

above every name, both in this world and also in that which is to come. Make his praise glorious both in your lips and lives; in your words, and by your walk. If you want words, say as follows:

V. 3. *Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.*

The subjects proposed to be celebrated are, the various and awful displays of the divine power; of that omnipotent power by which Christ made the world; which he continually puts forth to support the world; by which he governs the world; by which he sustains his church, and continues the gospel in the world; by which he overthrows kingdoms and empires; by which he raises them up; by which he subverts the kingdom of Satan. All this is spoken by the Psalmist, to give the elect among the nations to understand, they could not but be happy if their hearts and affections were unfeignedly set and fixed on him; if they submitted themselves to his sceptre, rule, and government.

V. 4. *All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.*

Here the prophet addresses Christ, his Lord, the blessed Messiah. He predicts that the time will come when all shall worship him. This they cannot do, except they are brought to the knowledge of him. The gospel is the medium of this knowledge. The Holy Ghost works with, and by it. He makes it the power of God unto salvation to every one that believeth. When Christ is revealed by it to the mind, and received by faith into the heart, then the mouth is opened to sing Christ's praise, which the Psalmist greatly rejoiced in the prospect of. He therefore adds the word *Selah* as an amen to it; or, by way of elevation of mind and voice, to express how his whole heart rejoiced herein.

V. 5. *Come and see the works of God: he is terrible in his doing toward the children of men.*

Thus he invites those which he here addresses to draw nigh to him. He would have them pay attention to what he had further to say. He would have them to consider deeply, to think intently on the subjects he meant to set before them. The invitation is given in a very endearing manner. He proposes to their consideration the works of God. He proposes to them to attend to the doings or dealings of God towards the sons of men. How terrible, how wonderful his acts are.

V. 6. *He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.*

A most marvellous display of omnipotent power. Thus the Psalmist having excited the attention ~~the attention~~ of others to come and see the works of God, sets before them these two instances of it, in these great miracles wrought for Israel, viz. the dividing the Red Sea and the river Jordan. By the former they escaped Egypt, by the latter they entered Canaan. The Israelites went through the flood on foot, which was altogether of God. *There*, says the Psalmist, *did we rejoice in him*. They had good reason for so doing. The waters of the Red Sea were divided by Moses stretching forth his wonder-working rod at the Lord's command. The waters of Jordan parted at the near approach of the ark of the Lord of hosts to it. They stood on two heaps. Thus a dry channel was formed, and the people passed over ~~right~~ against Jericho. Which of these two acts were greatest, the dividing the sea into parts, or the drying up Jordan, is not for me to say here: it will come in better when I get to the 114th Psalm. They were both stupendous and majestic acts wrought by our Lord Jesus Christ, who led his people out of Egypt with his mighty hand, and by his stretched out arm. He is still *Lord God omnipotent*. So it follows:

V. 7. *He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.*

The kingdom of the Lord and Saviour Jesus Christ, as God-man, Mediator, is universal. He is head over all things to the church which is his body, the fulness of him who filleth all in all. His power is energetic; it is such as no creature can withstand. He guideth the unruly lusts, wills, and affections of sinful men. His power is what it ever was; he can therefore do what he hath already done. He will ever defend his church. He will crush their enemies. *He ruleth by his power for ever*. He is all act. *His eyes behold the people* in the heathen world. He knows each of them, and the very imagination of their thoughts. Every desire of theirs against his revealed will is before him, therefore the prophet gives them this advice, *Let not the rebellious exalt themselves. Selah*. He had used this last word before at ver. 4. It came in there as Amen; or, as a lifting up, or an elevation of voice, to express his joy in what he had there expressed. It comes in here as pointing out and expressing how what is contained in the whole of this seventh verse should be noticed, and closely attended unto.

V. 8. *O bless our God, ye people, and make the voice of his praise to be heard.*

This is an address to the Jewish church, who had received such singular mercies, favours, and benefits from the Lord.

The words are also a preface, as making way for a fresh recital of the Lord's goodness to them.

V. 9. *Which holdeth our soul in life, and suffereth not our feet to be moved.*

It is marvellous grace, mercy, and power, which hath been displayed, in upholding the church of Christ, from its first existence in our world to the present moment. It is so, as it respects keeping the church of Christ in the confession of the true faith, and not suffering the foot, the mind to be moved off the foundation truths of the gospel. It is in a natural point of view, for natural life to be preserved and continued. It is God's act, not ours. We do well to acknowledge it.

V. 10. *For thou, O God, hast proved us; thou hast tried us, as silver is tried.*

The afflictions and temptations of the church have been many and great, various and painful, in all past ages. The Jewish church had repeated evidences hereof, yet they are not here recited by way of complaint, but to make way for fresh expressions of gratitude to the Three in Jehovah. The address is here to them. *For thou, O God, hast proved us; thou hast tried us as silver is tried*; which is a beautiful metal, yet it needs to be tried and purified, that it may lose the alloy which cleaves to it.

V. 11. *Thou broughtest us into the net; thou laidst affliction upon our loins.*

It refers to some severe trial which the whole church shared in. I am inclined to think it must refer to the Babylonish captivity. It is expressly said of Zedekiah, king of Judah, that he was taken in their net; that is, he became a prisoner to the Chaldeans. *The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.* Lam. iv. 20. The Lord says concerning him, *My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the Chaldeans; yet shall he not see it, though he shall die there,* Ezek. xii. 13. And most certain it is, the carrying away the people to Babylon, the burning the temple and city of Jerusalem, was one of the most grievous trials which ever befel the Jewish church under the Old Testament dispensation; yet I do not say this is what is here referred to. They were at no long time together without some extreme affliction and distress.

V. 12. *Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.*

Here are a variety of calamities mentioned. The Lord brought the same on them. This is acknowledged. It was to prove them; it was to purify them as silver. It was beneficial. They had an happy issue out of it: 1st. They were brought into the net; that is, they were ensnared and taken captive by their enemies; neither had they power to resist or escape. All which was of the Lord: *Thou broughtest us into the net.* 2. They were under hard burdens. These were very heavy. Their loins were afflicted; which expression is used to express the greatness of their distress. This they acknowledge to be from God: *Thou laidest affliction on our loins.* 3. Men were permitted to ride over their heads; which is deeply expressive of the oppression of persecuting tyrants trampling them under foot, like war horses in the day of battle. This is attributed to the Lord. His hand was in all this. *Thou madest men to ride over our heads.* A fourth calamity is expressed: *We went through fire and through water,* or troubles of different and contrary kinds, yet alike deadly and destructive. I will now go through all these passages, that we may have a comprehensive view of them. *For thou, O God, hast proved us: thou hast tried us as silver is tried. Thou broughtest us into the snare; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water.* So they had in their predecessors in Egypt: they passed through, as well as they were among the brick-kilns in Egypt; that is, they were exposed, and in danger of the severity of the uttermost expression of these evils, which could be imagined against them. When they were brought out of the fire they passed through the Red Sea, and afterwards through the river Jordan, to the promised rest. Thus they literally passed through fire and water. All which was God's will concerning them, yet they were carried through all these. This they most freely acknowledge. It is with real gratitude. *But thou broughtest us into a wealthy place.* The God of salvation, the God of their praise, of whom they would have the nations and lands to make a joyful noise, and sing forth the honour of his name, and make his praise glorious, had led them safely. He had brought them through every fiery trial. He had carried them through fire and water. He had borne them up, under every sore affliction and persecution. He had brought them into a wealthy place. And this one, in the name and as the speaker of them all, here most freely acknowledges.

V. 13. *I will go into thy house with burnt offerings: I will pay thee my vows.*

As one person began the Song, and carried it on in the

singular number until the 6th verse, and then spake in the plural number, as personating the whole church, so now he again assumes to speak personally, and says to God, by way of gratitude, *I will go into thine house with burnt offerings; I will pay thee my vows.* To which he adds:

V. 14. *Which my lips have uttered, and my mouth hath spoken, when I was in trouble.*

Which are a continuation of the former words. Those contained what he would do, these the reason of his so doing. Afflictions make way for prayer, and this makes way for expressions of gratitude. Should the Lord deliver me out of these afflictions, I will most assuredly ascribe all to the efficacy of the one all-sufficient sacrifice of Jesus Christ. I will present myself in his house, and there publicly profess that my everlasting salvation, with my purification and discharge from the imputation of all sin, are founded on, and flow from the everlasting worth and eternal efficacy of Christ's one offering of himself. So do my every mercy and deliverance from all mine enemies, be they spiritual or temporal, *My lips uttered, and my mouth spoke to this effect, when I was in trouble.* Now I am brought out of it, I will perform all this.

V. 15. *I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.*

The whole is expressive of the mind, and its deep impression wrought on it by the eternal Spirit, for the deliverances which had been wrought for the church and people of the most high God. The prime of all the flock, the choicest of the sheep, the very best of the goats, shall be selected as burnt offerings. Nothing too good to be offered unto the Lord. The word *Selah* occurs the third time in this Psalm. It is here used to mark out the gratitude contained in all this declaration, which begins thus: *I will go into thine house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt sacrifices, with the incense of rams; I will offer bullocks with goats. Selah.* Here this part of the subject ends; therefore the word *Selah* is affixed, that ~~was~~ is contained in these three verses, might be particularly noticed.

V. 16. *Come and hear, all ye that fear God, and I will declare what he hath done for my soul.*

An invitation was given by the Psalmist, in the 5th verse, to such as were out of the land of Israel, to *come and see the works of God: he is terrible, or, wonderful in his doings towards the children of men.* Here an invitation is given to

such as fear God. They are invited to come and hear. A particular subject is to be set before them. It was very deeply impressive on the Psalmist's mind. He was most deeply interested in it. He much wished to communicate the same. *Come and hear, all ye that fear God, and I will declare what the Lord hath done for my soul.* He doth it in the following words :

V. 17. *I cried unto him with my mouth, and he was extolled with my tongue.*

He had been in trouble. He may be here considered as the personator of the whole church, whose afflictions, sorrows, persecutions, and distresses, he had mentioned in the 10th, 11th, and 12th verses of this Psalm : in whose name he had declared his gratitude to God, and declared what he would do to express the same, ver. 13, 14, 15. It is as their mouth, he says, *Come and hear, all ye that fear God, and I will declare what he hath done for my soul.* Well, what hath he done? Why, says he, I will tell you. *I cried unto him with my mouth, and he was extolled with my tongue.* He heard my prayer. He delivered me, and his whole church, of whom I have been speaking, out of the sorest afflictions. He is now extolled with my tongue for the same. I want you to be witnesses hereof.

V. 18. *If I regard iniquity in my heart, the Lord will not hear me.*

I am not without sin, yet it is the grief of my soul. I am most heartily grieved with it. I am sorely oppressed at the views I have of it. I groan and mourn under it. I long to be completely delivered from it. I shall be, so soon as death hath done its office on my body ; I shall be not before. Yet sin hath not the dominion over me. I am not in the state of sin. I do not regard iniquity in my heart, so as to cherish and connive at it. No; God forbid. I say to myself, and to every one who nameth the name of Christ, let us depart from iniquity, both doctrinal and practical. This is to me a proof, and it may also be unto you, that I do not regard iniquity in my heart, and entertain it there, so as to purpose and contrive the practice thereof. God heareth not such, yet the Lord hath heard me. I conceive these words may be considered as belonging to the whole church here personated ; who, though they had been very solemnly exercised with various calamities, yet it was more an act of divine sovereignty exercised towards them, than any visitation for any evil contrived at by them, or committed amongst them. They were brought by the Lord into the very circumstances they had been in, rather to save them from evil,

than to correct them for it. Hence the propriety of these declarations.

V. 19. *But verily God hath heard me; he hath attended to the voice of my prayer.*

The church was emerged out of her distresses. The Lord had led her through fire and through water. He had brought her out into a wealthy place. A full proof he had heard prayer on her behalf. So that the prophet, as her mouth, might well say, *If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me, he hath attended to the voice of my cry.* This was real matter for blessing to be rendered to the Lord. This he does in the next words, and concludes the whole of the present subject.

V. 20. *Blessed be God, which hath not turned away my prayer, nor his mercy from me.*

This is very expressive of the impression, the deliverance wrought for the church, had made on the prophet's mind. He is here the mouth for them, in their each and every individual member. Deliverance had been wrought for them. They were now, at the present time, emerged out of all their former trials. They were at this time in a wealthy place, a state of quietude and ease. He therefore says, *Blessed be God, who hath not turned away my prayer, nor his mercy from me.* Thus the Psalm ends. The Lord give his blessing to the reader. Amen.

PSALM THE SIXTY-SEVENTH.

Its title is, *To the chief Musician on Neginoth, a Psalm Song.*

A Psalm Song is distinguished from a Song Psalm, thus: The former was begun with the voice, the music followed. A Song Psalm was begun with the music, and the voice followed. We had the word *Neginoth* in the title of the 4th Psalm, where an account was given of it. The subject-matter of this Psalm is a prayer offered up for the coming of the Messiah, the reason for which is given, in which an earnest breathing for the knowledge of Christ amongst the Gentiles is very fervently expressed. The view of their conversion to Christ affords matter of praise and exultation. The Old Testament church abounds, and superabounds in views of this. She views an increase of her own blessedness hereby; and concludes the Psalm, saying, *God shall bless us, and all the ends of the earth shall fear him.*

V. 1. *To the chief Musician on Neginoth, a Psalm Song.*

God be merciful unto us, and bless us; and cause his face to shine upon us. Selah.

When they sung this song, which was so divine and interesting, that they could not but look unto and celebrate, in a very particular manner, the conqueror Christ Jesus; who, though he was to be a *minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; yet the Gentiles also were to glorify God for his mercy.* They had some views of this; they offered up prayers to God in the temple worship, that thus it might be. They prayed and gave thanks in the words of this Psalm Song for the views they had of this, and his faithfulness which would most assuredly be manifested in the accomplishment of the same. *God be merciful unto us, and bless us, and cause his face to shine upon us, Selah.* All the mercy of God, towards his church, in Christ, flows from everlasting love. The gift of Christ is one instance of it. Salvation by Christ is the fruit of it. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* *God be merciful unto us, and grant us the accomplishment of his promise, of sending us a Saviour, a great one, who shall deliver us from our enemies, and from the hand of all that hate us. He hath declared he will save us by the Lord our God.* We pray for the accomplishment of this. The word God here being plural, it may be considered as an address to the Three coequal holy Ones, the Father, the Word, and the Spirit, for their mercy to be openly displayed, manifested, and realized by the mission of Christ. Let the Three in Jehovah be merciful unto us. All their mercy to us is in Christ. He is their ordinance to convey the same down to us. We shall receive a sense and enjoyment of the same into our minds, through the incarnation, mediation, obedience, and atonement of the Messiah. O that God would bless us with this great manifestation of his love, the incarnation of his coequal Son. *God be merciful unto us, and bless us, and cause his face to shine upon us, in Christ.* The face of God is the favour of God. Christ is the face of God. He is the image of the invisible God; he is the brightness of glory. The glory of God shines forth in all its splendour in the person of Christ. In Christ as God-man, all of God is made known; all of God is seen; all the persons in Godhead are manifested by him. They are each worshipped in him. It is by him God speaks to his church; it is through him God communicates all the blessings of his love to his church; it is by him God holds communion with his church; it is in him God loves his

people; it is in him God shines upon his people; it is in him, God blesses them. It is therefore the request of the Old Testament church here, that he might be sent in the flesh, and be Immanuel, God incarnate, God with us. This is what is here requested in these words, *God be merciful unto us, and bless us, and cause his face to shine upon us. Selah.* This word here, is *Amen.* So let it be. Amen. So be it, O Lord. This prayer hath been answered. *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,* says the writer of the epistle to the Hebrews, chap. i. ver. 1, 2. He shines forth in the light of the glorious gospel. All the glory of God is reflected on the church, in the face, or person of Jesus Christ. So says the apostle. *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* 2 Cor. chap. iv. ver. 6. The Sun of righteousness is risen on the church. He shone forth with healing in his beams, when he became incarnate. He was full of grace and truth, all the time he continued in his incarnate state; he is as full of grace and truth in his glorified state, as ever.

