

his mercy endureth for ever. An address is given in the following words, for such as belong to the election of grace, have been redeemed out of the hands of all their enemies by the most precious blood of the Lamb of God.

V. 2. *Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.*

What are they to say? the words which went before; *O give thanks unto the Lord, for he is good: for his mercy endureth for ever.* The redeemed of the Lord were the objects of Jehovah's love from everlasting. Out of the immensity of his love to them, he chose their persons in Christ, gave them to Christ, loved them as one with Christ, blessed them in Christ, accepted their persons in Christ from everlasting. Out of the same immensity of love to them in Christ, it was willed by the eternal Three, under the consideration of their fall and apostasy through the first sin of their nature-head, that they should be raised up above and beyond all the ruins of that fall, by Christ their head of grace, and who became their surety in the everlasting covenant. It is a very glorious part of the worship of the redeemed of the Lord here below, to give him glorious praise, that they have in him redemption through his blood, the forgiveness of sins, according to the riches of his grace. All this must solely originate from the goodness of the Lord; it is an act of his mercy. As so, it is here applied. Let therefore all the redeemed of the Lord unite in this song. Let them attribute their salvation from sin, Satan, the world, death, and hell, to the mercy of the Three in Jehovah, whose mercy is for ever the same.

V. 3. *And gathered them out of the lands, from the east and from the west, from the north and from the south.*

The southern sea from Judea, was the Red Sea, the main sea was westward. No doubt but the Psalmist intends the goodness of the Lord towards Israel, in gathering them from all parts whither they had been scattered, and settling them in the land of Canaan. It will also apply to the Lord's gathering his elect people in a day of his power; which he is pleased to express thus: *I will say to the north, Give up; and to the south, Keep not back:—I will bring thy seed from the east, and gather thee from the west.—Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him, yea, I have made him, Isai. xliii. 5—7.* Let these thus sought out, and brought to the knowledge of Christ, and renewed and enlightened into the true and saving knowledge of him, and redemption in his blood,

let them say, *his mercy endureth for ever*. O for an heart-warming sense of it on all their hearts. Then follows an account of the state these persons had been in before they were gathered home to Christ, by regeneration and conversion to God.

V. 4. *They wandered in the wilderness in a solitary way, they found no city to dwell in.*

No words could better express the state of sinners, and be more expressive of the views of the same, to such whose eyes God hath opened, than these before us. Without doubt, the comparison is formed from the case and circumstances of the people of Israel in the wilderness. From hence to the close of the seventh verse, we have a most perfect account and delineation of the work of the Spirit of God in the souls of the elect, when he is pleased to work on them effectually in the day of his power. He quickens them with spiritual life; he translates them out of darkness into marvellous light; he puts a stop to their further wanderings from God; he directs them to the city of habitation; he creates hungerings and thirstings in their souls after Christ; he relieves their fainting minds; he hears their cry when they call unto him; he delivers them out of their distresses; he leads and directs them in the right way. This contains the outline of these verses; but I shall go briefly and distinctly through each of them. The elect of God, whilst in the state of nature, are alienated from the life of God through the ignorance that is in them; their hearts are blinded; they are in a wilderness state, which is an uncomfortable one; they are in a solitary way; they are without the knowledge of God; they know nothing of the Lord Jesus Christ; they are perfectly and entirely unacquainted with the way of peace; they find no rest—no enjoyment in themselves, nor in the state they are and have continued to be in. This is positively descriptive of what such see, feel, and apprehend, when the Holy Spirit hath been pleased as the Spirit of life to enter into them, and has wrought life and light in that supernatural birth, which he hath most graciously and powerfully produced in them.

V. 5. *Hungry and thirsty, their soul fainted in them.*

This had been the case with the Israelites, and the Lord gave them manna from heaven, and water out of the rock to satisfy them. Truly awakened souls are hungry and thirsty for the bread of life and water of salvation; their appetites are keen; their hunger and thirst are vehement. It is the operation of the Holy Ghost within them and upon them, which has created these holy hungerings and thirstings.

Our Lord hath said, *Blessed are they which do hunger and thirst after righteousness, for they shall be filled.—I will give to him that is athirst of the fountain of water of life freely.* To such fainting souls as those spoken of in this Psalm, the following promise belongs: *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, Isai. xli. 17, 18.*

V. 6. *Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.*

There is no trouble nor distresses comparable to soul sorrows. When the Lord hath opened the eyes of the mind, and created in the same true and spiritual apprehensions of sin, and given such to see that there is no help but in Christ alone, then there is calling upon the name of the Lord in a most importunate manner indeed. No words can express the feelings of the mind, when it perceives the exceeding sinfulness of sin—in its nature—in its guilt—in its pollution—in its demerit. The trouble of the mind is tremendous; the burthen it is under is felt to be intolerable. All the Lord's people, either when they are at first awakened, or, in after experiences in their walking with God, are brought to know more or less of the truth of this in their own cases. It makes way for prayer: the Lord lets in spiritual light upon their minds; he shews them his salvation; he enlightens and enlivens them, and guides their feet into the way of peace. Thus they are delivered out of their distresses, and set at liberty from the guilt of sin, by believing that the blood of Jesus Christ the Son of God cleanseth from all sin. Thus we have a most regular account given us of the divine procedure of the Holy Ghost upon the renewed mind. He first gathers the elect, wandering from the Lord, and brings them to a knowledge of their state and case: he brings them out of the wilderness and solitary way in which he found them: he beget spiritual life in them: this manifested itself in spiritual hungerings and thirstings after Christ: their souls fainted within them, and he fed them with revealing Christ, and making discoveries of him and his salvation unto them: he giving them to see the perfect salvation of Jesus, and teaching them to rest wholly thereon—the Lord the Spirit led them out of themselves, and out of the state of unregeneracy which they had been in, to partake of all the blessings of life and liberty in Christ Jesus.

V. 7. *And he led them forth by the right way, that they might go to a city of habitation.*

The Holy Ghost is all in all in the work of regeneration; in revealing Christ; in forming him in the heart; in every act of grace within, and upon us; in leading us to look to Christ; in teaching us to walk in Christ; in directing us all the way to glory. In the whole work of grace within us, with all its influences and operations, he is all in all. As Christ is all in all in salvation-work, we must be first led out of ourselves, and be enlightened by Christ the light of everlasting life, before we can perform a spiritual act; we must be in the right way to the city of habitation before we can walk in it. And to the honour of Jehovah the Spirit, it is here said, *He led them forth by the right way, that they might go to a city of habitation.* The prophet Isaiah ascribes the great work of leading the people of Israel to Jehovah the Spirit. *Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the waters before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name,* chap. lxiii. 11—13. It is the Holy Spirit's royal and divine prerogative to lead his people by the right way, that they may go to a city of habitation; which is heaven. That is the habitation for all God's saints.

V. 8. *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.*

The prophet cannot but break out, just as he began, with a solemn excitation to praise the Lord for his goodness; for his grace; for his providence; for his guidance, and protection of his church and people in a time-state. The Lord's called people are travellers and pilgrims in this world. As such, the conduct of God is wonderful towards them; his goodness to them is great beyond description; it extends to such as know him not; the preservation of travellers is a marvellous act of divine goodness, which most justly deserves our praise and acknowledgements. As many of them many a time travel from place to place for the good of the church, yet neither they nor we know it to be so. The next verse belongs to a new subject, which closes at the 15th verse.

