, with what follows, is very expressive of the Jewish rulers, who rejected Christ—who renounced his atonement—who derided his gospel. They trusted in their wealth. They esteemed their own traditions. They valued them above the revelation God had given concerning the Messiah in the books of the prophets. Their high offices filled them with pride. They boasted of their wealth and great learning. Are we, say they, blind? No. The common people, who knoweth not the law, are cursed; and yet, what of all this? They must stand before the holy Lord God. They were under the sentence of death. They could not deliver themselves from it. Our Lord reads a solemn lecture on this.

V. 7. *None of them can by any means redeem his brother, nor give to God a ransom for him.*

No: riches profit not in the day of wrath: it is the righteousness of Christ alone, known and believed in, which can deliver from the fears of death and dying, and which only can deliver from death eternal. No man can redeem his brother's body from the grave, and his soul from hell. None of all the sons of men can give to God a ransom for himself: it is beyond all creature capacity and ability to do this. Thus the Lord Jesus set before the Old Testament church the tremendous evil the unbelieving Jews and multitude would fall into, who should renounce him and his great redemption. This is more fully expressed in the next words, which are included in a parenthesis.

V. 8. *(For the redemption of their soul is precious, and it ceaseth for ever.)*

Christ is the only redeemer. His redemption is eternal; his person is precious; his blood is precious; his atonement is all-sufficient; it is everlastingly efficacious and divine; it ceaseth; it was completed by his one offering of himself; there remains no more offering for sin. This truth, as it comes in here, expresseth the state of the rulers and great ones among the Jews, who trusted all on their own legal services and false ideas of the Messiah, whereby they rejected the true Christ of God. None of them, with all their professed sanctity, with all their devotions and mortifications, with all their zeal for outward forms and rituals, could make an atonement for their souls. They could not make their own atonement to God. No; not were it pos-

sible for them to rise from the grave, and to live to eternity.

V. 9. That he should still live for ever, and not see corruption.

This is a very strong expression on this subject. It is impossible to exceed it. Were we to receive the same into our minds, it would, in the hand of the Lord the Spirit, be a means of killing us to all hope and expectation in and from ourselves. We are all sinners by the fall, and from our very conception and birth. We can never discharge our minds from our own personal guilt and defilement. We can never abolish sin out of our natures. We cannot undo one sinful act we have committed to eternity. The true knowledge of this makes way for us to receive the atonement of Christ. It is by the holiness, righteousness, and sacrifice of Christ alone, imputed by God the Father unto us, we can stand before him now and evermore, without all spot of sin, and be justified from all things. It was not the Jewish senate boasting of their wealth—it was not their trusting in the multitude of the riches they were possessed of, could help them to redeem others or themselves from the sentence of death. They could do nothing whereby it might be repealed, much less could they satisfy the justice of God for their own personal sins. It was everlastingly out of their power to redeem their souls and bodies out of the hands of law and justice. I conceive, what our Lord delivers in the 16th chapter of Luke's gospel, concerning the rich man and Lazarus, rightly opened, would unfold this part of the Psalm most clearly. By the rich man (I am not alone in it) is to be understood the Jewish priests and high priest, and the grand senate of that nation; of whom it might be said, they were clothed in purple and fine linen, and fared sumptuously every day. Christ was the Lazarus whom they despised. At his death, and on his ascension, he was carried by the angels into Abraham's bosom, or into heaven. The Jewish state languishing, and they having rejected the true Messiah, they vainly expected another. Being quite rejected of the Lord for this, and in an hopeless and tremendous state, they vainly apply to father Abraham for help and succour. He gives them this reply, if they did not believe Jesus of Nazareth was the true Messiah, who was so fully declared and testified of in the prophets; neither would they be persuaded, though one rose from the dead. This is the substance of it; yet, if the reader wishes to see the whole elucidated, let him read Dr. Gill on the 16th chapter of Luke, from the 19th verse to the end of it. The Doctor will give him an account from what author he received these ideas of it: it most certainly

is congenial to what is contained in this Psalm, and may serve to reflect light on it.

V. 10. *For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.*

The Jewish state and its ecclesiastical worship died at Messiah's death. The nation then, as to the glory, wealth, and magnificency of it, gave up the ghost. Yet this was not presently perceived. Their wise men died in the rejection of Christ; so did the foolish and brutish of the people. They left all behind them. Their false apprehensions of Messiah, whose very name they would have cast out with contempt, and their successors disesteem him with the same detestation which they had done.

V. 11. *Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.*

All which they had no warrant of. Daniel, who foretold the precise time of Messiah's coming, had declared the Romans should come and destroy the city and sanctuary. So had the prophet Joel—so had Christ himself; yet they pay no respect to it. They think no evil will come on them or theirs, for putting Christ to death. They think their houses will continue for a long season, from one age to another. They conceive their dwelling places and estates are so durable, as to remain to all generations. As a proof of it, they affix their own names to their dwellings. Not but that it is very descriptive of carnal and earthly-minded minds, and may be used, preached from, and applied unto them. But I interpret the words as I have done, as conceiving it is more expressive of the genuine meaning.

V. 12. *Nevertheless man being in honour abideth not: he is like the beasts that perish.*

He must die. He must be divested of all his honour. It will not alway abide with him. His body and soul must be separated by the violence of death. In the article of death, all his thoughts concerning riches, honour, name, and fame, will for ever perish; and as to his body, it, like the beasts, must perish. This is according to the sentence, *Dust thou art, and unto dust shalt thou return.*

V. 13. *This their way is their folly: yet their posterity approve their sayings. Selah.*

It is the very extremity of folly to conceive riches and wealth will do any thing for us, when God taketh away the soul. It is egregious folly to conceive our names will be perpetuated with honour and applause, down to the end of time. Yet all natural men are alike. Such as are gone out of time are approved by such as succeed them, and possess