V. 2. *That thy way may be known upon earth, thy saving health among all nations.*

This was the reason why the church put up her before-mentioned request, which runs thus, *God be merciful unto us, and bless us, and cause his face to shine upon us. Selah.* It was, because of the views and apprehensions entertained of an accession of multitudes of Gentile converts to it. She prays here in the faith of this, declaring her fervent desire for the making known to the inhabitants of the earth the knowledge of the Lord Jesus Christ. He being God's way of salvation, the Father appointed him in the councils of Godhead, and the transactions of eternity, to be the one, alone Mediator, exclusive of all others. It was in his person, and by his life and death, acceptance, justification, pardon and salvation were to be set forth to guilty, sinful men, as the only medium of their access to God. Our Lord says, *I am the way, the truth and the life; no man cometh to the Father but by me.* John xiv. ver. 6. The true knowledge of Christ, is life eternal. It is by the gospel this life is communicated. The Holy Ghost, enabling poor hearts to know him, and the perfection of his righteousness and blood, so as to see their persons in Christ, as truly beloved, accepted, justified, pardoned, and sanctified as ever any of

the Lord's people were, is the greatest blessing God can bestow on them this side heaven. Such as know the blessing of it, cannot but pray that others may also. To have all our wounds healed, our inward guilts removed, and our minds purged from every pollution, by spiritual apprehensions of the efficacy of Christ's most precious bloodshedding. The Old Testament prayer, in the words before us, is, that God's way of salvation may be known upon earth, his saving health among all nations. Beyond this it was impossible to go. God's way of salvation is Christ. He is saving health indeed! his salvation truly known is health and cure both to body and mind.

V. 3. *Let the people praise thee, O God; let all the people praise thee.*

The former request being granted, and the everlasting gospel preached to all nations, this as accompanied by the light and teaching of the Holy Ghost, would make way for Christ to be made known, and God in him. This would lead the people to praise the Three in Jehovah, for Christ, and salvation by him. It is predictive of the blessing which was in reserve for the elect among the Gentiles, which took place by the preaching of Christ in the ministry of the apostles, and ministers of Christ, after his resurrection and ascension into his kingdom of glory; and will, in the most enlarged sense, be the case, when the Jews are called, and the fulness of the Gentiles comes in, at which the people will praise God indeed, for salvation by Christ; the request here being granted, all the people will praise him.

V. 4. *O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.*

It pleased God to confine the true knowledge of himself, for a season, to Abraham, Isaac, Jacob, and their posterity. They had the promise of the Messiah, and the true ordinances and oracles of God amongst them. All nations were permitted to walk after their own ways. Here and there, the Lord expressed a prophecy which clearly gave evidence of the enlargement of Messiah's kingdom. Hence the spirit of prophecy suggested this prayer before us, and influenced the saints in their temple service to offer it up, which they are very fervent and vastly enlarged in doing. They with a kind of holy exuberancy say, *O let the nations be glad, and sing for joy.* Christ and his gospel are the greatest blessings on earth; they are the greatest next to heaven. Christ preached unto the Gentiles, is put amongst the great mysteries of godliness. The apostle says, *And without*

controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. chap. iii. ver. 16. To all the mysteries of free grace, to be preached to the Gentiles, and Christ in whom all these mysteries were realized, and in whose person and salvation they all centered, to be sent in the everlasting gospel, to those who were far off, to bring them nigh unto God! *That they might be no more strangers and foreigners, but fellow citizens with the saints, and of the household of God,* was matter for great joy; so was the government of Christ, which is truly spiritual and divine. *For thou shalt judge the people righteously, and govern the nations upon earth. Selah.* This hath been long promised; it hath been most fervently desired; saints have looked many years for it. Yet in its plenitude of glory, and agreeable with the extent of scripture expressions, it is yet unaccomplished. I conceive the word *Selah* is here placed to answer to all this. That as the greatest blessings are the longest delayed, so the Psalmist would have the saints know, this here spoken of, would be accomplished by degrees. Not all at once. That what took place at Christ's ascension was but the *first-fruits* of it. The great harvest would most certainly follow; yet not for a long space. But he places the word *Selah*, to confirm faith, the faith of all succeeding ages, in the full belief that it would in the Lord's time receive its most perfect and fullest accomplishment. Christ is king of saints. He will openly and visibly be king of nations too; he will be acknowledged in this our world, to be *King of kings and Lord of lords*. No greater blessing, next to the knowledge of Christ, can ever take place in our world, than for Messiah's kingdom to be publicly set up; because he will judge the people righteously; he will subdue all oppression, and oppressors; he will break every iron rod; he will introduce glorious liberty; his sceptre shall be justice and mercy. The Old Testament church rejoices in all this. She speaks with holy confidence concerning it. *Thou shalt govern the nations upon earth. Selah.* A most blessed period it will be. Saints have anticipated it; they have longed for it. When it takes place, then all the blessings of manifestative grace will be enjoyed on earth. The prophet sets the word *Selah* to this to confirm our expectation of it, and us in the expectation of the same.

V. 5. *Let the people praise thee, O God; let all the people praise thee.*

Surely they will then have the greatest reason for so doing.

When Jew and Gentile, when the whole body of the former, and the whole fulness of the latter, are brought in, and yield up themselves to the full and glorious reign, government, and worship of Jesus, the universal, almighty, and everlasting conqueror. These words are the same with verse 3d. They may be considered as the chorus. It began there; it is repeated here; because, as the worshippers entered into the subject, they were divinely influenced to express themselves thus.

V. 6. *Then shall the earth yield her increase; and God, even our own God, shall bless us.*

When all the nations of the earth shall remember, and be turned unto the Lord; when all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever; when the whole earth shall be enlightened with his glory; then shall the earth yield her increase; Jews and Gentiles brought to the true knowledge of Christ, and in believing on him, they shall abound in every good work and word; they shall be filled with the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God. As the Jewish church will be a crown of glory in the hand of her Lord, and a royal diadem in the hand of her God, the prophet might here well say, *God, even our own God, shall bless us.* It must be so, when, and in that day, that her glorious and true Messiah shall be great unto the ends of the earth.

V. 7. *God shall bless us; and all the ends of the earth shall fear him.*

God hath blessed his church, by shining on his people in the face of his anointed. He hath blessed them, by causing all his goodness and glory to pass before them, in the person, and salvation of Immanuel. He will reflect on his saints more and more of his shine, so that they shall go on to behold the glory of God, more and more, in the face of Jesus Christ. He will so shine upon his ancient people the Jews, toward the close of time, that the prophecy which runs in the following words shall be accomplished: *Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound,* Isai. xxx. ver. 26. As the Old Testament saints, in the Psalm we have been descanting on, prayed for us, and the full conversion of the people amongst the Gentile nations, let us imitate the same,

by praying that the vail may be taken from them, and that they may be turned to the Lord. The Lord bless what hath been written on this Psalm, if it please him. Amen.

PSALM THE SIXTY-EIGHTH.

Its title is, *A Psalm Song of David.*

It is in its composition most beautiful and sublime. It is conceived, it was composed, on the same occasion with the 24th and 47th Psalms, when the ark was removed from the house of Obedom to mount Zion. It might also be sung when the ark was carried into the holiest of all in the temple of Solomon. It suits either of these solemnities. You may read 2 Sam. chap. vi. and 1 Chron. xvi. and 1 Kings, chap. viii. ver. 4—11, and 2 Chron. chap. v. ver. 4—7. The subject matter of the Psalm is as follows. The prophet foreseeing the resurrection and ascension of Christ, speaks of him as vanquishing his enemies, and causing his people to rejoice, and shewing mercy to his afflicted. The apostle quotes a passage from the Psalm, and applies it to the ascension of our Lord Jesus Christ, *Ephesians*, chap. iv. ver. 8. A full proof that the prophet here spake of him. Our Lord brings his church out of bondage, supporting her in this world by his word and spirit: the ground-work of this is laid in the deliverance of the Israelites from Egypt, the manna, and the law given in the wilderness, and the overthrow of the Canaanitish nations. Then the ascension of Christ, with power and great glory, to the heavenly Zion, is hinted at, with the gifts he should pour down on his church; the vengeance which he would execute on his enemies, and the order of the church in her services, at the removal of the ark, are very beautifully described; and the whole closed with a solemn exhortation for one grand chorus of praise to God. Dr. Chandler casts this Psalm into five parts. The first from verse 1 to the close of the 6th verse. The second, from the 7th to the 14th verse. When the ark came in view of mount Zion, the Doctor supposes the 15th and 16th and 17th verses were sung. This is the third part of its division. When they had ascended mount Zion, then they sung the 18th and 19th verses; after which, on a survey of God's dispensations, the whole multitude of singers and choristers break forth into a glorious act of praise and blessing, which goes on to the 23d verse. Then, the ark being safely deposited, the sacrifices offered, the solemnity

well nigh concluded, and the whole assembly about to return, Dr. Chandler supposes the singers to have struck up, and joined in the remaining part of this noble anthem. I conceive great light on this very precious Psalm is given by these divisions, as it leads the reader to a true knowledge of the propriety of the several expressions in it.

V. 1. *To the Chief Musician, a Psalm Song of David. Let God arise, let his enemies be scattered: let them also that hate him flee before him.*

When the ark was first removed in the wilderness in Sinai, and went before the people of Israel three days' journey, it was a great solemnity, and most solemn sight. The trumpets sounded, the tribes under their proper banners marched; the priest carried the ark, which was covered over with a cloth wholly of blue, and borne on the shoulders of the priests. And Moses prayed, *Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.* It was also a great day of solemnities, when the ark was carried in David's time, and also when it was, at its resting place, deposited in Solomon's temple. And when it was rested by means of its staves on the shoulders of those which bore it, they offer up the same prayer Moses did, and began this sacred anthem, saying, *Let God arise, let his enemies be scattered: let them also that hate him flee before him.* The words are expressive of the praises due to Christ as newly risen from the dead, when the powers of darkness, sin, Satan, and every enemy fled before him. They were scattered; they fled; they were dispersed. The ark, with its wings, staves, mercy-seat, cherubim of glory, pot of manna, and Aaron's rod which budded, were all memorials of Christ. As I have taken notice of this in some strictures on Psalms written on the same occasion as this, I refer to them, viz. 24th and 47th, and would only say, in this before us, we have the glorious resurrection and triumphant ascension of the glorious Messiah, with his being invested at his entrance into heaven, with all fulness of gifts, and his bestowing the same, and giving the Holy Ghost to dwell in his church, and with his people. These are the great and principle subjects of this hymn. I would only say, the ark was a type of the person of Christ, with the crown on his head; as God personally and essentially; as God-man; as the head of his church; as the Mediator of it. The two tables of the law in it, were figurative of the law written on the heart of Christ, and fulfilled in the life of Christ. The mercy-seat a figure of Christ, the propitiation. The cherubim of glory, a glorious expressive figure of the

Three who bare record in heaven, the Father, the Word, and the Holy Ghost, in their covenant acts and transactions. The cloud of glory between the cherubims, and the man in glory, who shone forth therein on the day of atonement, a sacred appearance of the God-man, or the Man in God, who laid aside the glory he had with the Father before the world was, that he might accomplish salvation work. The golden pot, with the manna therein, was expressive of the perpetual communion saints will have with Christ in glory. The rod of Aaron, with its bloom, its blossoms, and almonds, a memorial of the everlasting priesthood of Christ. The ark being now on the shoulders of such as were proper to bear it. The people present at the solemnity sung, *Let God arise, let his enemies be scattered: let them also which hate him flee before him.* All which, with the whole which follows, was sung with an air of triumph.

V. 2. *As smoke is driven away, so drive them away: as wax melteth at the fire, so let the wicked perish at the presence of God.*

Smoke rises from the earth in black and tremendous clouds, yet it is by the wind presently brought to nothing. Wax, which is a firm and solid consistence, yet held before the fire for a few minutes, dissolves and makes no more resistance. So in like manner, it is the prayer of saints in these words before us, that the wicked, all, each, and every enemy of the Lord Jesus Christ, might perish before him.

V. 3. *But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.*

All who are in Christ, are righteous in him. He is their righteousness. They are made the righteousness of God in him; they are called upon to rejoice; they have good reason for so doing; they are now, on this present occasion, called upon to rejoice before the ark, a memorial of Christ. It was now removing. A solemn remembrance hereby was given of Messiah's resurrection, and ascension to glory. Such saints as were therefore present are called upon to rejoice and be glad in him. To join in heart and soul with all the melody resounding in their ears, from instrumental and vocal music, and thereby express the gladness and joy of their hearts to the Lord. *But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Let them rejoice with gladness.* All this serves to introduce more particularly the object and subject of the song. The Lord Jesus Christ is he, whose praises are to be celebrated, and his incommunicable name Jehovah renders him worthy of perpetual and everlasting praise.

V. 4. *Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.*

Jah is the contraction of Jehovah. It signifies, *which was, and is, and is to come.* Our Christ, as to his divine nature, derives his existence from none. He gives being to all. He is Jehovah, the first and the last; he is the Christ. As such he is exalted above the heavens. Having finished his work, he sat down at the right hand of the majesty on high. He is exalted above the heavens. They had now a sacred solemnity, in which they were engaged, which was expressive of this; therefore these words were very pertinent to the present occasion. They might well excite each other, saying, *Sing unto God, sing praises unto his name: extol him that rideth upon the heavens by his name, his incommunicable name, Jah, which is expressive of his eternal Godhead, and self-existence, and rejoice before him, and express the same to the very uttermost of your ability.* Thus the majesty of Christ is celebrated, and worshipped by saints at this time. A variety of expressions are made use of, to denote the joy and delight with which it became the righteous to celebrate the triumph of Christ Jesus over his and his people's enemies. These persons here addressed are, in Psalms and hymns and spiritual songs, excited to join in one grand chorus, to praise Jesus, as Jah-Jehovah, and celebrate his glorious name, fame, and renown.

V. 5. *A father of the fatherless, and a judge of the widows, is God in his holy habitation.*

It seems here, a view is taken, and mention made of the Lord's mercy to his afflicted people, when they were in Egypt, and also in the wilderness. He was a father unto them. He judged their cause; he defended them, and delivered them out of the hands of their oppressors. The cry of his people came up before him; he heard them from his holy habitation. This was the case most evidently then. He realized the same mercy to his church on and after the day of Pentecost. He fulfilled his promise, *I will not leave you comfortless, or I will not leave you orphans; I will come unto you.* He did so in his resurrection state; he did so, on and after the descent of the Holy Ghost on his church and people, he being ascended into his kingdom of glory.