V. 9. *For he satisfieth the longing soul; and filleth the hungry soul with goodness.*

This is given as a reason to point out the propriety of praising the Lord for his goodness, and for his wonderful works to the children of men. He is not only the Redeemer of his elect; he not only redeems them out of the hand of the enemy; he not only gathers them as a shepherd doth his flock; he not only saves them from their wandering state; he not only provides for them when they hunger and thirst; he not only hears them when their souls faint; he not only delivers them out of their trouble and distresses; he not only leads them forth by the right way, and brings them to a city of habitation, for which his name and praise, his goodness and mercy, may well be celebrated; but he does more than this; *For he satisfieth the longing soul, and filleth the hungry soul with goodness.* This is agreeable with his holy promise. *And I will satiate the soul of my priests with fatness, and my people shall be satisfied with my goodness, saith the Lord,* Jer. xxxi. 14. It is the longing soul the Lord satisfieth; it is the hungry soul the Lord filleth; and it is with his goodness, and it is from the fulness of Christ, such are satisfied. From thence they are filled; even to an abounding, and superabounding of divine enjoyment, and holy satiety.

V. 10. *Such as sit in darkness and in the shadow of death, being bound in affliction and iron.*

The God of all grace is pleased to diversify the displays of his grace on his people in a wonderful way. In the former account of it, which we have gone through, it hath been represented under the view of a display of goodness to poor sinners who were wandering from God, and were out of the right way to heaven. Here the same divine clemency is set forth, as displayed on sinners who were bond slaves to sin and Satan. Under these very ideas their state, their case, their rebellion against God, their misery, their conviction and concern, are very pathetically expressed; together with the deliverance which the Lord wrought for them. Sinners out of hell sit in darkness and in the shadow of death; sinners in hell are in blackness of darkness for ever. It is not there shadow, it is a most awful reality; we can never fully conceive of, nor fully describe the exceeding sinfulness, guilt, and misery of man in his state of unregeneracy; it is wholly impossible. When the Lord opens the eyes of a poor sinner to see and know what he is, and how he hath lived without hope and without God in the world, then all false hopes expire. And feeling himself in himself, and

fallen nature to be what the word of the Lord declares him to be, he finds the description here given of him to be quite correct. He is in such a state of darkness as no words can describe. All unregenerate persons sit in darkness, and in the shadow of death. This must be their case; they being bound in affliction and iron; they are bond-slaves to sin and Satan; their own inward lusts and passions are as iron chains; they give them at times much cause of uneasiness; and every passion wants gratification; and they each war one against another. Whilst the state of sin and misery is most tremendously awful, yet a sad account of the cause of this is given in the next words:

V. 11. *Because they rebelled against the words of God, and contemned the counsel of the Most High.*

Sin is the transgression of God's law, and every act of it is rebellion against God. Every thing revealed, either in the law or gospel, is contemned by the sinner in his unconverted state; he lives in open and direct rebellion against God; he contemns the counsel of the Most High. This is the real state and case of God's elect in their carnal state. The more they sin, the more they rivet their iron chains, and get themselves more and more into the snare of the devil, and are taken captive by him at his will.

V. 12. *Therefore he brought down their heart with labour; they fell down, and there was none to help.*

It pleases the Lord to exercise his grace and providence in the awakening sinners, in relieving such captives to sin, Satan, the world, and death, in a sovereign way and manner. Such as those who have been described in the past verses, who sit in darkness, and the shadow of death: who are bound in affliction and iron: who have rebelled against the words of God: who have contemned the counsel of the Most High:—it pleases the Lord to permit his holy law to enter into their minds. By the views he gives them of the same their hearts are brought down into a state, so as for them to cry out, under the intolerable load of their own personal iniquities; they feel a sense of the curse due to sin. In the midst of all their abominations, the Lord thus dealing with them, brings down their very hearts. They begin to tremble at the consequence of their sin; they fall down under the views they have of their sinful state and condition; they have no hope nor help in themselves; they have none to help them. This is a very beautiful and exact description of the state of the mind, when the Lord is pleased to work in a day of his power, on such of the election of grace, as are to be brought out of the state of sin into a state of life and salvation.

V. 13. *Then they cried unto the Lord in their trouble, and he saved them out of their distresses.*

Sin felt in its guilt, and perceived in its demerit, alarms the mind. And as the Lord lets in more light on the mind, the impossibility of being saved from it by any human means, is more and more realized. This makes way for total despair. By which I mean, it brings into such a case as all hope and expectation of help, from any, from every quarter, is wholly given up. And it is then, and not before, such begin to call upon the name of the Lord. When Christ and his salvation are set before those captives, and the Lord the Spirit is pleased to set in with the subject, then they cried unto the Lord in their trouble. He is a very present help in trouble; he is the hope of Israel, the Saviour in time of trouble. These poor captive sinners cried unto the Lord in their trouble, and he saved them out of their distresses; he delivered them out of the kingdom of darkness; he brought them into his marvellous light; he delivered them out of their captivity; he knocked off their chains; he having brought down their hearts, having made them sensible of the vile bondage and slavery of sin; made known himself and his great salvation unto them; and was ready to save them. He gave proof of this, by hearing them when they cried unto him in their trouble; and by saving them in their distresses.

V. 14. *He brought them out of darkness, and the shadow of death, and brake their bands in sunder.*

Thus we have an account of the Lord's most gracious deliverance of those captives. No state could be worse than that which they had been in, except hell. No sinners could have acted worse than these had. No bondage or captivity was ever worse than what is recited concerning theirs. Yet the Lord brought them out of it. His light and life breaking forth upon them, and shining within them, dispelled their darkness. It dissipated the shadow of death; their spiritual bands were broken asunder; and they were saved, justified, pardoned, sanctified, and manifested to be in Christ. Which demanded a song of praise to the eternal Three, whose mercy endureth for ever.

V. 15. *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.*

It is a vast expression of the greatness of God's grace towards the elect of men, that it continues one and the same in the infinite mind of Jehovah, from everlasting to everlasting. Yet the states through which the elect have passed, and are to pass, are various. They were

in Christ from everlasting; they were viewed in him with the utmost pleasure and satisfaction to the divine mind; they were brought forth actually and openly into existence by creation, in Adam, their nature head. He fell from his state of creation, purity and excellence, and they fell in him. They were thereby corrupted; and by reason of the same, they are born into this world in a state of sin. In which for a season they remain; they are brought out of it in regeneration, and are translated into the kingdom of God's dear Son; they are to be removed out of it into the state of glory; then they are to be raised in their bodies from their graves, and be introduced into the resurrection state; and from thence to the ultimate state of glory. It is in regeneration the greatest change takes place in their souls which ever can or will. Its an instantaneous one; it will last for ever; all other changes are but gradual ones. The Psalmist might well therefore break forth and say, *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!* It is wonderful to contemplate how the greatness of God's grace, and the sovereignty of it, are consistent with the utmost simplicity; and are so brought down, and realized in the minds of the called in Christ Jesus, as cannot but exalt the mystery and depth of God's manifold wisdom contained therein.