V. 6. *God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land.*

The solitary, or destitute, are the same with the father-

less and widows in the former verse. Nothing is more common on public occasions, and when the people of Israel united as a church to extol and praise the name of the Lord, then in a brief, comprehensive way, to speak and make mention of the Lord's great acts, and goodness towards them, in their predecessors. It is so here. Those fathers and families who had ~~not~~ been destroyed in Egypt, or fallen in the wilderness, who therefore were left alone, destitute of help, these, the Lord afterwards made to sit down in families, and blessed them with a numerous issue, and the enjoyment of family felicity. Thus, in a spiritual sense, the Lord hath manifested the same tender care, in bringing home his outcasts among the nations, and admitting them into the holy and happy family of his children. As he delivered Israel out of the iron furnace, out of Egypt, so he spiritually bringeth out those which are bound with chains, from their bondage to sin, Satan, the world, and the flesh; whilst such as are rebellious, as the apostate Jews, like their murmuring predecessors, dwell in the wilderness even to the present day. Here ends the first stanza of this long Psalm; in which we have the prayer of the saints, that all the enemies of Christ might be destroyed before him; that they might most easily be driven away as smoke before the wind, and as wax is melted by fire. Then the righteous are called upon to be glad and rejoice before God; to rejoice with an exuberancy of joy in him; to sing praises to his name; to extol Messiah; to magnify and worship him as Jehovah; to ascribe the incommunicable name to him; to extol him for his power in the heavens; to rejoice before him. After which several acts of his mercy are recited. Thus this psalm song is begun; the ark moves on; the procession follows; and when mount Sion was in view, then Dr. Chandler supposes the second stanza in this most beautiful poem began, at verse 7, and was continued to the 14th verse.

V. 7. *O God, when thou wentest forth before thy people; when thou didst march through the wilderness. Selah.*

Reference is had to the Lord's going before his people, in this symbol of his presence—the holy ark; and also in the cloudy pillar, by which he conducted them through the wilderness. This was so manifest and remarkable, and well deserved to be remembered by the Israelites in all ages, and throughout all generations, that the word *Selah* is here set, as suggesting this was to be particularly noticed. After which, to the close of the 14th verse, many wonderful acts of the Lord towards his people are recited.

V. 8. *The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.*

When Jehovah descended to deliver the law to their predecessors, he bowed the heavens, he shook the earth, and caused Sinai to quake from its foundations. This is often mentioned in the sacred volume. It was one of the greatest displays God ever made of his majesty upon earth. It was a testimonial of his good-will to Israel. Hence it is celebrated as such here, and in the book of Nehemiah. *Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments, chap. ix. ver. 13.* There were thunders, lightnings, and it may be rain. It being here said, *the heavens also dropped.* Under these figures, we may contemplate Christ's redemption of his church, and what accompanied his session at the right hand of the Majesty on high. The resurrection of Christ was accompanied with mighty signs and wonders. An angel of the Lord descended; an earthquake took place; and when he was seated on his throne in glory, and sent forth his gospel from Zion, and the word of the Lord from Jerusalem, to prepare for this, the Holy Ghost descended in a visible appearance of fiery cloven tongues. He gave the apostles the gifts of divers languages; he shook down the old Jewish dispensation, and removed it, to establish the New Testament dispensation, which is to last to the second coming of our Lord Jesus Christ. It was *at the presence of God, the God of Israel, the earth and heavens shook, and dropped, and Sinai itself was moved; and it is before our Christ, who is the true Messiah, and the Lord God of Israel, before whom sin, Satan, death, and hell were moved, are fled, and completely fallen.* In a very poetical manner, the majesty of Christ, displayed on behalf of the Israelites, is thus expressed. *Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. Judges v. ver. 4. 5.*

V. 9. *Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.*

It seems, reference is here to the raining down the manna on the people in the wilderness. It was all liberal, free, and gracious. The people were weary in their minds; they were in a murmuring frame; in a very bad spirit; yet this did not put a stop to Jehovah's bounty. *The Lord said to*

Moses, Behold, I will rain bread from heaven for you. Exodus xvi. ver. 4. Hereby he confirmed his inheritance when they were weary, and proved that he had brought them out of Egypt, and was all-sufficient to provide for them in the wilderness.

V. 10. *Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.*

God confirmed, refreshed, and revived his inheritance, by the plentiful showers of bread and flesh which he rained down upon them. They had not only manna for their daily bread, but the Lord sent them quails for flesh. The history informs us, that the manna covered by the dew, lay round about the host, and that the quails were let fall by the camp, about a day's journey on one side, and a day's journey on the other, round about the camp. See Exodus xvi. ver. 13, Numbers xi. ver. 31. So that literally they dwelt in the midst of the food God had provided for them. It is so with the church of the living God. Christ is the true manna; he is the bread of life; he is to them as the dew; he is the water of life; his flesh is meat indeed, and his blood is drink indeed. He nourishes up their souls unto everlasting life; he is in the midst of them; he is all around them; he is all in all unto them. Another instance of God's goodness is given.

V. 11. *The Lord gave the word: great was the company of those that published it.*

As God supplied his people with food in the wilderness, so he enabled them to vanquish the numerous enemies that rose up against them. These were the Amalekites, the Amorites, the Midianites, the Moabites, &c. with respect to all these enemies, the Lord gave the word. The Israelites engaged them, by his order. See Numb. xxi. ver. 34, chap. xxv. ver. 17; and, under his conduct and blessing, obtained the victory over them. So when Christ was in his resurrection state, he gave commandment that his gospel should be preached to all nations, beginning at Jerusalem. Thus the Lord gave the word; and the apostles, and ministers in every succeeding age, have preached life and salvation to sinners, by the blood of the Lamb. It will be continued until all the elect are gathered in. Then the Lord will descend, and swallow up time in eternity.

V. 12. *Kings of armies did flee apace: and she that tarried at home divided the spoil.*

This refers to what the Lord had done for Israel, when he led them by the hand of Moses and Joshua, through the wilderness, into the land of Canaan; the Canaanitish kings were discomfited, and the women of Israel, who tarried at

home, divided the spoil of these conquered enemies. Thus our Lord Jesus Christ conquered for all his people, and the benefit of it extends to thousands and millions, who enjoy the fruit of it without any labour, works, or efforts of their own. Blessed be God, in all his divine persons, for this.

V. 13. *Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.*

This lying among the pots, refers to that state of wretchedness and affliction their predecessors had been in whilst in Egypt. Now their state was changed. They were now in the utmost dignity and splendour, as a nation, in their own land. They were as different from what they had been, as a caldron, discoloured by smoke and soot, is from the bright and beautiful plumage of an eastern dove, glistening interchangeably, as with silver and gold. The church of Christ, and God's saints, personally and individually, have, and do, emerge from a state of persecution and tribulation, into such a state of splendour and magnificence, as fully proves, they are God's special care; that they are passed from death unto life, and are delivered from the bondage of corruption into the glorious liberty of the sons of God. Saints in the robe of Christ's righteousness, and adorned with the graces and gifts of the Holy Spirit, shine most gloriously, far beyond the imagery here made use of to express it by.

V. 14. *When the almighty scattered kings in it, it was white as snow in Salmon.*

The meaning seems to be this: When the Lord, fighting for his people Israel, vanquished their enemies, in or about this part of the country, it was all brightness, joy, and festivity, about mount Salmon. It is the same with Zalmon, a hill near Shechem, in the tribe of Ephraim. It seems the snow lay thick on it, when the Canaanitish carcasses were like the snow of Salmon, when they covered the whole surface of the ground, which was a delightful sight to the Israelites. Judges ix. ver. 48.

V. 15. Here begins the 3d stanza of this most excellent Psalm, according to Dr. Chandler. The ark, a type of the person of Christ, being brought in view of mount Zion, the place of its fixed residence, and when the priests, Levites, and people, as may be conceived, began to ascend, then this, and the two following verses began to be sung

The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

He reads them with an interrogation thus: "*The hill of God, that hill which he hath chosen to inhabit, is it the hill*

of Bashan?" Bashan may boast of its high summits, of its high eminences, but is that the hill where God will fix his residence? The prophet speaks of Bashan with contempt and disdain in comparison with mount Zion; and this, says this learned prelate, agrees well with what immediately follows.

V. 16. *Why leap ye, ye high hills? this is the hill which God desireth to dwell in, yea, the Lord will dwell in it for ever.*

The Psalmist in commemorating God's former mercies, and lovingkindnesses to Israel, had mentioned the lofty hills of Salmon and Bashan; the latter was one of the most fruitful places in the world. It lay eastward of Jordan. It was famous for its rich pastures, excellent flocks and herds, and stately oaks.

He suddenly resumes his subject, with a beautiful apostrophe: he addresses these mountains, letting them know, that however proudly they might lift up their heads above the rest, or in the language of poetry, "look askance with envy" on mount Zion, yet this was the mount on which the temple was to be built. Here the Lord would be present in all the sacred memorials of his presence, and be worshipped in all his institutions. He was now ascending in the ark of his strength; over the mercy-seat, between the cherubim, in the place prepared for him, he would dwell for ever, until the whole of the Old Testament dispensation would be at an end. Then, the glory of the Lord being revealed in Christ, who took our nature, that in it he might reflect it most fully on his church, he would be fully manifested to be the true tabernacle and temple, the true ark, mercy-seat, and propitiatory. Now Christ hath been in our world, and finished the work the Father gave him to do, his church is the hill in which he delighteth to dwell; in his people, and with them, he will dwell for ever.

V. 17. *The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.*

As in the former verse, Sion was declared to be the habitation of Jehovah, so the majesty and magnificency of Christ's appearance there, who is the Jehovah who is here celebrated, is expressed. He, the antitype of the ark, was the almighty conqueror of his, and all the enemies of his people; he rode upon the cherubim, as in a triumphal chariot; he rode thus, as having all the host of heaven as his retinue. As he descended on Sinai, with the fire, the cloud, and the glory, and uttered forth his glorious voice,

at the delivery of the law, that all the people might know God was there in a most peculiar way and manner, by the outward visible tokens of his Godhead; so when Jehovah-Jesus, the glorious Messiah, entered into the holy place prepared for him in the temple of Solomon, for thus it is written, *And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.* See 1 Kings, chap. viii. ver. 10, 11. I say as the glorious Messiah thus shone forth, and took possession of the temple, a memorial of himself, and incarnation; when the ark, a type of his person, the Lord of glory, the king of glory, the Holy One of Israel, had taken up his residence in the holiest of all, a way was made to contemplate, and foretell his glorious ascension into the highest heavens in our nature, which is the subject of the next words.

V. 18. *Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.*

This is the beginning of the fourth stanza. It reaches to verse 23.

The ark had ascended mount Zion. It was deposited in the most holy place; it was, at the dedication of the temple, placed under the wings of the cherubims. These were made by Solomon, of which we read thus: *And within the oracle (i. e. the holiest of all) he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other wing were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.* 1 Kings, chap. vi. ver. 23, 24, 25, 26, 27. Now it was under these, the ark, its mercy-seat, and cherubim were placed. When therefore the priests had here left it, then they proceeded with this part of the Psalm to the end of the 33d verse. As thus encompassed round with the cherubim, it was a most sacred memorial of the ascension of our Lord Jesus Christ into heaven, there to appear in the presence of God for us. This passage is quoted by the apostle, and applied to our Lord's

ascension; *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.* To which he adds, *Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill, [or fulfil] all things.* Eph. iv. ver. 8, 9, 10. Christ, the true ark, on which the glory rested, ascended personally from our world into the highest heavens. He led captivity captive, in his triumphs over all his enemies; he received from his Father the gift of the Holy Ghost; he poured him out richly on his church as the fruit of his glorification; he received gifts for men, or in his man nature. Yea, he received gifts for the rebellious, that the Lord God might dwell among them. I have spoken of the particular glory which attended our Lord's entrance into heaven, when commenting on the 24th and 47th Psalms, and on the 21st, to which I refer the reader.

V. 19. *Blessed be the Lord, who daily loadeth us with his benefits, even the God of our salvation. Selah.*

The church here surveys what Christ had done, and obtained for her, and what he was unto her. He had obtained eternal redemption; he had vanquished all her enemies; he was the author of her eternal salvation; he had the keys of hell and death; he was the God of salvation; he had shed his spirit richly. Thus he had dealt with his beloved. He was continually bestowing his benefits on his people. Hence, in an expression of gratitude, she cries out, *Blessed be the Lord, who daily loadeth us with his benefits, even the God of our salvation.* To which the word *Selah* is added. It being absolutely necessary this should be had in continual remembrance.

V. 20. *He that is our God, is the God of salvation; and unto God the Lord belong the issues from death.*

These words are a continuation of the subject of the former verse. There is salvation in our Lord Jesus Christ for soul and body; in life and death; in time and eternity. He is our God; he is salvation to us; yea, he is salvations. He is our life, our health, our cure, our purity, our preserver; he is the God of salvations; he shall have the full glory of the same from us. It is to him belong the issues from death. His salvation, spiritual, temporal, present, and everlasting, is glorious.

V. 21. *But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.*

This is a prediction of the vengeance, the ascended and crowned Messiah would execute on his Jewish enemies.

This was shadowed forth in the destruction of the enemies of Israel, by David, after the ark of God was placed upon the hill of Zion. See 2 Sam. chap. viii. The *head*, the *hairy scalp*, or *crown*, denote the principle strength, the pride and glory of the adversary, which was to be crushed, according to the original sentence, *He shall bruise thy head.* Gen. iii. ver. 15.

V. 22. *The Lord said, I will bring again from Bashan, I will bring my people again from the depth of the sea.*

Here is a promise that Jehovah would repeat in Israel, and work as signal victories and deliverances for his people, as he had formerly done in the field of Bashan, and at the Red Sea. These were to be the fruits of the glorious resurrection and ascension of Messiah. As Bashan was the other side Jordan, I conceive the use made of Abner, the general of Ishbosheth the son of Saul, to bring about all Israel to submit to David's government is intended. Abner conferring with the elders of Israel, on this subject, tells them, *The Lord hath spoken of David, saying, By the hand of my servant David, I will save my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.* 2 Sam. iii. ver. 18. The deliverance from the Red Sea is spoken of, as a proof of what the Lord would further do. Every past mercy is a pledge to our faith of future ones.

V. 23 *That my foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.*

This is expressive of the complete deliverance the Lord would work for his people, of the unparalleled overthrow of all the opposers of the everlasting gospel, all which hath been most fully realized in the person and victories of Christ the Messiah. Here ends the 4th division of this most sublime ode. The 5th begins with the next verse, and closes with the last.

V. 44. *They have seen thy goings, O God; even the goings of my God, my king, in the sanctuary.*

The ark was now safely deposited. The sacrifices on this occasion had been offered; the solemnity nearly concluded; the whole assembly about to return. Then the singers, with trumpets, harps, cymbals, and other musical instruments of God, struck up, and the worshippers with vocal voices, finished the remaining part of this Psalm. *They have seen thy goings, or marches in procession, O God; even the goings, or marches of my God, my king, in, or into the sanctuary.* They had a pledge and earnest of what God would do for them, by the joyful and victorious manner in which, with the ark of his presence, he had taken possession

of the place prepared for him, and gone into the sanctuary. The fire which came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the Lord which filled the house, at the dedication of the temple, were full proofs of this. The people needed no more.

25. The singers went before, the players on instruments followed after, among them were the damsels playing with the timbrels.

This contains a beautiful account of the procession and worshippers on this most sacred occasion. David and all the house of Israel and Judah expressed their joy and gladness. They went in solemn procession, with the sound of vocal and instrumental music. If you look back on the 24th and 47th Psalms, you will see what I have there said, and referred unto. Yet here is mention made of what is entirely omitted there. It is concerning the choristers. The singers went first, such as sung with their voices; then two followed the band of music; then three, either mixed with them, or in a company by themselves, were the damsels playing with timbrels. The vocal and instrumental sounds on this solemnity, must have been transporting. There were such as pitched the song, such as played the music agreeable to the very nature of it, such as sung it vocally, and such as united in the chorus, which seems to be expressed in the next words.

V. 26. Bless ye God in the congregations, even the Lord, from the fountain of Israel.

Thus all the people, in and throughout the whole procession, exhort each other to bless God the Lord, even the Lord, from the fountain of Israel. The fountain of Israel is the same with the stock or family of Israel. Bless the Lord, ye who are sprung from the stock of Israel.

V. 27. There is little Benjamin with their ruler, the princes of Judah with their council, the princes of Zebulun, and the princes of Naphthali.

All the tribes of Israel were present, and marched in procession, yet there are but four here mentioned: Benjamin and Judah, who dwelt nearest to the city of David; Zebulun and Naphthali, who were the farthest distant from it, to shew the unanimity of the whole nation, and all the tribes far and near, to shew their love to the Lord their God on this most peculiar solemnity. It was also expressive of their acknowledgment of David for their king, and the city of David for their capital, where all the ordinances of God were observed, and the fullest acknowledgments made to Jehovah. Benjamin, the youngest tribe, is called the ruler,

and named first, because Saul, the first king of Israel, was of that tribe. Judah was the royal tribe, and supported the throne by its counsels. Zebulun and Naphthali were tribes of learning and knowledge. It seems as though they walked in the procession one after the other.

V. 28. *Thy God hath commanded thy strength : strengthen, O God, that which thou hast wrought for us.*

Here is an acknowledgment of God's having made provision for his church, and given orders for her establishment and security ; and a prayer, that he would accomplish all his purposes concerning her.

V. 29. *Because of thy temple at Jerusalem shall kings bring presents unto thee.*

These words are prophetic. They imply, that the worship of God, and his temple at Jerusalem, would attract the kings of the Gentiles to come and worship the Lord in his holy sanctuary. The queen of Sheba came on this very account ; and since David's time, Gentiles have been drawn to Christ, and worshipped him, as God over all, blessed for ever. It will be more abundantly so before the close of time.

V. 30. *Rebuke the company of spear men, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver : scatter thou the people that delight in war.*

Dr. Horne says, the verse, literally translated, runs thus : " Rebuke the wild beast of the reeds, the congregation of the mighty among the calves of the nations, skipping, or exulting with pieces of silver, scatter the people that delight in war." He further says, By the wild beast of the reeds, is to be understood the Egyptian power, described by its emblem, the crocodile or river horse, creatures living among the reeds of the Nile. The calves of the nations, intend the objects of worship among the Egyptians, their Apis and Osiris, &c. about which the congregation of the mighty assembled ; and by their skipping with, or exulting in pieces of silver, may either be meant their dancing at their idolatrous festivals with the tinkling instruments called Sistra, which might be made of silver, or else it may imply, their glorying in pieces of silver, or in their riches." I can add nothing to this, therefore I leave it as a complete opening of the text. *Scatter thou the people that delight in war*, which is a prayer to this effect, that the Lord would bring down, and overthrow the strength, the pride, and idolatry of Egypt, that ancient adversary and oppressor of Israel.

V. 31. *Princes shall come out of Egypt ; Ethiopia shall soon stretch out her hands unto God.*

A glorious prophecy of the conversion of some of the inhabitants of these places, and of their being turned to the Lord. It was in a measure fulfilled at and after the day of Pentecost.

V. 32. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord.

The solemnity now closing, the whole multitude of worshippers are called upon to unite in one grand chorus, that their voices might be as mighty thunders, whilst they were engaged in praising the Lord; and such in the kingdoms of the earth as should be brought to know and experience the benefits of Christ's resurrection and ascension, are called upon to do the same. *Sing unto God, O ye kindreds of the earth, O sing praises unto the Lord*, for the coronation of Christ, and his investiture in glory.

V. 33. To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

Christ was from everlasting the object of all the love and delight of the Three in the self-existing Essence. He left heaven as the Man God's fellow, and became incarnate. He reascended his ancient throne, when he went up in our nature, far above all heavens. He speaks to saints and sinners by his glorious gospel. He sends it out. He sends his Spirit with it. He hath all power in heaven and earth. He rideth upon the heavens of heavens which were of old. They are the works of his hand. *Lo*, his voice was mighty on earth. He said to one in the coffin, Young man, I say unto thee, Arise. He said to Lazarus, who was rotting in the grave, Lazarus, come forth. His voice is to the present moment as full of power. He proves it by bringing such as are dead in trespasses and sins, out of darkness into his marvellous light, by the word of his grace, the gospel of salvation.

V. 34. Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the clouds, [or skies.]

Ascribe to him all the grace and glory contained in salvation work, and in all the blessings and benefits thereof. He is the creator of the world, the upholder and governor thereof. He is the Head, the Saviour, the glory, the strength, and defence of his church and people; their life, health, and salvation, are all in him, and all flow from him. Thus the Old Testament saints were called upon to conclude their worship on this season: for the resurrection of Christ, for his ascension and glorification, for his receiving and sending down the Holy Ghost, for his converting rebellious sinners, for loading his people with benefits, for what he had done,

and for what he would do for his churches; for his majesty, greatness, and goodness, under full views of the same, the prophet saith, Sing unto God, O ye kingdoms of the earth, O sing praises unto the Lord. To him that rideth upon the heavens of heavens which were of old, lo, he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the clouds. He then concludes with a most solemn confession of Christ's goodness to his true church.

V. 35. *O God, thou art terrible out of thy holy places. The God of Israel is he that giveth strength and power unto his people. Blessed be God.*

And thus the solemnities of the day, when the ark was carried into the Holiest of All, closed. May the Lord bless what hath been delivered, if it please him. Amen.

PSALM THE SIXTY-NINTH.

To the Chief Musician upon Shoshannim, of David. The word *Shoshannim* was explained when the title of the forty-fifth Psalm was opened.

This is one of Christ's Passion Psalms. It is very expressive of his sorrows, and of the immediate cause of them, which was imputed sin. He prays in it on the behalf of his people. He expresses his case and griefs in very significant words and expressions. He shews the treatment and contempt cast upon him by his enemies. He prays very importunately for deliverance. He expresses the cruelty of his enemies to him as he hung on the cross. He predicts what would come upon his Jewish enemies. He expresseth his own faith. He praiseth God. He declares the good which would flow from his death. He calls the whole creation to join in a chorus of thanksgiving for it. He predicts the future restoration of the Jews, and their inhabiting the cities of Judah. The Lord Jesus quoted a passage from the 21st verse of this Psalm, when he hung on the cross. *After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst, John xix. 28.* Our Lord shewing his authority in reforming abuses in the temple, and making a scourge of small cords, and driving the buyers and sellers out of it, brought a passage in this Psalm, which they knew must belong to the Messiah. V. 9. *For the zeal of thine house hath eaten me up.* Matthew observes the fulfilment of this passage of this Psalm, when Christ was crucified, *They gave me also gall for my meat; and in my thirst they gave me*

vinegar to drink. See chap. xxvii. 34. The apostle quotes the 22d and 23d verses of this Psalm, to prove that the rejection of the Jews was foretold. This most assuredly he does, Rom. xi. 9, 10. Surely this is full proof of Christ's being the subject of the portion of scripture before us.

V. 1. *To the Chief Musician upon Shoshannim, of David. Save me, O God; for the waters are come in unto my soul.*

As salvation is the joint act of the Incomprehensible Three, and Christ was the Mediator and Surety, so I conceive it would lead to right apprehensions of these subjects to consider the sufferings of Messiah, set forth in this Psalm by the Holy Ghost, for the benefit of the church, and Christ's also. The words before us are a prayer altogether suited to Messiah's state and case, when sin was imputed unto him, and the wrath of God lay heavy on him. He wanted to be saved from these, or, in other words, he wanted to be so carried through all his sorrows and sufferings, that by his patience under them, he might accomplish the will of his divine Father. The Mediator is here represented as surrounded on every side with sorrows and sufferings. The idea is that of a person so overwhelmed with waters, that his chin and the rest of his head is only above them. Our Lord Christ's situation is here expressed by that of a drowning man. He was exposed to the whole torrent of divine wrath. These waters came in unto his soul. He knew, and felt all contained in the same. He thus addresses the divine Father, *Save me, O God.* The reason of his thus praying is given, *for the waters are come in unto my soul.* It may fully prove, whilst we can never conceive the depth and extremity of our Lord's sorrows, griefs, and sufferings, yet himself was not only the passive subject of them, but his capacity was also opened at the same time to have a full comprehension of them.

V. 2. *I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.*

The former expressions were deep and expressive. These are more so: to be in the waters, up to the chin, just sinking, is very expressive of affliction and misery. To sink in deep mire, where there is no standing, is still to be lower, and more immersed. We must thus consider our great and blessed Lord. He stood between God and the sins of the elect. Their sins were charged on him. He stood up with them, laid on him. They, as deep mire, closed and detained him. He could not escape from ~~them~~ them. The Father, with his consent in the everlasting covenant, made him sin; in consequence of which, all the waters of affliction went over

his head, and penetrated into his very vitals. He must bear the whole to the uttermost extremity thereof. He is here expressing himself on this very subject. To which he adds,

V. 3. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

Here are various expressions, to shew the great extremity of sorrows which Messiah was the subject of. I have often expressed this as my idea, that in every one of the Psalms, which may most probably be styled Passion Psalms, there is such a vast variety, that what is omitted in the one, is noticed in the other. For instance, this vastly differs from the 22d, yet there are some of the soul and bodily sorrows of Christ noticed here, which are not in that. So that, read this, and it is as though the subject had not been before entered on. I account for it this way: the sufferings of Christ, as the only atonement and sacrifice for the sins of the elect, were so precious in the sight of God, that not one circumstance contained in them must be omitted in the sacred word of revelation. Our Lord, in the days of his flesh, offered up strong crying and tears. He was not weary of this. The design of the expression, *I am weary of my crying*, is not to signify this, but to express his very great importunity in prayer. And also, that he had not immediate relief. No, he had not. He must pass through all appointed for him, and in his Father's way too. Not any part of his sufferings were, or could be abated. No; he must sustain the very extremity of them, both in soul and body. The loss of blood when he hung on the cross dried his throat. His long patience, and continued griefs, caused his eyes to fail. They were as closed in darkness. This is no where so expressed but in this place. We should notice it—what our Lord suffered, abstracted from all other of his sufferings, when he hung on the cross for six hours, and his precious blood trickled down his head, his cheeks, his face, his hands, his sides, his back, his arms, his breast, his belly, his legs, his feet, which must have almost drained him. It could not but bring a fever on his body, such as served to dry up and exhaust his radical moisture. At this time, on his eyelids sat the shadow of death. Of this he is here speaking. It is in prayer to his divine Father. It is by way of complaint. He says, *I am weary with my crying: my throat is dried: mine eyes fail while I wait for my God.* From this most tremendous part of our Lord's sufferings he passes to another. He has been speaking of the sorrows of his mind and body. The former proceeded as the immediate effects of the imputation of sin to him; the latter, as the result of his standing, the just for the

unjust, to bring us unto God. But he recites the griefs and sorrows of his body and mind, from the insults and hatred of others against him as the true and only Messiah.

V. 4. *They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.*

The enemies of our Lord were the apostate Jews; the Romans, and this was by the influence of the former; the devil, and all the powers of darkness. These all, when Christ was in his Passion, surrounded him, thirsting for his blood. The Jews, which hated him *without* a cause, were innumerable; they are more, says the suffering Lord, *than the hairs of mine head*. He was the only holy and innocent person in the whole world. He was in his own soul and body without all spot of sin. Whilst as the surety of his people, he was charged by the divine Father with all their sins, and bore them in his own body. He made satisfaction to divine justice for wrongs which he never did. He restored to the law the honour of a perfect fulfilment, which the sins of his people had robbed it of. Our Lord's complaint here is, concerning the hatred of his enemies against him without a cause. He quotes these words in his discourse with his disciples recorded in John xv. 25. *But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause*; a full proof that this Psalm contains a prophecy of the Messiah. Our Lord's enemies were many; they hated him without a cause; they were mighty; they were set on his destruction; yet Christ went on in the course of his un-sinning, and persevering obedience to the holy law. He was holiness itself; righteousness and purity in its very essence. His whole soul was fully engaged in magnifying the law, and making it honourable.

V. 5. *O God, thou knowest my foolishness; and my sins are not hid from thee.*

He here appeals to God, as omniscient and omnipresent, as well knowing his case and circumstances. It was sin imputed, was the cause of all his sorrows. It was to glorify the Father's law and justice he became the surety of his people. That he in their room and stead might fulfil all righteousness, and make his soul an offering for their sin. He here speaks as their head, their representative, as their mouth; he speaks of their foolishness and sins as if they were his own. *O God, thou knowest my foolishness and my faults, my sins are not hid from thee*. They were so by his suretyship engagements; no otherwise. He thus speaks, consider-

ing himself as responsible for them. He here expresseth himself thus, as confessing this to be the cause why he thus suffered in mind and body, from without and from within, from various enemies, and a variety of circumstances, because he was now made sin, and the bearer of the same, that hereby his people might be saved in him, and by his obedience unto death, with an everlasting salvation.

V. 6. *Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.*

This is a prayer put up by Messiah, to the divine Father, on the behalf of his people. He prays that his disciples might not be scandalized on the account of his sufferings, nor be tempted to renounce their trust in God, at beholding him forsaken on the cross. It was not for any demerit of his own, that the Father thus dealt with him. No. It was for the sake of God's glory, and his people's salvation, that he bore reproach—that shame covered his face.

V. 7. *Because for thy sake I have borne reproach; shame hath covered my face.*

It was to glorify his Father's law and justice to the uttermost, he became incarnate. It was that he might express his love to the divine Father, with the fullest complacency of mind, he made his abode in our world. This was first, and highest in his mind, even before and beyond the salvation of his people. He therefore mentions it as an argument to obtain his request, seeing he had kept God's glory in view, as the highest end of all his undertakings, incarnation, obedience, and sufferings. Thus having, in these seven verses, spoken of in prayer and described those sufferings which he underwent for the sons of men, and having expressed sin, the sins of his people imputed to him, as the foundation and cause of his sufferings, and proceeded to pray on the behalf of his disciples, that they might not be offended at the pain and shame of the cross; our Lord goes on in the next five verses to express the usage he met with at the hands of the Jews, in his incarnate state, and on the season of his passion.

V. 8. *I am become a stranger unto my brethren, and an alien unto my mother's children.*

He had complained, ver. 4, that they hated him without a cause; that their numbers were as many as the hairs of his head; that they would destroy him. This they did wrongfully, that they were mighty. All which served to convey an idea what his pereceptions, frames, and feelings must be. And here he speaks of the distance they kept from him, of

the contempt with which they treated him. They carried themselves towards him, as though he had been an impostor. He was as an alien in their sight, as a stranger who had no name in Israel; yet he was their brother, and they were his brethren, according to the flesh. Yet they contemned him. They would not receive him. They said he had a devil, and was mad. We know, said they, that God spake unto Moses; but as for this fellow, we know not from whence he is. He came unto his own, but his own received him not. Thou art, say they, a Samaritan, and hast a devil. The ground of all this their enmity is expressed in the next words.