V. 16. *For he hath broken the gates of brass, and cut the bars of iron in sunder.*

I conceive that here begins another subject; or the former subject is continued under a distinct and different account and statement of the same. It was begun as respecting the free grace of God, as displayed on the elect of God, considered as wanderers from God in their fallen state; as travellers in a wilderness and solitary way. And these are brought back to Christ, the shepherd and bishop of their souls. Then this same sovereign grace and salvation are set forth as displayed on others, the subjects of free and everlasting favour, and these are described as captives; and their peculiar state, case, and deliverance from their tremendous bondage and slavery are very completely expressed. The subject is now pursued under view of the same, over sick persons; by which I conceive such are intended who are sick of sin. The Lord *hath broken the gates of brass, and cut the bars of iron in sunder.* Which, as applied spiritually, is very expressive of the almighty power of the Lord Jesus Christ, which he puts forth, when he saves a poor sinner from the reigning and damning power of sin. Which is

the real case when he turns the sinner from darkness to light, and from the power of Satan unto God.

V. 17. *Fools, because of their transgression, and because of their iniquities, are afflicted.*

The term *fools* is very justly to be applied to sinners; most especially so to such of them as live in, and find it to be their very element to commit sin. The wise man saith, *Fools make a mock of sin.* Even such have their miseries; whilst they aim to satisfy all their senses with such gratifications as are most suitable to their own natural propensities, yet in the very midst thereof there are *paroxysms of sorrow*; for the way of transgressors is hard; there are a variety of afflictions which befall the sons of men; some of which bring great afflictions on the mind. And there are seasons when the Lord is pleased to make use of these to fasten conviction on the mind, even such as issue in real conversion unto God. The elect of God, in their nature state and circumstances, are as others. The Lord visits them sometimes in their own way; so as that their own particular state and case make way for their own awakenings out of it. The particular way they have been pursuing has brought some very particular afflictions on them; so that it is most truly evident to them, that their own sin has brought its own particular punishment with it on them.

V. 18. *Their soul abhorreth all manner of meat, and they draw near unto the gates of death.*

It pleaseth the Lord to afflict them with disease. The body is full of maladies; the solids begin to waste; the fluids to dry up; nothing is to be expected but that nature must expire; they draw near unto the gates of death; nothing but it is expected by them; it alarms the mind; the thought of dying brings its peculiar terror with it. By this mean the thoughts are exercised on subjects they never were before: how it be with the soul when dismissed from the body, what its state will be to all eternity, how it may be safe, and in what way it will be safe to appear before the holy Lord God, become now subjects of present and eternal importance. In such cases as these, when affected in body and mind, with a view, sense, and remembrance of personal, inherent, and actual iniquities, and afflicted with inward sorrow and remorse for the same, a cry is put into the soul to call upon the Lord.

V. 19. *Then they cry unto the Lord in their trouble, he saveth them out of their distresses.*

It is a real mercy to be in any trouble, if it put us upon

rying unto the Lord. Nothing does it more effectually than soul-trouble, sorrows, and distress. Nor can there be a crying unto the Lord, but he will most graciously regard. So it is here testified. *Then they cry unto the Lord in their trouble, he saveth them out of their distresses.* In what way he did this, is expressed in the following words.

V. 20. *He sent his word, and healed them, and delivered them from their destructions.*

It is I conceive altogether necessary to remember in reading this, as also every one of the Psalms, to consider the foundation of each laid in some peculiar case, state, or circumstance the Old Testament church had been, was, or would be in. Let the subject be accommodated as it may in divers particulars, yet this should not be departed from. Jehovah the Father sent his Word to bring Israel out of Egypt; he was their healer; he healed them, so as to preserve them from the diseases which came upon the Egyptians; he saved and delivered them out of their destructions, and from their destructions; from the destructions which came upon the Egyptians by the destroying angel. As it respects the Lord's sending his word, and healing us, any of us, who are described in the former verses, or in any of them, we may conceive of it in the following way: as all our cases are our own, so they are various; and it pleases the Lord to suit his word, his promises, and the declarations of his grace and mercy, so very peculiarly to our minds, that we are by the revelation and apprehension of the same relieved, healed, cured, lifted up. Thus it is, we are in our minds delivered; it is by revelation of Christ's salvation in the everlasting gospel, and as the Lord the Spirit gives us a spiritual apprehension of the same, that we are delivered in our own minds from the destructions which our spiritual enemies threaten us with. And in this view, I hope I may have opened the words most truly satisfactorily.

V. 21. *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

This is the third time we have had these words repeated. They are very expressive of the sense the prophet had of the subject before him; he would the wanderers from God, who were brought back, and now favoured with a true and saving knowledge of Christ; he would that the poor travellers, who had been in the wilderness in a solitary way, and had no rest, nor found a city of habitation, and had through the Lord's abundant mercy been brought out of darkness, and out of the shadow of death, and had their spiritual bands broken asunder:—he would that *fools*, (sinners,) who had

been afflicted and distressed in their minds with a real sense of sin, and who had been made sick of it, and had been brought to see and feel they most justly deserved damnation for it; who had cried unto the Lord in their soul distresses; who had been heard, saved, and healed by the person, blood, and righteousness of Christ, and delivered by him from distresses and destruction; should praise the Lord for his goodness, and for his wonderful works to the children of men. He then begins another subject.

V. 22. *And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.*

It is the best expression of gratitude to the Lord, for his many and numberless works and mercies towards us, to thank and praise his holy name for them. We cannot go beyond it. The Lord is most justly worthy of it. This we must acknowledge the truth of, when we are in our right minds; and this the Psalmist excites unto, and calls for again and again. The next subject is, the providence the Lord Jesus Christ is pleased to exercise over the sea, and such as are engaged as seamen.

V. 23. *They that go down to the sea in ships, that do business in great waters.*

It must have been from the Lord alone that the art of navigation was ever found out. It seems it must have been from Noah's ark that the first contrivance of ships ever originated. By means of these, employed in trade and commerce, the riches and wealth of nations, kingdoms, and empires, have been greatly increased. Such as are employed in these, for themselves, in their own persons.

V. 24. *These see the works of the Lord, and his wonders in the deep.*

The sea is a most wonderful display of Jehovah's power; the creatures in it, all which are suited to live and exist in the watery element, are so many memorials of the Godhead, greatness, power, and goodness of him who formed the depth of the sea; it is wonderful. Such as travel on it, may well admire the majesty of God expressed and declared by it; these see, or they may see, the wonders of the Lord, and his wonders in the deep.

V. 25. *For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.*

The waters are fluid, full of pores; they are full of fire, or they could not be fluid. The wind operates within them and upon them, all which is by the power of God. The stormy wind blowing upon and agitating the waves, they are lifted,

they are full of commotion and confusion, all which is a display of divine sovereignty.

V. 26. *They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.*

There is nothing in nature more violent and tremendous than a thunder-storm. It must be so, beyond conception, to such as at any time are the spectators and witnesses of it. One moment to be as if mounted up to the heaven over our heads, and the next moment to fall down so deep under the sinking waves, as if going down into the watery graves, to be immediately overwhelmed. To such as are in a storm, it cannot be but it must be most solemn and awful. No wonder the souls of such should melt because of trouble, not knowing but the next dashing wave may put an end to their existence in a time state.