V. 9. *For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.*

The zeal of Messiah for the reformation of manners, for the purification of the temple, which he manifested in his reproofs, sermons, and exhortations, and also by his act of driving the buyers and sellers out of the temple. This these persons hated the true Messiah, our Lord Jesus Christ for. On this latter occasion, our Lord's disciples remembered it was written concerning the Messiah, and predicted of him in this very Psalm, *The zeal of thine house hath eaten me up*, John ii. 17. Our Lord, in the verse we are now upon, adds, *And the reproaches of them that reproached thee, are fallen upon me.* The Jews, in calumniating and blaspheming the person, words, and works of Christ, reproached both the Father who gave him these works to do, and the spirit by which he did them. All which reproaches fell on the man Christ, as the outward visible instrument employed in the doing of them. This is quoted by the apostle Paul, and applied to Christ thus: *For even Christ pleased not himself: but as it is written, The reproaches of them which reproached thee fell on me*, Rom. xv. 3.

V. 10. *When I wept and chastened my soul with fasting, that was to my reproach.*

To expiate for the evil of sin, Christ became a man of sorrows. He put on our flesh. He fasted, he prayed, he mourned in it before the Lord. He confessed all the sins of his people before the Lord. He was afflicted in his holy mind for them; yet, were we to ask, what return was made to him for all this? the answer would, and must be, it was to his reproach. He became a proverb to his enemies. They despised him for all this.

V. 11. *I made sackcloth also my garment, and I became a proverb to them.*

This was contempt and the basest ingratitude. It was an interesting part of our Lord's sufferings. It went to our Lord's heart, to be thus despised for his zeal of God. For his hatred of sin; for his grief to see God's law trampled upon; for his holy mourning for sin to be turned into ridicule. To become a public taunt and proverb on these accounts could not but oppress and grieve his righteous soul.

V. 12. *They that sit in the gate speak against me; and I was the song of the drunkards.*

This was most remarkably the case on the night of our Lord's Passion. Then they that sat in the gate, on the judgment seat, the senators and judges of the land, the chief priests and elders of the people, spake against our Lord with cool and deliberate malice, whilst he was the song of the drunkard and profligate, who most grossly insulted and derided him. Now to sum up these particulars of his sorrows and griefs, and pains, which he has been speaking of, 1. He was treated as an alien and stranger; 2. He was reproached for his zeal of God, his house and worship; 3. He was mocked for the acts of worship which he performed. If he wore the garment of heaviness, and mourned for the sin and sinfulness of the people, and warned them of the wrath of God which would most certainly come upon them, they scoffed him for it; 4. When he was before their tribunal, they spake against, and boldly and publickly insulted him. The soul sorrows, the bodily torments, the railings, revilings, and indignities cast on our most precious Lord, exceed all we can possibly receive of the same into our minds. He so knew, felt, and was impressed with the same, as to have the most deep, clear, and correct conceptions thereof.

V. 13. *But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.*

Our Lord proceeds with his prayer. He addresses God, confessing his incommunicable Jehovah. He is very importunate to be heard and answered. He prays in an acceptable time. It was so when he was immersed in sufferings; when he was in the garden sweating great drops of blood; when he passed through the whole of his sufferings; when his body was red with his own blood; when he offered himself; when on the cross, he bore the sins and carried the sorrows of all his people. He was an acceptable person. His obedience and sacrifice yielded a sweet perfume to the divine Father. His prayer most truly acceptable. It was perfumed with the fragrant of his person, obedience, and offering. He says, *But as for me, my prayer is unto thee, O*

Lord, in an acceptable time ; O God, in the multitude of thy mercy, hear me, in the truth of thy salvation. The pleas our Lord uses, are the multitude of God's mercies, and the truth of God's salvation. God's covenant mercy was to be displayed on the footing of his propitiatory offering. On the acceptance of it, God would most gloriously shine forth in all the blessings of it, on Christ the head, and all the church in him. Our Lord here pleads on his own behalf. This appears from the following words :

V. 14. *Deliver me out of the mire, and let me not sink ; let me be delivered from them that hate me, and out of the deep waters.*

The request is very comprehensive. It contains all which went before. It is requested of the Father, that he would deliver Christ from the imputation of sin, from the infliction of the curse, and from all his enemies ; all which was covenanted for, and would most assuredly be granted, so soon as Christ had finished the atonement by laying down his life for his church and people.

V. 15. *Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.*

Our Lord expresses his case, sorrows, and sufferings, by the same images he did at the beginning of this Psalm. The purport of the prayer is, that the sins of the elect imputed to him, and the curse due unto them, now inflicted on him, might not finally overwhelm him, nor the grave shut her mouth for ever upon him ; but that the morning of his resurrection might succeed the night of his passion ; and thereby a full proof be given of his complete work. He goes on with increasing importunity, saying,

V. 16. *Hear me, O Lord ; for thy lovingkindness is good : turn unto me according to the multitude of thy tender mercies.*

The Father hid his face from Christ, when he was on the cross. I conceive he did so all the time Christ suffered, the just for the unjust, though not to the extremity he did, when and whilst Christ was actually enduring the utmost expression of divine wrath. The lovingkindness of Jehovah, according to the settlements of grace, was well known to Christ. He knew the good contained in the same ; he therefore pleads to be heard by the Lord, because his lovingkindness is good. *Turn unto me, according to the multitude of thy tender mercies.* I need them, holy Father, to be displayed on me ; to be exercised towards me. Let it be even so.

V. 17. *And hide not thy face from thy servant ; for I am in trouble : hear me speedily.*

It is very expressive of the inward mind of Christ, of the sorrows he felt, of the trouble he was in, of the exercise of his understanding, of the full apprehension of all he was as Mediator, and of all as such, that he was to pass through and sustain. *And hide not thy face from thy servant.* Christ thus expresses himself, to shew that his obedience unto death, even the death of the cross, was the obedience and delight of his soul. *As thy servant, I am in trouble.* Hear me speedily, and grant deliverance.

V. 18. *Draw nigh unto my soul, and redeem it : deliver me because of mine enemies.*

He felt the effect of imputed sin, by the withdrawment of the Father from him. He requests deliverance, because the cruelty of his enemies was great, and full of malice and envy without cause against him. He therefore adds,

V. 19. *Thou hast known my reproach, and my shame, and my dishonour : mine adversaries are all before thee.*

As the sorrows of Christ increased, his prayers were redoubled. He pleads with his divine Father for deliverance and redemption from death, on account of his lovingkindness. He mentions his trouble, and prays for speedy deliverance. He speaks of his enemies, of the shame, reproach, and dishonour he had undergone from them. Prays it might be done away by his resurrection from the grave and power of death. His adversaries, and their most vile and wicked proceedings against him, were all before God and known to him, and there he leaves that part of the subject.

V. 20. *Reproach hath broken my heart ; and I am full of heaviness : and I looked for some to take pity, but there was none ; and for comforters, but I found none.*

In these most affecting words, Christ informs us, that in the greatest extremity of his passion, he was left alone, without a comforter. All around him studied to infuse every thing bitter into his cup of sorrows. I conceive the word *reproach* here may be considered as another word for sin. Solomon says, Sin is a reproach to any people. Christ was made sin. The sight and knowledge of sin were sufficient to break his heart. He felt it, he knew all contained in its nature, guilt, pollution, and demerit, all the while he hung on the tree. This, together with the insults offered him, when crucified, might well cause him to say, *Reproach hath broken my heart ; and I am full of heaviness : and I looked for some to take pity, but there was none ; and for comforters, but I found none.* These are words deeply expressive of

what the Saviour's mind was on the cross; of what his sorrows, griefs, pains and apprehensions, and feelings must have been, when he was hung up, and exposed in the sight of his inveterate enemies, who were glad even then to insult him.

V. 21. *They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.*

You have the accomplishment of this in the 27th of Matthew's gospel, ver. 34, also John xix. ver. 28, 29. These were malicious indignities offered unto Christ, when he was under the imputation of sin; nailed to the cross with and enduring the curse due unto it; whilst deserted of God, and all divine manifestations of divine love were absolutely withdrawn from him. It is here noticed as an act of severe cruelty and contempt. It is also recorded as such by the evangelists.

The next seven following verses contain a prophecy concerning the apostate Jews, and what would befall them, in a way of righteous retribution for all this. I conceive it a very judicious observation, that such seeming imprecations, as here and elsewhere occur in the book of Psalms, are not so much by way of imprecation as by way of prophecy or prediction of what in God's just judgments would befall the nation and people of the Jews.

V. 22. *Let their table become a snare before them: and that which should have been for their welfare let it become a trap.*

It was even so; for by their adhering to the legal sacrifice to the neglect of Messiah's one offering of himself, which was the very substance of all the shadows of the same, destruction came upon them. Hereby they renounced Christ altogether.

V. 23. *Let their eyes be darkened, that they see not; and make their loins continually to shake.*

The former, and this verse, are quoted by Paul, Rom. ii. 9. It is their case to this present day—that their eyes are darkened; their loins shake; they are exiles. A memorial of the truth of scripture; of the exceeding sinfulness of infidelity and unbelief; of God's hatred and indignation of the haters and contemners of Messiah and his gospel. The veil remaineth upon their hearts in the reading the Old Testament, nor can they see therein the things which belong to their peace.

V. 24. *Pour out thine indignation upon them, and let thy wrathful anger take hold of them.*

The indignation and wrath of God have been poured out on the Jews to the uttermost. This is come on them to the

end, to the very last dregs of the cup of the Lord's fierce anger. I do not enter more fully into these verses, because the subject matter of them has occurred so frequently. Only I would here observe, they remind me of what our Lord delivered as he was going to his cross. *When there followed a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?* Luke xxiii. 27, 28, 29, 30, 31. All which hath been most solemnly realized.

V. 25. *Let their habitation be desolate; and let none dwell in their tents.*

I would here observe, it will be best to read from the 22d to this verse thus: Thou wilt cause their table to become a snare, &c. Thou wilt let their eyes be darkened, &c. Thou wilt pour out thine indignation, &c. Thou wilt let their habitation be void, so that none shall dwell in their tents. As the imprecation will then be changed into the form and declaration of a prophecy, our Lord seems to have had the words before us, *Let their habitation be desolate*, when he said to the Jews, *Behold, your house is left unto you desolate*, Matt. xxiii. 38. Jerusalem was by the Roman armies destroyed from the foundations. It has been since rebuilt, and inhabited by Gentiles, by Christians, and by Saracens, but no more by the Jewish people. This verse is applied to Judas, Acts i. 20. He may be considered as the head and representative of that apostate nation which rejected and delivered up Messiah the Prince to be crucified. He was the guide to them that took Jesus, Acts i. 16. The punishment therefore, and the sin of the Jews, is pourtrayed in his person, and the same prophecy is applicable to him and them.

V. 26. *For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.*

Here Messiah assigns the reason why these calamities would come on this people. He, in his Passion, when the Lord laid on him the iniquities of us all, and bruised and put him to grief, was sorely insulted by them. They, by their reproaches and blasphemies, aggravated and increased his sufferings to the uttermost of their power and malice.

They continued to use his followers, after his resurrection and ascension, in the same manner.

V. 27. *Add iniquity unto their iniquity: and let them not come into thy righteousness.*

As they added afflictions to Christ's affliction, so they were permitted to go on, blinded and deserted in their wickedness, adding sin to sin, filling up the measure of their fathers. They have not as a people, to this time, been brought to acknowledge the righteousness of Christ. Thou wilt add iniquity to their iniquity, and they shall not come into thy righteousness. So Dr. Horne reads the words. A most awful denunciation, and most exactly verified.

V. 28. *Let them be blotted out of the book of the living, and not be written with the righteous.*

No; the apostate Jews were not registered in the book of life, with Abraham, Isaac, and Jacob. They were not believers on Christ; they were rejecters of him. In consequence of which, they were blotted out of the book of the living, and cast out of Judea. Thus what Ezekiel, in the name of the Lord, expressed, is come to pass. *They shall not be in the assembly of my people, nor shall they be written in the writing of the house of Israel*; chap. xiii. 9. Our Lord, in the days of his flesh, forewarned them of this, and expressly said; that elect Gentiles should be called to the knowledge of him, and come from all quarters of the world, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.

V. 29. *But I am poor and sorrowful: let thy salvation, O God, set me up on high.*

The Messiah, who speaks throughout the whole of this Psalm, returns to the subject of his own sufferings. I am poor and sorrowful. He was Lord of all, yet he emptied himself, so as to be cut off from all, from all comfort in the creatures. Daniel says, *Messiah shall be cut off*; in the margin it is, *and shall have nothing*. The personal union of the man Christ Jesus to the Son of God could not be interrupted, nor the everlasting love of the Three in Jehovah cease, to the man in God. Yet it was suspended. Christ was poor and sorrowful; he was made sin; he was the subject of the curse; he was covered over with stripes and wounds, with blood and sweat. Yet he knew the hour was coming, when the salvation of God would raise him from the dead, and set him up on high. He declares what his state and case are; he prays for salvation from it; he therefore says prayerwise to the divine Father, *But I am poor and sorrow-*

ful: let thy salvation, O God, lift me, or set me up on high. He knew it would be so; he confidently expects it.

V. 30. I will praise the name of God with a song, and will magnify him with thanksgiving.

Here the scene changes from sorrow to joy. Christ having finished salvation work, and being accepted of the Father, and raised from the dead, praises the Lord for all this. He being delivered out of his suffering state, into his resurrection and triumphant state, expresses his resolution of praising and magnifying the divine Father for the same. *I will praise the name of God with a song, and will magnify him with thanksgiving.* This is much like what you have in the 22d Psalm, and others which treat of our Lord's passion. When he emerges out of it, he generally praises the Lord, and triumphs in him in consequence of it.

V. 31. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

The words are designed to point out the infinite distance, in point of acceptance with God, between the best legal sacrifice, and our Lord's oblation. They are not to be mentioned in the same day. No; Christ by his one offering hath perfected for ever the putting away of sin, and the bringing in everlasting righteousness. He here praises the name of God with a song for it; he here magnifies him with thanksgiving; he says, this, that is his praise and thanksgiving, and his magnifying Jehovah with thanksgiving, shall be more acceptable than the first and best of sacrifices under the law. *This also shall please the Lord better than an ox or bullock that hath horns and hoofs.* A bullock was in its prime for sacrifice, under the law, when it began to put forth its horns and hoofs; so obedience, love, and praise, offered by Christ, and in, and through him, by the church, under the gospel, are most highly acceptable to the Lord.

V. 32. The humble shall see this, and be glad: and your heart shall live that seek God.

Such as are taught of God the Spirit, to see and know what they are in themselves, and are led to apprehend, and see, in a way of spiritual perception, the everlasting worth and virtue of Christ's sacrifice, and the Father's acceptance and delight in the same, shall be glad; and in intuitive views thereof, their hearts shall live. They shall seek God, and go on to know the Lord, by the real spiritual apprehensions they have hereof.

V. 33. For the Lord heareth the poor, and despiseth not his prisoners.

This is made use of, as an argument for seeking God. The experience of all who went before, such as patriarchs, saints prophets, and the whole church of the first-born, whose names are written in heaven, give in their evidence to this truth. They sought the Lord; they were not disappointed; they found him; he was very gracious to them at the voice of their cry. *He despiseth not his prisoners.* No; it pleaseth him, from his word, and by his Spirit, to make known unto them, what he hath done for them, to deliver their souls from the bondage of sin; to deliver their souls from the prison of the grave, and from the curse of the broken law. For which,

V. 34. *Let heaven and earth praise him, the seas, and every thing that moveth therein.*

Here an universal chorus is called for. Heaven and earth, the seas, and every thing, every creature, rational and irrational, to join and unite in one grand act, in celebrating Jehovah's praise. What for? The mercies, by which all things were made, preserved, and by which the elect are redeemed. This is like what the prophet John heard and saw, and which he thus writes: *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* Rev. v. ver. 13. A reason is assigned in the next words, why this grand convention of all creatures, are called upon to join with the church to praise the Lord. It is,

V. 35. *For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.*

I consider this as a prediction, that the Jews will in the Lord's time, inherit their own land; that Zion will be inhabited; that the cities of Judah will be built, or rather, rebuilt; that the Jews will dwell therein, and have the same in their possession.

V. 36. *The seed also of his servants shall inherit it: and they that love his name shall dwell therein.*

It is a continuation of the same subject, and a confirmation of the same promise. And I conceive it respects the nation and people of the Jews, who will, in the Lord's time and way, be restored to their own land, and dwell in it, without the least molestation, to the very end of time. Thus the Psalm closes. May what hath been hinted at, in going over it, be a blessing to the reader. Amen.

PSALM THE SEVENTIETH.

Its title is, *To the Chief Musician, of David, to bring to remembrance.* We have but one Psalm like it in title. It is the 38th, which is entitled, *A Psalm of David, to bring to remembrance.* Who is to be brought into the remembrance of saints by it? Christ, the beloved of God; the head of his church; the beloved of his church; the Saviour of his church. And what in particular is to be brought by this Psalm concerning him, to the remembrance of his people? His sorrows, sufferings, sacrifice and death. It would be, I conceive, very useful to us, were we to consider, as our Lord is so fully, clearly, and particularly revealed in the Psalms, so they were used in temple worship in such manner, that on some special occasions, what I style the Passion Psalms were sung, and sometimes others, just as suited the solemnity. The words of this Psalm occur, without any material alteration or variations, in Psalm xl. ver. 13, to the end. Yet as it stands alone, in its number and form, here before us, I will take it up, and speak on each verse in it, by the Lord's permission. May he grant his blessing thereon. Amen.

V. 1. *To the Chief Musician, of David, to bring to remembrance. Make haste, O God, to deliver me; make haste to help me, O Lord.*

The whole gospel being, in the everlasting transactions between the Three coequal and coeternal Persons in the incomprehensible Essence, founded on the death of Christ, hence it must follow, that the death of Christ is one of the greatest subjects treated of in the word of God. The Lord God began the era of grace with it. Noah began the new world with the remembrance of it. He built an altar unto the Lord, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour. Under the whole ceremonial dispensation the sufferings and death of Messiah, wererecognized by sacrifices. To animate the worshippers, Psalms well adapted for the worship were sung. And all the time the burnt-offering was offered, the priests and Levites were engaged by vocal and instrumental music, to make the Lord's praise glorious. The Psalm was to cast light on the whole subject. Its design was to open to the view of faith the very heart of Christ; that his love might be apprehended; his mercy discovered; his person made known; his glory reflected on the mind; his salvation be

received into the heart; his saints led to him alone as their rock—their Saviour—their shield—their all. This whole Psalm sets forth our Lord. He speaks in it to the divine Father; he prays on his own behalf; he speaks and prays also in it for his whole church. *Make haste, O God, to deliver me; make haste to help me, O Lord.* The Messiah, in his sorrows and sufferings, knew and felt the extremity of every evil. He as man, as the man in God, in our world, felt his constant need of support from without himself; he looked to God as his God in an everlasting covenant, who was engaged to bear him up, to carry him on, and guide him through all he was to be engaged in for the salvation of his church and people. When he stood up as the Surety of his people, and bore their sins and carried their sorrows, and endured the contradiction of sinners against himself, he might well address the divine Father, as he doth in the words before us.

V. 2. *Let them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my hurt.*

This is a prayer. It is likewise a prediction. And as we observed on the former Psalm, it may be read, They shall be ashamed, they shall be confounded that seek after my soul; they shall be turned backward; they shall be put to confusion that desire my hurt. It is Christ's Jewish enemies he is here speaking of. These words must have been very useful to the Old Testament church, as they expressed to them what would most awfully befall the enemies of Messiah. They were as a beacon, or watchword of caution, as they also contained in them a certain denunciation of wrath against some certain persons amongst them; and they are, and will be useful to the end of time, as recording a prophecy, given out by Christ, before his incarnation, and fulfilled by him since his ascension to glory. The apostate Jews have been ashamed, they have been confounded, they have been turned back, they have been put to confusion. Their own historian Josephus gives melancholy proof of the same. It was the wrath of the Lord of hosts against them. Paul said of them, Wrath is come upon them to the uttermost. 1 Thess. ii. ver. 16.

V. 3. *Let them be turned back for a reward of their shame that say, Aha, aha.*

The repetition of this, with a further account of their shameful revilings, mockery, and behaviour, towards our Lord Jesus, is to point out their sin, and to shew the certain accomplishment of this prophecy against them. These

wretches, in the persons of Caiaphas, Herod, the Jewish rulers, sought to put Christ to shame in open court. They sought to confound him by the false charges they brought against him; they sought to turn him backward, to destroy him, and his gospel, and followers; they earnestly sought to put him to confusion; they with their utmost wills and malice, united with implacable envy, were fully bent on desiring his hurt; they rejoiced in his being mocked and despised. When they saw his mangled body, his furrowed cheeks, his crowned head, and the blood flowing forth from the wounds opened by the thorns, which had deeply entered his sacred temples and brow, they cried out, *Aha, aha, so would we have it.* Their sin can never be expressed; yet their punishment is the desert of it, though far less than the demerit of their crime: for in every case divine punishments are less than the iniquities visited for deserve. No sorrows and sufferings were ever equal to the demerit of sin, but our Lord's; and his were tantamount to the uttermost evil contained therein.

V. 4. *Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.*

Thus our most precious Lord, in the full view and remembrance of his own personal sufferings, both in soul and body, and the treatment and insult he should receive from his enemies, prays for his beloved. It is a most sweet and comprehensive prayer. It is for all who seek him. It is full of affection unto them; it is universally suited to them. *Let all such as seek thee rejoice and be glad in thee.* When Christ hath shone upon the mind, and inclined the heart to seek God, here is a sweet word from Christ himself, to encourage such. What can encourage them, if Christ's praying for them does not? He prays that they may rejoice and be glad in God. God so loved as to give his only begotten Son; he so loved that he spared him not, but laid on him the iniquities of all his people, and delivered him up to bear the stroke of divine justice and wrath due to sin. When such as seek the Lord, are led by the Spirit, from the revelation of the same in the gospel, to receive the record into their minds, and apprehend how infinitely and everlastingly well pleased the Father is with the person and work of Christ, this request is granted. And the truth of it is actually realized in their own minds by the testimony of the Holy Ghost. There is a second petition in this prayer, which runs thus: *And let such as love thy salvation say continually, Let God be magnified.* This is sweet indeed.

There are, I conceive, among the Lord's called ones, such as cannot speak for Christ, but they love to hear of him; to have his gospel opened and explained to them, especially in the salvation part thereof, and it does their souls good. May it be given them to hear what Christ says for them in his prayer, *Let such as love thy salvation say continually, Let God be magnified.* Blessed be God for Jesus Christ. There is abundance of grace in this, when it comes from the heart.

V. 5. *But I am poor and needy: make haste unto me, O God: thou art my help, and my deliverer. O Lord, make no tarrying.*

Our Lord, when on the cross, was emptied indeed. He was forsaken of God, he was despised of men; he could not dispose even of his own garments; he was needy, so as to have none to help him; he felt all this, and calls upon the Lord to help him, and be his deliverer. This he does with the utmost importunity. *Thou art my help, and my deliverer; O Lord, make no tarrying.* So ends this Psalm.

PSALM THE SEVENTY-FIRST.

I shall not particularly apply this Psalm to our Lord Jesus Christ, any otherwise than by considering him the head of his people; and therefore, in all their affliction he was afflicted. His afflictions, the sorrows and sufferings which he passed through in our world, are most divinely calculated to bear up the minds of his sorrowful people, let theirs be what they may. We have proof of this here before us. David is now aged; yet, as though the longer he lived the more his trials were to increase, his beloved son Absalom raises an insurrection against him; the subjects are in the act of rebellion; Absalom is at the head of them; the king is in great danger. It was the more afflictive considering his period of life. This Psalm contains his prayer to the Lord, in this his present distress. He pleads God's righteousness and justice, with his promise; he recites the iniquity of his persecutors; he relates the mercies vouchsafed from his birth; he express his present case, that he was deserted, and given up of man, in his old age; he mentions the taunts and insults of his adversaries; he foresees and declares their downfall; he expresseth his gratitude, his faith, and hope in God; he wishes to live longer, to show forth the power and glory of God, whose righteousness, and marvellous acts he extolleth; he promiseth himself

final redemption from all his troubles, and a restoration to honour and comfort, when he shall sing, and speak the praises of the Lord. This is the outline of this very precious hymn.

V. 1. *In thee, O Lord, do I put my trust; let me never be put to confusion.*

When any saint is in affliction, there is nothing more suitable, than an approach to the throne of grace. We cannot come to our Lord aright, but as we renounce all confidence in ourselves, and all creatures. To trust in Jehovah Father, Son, and Holy Ghost, for every blessing spiritual, temporal, and eternal, is most acceptable worship in the view of the Holy Three. To trust in the Lord for support under trouble, and deliverance from it, well becomes the children of the Most High. The more they do so, the easier it becomes, and that they thereby get into the divine art and practice of the same. David had been many years in the habit and practice of going to the Lord in a way of believing. This his present distress is improved by him this very way.

V. 2. *Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.*

We have all contained in prayer, in these verses. Jehovah is the object of worship. Faith and hope in the Three in Jehovah, founded upon the revelation of their grace, lead us to expect all good from them. When we act aright, as David here doth, we set the Lord against our enemies, sins, dangers, and distresses. He prays for deliverance; he entreats the Lord would prove his own faithfulness; he knew his case; that he was dealt with by his son and subjects in a very unrighteous manner; he prays the Lord would cause him to escape the snares laid for him, and save him. Thus his very case and distress fill his mouth with arguments. David is not here pleading the righteousness of Christ, in which alone we have deliverance from the imputation of sin, we being made in it, the righteousness of God in him; but he is here pleading the righteousness, or faithfulness of God, in avenging the wrongs of his people, and saving them from the hands of their enemies. God's ear being open to him, and having audience, he proceeds, saying,

V. 3. *Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock, and my fortress.*

Thus he enters, more and more, into free and full expressions of his faith and confidence in the Lord, who was to

him his habitation. In Christ he had all things. He was his habitation to dwell in; he was his rock of defence; he was his fortress, to whom he fled, in whom he hid himself. He prays that the Lord would prove himself such to him, by enabling him at all times to resort unto him; he would it should be continually; he being fully persuaded, it was the declared will of God, he would be the saviour of his people in time of trouble. *Thou hast given commandment to save me, for thou art my rock, and my fortress*, and thy word cannot be shaken. Thus you have the prophet exercising faith immediately and directly on the Lord Jesus Christ:— On his word, *Thou hast given commandment to save me*. On Christ, and what he was to him, *For thou art my rock, and my fortress*. Having thus taken protection in the Lord, he proceeds, and expresses his present case, and what deliverance he needs.

V. 4. *Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.*

It is a real blessing to speak out our case in prayer. The Psalmist here does. It is from hence we know what it was. He had a variety of enemies, as his antitype also had; he had one in particular, his son Absalom; unless he means Ahithophel, who was a type of Judas the betrayer of Christ. Judas and the Jews were Christ's enemies; Absalom, and the men of Israel were enemies to David at this time. He therefore prays, *Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man*. It was deliverance he needed. God, in all his persons and perfections, was interested in him. He knew this; he knew he was not without sin; that he had some years past sinned grievously; that his present enemies and sorrows were the fruits of the same; yet it does not stop the mouth of faith. It is *my God*. He mentions either his son, or his counsellor, and styles the person unrighteous and cruel. *Deliver me, O my God, out of the hand of the wicked*, which may design his enemies; *out of the hand of the unrighteous and cruel man*, which points out either Absalom or Ahithophel. To obtain his suit, he had used a variety of arguments. 1st. his faith in God; 2d. the righteousness, or faithfulness of God; 3d. the declared purpose of God, that he would, on all occasions, be the Saviour of his people; 4th. the justness of his own cause; and he adds a 5th argument in the next words, which is the former mercies which had been shewed him.

V. 5. *For thou art my hope, O Lord God: thou art my trust from my youth.*

The Lord God, Jehovah, Father, Son, and Spirit, the Three in covenant, was the prophet's hope. This he confesses: *Thou art my hope, O Lord God.* He was, it seems, brought to the knowledge of the Lord when young, when a youth. This was to him an unspeakable blessing. To have the eye of God upon him; the heart of God opened to him; the care of God exercised towards him; and in the bloom of life, in the spring of youth, in the vigour of manhood, to be drawn into sweet fellowship with the Lord, it could not but afford him unspeakable comfort to reflect on it, as a most distinguishing blessing. No wonder he mentions it, and urges it as a motive to obtain his request. *Thou art my trust from my youth.* Surely in the course of his walking with God, so many years, he must have attained much boldness in the faith, much confidence in the Lord, and much freeness of access, and freedom with the divine Majesty.

V. 6. *By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.*

Our life and preservation in the womb, our safe conveyance by birth into our world, are among the deep mysteries of God's providence. Yet these, though we seldom consider them, are acts of the Lord's towards us, for which he most justly claims gratitude and praise from us. David viewed and reviewed these mercies, to which he added the account of the Lord's care of him from his youth; his early conversion to God; his spiritual spring seasons; his summer seasons; his harvest seasons; his autumns, and old age seasons: he sums all of them up, saying, *By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels, my praise shall be continually of thee.* The love of Christ, displayed in his passing through a state of childhood for us, is a subject worthy of deep and devout consideration.

V. 7. *I am a wonder unto many; but thou art my strong refuge.*

When David was banished from his kingdom, it was by many looked on as a wonder, or a prodigy of wretchedness, Christ in his humiliation upon earth, was a sign, every where spoken against. All who believe on Christ, and who live a life of faith in the Son of God, and have their conversation in heaven, are as wonders, as monsters of folly and enthusiasm, in the eye and view of the men of this present evil world. Yet the Eternal Three was to David, as he is to all such, *my [their] strong refuge.*

V. 8. *Let my mouth be filled with thy praise, and with thy honour all the day.*

This was his request. He would have the goodness of God continually in his remembrance; he would be continually exercising his every spiritual faculty in glorifying the Lord his God; he would that his mouth should be filled with the Lord's praise, that he should in every act, and daily in every part of his life and walk, be filling up his place, in the family, in the church, in his kingdom, in his present low and afflicted state and case, with such thoughts as would honour God. He would it should be thus with him all the day.