V. 26. *They reel to and fro, and stagger like a drunken man, and are at their wit's end.*

Surely this is most exactly expressed, both as it respects a sea storm, also as it respects a ship in a storm, and as it respects sailors and mariners in a storm. It may be considered as applicable to the church of Christ, which may be compared to a ship. The world is the sea over which it sails, Christ is the pilot. Even saints are sometimes puzzled and greatly distressed. I conceive this scripture may lead us very properly to consider Christ and his disciples in the ship in a storm: they were filled with jeopardy, they awoke Christ, they cry out, Lord, save, or we perish. He arose, and rebuked the wind and the sea, and said, Peace, be still; and there was a great calm.

V. 28. *Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.*

Which is a fresh proof and evidence of the Lord's goodness and mindfulness of men, let their cases, distresses, wants, and miseries, be what they may. None can call upon the Lord, that he will not hear and help. Many in a sea storm, and in the extremity of the same, have been driven to, and have cried unto God, whom he hath heard, and been most graciously pleased to hear and grant deliverance unto. So it follows.

V. 29. *He maketh the storm a calm, so that the waves thereof are still.*

The same Jehovah who sendeth out the stormy wind, he sendeth out his command, and the winds and the waves obey the same. He saith, Peace, be still, and there is a calm; so, as it respects the commotions and boisterous passions of the mind, it often is the case, and real saints have the experience

of it in their own souls. A word of scripture is suggested by the Holy Spirit imperceptibly to the mind, when it is in such an agitated state as cannot be expressed, which is the means of putting an end to its present misery, and producing a present calm.

V. 30. Then are they glad, because they be quiet; so he bringeth them unto their desired haven.

This produces much cause for gladness in the minds of such as have been in a tremendous storm. For the winds to cease, for the storm to become a calm, for the tumultuous waves to be compelled to stop their rage; this is matter for gladness to sailors and mariners. For the Lord so to direct wind, floods, and tide, as for the ship to get safe to the port or desired haven, this is wholly to be ascribed to him alone; it therefore most justly follows, as the effect this should produce in the minds of such persons as have been thus miraculously protected and preserved.

V. 31. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

This seems to be the chorus of this most divine song, and this is the fourth time it hath been repeated. The deliverances the Lord hath wrought for his people in their souls, for their bodies, in their journies and travels in this wilderness state; for them by day and night, when they have been captives, as the Israelites were in Egypt and Babylon; towards them in his care of them, when they have been sick, diseased, and considered as past all recovery as to their bodies, and also as it respects their souls; in sea voyages, in sea storms, when they have been in imminent danger, yet his wonderful attention unto them, his hearing their cry, his answering their prayer, his assuaging their griefs, and bringing them out of their distresses; all these divine exercises and interpositions of the Lord, on the behalf of the several members of his church and people, they all variously and particularly demand a perpetual song of praise, which is what the Psalmist here excites unto.

From hence to the close of the Psalm a new subject begins; or, if you like it better, a fresh matter of an enumeration of mercies exercised by the Lord over his people and creatures throughout divers vicissitudes of life.

V. 32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

It is no more than the bounden duty and service of all saints to make their public acknowledgments before the Lord, in the congregation of his people, for the spiritual, personal, and particular mercies, deliverances, and gracious provi-

dences of the Lord towards them. Sometimes they need to be called upon so to do; it is therefore made use of here as an exhortation.

V. 33. *He turneth rivers into a wilderness, and the water-springs into dry ground.*

This sets forth the exercise of the Lord's sovereignty in his providence, in his justice and goodness. He who gave can take; he who is the immediate director of all things, can control nature when he pleases, and as it will suit his wise and vast designs. His will is immutable, his glory is his end: in the whole of his administration of his vast designs, of his providential government of the world, and his church in the world, he thus acts, hereby giving full evidence of his loving righteousness and hating iniquity.

V. 34. *A fruitful land into barrenness, for the wickedness of them that dwell therein.*

This hath been often the case; it is to this very moment the case with that land which was once the glory of all lands, Judea; and it is a standing proof of God's word being true and faithful. Yet infidels deny the truth of scripture, and will insist it could never have been what they declare it was.

V. 35. *He turneth the wilderness into a standing water, and dry ground into watersprings.*

It may be, under these expressions, is signified what the Lord had done for Israel, when he opened the rock of stone, and gave his people drink in the wilderness of Arabia.

V. 36. *And there he maketh the hungry to dwell, that they may prepare a city for habitation.*

This also may allude to the care the Lord took of his church in the wilderness: they had manna to feed them, springs of waters to refresh them. They received all as the gift of Jehovah's free and sovereign bounty; they were, when brought out of this state, and introduced by the Lord into the land of Canaan, to prepare a city or cities of habitation, such as would be quite suitable to their cases and circumstances.

V. 37. *And sow the fields, and plant vineyards, which may yield fruits of increase.*

This was the case of the Israelites when they were in the land of Canaan; it was there they enjoyed the blessings here spoken of. Their fields were full of grass and corn, their vineyards full of fruit. These yielded them fruits of increase.

V. 38. *He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.*

Here is a catalogue of Jehovah's acts, for which he was worthy to be exalted by his people in the full congregation, and for which he might well be praised by them in the assembly of the elders, for his turning rivers into a wilderness; for his turning water-springs into dry ground; for turning a fruitful land into barrenness, to correct the wicked thereby for their wickedness; for turning the wilderness into a standing water; for turning dry ground into water-springs, for the benefit of his saints; thereby providing a place for his beloved, that they with all their hungry appetites might be fed and feasted; thereby expressing his royal care and bounty towards them, and thus putting them into circumstances, that they might prepare for themselves a proper habitation: so that they might have proper employment for their bodies, to sow fields, plant vineyards, build houses, &c. In all which the Lord's blessing was, and is at times so evidenced, that people are multiplied, saints are multiplied, their cattle multiplied. These are recited in the former verses, to express the variety of God's holy providential goodness towards his people; as what follows diversifies the subject, as it respects a change in these providential dispensations, into contrary events from the former.

V. 39. Again, they are minished and brought low through oppression, affliction, and sorrow.

God is immutable in his will; he may will a change, but he cannot change to will. It pleaseth him to change the dispensations of his providence towards his creatures as seemeth good in his sight. He worketh all things after the council of his own will. Sometimes he diminishes the nations, and at other times he enlarges them. Sometimes his church, his saints, his people, are brought low; enemies invade and break in upon them; they oppress them. Saints are afflicted; they have sorrow of heart, not only on spiritual, but also on temporal accounts. Such is the procedure of providential events, that

V. 40. He poureth contempt upon princes, and causeth them to wander in the wilderness where there is no way.

He who setteth up, pulleth down; he ruleth in the army of heaven, and in the kingdoms of men, and giveth them to whomsoever he pleaseth. None can stay his hand, or say to him, What doest thou? He poureth contempt upon princes. No age ever testified this truth more than the present. What changes and alterations has the Lord God wrought in Europe these late years! Such as will fill the mind of saints and sinners with solemn surprize and awe when they appear more fully in the Lord's designs and ends which are to be com-

pleted by them. He hath poured contempt upon princes indeed ! He hath caused many high persons, dignitaries, to be eclipsed. Many of vast fortunes have been ruined. They are some of them in a wilderness state ; they are out of the way of life they have been and were brought up in. The hand of the Lord is in all this.