V. 9. *Cast me not off in the time of old age; forsake me not when my strength faileth.*

When David was young, and in the vigour of youth, he composed many Psalms to the honour of Christ. He slew Goliath; he subdued the Philistines; he obtained many victories; he is now old, and his son and subjects are in open arms and rebellion against him. Even his very life they set no great store by. He begins to feel some of the infirmities of age. What they are, none can conceive, but such as are the subjects of them, nor what they consist in. Some feel more, others less; yet all need support under them. Whilst our Lord may be considered as having peculiar affection for his old friends and aged disciples, yet this does not preclude their need of prayer. We have a very pertinent one offered up by the prophet. *Cast me not off in the time of old age; forsake me not when my strength faileth me.* Mr. Romaine used to say, precious as these words are, considered as a prayer, they are much more so considered as a promise; and that they really were not a prayer, but an expression of faith. *Thou wilt not cast me off in the time of old age; thou wilt not forsake me when my strength faileth.* No; blessings on him! he will not.

V. 10. *For mine enemies speak against me; and they that wait for my soul take counsel together, saying,*

When such as saw David ascending mount Olivet, in tears, when Absalom had driven him from Jerusalem, and those who saw Jesus led out of the same Jerusalem to be crucified on mount Calvary, were tempted to regard one and the other, as finally forsaken by God; yet it was not so. Yet they might say, and David's enemies, did think, and say;

V. 11. *God hath forsaken him, persecute and take him; for there is none to deliver him.*

Yet it was not so, as was evident by the restoration of David to his throne, and the resurrection of Christ Jesus from the grave and power of death.

V. 12. *O God, be not far from me: O my God, make haste for my help.*

As the insolence of the Psalmist's enemies increaseth, so his importunity in prayer also increaseth. It is well with us, when our real views of the cases we are in, lead us to be the more importunate with the Lord, in our addresses unto him, for his spiritual presence, succour, and relief.

V. 13. *Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.*

David knew it would be so. God's promises held forth this to his view. His faith exercised on them, led him to look at the certainty of their accomplishment of them. The worst of times, and the worst of circumstances, should not alter, it should rather increase our faith and expectation in the Lord's word, promise, and faithfulness. *The day cometh when all the workers of iniquity shall be destroyed, and death and hell shall be cast into the lake of fire.*

V. 14. *But I will hope continually, and will yet praise thee more and more.*

This fully proves that David was the better for his afflictions. They made way for prayer. In it he had communion with the Lord. This enlarged his mind. Hereby his faith and hope were increased, excited, and drawn forth into full exercise. *I will hope continually.* He had good ground for so doing. As the Lord appeared for him, and made good all contained in his promises to him, he might well say, *and I will yet praise thee more and more.* The way in which he would go on thus to express himself follows;

V. 15. *My mouth shall speak forth thy righteousness, and thy salvation all the day; for I know not the numbers thereof.*

It is very blessed employment this. It is the only use a believer in Jesus should wish his mouth, or tongue, to be engaged in; to speak of Christ, his righteousness, and salvation, cannot but be beneficial to our minds. The day is never better filled up by any of us, than in such an exercise. When we are so engaged, and enter most fully into the subject, we know not where to begin or end. The prophet knew not where to find proper numbers, or measure, to set forth this Jesus, and his great salvation by.

V. 16. *I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.*

In his pursuing this wonderful subject, he would leave out himself wholly, and altogether. He would go on in it, in the strength of the Lord God, as the Holy Spirit might be

pleased to give him utterance. The righteousness of Christ, the faithfulness of Christ, all which he knew of him, of his goodness and dealings with him, ever since he called him out of darkness into his marvellous light, he will make mention of. This shall be his one, this shall be his only subject.

V. 17. *O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.*

It was God who taught David, as a warrior, as a captain of the Lord's host, to conquer the enemies of Israel. It was God who had taught him, as a prophet, to declare the wondrous works of the incomprehensible and essential Three. He wishes to emerge out of his present trials, and troubles, that he might persevere in this most blessed employment, of extolling and magnifying the Lord; therefore he offers up the request contained in the next words.

V. 18. *Now also when I am old and greyheaded, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come.*

David requests to be preserved in his old age. That his victories being completed, and all his Psalms finished, he might shew forth thereby the strength and power of God. This is very expressive of the greatness of his mind, as it also is of the subjects before him. They could not be exhausted. It is the desire of saints, as such, to live only for this great end, to shew forth the Lord's praise; to keep up the Lord's name; to transmit it down to future generations, so as they might know what their predecessors found in the name, person, and salvation of him, whose name is above every name in earth or heaven; and all to the end that the Lord might be glorified thereby.

V. 19. *Thy righteousness also, O God, is very high, who hath done great things: O God, who is like unto thee!*

The name of Christ, the person of Christ, the resurrection of Christ, the ascension of Christ, his exaltation at the right-hand of the Majesty on high, make way for us, as they did for David, to worship, admire, and adore him. He hath done great things indeed, in saving his whole church with an everlasting salvation, in himself, and by his holy arm, that we may well join the prophet, and cry out, Who, O Christ, is like unto thee!

V. 20. *Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me again from the depths of the earth.*

David here expresses his full confidence in the Lord, that he would quicken and revive him. Notwithstanding

the great and sore troubles, the Lord had exercised him with, yet it would be the good pleasure of his will, to restore him to his kingdom, and bring him up again from the depths of the earth. Our Lord Jesus had, and experienced great and sore troubles, as he was the Surety of his people. He was sustained under them; he was carried through them; he was raised up above them by his resurrection; then he was quickened, and brought up again from the depths of the earth.

V. 21. *Thou shalt increase my greatness, and comfort me on every side.*

This was the case literally, and it might also spiritually with respect to David. It was so with his antitype, who being raised from the dead to die no more, death hath no more dominion over him. He now liveth after the power of an endless life, in the full possession of all his honours, titles, glory, and royalties. In him, we his members are virtually, and as his living members we are actually raised from sin and sorrow, to righteousness and comfort, and shall be raised one day from dust and corruption, to glory and immortality.

V. 22. *I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.*

Trials, temptations, sorrows and troubles, make way for prayer. This is the way in which faith and hope in God are exercised. God is always attentive to the cry of his people; he doth hear, he will answer them. When he has heard and delivered them, or gives them faith—prospects that he will yet deliver them, this makes way for praise. The truth of God in his promises, and his faithfulness in making them good to us, demands our most grateful praise. It is with believers *my God*, whether in distress, or out of it; in distress it is, *O my God*, hear me, and deliver me; if delivered, it is, *O my God*, thou art my praise, and thou art my God. The deliverances the Lord is pleased to work for us, in this present time state, demands our perpetual praise. The Psalmist was deeply affected with the Lord's goodness unto him. He says, *I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.* This is one special title given Christ in the holy scriptures. He is *the Holy One of Israel*; he is the true Aaron, who wears the holy crown with this inscription on it, *Holiness to the Lord*, or, *The Holy One of Jehovah*. See Exodus xxviii. ver. 36. He is the *Most Holy*.

V. 23. *My lips shall greatly rejoice when I sing unto thee ; and my soul which thou hast redeemed.*

This is very expressive of the frame of his mind. His every spiritual sense, faculty, and affection would be engaged and refreshed, in this most blessed work ; his lips, his mouth, his heart, his tongue, his mind, his will, would all go out towards the Lord, in singing his praises ; his deliverance from temporal and spiritual evils, enemies, miseries, and calamities, would be the matter of his song. He should take great delight in expressing himself, with great joy, and singing forth his praise, with all the sounds, and powers of vocal and instrumental music, and this continually.

V. 24. *My tongue also shall talk of thy righteousness all the day long : for they are brought unto shame, that seek my hurt.*

Thus he declares what his employment shall be. He would speak out, and declare daily, the goodness of the Lord to him. How he had been in great and sore distress and troubles ; how he had called on the Lord ; how he had been relieved in his mind ; how his faith and hope had been kept up ; how good the Lord had been to him ; how faithfully he had fulfilled his truth and promise to him ; how he had quickened him ; how he had answered his requests ; how he had brought him back to his capital, and wrought perfect and complete restoration for him ; for which he says, *My tongue also shall talk of thy righteousness all the day long : for they are confounded, for they are brought unto shame, that seek my hurt.* All which, as we read the history recorded concerning the rebellion, in 2 Samuel, chapters xvii. xviii. xix. we shall see was actually the case. May the Lord give his blessing to what hath been very feebly set forth, if it please him. Amen.

PSALM THE SEVENTY-SECOND.

This is entitled, *For Solomon, or, Of Solomon.*

It seems to be, when Solomon was by David himself declared his successor, before all the nobles of the land, of which you have an account, 2 Chron. xxviii. In which he prayeth for Solomon, and foretelleth his peaceful and glorious reign ; under which, as a figure, in a most beautiful manner, he sets forth the kingdom of Messiah ; its most righteous administration ; its duration ; its blessings ; its

extent; the accession of the Gentiles to it; the redemption of Christ; the prayers and praises offered up for him, and to him; the increase and fruitfulness of Christ's church; its continuation and universality. It closes with a solemn act of worship, in, and by which, the Lord God of Israel, our Lord Jesus Christ, is most highly magnified and honoured. It is then added: "When all these things come to pass, then the prayers of David the son of Jesse shall be (not ended, as we render it, but) completed." So says Mr. Romaine. The prayer has been heard; the Son has been incarnate, and the Father hath committed all judgment to the Son.

V. 1. *For Solomon, or, of Solomon. Give the king thy judgments, O God, and thy righteousness unto the king's son.*

Solomon was both king, and the king's son, at one and the same time. He was seated on the throne, and crowned and anointed in his father's lifetime, and by his command. See 1 Kings, chap. i. This Psalm was composed, by way of prayer, and as descriptive of him, and of his reign and government. The words before us, may be considered as a prayer of David's offered up on behalf of his son Solomon, in which is requested God would give him all that wisdom and knowledge, which would qualify him to govern the people of Judah and Israel. Under the whole, as a figure, and prophecy, Christ, the true Solomon, is designed, it being impossible to ascribe what is mentioned in it to Solomon, or any mere man. The king Messiah, Solomon's antitype, was to be feared as long as the sun and moon endure; he was to be acknowledged throughout all generations; his peace was to be to the very end of time; his dominion was to be universally extensive; all kings were to fall down before him; all nations were to serve him; he was to be the object of worship; he was to be prayed unto, and he was to be praised; his name was to endure for ever; men were to be blessed in him; all nations were to call him blessed. All contained in such declarations, could only belong to Messiah, the Prince of peace, the Lord of life, the fountain of blessedness and glory.

The prayer itself, *Give the king thy judgments, O God, and thy righteousness unto the king's son*, may be considered as a request, offered up by the Old Testament church, to God the Father, on behalf of Messiah, that he might be properly clothed and furnished, as the minister of reconciliation, for the work to which he was called, and for the executing the office to which he was appointed.

V. 2. *He shall judge thy people with righteousness, and thy poor with judgment.*

Solomon was a very wise prince, there was none like him for judgment and justice. He is said to be wiser than all men. 1 Kings, chap. iv. ver. 31. *God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand which is on the sea shore. And Solomon excelled the wisdom of all the children of the east. For he was wiser than all men. And his fame was in all nations round about.* Christ, the power of God, and the wisdom of God, exceeds Solomon in all his wisdom, fame, and glory. He is wisdom Mediator. In him are contained all the treasures of wisdom and knowledge; he is most properly filled with every gift and grace—to judge his people with righteous judgment—to execute true equity to the poor in his church. It may be looked upon therefore as a description of him as king Mediator. *He shall judge thy people with righteousness, and thy poor with right.* The Father hath appointed him to this; he hath given all judgment unto him; that all men should honour the Son, even as they honour the Father. The Father judgeth no man. It is the office of Christ to look well to the many the Father hath given him; to attend to their cases; to administer to their necessities; to defend them from their enemies, and administer just judgment to them. Solomon acted thus in a measure, and he was Christ's type herein.

V. 3. *The mountains shall bring peace to the people, and the little hills by righteousness.*

The name Solomon is *Peace*; he was in his name and person, a type of Christ; he was so in his kingdom and government; he ruled the people of the Lord; he ruled them in the fear of the Lord; he had great peace in his days; the people enjoyed great tranquillity; the worship of God was at its highest pitch of splendour and perfection in his days. So that the mountains and hills, those who dwelt on them, or near them, were secure from all evil. They were clothed with the righteousness of Christ; they proclaimed this in every act of worship; so that when they came together to serve the Lord with one consent, they were at peace with each other, and brought to remembrance the true Solomon, the peace-maker, who, since their time, has made peace by the blood of his cross.

V. 4. *He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.*

Thus the true Solomon is introduced, and described, in

his name, person, work, office, grace, truth and equity, to gain him a glorious name, and to increase his fame and renown, and make his praise glorious. The Lord's people, as poor and needy, and oppressed, were to be peculiarly his care. He was to judge them; he was to save them; he was to break in pieces such as oppressed them; he shall judge the poor of the people; the most mean and abject in his kingdom were to be attended unto; he was not to overlook them, nor their case. Such as were needy and had no helper, were to experience his royal grace and compassion; every oppressor of them was to be brought under and subdued.

V. 5 They shall fear thee as long as the sun and moon endure, throughout all generations.

From this to the 14th verse inclusive, the goodness, majesty, glory and greatness of Christ's kingdom, under Solomon's, as a type of it, are set forth; the duration of it; the flourishing state of the righteous, and the abundance and perpetuity of their peace; the dominion of Christ, and the extent of his reign and kingdom, are most beautifully expressed in the following verses, much of which might be elucidated from what is written of Solomon. Yet it would be to an infinite disparity, as no one type could ever fully come up to its antitype. But I shall not have any thing to do with this. Our Lord Jesus Christ, the true Solomon, is the prince of the kings of the earth. He is King of kings, and Lord of lords; his glory and majesty exceed all description; his kingdom surpasses all contained in Solomon's; his riches are durable, as they are also unsearchable; he attends to the cases and circumstances of each individual in his kingdom; he exercises true judgment and equity towards them; the poor, the needy, and oppressed, are very particularly attended unto; his majesty, dominion, and authority, are most freely acknowledged by them. *They shall fear thee as long as the sun and moon endure, throughout all generations.* Our Lord Jesus is the one universal and everlasting king; he is immutable and everlasting; and so is his kingdom also.

V. 6. He shall come down like rain upon the mown grass: as showers that water the earth.

A most beautiful description, which had respect to the incarnation of our Lord Jesus Christ. He came down from the bosom of the Father; he was the gift of his Father's love; his descent was very acceptable to his church; it had been long looked for, and most earnestly desired; it was very refreshing and reviving; it was like rain upon the mown

grass. The salvation he came to perform, the communications of his love, the showers of his grace, rendered his church fruitful. He is the Just One; he that is God-man-mediator, who is king of nations, and king of saints. *He that ruleth over men, must be just, ruling in the fear of God. He was as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.* The duration of his reign, and continuance of his church, were expressed in the former verse, by the continuation of sun and moon; and his soul-reviving presence and his refreshing Spirit and grace, are here represented under the similitude of rain and showers, which descending on the new-mown grass, and watering the earth, cause the same to look most delightful.