V. 41. *Yet setteth he the poor on high from affliction, and maketh him families like a flock.*

Let the Lord deal as he please with the world, and even with his outward visible church in it, yet his real saints, who are humbled and emptied of all hope, help, and confidence in themselves, will ever be secured by him, let times and changes be what they may. The Lord will set them on high from affliction ; he will make his church fruitful by an accession of members into it. Jehovah, Father, Son, and Spirit, will make him families like a flock.

V. 42. *The righteous shall see it, and rejoice : and all iniquity shall stop her mouth.*

Such only are *the righteous*, who are in Christ, and have his righteousness imputed unto them, and are made the righteousness of God in him. These shall, in every succeeding age and generation, see the Lord's goodness to his saints, in his preserving them from affliction, in his increasing his church with believers, in his making families of such as turn to the Lord like a flock.

V. 43. *Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.*

That wisdom which cometh from the Lord, and which maketh wise unto salvation by faith which is in Christ Jesus, leads the spiritual mind to make a wise improvement of the goodness, dealings, workings, and providences of the Lord towards saints and sinners. It is good to observe those acts of the divine majesty, to ponder them in our minds, to think on and digest them. In thus exercising ourselves, a way is opened for us to understand the lovingkindness of the Lord, for all the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. The last words which close the prophecy of Hosea are a promise which includes the words before us, and with them I will close. *Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them : but the transgressors shall fall therein.* May the Lord bless what is briefly expressed in the attempt to lay open what is contained in this Psalm. Amen.

PSALM THE HUNDRED AND EIGHTH.

Its title is, *A Psalm Song of David*. This Psalm is a part of the 57th, from the 7th verse to the end; and from the 60th Psalm, from the 7th verse to the end.

It seems to me, the subject and design of this collection here is to set forth the triumphs of Messiah's soul, when risen from the dead, and as having in prospect the glorious spread and conquests of his everlasting gospel in the land of Judea, as they will be before the close of time, when the Jews are converted and turned unto the Lord.

V. 1. *A Song or Psalm of David. O God, my heart is fixed; I will sing and give praise, even with my glory.*

Christ was, by his resurrection from the grave and power of death, declared to be the Son of God, and the true and very Christ. He then entered upon a new state, and was evidently advanced above and beyond the uttermost rage of his enemies. He might well sing, and rejoice, *O God, my heart is fixed* on thee as my rock, my portion, my inheritance, my glory. Thou hast carried me through the work, humiliation-state, sorrows, and pains decreed for me to sustain, to accomplish thy most holy will; for which I will sing and give praise to thee, holy Father, even with my glory. My tongue shall be employed in this most delightful work, to utter forth, to sing, and give thee praise.

V. 2. *Awake, psaltery and harp: I myself will awake early.*

The Messiah addresses himself by way of soliloquy to his own soul, to raise, as it were, and excite and exercise all the faculties of his mind in this most delightful exercise, of giving praise and glory by his song to Jehovah the Father; and according to the outward instruments made use of in divine service, so he here speaks accordingly, *Awake, psaltery and harp*. Let these be used to strike my mind, and my people's, with the more heart-affecting sense of my deliverance out of the hands of all my enemies, by my resurrection. He adds his own readiness to offer up his own praise, saying, *I myself will awake right early*. Christ's deliverance from death and the grave was the deliverance of his whole church. It having been so often explained in what relation Christ stood into God, as Mediator between the Father and the Elect; and also in what relation he stood to them, according to the will of God; and how agreeable to our Lord's state, case, and relation in these respects, he prayed and gave thanks, sometimes on his own behalf, and sometimes on the

behalf of his whole universal church ; I think it needless to repeat the same, conceiving these important points have been sufficiently explained in the former pages. In the full conviction of which, I would be bold to entitle the first part of this present Psalm Messiah's thanksgiving on his own behalf, for his deliverance from the grave of death.

V. 3. *I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.*

This would be most effectually done by sending the gospel amongst them ; by raising up an elect seed in the midst of them ; in giving them a true and scriptural, supernatural and intellectual apprehension of the person and salvation of the holy and immaculate Lamb of God. Then Christ in them, and they in Christ ; he as their mouth, and they, he being a mouth unto them, and they having their mouth opened by him, the praise of Jehovah would be uttered forth among the people in the Gentile world. Thus our glorious Mediator and Saviour might well express himself to the divine Majesty, and say, I will praise thee, O Jehovah ; I will praise thee among the people: my gospel will lay a foundation, and contain sufficient matter and cause for thy praises to be celebrated from day to day, from age to age, even for ever and ever. By it I will sing unto thee among the nations.

V. 4. *For thy mercy is great above the heavens; and thy truth reacheth unto the clouds.*

None could ever comprehend the mercy of Jehovah, the greatness of it, the height of it, the infinite nature and duration of it, but Christ. He having been under the imputation of sin, and the infliction of the curse ; he being raised up above and beyond it ; he having a comprehensive view and knowledge of all the sin and sinfulness pardoned in his people, washed out, and atoned for by his most precious bloodshedding, says to Jehovah the Father, *Thy mercy is great above the heavens, and thy truth reacheth unto the clouds.* The faithfulness of God is our everlasting security.

V. 5. *Be thou exalted, O God, above the heavens; and thy glory above all the earth.*

These words contain the vast aspiresments of the mind of our most divine and glorious Mediator. He had glorified God to the very uttermost, in his own person, in and by his most glorious and perfect work of mediation. He was raised from the dead ; and had views of the divine good-will which would be displayed on the elect, upon the footing of his most perfect and everlastingly efficacious salvation. He here solaces his own vast mind in view hereof, saying,

For thy mercy is great above the heavens, and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens, and thy glory above all the earth. And for ever and ever it must be so. The mercy of God in Christ, displayed in the salvation of the elect, is above all that can ever enter into the minds of the redeemed of the Lord, either on earth or in glory; the Lord Christ would that the Godhead, the persons in the Godhead, (and he was one, in union with a person in the incomprehensible Essence,)—that the Essential Three should have the sole glory of their grace; and that the glory of the Three in Jehovah, in and by the word of revelation, being exalted by the preaching of the same, should be the means of exalting him throughout all the earth.

V. 6. *That thy beloved may be delivered: save with thy right hand, and answer me.*

The Lord's beloved is his people. In a state of nature, they are dead in trespasses and sins; it is by the glorious gospel of the blessed God they are awakened, and brought to the knowledge of Christ; hereby they are brought out of themselves, and their natural state; thus they are delivered out of their natural, legal, and unbelieving state. Our Lord in these words, as I understand them, adds, in his address to the divine Father, *Save with thy right hand, and answer me.* Thou hast put forth thine Almighty power; thou hast put it forth in me: by it thou hast quickened my human frame, and lifted it up from the grave of death. Put it forth in the members of my mystic body, and let them be partakers of the effects of my life, death, burial, and resurrection. Save them by thine own mighty power, on the footing of my obedience unto death, even the death of the cross, and hereby answer me, by giving me the fruit of my intercession on their behalf.