V. 7. *In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.*

Jesus Christ is the righteous one, and all his people are righteous in him. In the Lord shall all the seed of Israel be justified; they cannot be justified but upon the footing of a perfect righteousness. The obedience of Christ to the holy law of God on their behalf, is imputed to their persons, and they are made the righteousness of God in him. Under the reign and principality of Christ, which is all of grace, these righteous ones shall flourish. This will be most truly the case, when our Lord shall reign more visibly in his churches, and throughout the world in the latter-day glory. There will then be abundance of peace; there will be nothing enjoyed, by all the inhabitants of the globe, but perpetual peace. It will be permanent, lasting, and of inconceivable duration; for the blessing of the peace of God which passeth all understanding, will be enjoyed by the righteous, in the state of glory for ever. What the prophet Isaiah says, concerning the glorious state of the church of the Jews in the latter day, and which belongs to it, as many passages in this Psalm do; runs thus: *Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous,* chap. lx. ver. 20, 21.

Thus, in a most beautiful and figurative manner, Messiah's grace, majesty, and kingdom are expressed; his descent and refreshing presence are declared; then the effects are mentioned; the righteous flourish, and they enjoy peace, which is of eternal duration. This is expressed to be *so long as the moon endureth*, or, as in the margin, *till there be no moon*. That is, to the very end of time, and eternity will be but the perfection of it, in the state of glory and blessedness.

V. 8. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*

The prophet, in the former verses, having expressed our Lord's most righteous administration of government, the duration of his reign, and the blessings of it, proceeds further to speak of the extent of his kingdom. *He shall have dominion from sea to sea* [from the *Dead Sea*, or, as it is called in the scriptures, the *Salt Sea*, to the *Mediterranean Sea* ;] and *from the river* [*Euphrates*] *unto the ends of the earth*. Before the close of time this will receive its most perfect accomplishment. The prophet Zechariah says the same. *And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth*; chap. ix. ver. 10. The gospel will have an universal spread. The kingdom of Christ will be exalted in the earth. He was to be acknowledged as the King Mediator, and it will be an universal empire. *His kingdom is an everlasting kingdom, and all dominions shall serve and obey him*. Dan. vii. 27.

V. 9. *They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.*

This verse is very expressive of the subjugation of Christ's enemies to him, and of the evils which would necessarily fall upon them. Some of them would yield to him, others would not. Some would bow before him: they would receive his gospel, submit to his sovereignty, acknowledge him for their Lord and King, submit themselves to his most holy guidance and government, and fully and freely acknowledge themselves to be his; whilst such as continued enemies to him, should, like the serpent, lick the dust. They should be in very base and low circumstances, as a most just punishment for their egregious folly.

V. 10. *The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.*

In the account given of Solomon, we read that *he reigned over all the kings, from the river even to the land of the Philistines, and to the border of Egypt. That he surpassed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present. Yea, the queen of Sheba, on hearing of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones:*

and when she was come to Solomon, she communed with him of all that was in her heart. No doubt but the Old Testament saints saw in all this some traits of the true Solomon, and were strengthened in their views of his glorious majesty; of the plenitude of his wisdom; of his unsearchable riches; of his universal government and empire; and received the same as certain pledges to their faith, that all contained in this Psalm concerning the true and glorious Solomon, Messiah, the Prince of Peace, would in due time receive its full and final accomplishment. And indeed we may act so also, for the expectation of its final accomplishment; for to the present moment it is not yet completed. We have this word on which to rest our hope of expectation, *I the Lord will hasten it in his time*, Isai. lx. 22. The time is not yet come, when the kings of Tarshish and of the isles shall bring presents to our Lord Jesus Christ. He has not yet wholly cast out the western and eastern Antichrists. When he has, and caused his glorious voice in the everlasting gospel to be heard, and taken to himself his great power, and will rule and reign to the ends of the earth, *then the kings of Tarshish and of the isles shall bring presents*. Which I conceive will be in the following way. When the Lord shall restore his antient people the Jews from their present state of dispersion, and bring them, and restore them to their own land, and make himself known to them as the Lord their God, then the fulness of the Gentiles shall also be turned to the Lord. At which time the following prophecy, as also that before us, will be most exactly fulfilled. *Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come. They shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory*, Isai. lx. 5, 6, 7. Then the kings of Sheba and Seba shall offer gifts. They shall offer their persons, and present their bodies a living sacrifice, holy, acceptable unto God, and be truly glad to worship the Lord in his holy mountain in Jerusalem. By the kings of Sheba and Seba some understand hereby the accession of the Gentiles to the church of Christ. It is conceived the wise men came from Sheba, a part of Arabia: it lay south of Jerusalem. The queen of Sheba is called the queen of the South, on this account.

V. 11. *Yea, all kings shall fall down before him: all nations shall serve him.*

This wonderful era is fast approaching. In a combined view of the prophecies of Daniel, Esdras, and John the Divine, by Mr. Frere, he conceives the Jews will be called in the year 1822. The 1260 years of the papacy ended 1792. He considers all the periods in Daniel will be 1260 years, 30 years, 25 years, and 20 years. The first period ended in the year 1792; the second will terminate in the year 1822; the third, if rightly calculated, will terminate in the year 1847; the fourth and last period in the year 1867. With the reception of the nations of China and India, and all the idolatrous nations of the whole world into the church of Christ.

V. 12. *For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.*

Our Lord will rule and reign at this time before his an-
tients gloriously. He will then fulfil what he hath promised
his Jewish church: *I will also make thine officers peace, and
thine exactors righteousness. Violence shall no more be heard
in thy land, wasting nor destruction within thy borders; but
thou shalt call thy walls salvation, and thy gates praise,* Isai.
lx. 17, 18. Our Lord will more immediately rule, by such
as he shall make use of to judge and govern the people, than
he has ever yet done. He shall be very expressly acknow-
ledged in his kingship and government; so that as the
Jewish government was formerly a theocracy, this will be a
Christology; it being most impressively under the guidance
and influence of Christ, who will be very personally and
particularly acknowledged in it, and by it. The needy, when
he crieth, shall be delivered. The poor also; their case shall
be attended very particularly unto. Him that hath no helper,
none to plead his cause, yet in the spiritual reign of Christ,
and such as are found living under it, shall have full proof
that the eye of Christ is upon them for good; that a proper
provision is made for their case; and let them in their own
view be ever so destitute, yet on making their case known,
they shall find the utmost perfection of equity exercised on
and towards them. I know not how to give a better turn to
the words, as I am not preaching but commenting; and
Christ is not here revealed in his Saviourship, but in the
perfection of his kingly reign and government in the world.

V. 13. *He shall spare the poor and needy, and shall save the souls of the needy.*

Thus a further account is given of the righteous govern-
ment of Messiah's kingdom. When the cause of the poor

and needy come to be attended to, they shall be spared from their oppressions, and saved from their oppressors. Messiah will save their souls from sin, and out of the hands of their spiritual enemies. He will hear the needy, and deliver him when he crieth out in prayer unto him. He will deliver the poor, and him that hath no helper. He will spare the poor and needy, and deliver from the hands of such as oppress them. They shall enjoy the blessings of his reign and government, of his grace, and peace, in blessings and benefits bestowed both on their souls and bodies.

V. 14. *He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.*

I apprehend the state of the church, in its latter-day glory, will be such, that she, in all her members, will be delivered from all persecutions. The wicked will then be consumed out of the earth. There will be no outward sinners. All extortions and oppressions of every kind will finally cease. All deceit and violence against the Lord's people will be done away, and cease for ever. Their persons, their lives, their blood, their deaths, will be precious in his sight. *He shall redeem their soul from deceit and violence.* Their enemies being finally subdued and conquered, and precious shall their *blood be in his sight*; which may be expressive of his taking vengeance of his and their enemies, who have shed it in murdering many of their predecessors. So that the cry of such as were slain for the word of God, and the testimony which they held, *How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?* will be heard no more for ever, it having been fully answered in the complete destruction of every enemy of the saints.

V. 15. *And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.*

Christ shall live the true Messiah and King of the Jews. He shall live as the everlasting King, the one universal monarch; the triumphant conqueror; the head, the defence, the ornament, and glory of his people; *and to him shall be given of the gold of Sheba.* Which may refer to the wise men who came from the east to worship him in his infancy; who *presented unto him gifts, gold, and frankincense, and myrrh*; Matt. ii. 11. *Prayer shall be made for him continually.* The Old Testament saints most earnestly prayed for his incarnation; and now he is come, and hath, in his incarnate state, finished salvation work, he is the object of faith, hope, and love, and his people are continually praying unto, and prais-

ing him. He now lives their powerful Intercessor and Advocate before the throne of God. He says, *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death*, Rev. i. 18.

V. 16. *There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.*

Christ, when foretelling his death, said, *Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit*, John xii. 24. From this death, the fruit of it was an handful of corn in Jerusalem and Judea. The followers of Christ were but few comparatively at first. After the effusion of the Holy Ghost, on the day of Pentecost, they greatly increased. In the day when the Lord shall again pour out of his Spirit on the elect amongst the Jews, there shall be an handful of corn in the earth, upon the top of the mountains. This shall so increase, being breathed on by the Holy Spirit, that the fruit thereof shall shake like Lebanon; make a considerable noise, and a noble and most majestic appearance. They of the city of Jerusalem converted to the Lord shall be a multitude indeed, like innumerable piles of grass. They shall be in a most glorious flourishing condition. *They shall flourish like grass of the earth.* Thus the fruitfulness and increase of Christ's church are set forth and expressed. The kingdom of the Messiah, the antitypical Solomon, having been thus set forth, in this most divine hymn, in a figurative manner, the prophet draws towards the close of it by celebrating the eternity of Christ, saying,

V. 17. *His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.*

The name, the person, the love, the salvation, and the office of God-man Christ Jesus, are immutable, and so are his relation to and interest in the church. They are, from everlasting to everlasting, one and the same, without variability or shadow of turning. He says, *I am Jehovah, I change not*. According to the margin, the verse before us reads thus: *His name shall be for ever: his name shall be as a son to continue his Father's name for ever*. All the love of the Father to the whole election of grace is in him. He perpetuates his Father's name, he being the gift of his Father's love to his church. For *God so loved, that he gave his only begotten Son*. It is by the everlasting gospel, that the love of the Three in Jehovah to the elect of human race, will be perpetuated

down to the very end of time, and they will enjoy the blessings thereof through it; so that it may be safely said, the everlasting gospel, the preaching of it in its clearness, and glorious freeness and fulness, will be the greatest blessing in Christ's church, even in the very perfection of the church, in her latter-day glory state, even to the very immediate coming of Christ, to receive her to the full fruition and enjoyment of himself in the New Jerusalem state, and from hence to her ultimate state in glory. His name is from everlasting. He is before all things, and by him all things consist. His love is everlasting. His mercy is from everlasting to everlasting. His righteousness is an everlasting righteousness. His gospel, in which he is fully revealed, and in which he shines forth in all his revealed glories, beauties, perfections, and excellencies, is styled the everlasting gospel; and from it, as Christ is received by it into our hearts, we enjoy everlasting consolation. We see all the elect are blessed in him with all spiritual blessings. There is nothing but curse, death, and damnation, to all who are out of him. All nations shall call him blessed. As some of all nations, and kindreds, and people, shall in the latter day be brought to the true and saving knowledge of him, he is styled *the desire of all nations*; and he will be so, beyond our present conception, in the glorious state of the church in the latter day. Yet he could not be so, were it not for the preaching of his person and salvation by the ministration of the gospel, and the Holy Spirit accompanying the same, and making known, and revealing Christ in it and by it, to their minds. The prophet having given such a glorious view, by way of prophecy, of the Messiah's kingdom, in its duration, blessings, extent, with the accession of the Gentiles into it; with the redemption of it from all evil; and shewed how Christ will be prayed to, and praised for what he is to his beloved ones, he having expressed the fruitfulness of Christ's church, and the continuation of his name and gospel for evermore to his beloved ones, closes the subject with a most solemn doxology.

V. 18. *Blessed be the Lord God, the God of Israel, who only doeth wondrous things.*

The titles here given, and the worship here expressed, belong to the glorious Messiah, not to the exclusion of the Father and the Spirit. Yet they are here more immediately addressed to Christ, the anointed one. He is the Lord God. A person in Jehovah. His name is Jehovah. *I, even I, am Jehovah, and beside me there is no Saviour*, Isai. xliii. 11. He is the God of Israel. He is God over all, blessed for ever,

Amen. And he is here blessed, as the Lord God, the God of Israel, by his church, as personated by the prophet, who is here their mouth. To bless God is the highest act of worship. The prophet looks back on the whole subject related by him, concerning Messiah and his kingdom, and worship him for the same. He cries out, *Blessed be the Lord God, the God of Israel, who only doth wondrous things.* This is ascribing to Christ all the glory of his kingdom, in which his name, fame, renown, and praise, will be continually celebrated. He is *Jehovah-God.* He is *the Lord God.* He is *the God of Israel,* who proclaimed himself to be so, saying, *I am the Lord thy God which brought thee out of Egypt.* This was a wonderful act. So it was to bring them into a church state, as he did at Sinai. So it was to conduct them through the wildernesses of Arabia. So it was to bring them into Canaan. So it was to settle them in that land. The plan of grace between the Essential Three, in the Incomprehensible Essence, is altogether wonderful. So is the scheme of salvation, and the open discovery and execution of it, by the incarnation and appearing of the great God, even our Saviour Jesus Christ. Salvation by him is the wisdom of God in a mystery. Messiah will be blessed, praised, magnified, and glorified, for his carrying the covenant of grace into act and execution, by his saints on earth, so long as they are continued on it; and by his saints in heaven to the ages of eternity. Yet I conceive this ascription of praise before us to belong principally to the subjects which have been recited in this Psalm.

V. 19. *And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen.*

Christ hath a glorious name; it is exalted above all blessing and praise. His work of salvation is glorious. He is the Lord of glory. He is the glorious Lord. His personal glory is incommunicable. His mediatorial glory is his alone. He will wear all his glories for ever. His underived glory, which is essential to him, as one with the Father and the Spirit, in the self-existing Essence, is of and from himself alone. His glory, as God-man, is his personally and incommunicably. His glory, as head of the whole election of grace, is his, so as that he can only communicate the blessed effects thereof to his members. He enjoys the whole glory of it, and lives the grace and glory Head of all his church. He hath a mediatory glory, which he will sustain with unrivalled glory for ever and ever. Saints cannot, when they view him in the gospel, as revealed with his many crowns upon his head, but bless and adore, magnify and worship him. All who love him in

sincerity, and are favoured with scriptural views of his greatness and goodness, as it will be manifested forth and reflected on his churches in the latter-day glory, cannot but say, *And blessed be thy glorious name for ever.* When they contemplate how the Holy Spirit will be poured forth most abundantly, so that all shall know the Lord from the least to the greatest, they must pray, *and let the whole earth, [let all the churches of the saints,] be filled with his glory, Amen and amen.* A double *Amen* concludes this second book of Psalms, as it did also the first. To which is added,

V. 20. *The prayers of David the son of Jesse are ended.*

The meaning of which, according to Mr. Romaine, is as follows: When all these things come to pass, then the prayers of David the son of Jesse shall be, not ended, as we render it, but completed.

May the Lord the Spirit help us in reading this Psalm, so to conceive and thereby to entertain such apprehension of Christ as King Mediator, and of his kingdom of grace, as it will be manifested and made known in our world, before the close of time, by the conversion of the Jews and the fulness of the Gentiles, that we may most truly say, Blessed be the Lord God, the God of Israel, who only doth wondrous things! And blessed be his glorious name for ever: and let the whole earth be filled with his glory! Amen and amen.

This closes the second Book of the Psalms.

END OF VOL. I.