V. 7. *God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.*

I conceive these words, as here introduced, are spoken by the glorious and all-conquering, and triumphant Messiah, in the view and prospect which he had of the spread of the glorious and everlasting gospel of his grace. It is by it his glorious conquests and victories over sin, Satan, the world, death and hell, are made known. The eternal Father was pleased to assure and confirm Christ, the Mediator, in the confidence of the whole fulfilment of the accomplishment of the vast and most important of all transactions which obtained between them by God's holiness. On this the Mediator here says, *I will rejoice*: and as all was set-

ved, and also confirmed, by God's having spoken to him in holiness, he says, *I will rejoice ; I will divide Shechem, and mete out the valley of Succoth.* As saying and doing are one and the same, as it is with God, so the truth of the great and glorious Mediator here expresseth itself accordingly. So does all faith which is of the operation of the Spirit of God ; it being founded on the word, and it springing from what the Lord hath spoken ; and this being spoken in Jehovah's holiness, so believers build upon the same, and by it enter in a way of believing into the possession and enjoyment of the graces, blessings, and salvation which the Lord hath set before them in the person and work of Christ.

V. 8. *Gilead is mine ; Manasseh is mine ; Ephraim also is the strength of mine head ; Judah is my lawgiver.*

All this you have in the former verse, with all that follows to the close of this Psalm, in the 60th Psalm. This was there interpreted as very applicable to David, king of Israel, and the state of the kingdom when he was first advanced to be the supreme ruler over it. Now here, I rather conceive, Messiah, the great antitype of David, is to be considered as the speaker, and to be speaking of the glorious spread and success of the everlasting gospel in the land of Judea. Not that this ever yet hath been the case, or will, until the Jews are truly converted and reinstated in the land of Judea. But as this must be the case, because it is declared in many parts of God's most holy word, so we have here the all-glorious Messiah taking up his possession in these parts, and declaring them to be his own. These are my views of the same.

V. 9. *Moab is my wash-pot ; over Edom will I cast out my shoe ; over Philistia will I triumph.*

Before the end of time Christ will be king of nations, openly and manifestatively, as truly as he is king of saints. He will be the universal, as truly as he is the everlasting conqueror ; he will be the king of the Jews, and of the Gentiles also ; he will bring Israel literally under his government ; he will cast his shoe, or put forth his power over Edom, be they what they may in heart and affection unto him. Over Philistia will he triumph, that is, over all the power of the enemy, for he must reign until the Father hath put all things under his feet.

V. 10. *Who will bring me into the strong city ? Who will lead me into Edom ?*

These questions are proposed, to excite to attend to the two following ones. The questions in this verse before us are put by Christ in the singular number : the following are ex-

pressed in the plural, so as I conceive Christ in them is speaking in the name of all his church and people.

V. 11. *Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?*

It is a long space of time since the Lord God cast off the Jews, yet they are to be restored and saved in Christ with an everlasting salvation. The apostle says, *So all Israel shall be saved, as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob, Rom. xi. 26.* The Lord will most assuredly go forth in Christ, and with the gospel, and with all the hosts of his ministers and saints, and overcome all opposition.

V. 12. *Give us help from trouble: for vain is the help of man.*

It is not by might nor power, but by the Spirit of the Lord, the whole armies of sin, Satan, death, and hell, fall before the preaching the everlasting gospel, and are finally subdued.

V. 13. *Through God we shall do valiantly; for he it is that shall tread down our enemies.*

Thus the whole victory is ascribed to our Lord Jesus Christ. When he hath filled Judea with the knowledge of himself, by the everlasting gospel, and its ordinances being established there, this will be a means of inspiring saints to speak in his name, and to speak as one with him: and as some of them will be employed in spreading abroad his glorious name and fame, by preaching his truth to others in their own land, and it may be amongst the nations of the Gentiles also, it may be well spoken by them. *Through God we shall do valiantly, for he it is that shall tread down our enemies.* And thus the Psalm ends. May the Lord bless our reading it. Amen.

PSALM THE HUNDRED AND NINTH.

To the Chief Musician, a Psalm of David.

This scripture before us hath been entitled the Iscariot Psalm, because it treats of him. It is a prophecy which concerns Christ and the betrayer of him; so that it belongs to a part of Christ's passion, and ought to be so considered. In it Messiah complaineth of the slander of his enemies, in which are included the Jewish nation and Judas the traitor. He pronounceth an execration on them. The Jewish enemies of our Lord are sometimes to be considered as types of

Judas Iscariot, and he is sometimes to be viewed as typical of them. This Psalm is quoted by the apostle Peter after Christ's ascension, to prove Judas was the identical person spoken of in this scripture, and that, according to it, another was to be chosen into the apostolic office, to fill up his room, from whence he by transgression fell, that he might go to his own place; see Acts i. 20, 25. The Messiah expresseth his state and case whilst in his passion; he prayeth for help; he concludes with praise and thankfulness.

V. 1. To the Chief Musician, a Psalm of David. Hold not thy peace, O God of my praise.

As this Psalm belongs to the antitypical David, the beloved one, the beloved of God, so we have Messiah approaching the throne of the heavenly grace, making use of a title which we have not had before. He entitles the divine Majesty, whom he addresses in the person of the Father, the God of his praise. He calls for an immediate attention to his case, saying, *Hold not thy peace, O God of my praise*; which is expressive of his having much to praise him for. He had led him on in infancy, childhood, youth, and manhood, to the present moment. He had much to praise him for. He was now entering upon the commencement of his passion. He prays suited to his present state of oppression, and the injurious treatment he met with from his enemies, *Hold not thy peace, O God of my praise*. The reason is in the next words expressed.

V. 2. For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue.

To be exposed to the rage of the tongue, is very sad; to have the mouth of the deceitful opened against any one, is an inexpressible evil; to be spoken against by a lying tongue is the very extremity of evil. Now all this was what befell our most precious Lord Jesus Christ again and again, and most especially and particularly in his passion. As our Lord's mind was most peculiarly susceptible, and every thing before him, and in and by which he was exercised, made a deep impression on his most holy and vast mind, so he was most grievously tried by the virulent speeches of his enemies, the scribes and Pharisees, and Jewish rulers; as also with the villanous conduct of Judas, one of his disciples and followers. When he was arraigned before the Jewish sanhedrim, and the mouth of that wicked assembly, and the deceitful mouths of others of his enemies, were opened against him, he could not but feel anguish and pain in his own mind. When the false witnesses came in, and with lying tongues witnessed

against him, it must most assuredly, most deeply afflict him. That it did so, the Psalm before us gives evidence.

V. 3. *They compassed me about also with words of hatred, and fought against me without a cause.*

This was a bitter ingredient in the cup of sorrows put into the hand of the Mediator, which he was to drink up in the day when he made his soul an offering for sin. Our divine Lord was surrounded with a guard of rude soldiers, with an host of malicious enemies, with such as compassed him about with words of hatred, with a troop which fought against him without a cause. All which he here makes mention of in prayer before the Lord, saying, *Hold not thy peace, O God of my praise. For the mouth of the wicked, and the mouth of the deceitful, are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred, and fought against me without a cause.* Thus Messiah complains, and pours out his soul before God, as the God of his praise.

V. 4. *For my love they are my adversaries: but I give myself unto prayer.*

Thus, agreeably to the account given by Peter concerning our most precious Lord, *When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.* He had acted in the most cordial manner, as the truest friend to both church and state. On this very account these persons became his adversaries; but he commits the whole cause to the Lord's judgment and decision.

V. 5. *And they have rewarded me evil for good, and hatred for my love, [or, for my good-will.]*

This was the most exact truth of this matter. The blessed Lord Jesus had a most clear and intellectual view of the whole matter; and it raised such proper sensations in his most pure mind as were suited to the same. Whilst all was without sin, yet it could not be without proportionable sorrow. Just such as the evangelist expresses, when speaking of our Lord: he says, *When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, That one of you shall betray me,* John xiii. 21.

V. 6. *Set thou a wicked man over him: and let Satan stand on his right hand.*

Here begins the commination pronounced by our Lord Jesus against Judas Iscariot, for his treachery and horrible villany in betraying his Lord and master. As the words stand here, and extend themselves to verse 20, they are to be considered as a prophecy. In the New Testament we

have the awful accomplishment of them. In them also is contained the curse which was to befall, and hath befallen the nation and bulk of the Jewish infidels. Judas sinned, Satan entered into him. When he did what the adversary of God and man would have him, he turned accuser; when the wretch confessed his fault before the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood; they said, *What is that to us? Seest thou to that.* So here was the fulfilment of this execration. It is here to be observed, that all which came upon the betrayer was but the just consequence of his crime.

V. 7. *When he shall be judged, let him be condemned; and let his prayer become sin.*

It is a declaration of what would be the case. It is not a prayer that it might be so, but it is a declaration it would be so, it being an unpardonable crime.

V. 8. *Let his days be few, and let another take his office.*

It was not long from his betraying Christ before he fell into total desperation, and hung himself. These words, *And let another take his office*, are quoted by the apostle Peter, to shew that what was written in this Psalm was dictated by the Holy Ghost, and written by David, concerning Judas the traitor. See Acts i. 16.

V. 9. *Let his children be fatherless, and his wife a widow.*

These parts of this most tremendous curse may be considered as belonging to the unbelieving Jews and their infidel successors. We cannot ascertain who Judas was, but only that he was one of the disciples of our Lord; but whether married or not, the scripture is wholly silent. It may therefore be as well considered as belonging to the extermination of the Jews out of the land of Judea by the Romans.

V. 10. *Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.*

Every sentence is more and more severe. It is in the utmost sense most awfully tremendous; and it hath almost, if not altogether, been literally fulfilled and realized on the apostate Jews. They have many of them been vagabonds, they have begged their bread, they have been in the most abject state, they have sought their bread at times in desolate places; so evidently hath Judas's curse been upon them.

V. 11. *Let the extortioner catch all that he hath: and let the stranger spoil his labour.*

This is an extension of misery, a very severe part of the curse. Every future sentence is more and more heavy. It is very expressive of the exceeding sinfulness contained in

betraying Christ, and causing him to be put to death, of which both Judas and the people were most deeply guilty. There are no such execrations in all the Bible as these; they are all predicted to fall upon an individual person, which whilst they did in a certain manner, and to a certain extent, yet it cannot but be, but the individual monster Judas must be considered as a type of the Jewish nation, and of what would befall and has befallen them for their sin, in being the murderers of the Messiah.

V. 12. *Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.*

The Jews have suffered more than any others under the whole heaven. In our own land, on the continent, and in all parts they have been cast out, they have been used most barbarously; sometimes under one pretence, and sometimes under another. They have been in the utmost extremity of body and mind, yet none have shewed the least compassion to them. Their children have been cast out and cast off, as though their miseries were to be treated with ignominy and reproach.

V. 13. *Let his posterity be cut off, and in the generation following let their name be blotted out.*

It has been nearly so. They have been at seasons almost exterminated out of the world; they are even to the present day exterminated out of their own land.

V. 14. *Let the iniquity of his fathers be remembered with the Lord: and let not the sin of his mother be blotted out.*

Thus the load of all the iniquities of the fathers, and of the mother, or in other words, the accumulated crimes of all the ancestors of all past generations, are invoked to come down on the devoted person and persons here included in these predictions.

V. 15. *Let them be before the Lord continually, that he may cut off the memory of them from the earth.*

Here is a long list of curses sufficient to sink body and soul to hell. What can exceed these? I cannot say. For a wicked man to be set up as judge over a guilty criminal; for Satan the adversary and accuser to stand at the right hand of the accused; for such an one to be condemned; for his prayer to become sin; for his days to be few; for his office to be filled up by another; for his children to be fatherless; for his wife to be a widow; for his children to be vagabonds; to be reduced to beg their bread, for them to seek it even where it is not to be had; for the extortioner to catch all he can from him; for the stranger to spoil his labour; for none to have the least mercy on him or his

fatherless children; for his posterity to be cut off; for no favour to be shewed, but in the following generation for the name and posterity to be clean blotted out; for all amiss in past ages to be so remembered by the Lord, and so called to mind as to be visited for, as to carry in it evident marks that the fathers and mothers were cursed of God; that this should be continually the Lord's act, so as the memory of such might be cut off from the earth; surely no curses on this side hell can exceed these!—All these imprecations are most terrible—each of them is so; but all of them united are still more so; yet they are all but most righteous expressions of the Lord's wrath due to the sins of Judas, and the apostates of the Jewish people who rejected and denied Christ, their only true Messiah.

V. 16. *Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.*

This is the reason why the wretch and wretches included in the former verses, and against whom the former curses were to be exercised, were to be so tremendously visited. It was but in proportion to the crimes he and they were chargeable with. Christ was persecuted by them: he in his incarnate state was poor, needy, and broken in heart. These before spoken of, and included in the prophecy, remembered not to shew mercy to him, they persecuted him; it was the very delight of their soul to slay him.

V. 17. *As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.*

This was but a righteous retaliation; it is here spoken of as such. This was most awfully the case of the traitor Judas; the curse soon fell on him—he hanged himself—he went to his own place.

V. 18. *As he clothed himself with cursing like as with his garment; so let it come into his bowels like water, and like oil into his bones.*

So it did. For he having hung himself, and falling headlong, burst asunder in the midst, and all his bowels gushed out; see Acts i. 18.

V. 19. *Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.*

These words are as a seal set unto and fixed on these curses and denunciations. So that had the apostate but read what was here written concerning him, he could not but have trembled. He would then have, as we may conceive, experienced a very hell in his mind before he was

out of the body. And why may it not be thought, this scripture and the former being brought to his mind, might fill it with absolute desperation? I can see no absurdity in this.

V. 20. *Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.*

It shall be so. For the whole is delivered as foretelling things to come. The great Messiah, the Prophet over the house of God, is not here speaking in wrath; yet he is speaking of wrath which would most assuredly come upon Judas the traitor, and on the Jewish rulers and people, for their cruelty and invincible hatred of him, and for their putting him to death. It was not now done, but it was all foreknown—it was fixed in the divine will—it is here revealed and prophesied of: the curse which would come on these persons is here registered: and the New Testament gives proof of its having been accomplished.

V. 21. *But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.*

Here the former subject being dropped, a new one takes place. The Messiah is here praying for himself; he speaks concerning his bodily griefs, sorrows, and griefs of mind; he needed God himself to appear on his own behalf; it was the Lord's name he pleads: it was because his mercy was good, he made his supplication: it was deliverance he requested: he was now in the hand of his most cruel enemies: he had been betrayed and sold: he must experience their cruelty: he therefore addresses the divine Father for deliverance: *But do thou for me, O God the Lord, for thy name's sake*: I am in the hands of mine enemies: I can only be delivered by thee: I trust in thee according to covenant transactions and promises for the same: I plead for thy great name's sake thou wouldest grant my request; *because thy mercy is good*, (and I stand in need of a display of it on me, and in my personal case) *deliver thou me.*

V. 22. *For I am poor and needy, and my heart is wounded within me.*

This is the reason of the Mediator's prayer: he was poor and needy in our nature, he being the subject of all the sinless infirmities of our nature: he was poor as he emptied himself, and humbled himself for us: he was in his passion in such circumstances as to have no helper: his heart was wounded within him by reason of the imputation of sin—the infliction of the curse—the perfidy of Judas—the rage of his Jewish enemies against him. All which were distinctly, particularly, and in every thing contained in these,

taken into, and apprehended in his own vast, holy, pure, and comprehensive mind.

V. 23. *I am gone like the shadow, when it declineth: I am tossed up and down as the locust.*

The most precious and suffering Saviour must feel what we cannot conceive, to apprehend his state in which he now was. How his sufferings being begun he must endure them to the end; how the time would soon come on when he should experience the crisis of them; how he was tormented by his cruel enemies, who led him with triumph and scorn from the garden to Annas; from him to Caiaphas; then to Pilate—then to Herod—then back again to Pilate—then to the cross. Some have calculated the distances Christ was taken when his passion came, and say it was little if any thing short of seven miles. He might well therefore complain and say, *I am gone like the shadow, when it declineth*: for judgment was now by his enemies pronounced on him, and their villanous designs and purposes would be executed on him; he was tossed up and down as the locust, being removed from one place to another, and from one court to another.

V. 24. *My knees are weak through fasting; and my flesh faileth of fatness.*

As our Lord was hurried about from place to place, after he had been kept up all night, even after he had been sweating his bloody sweat in the garden of Gethsemane, whither he retired before his apprehension, so he was fasting all this time, and during the whole of his passion. He tasted nothing from his leaving the guest chamber, until he had been nailed to the cross, and hung on it for some hours. Then he just tasted the vinegar offered him, and bowed his head, and said, *It is finished*. His knees therefore might well be weak through fasting, and his flesh be withered and fail of fatness.

V. 25. *I became also a reproach unto them: when they looked upon me, they shaked their heads.*

The enemies of Christ who surrounded him and beheld him on the cross, reproached him as an impostor; they looked on him with malice; they beheld him and treated him with the utmost scorn; they shaked their heads at him, and mocked him to the very moment of his death. In these circumstances, with these reproaches, thus treated, thus contemned, thus insulted, our Lord Jesus Christ laid down his life for us. O matchless grace.

V. 26. *Help me, O Lord my God: O save me according to thy mercy.*

Never one felt the whole contained in sin but Christ; none ever experienced all contained in imputative sin but himself; his whole person felt the shock of divine wrath; every sense, faculty, and affection, with every member of the body in the humanity of Christ, was filled through and through with pain, grief, sorrow, and all which could be felt. Our Lord therefore might well pray, *Help me, O Lord my God: O save me according to thy mercy.* It was the knowledge of what had passed in the settlements of covenant grace, which bore up the faith and hope of the God-man. This was the ground of his saying, *Help me, O Lord my God: O save me according to thy mercy.* The end to be answered by this is next expressed:

V. 27. *That they may know, that this is thy hand: that thou, Lord, hast done it.*

By Jehovah's exercising his mercy on Christ, he being his helper, and saving him by carrying him through the whole of his sufferings, and raising him from the grave and power of death—this would evidently prove the Lord's hand was in the sufferings and humiliation of the great Mediator; that Jehovah the Father hath done all this; a full outward evidence of which would be most divinely satisfactory to the mind of the Messiah. And the Jews themselves would have sufficient evidence, howsoever they might either receive or reject it, that the hand of the Lord was in the curse which came down upon the bulk of their nation; that the Lord had threatened them with a grievous curse, for their murder and rejection of the Messiah.

V. 28. *Let them curse, but bless thou: when they arise, let them be ashamed: but let thy servant rejoice.*

Thus the Lord Christ despises the shame which outwardly attended him in his sorrows and sufferings; he sets God's blessing against it, and thus triumphs over it: *Let them curse, but bless thou:* the latter is all-sufficient for me: *when they arise to fight against my saints and followers, let them be ashamed: but let thy servants, believers in my person, blood, and righteousness, let these rejoice.*

V. 29. *Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.*

This expresses what would come on the Jewish people who rejected Christ. It is not so much a prayer, (although it might be such,) as a prophecy that it would be so with the Jewish people. Shame and confusion of face hath again and again covered these people. They have been covered with their own confusion in refusing to acknowledge the

scriptures of truth, which most plainly and positively point out the Messiah, and speak of him.

V. 30. *I will greatly praise the Lord with my mouth: yea, I will praise him among the multitude.*

This is the close of the Psalm, which ends agreeably with its beginning. It was there, *Hold not thy peace, O God of my praise.* Here it is, *I will greatly praise the Lord with my mouth.* To be brought out of the state Christ the Mediator was in, when he was made sin and a curse, and to be delivered from the insults, contempts, and outrages of his enemies, and raised up above and beyond the power of death and hell, must be matter for praise even to the Lord Jesus Christ himself. So that the great and glorious Mediator might well say, *I will greatly praise the Lord with my mouth: yea, I will praise him among the multitude:* amongst such as are drawn by the cords of everlasting love to him, and brought to the knowledge of the salvation thou art pleased to set before them, in my person, blood and righteousness; I will be their preceptor. I will praise thee, O Jehovah, among the multitude.

V. 31. *For he shall stand at the right hand of the poor, to save him from those that condemn his soul.*

These words are expressed as the reason of the former; which being both put together, will, it may be, prove this most evidently. *I will greatly praise the Lord with my mouth: [or, with my whole heart] yea, I will praise him among the multitude; for he shall* (i. e. Jehovah the Father) *stand at the right hand of the poor,* (i. e. Christ, who considered as in his state and case of a suffering, humbled Mediator, was poor) and Jehovah the Father stood at his right hand to save him from those that condemned his soul. And this was Christ's salvation; and his salvation is the salvation of his whole church and people. May the Lord give, if it please him, such light into this scripture before us, as may render the whole subject of real spiritual advantage to us. Amen. So be it, O Lord.

PSALM THE HUNDRED AND TENTH.

A Psalm of David. It concerns our Lord Jesus Christ.

This is very evident from our Lord's citation of it, when he put that most important question to the Pharisees, *What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord,*

Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? Matthew xxii. 42—45.

The subject-matter of this Psalm concerns the exaltation to and session of our Lord Jesus Christ on the right hand of the Majesty on high. The welcome he met with from the divine Father when he entered into heaven, and was seated on his mediatorial throne; of the glorious fruits of it, the sending forth the gospel; the pouring out of the Spirit; the rule and reign of Christ in the midst of his enemies; the conquest made by his royal grace and power in the souls of men who were made willing in the day of his power, and came into the kingdom of Christ, in a most triumphant manner; Jehovah's enthroning Christ in his kingdom and priesthood, confirming the same by the oath of the covenant, saying, *The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.* An account is given of the complete conquests of Christ over his enemies; and of his glorious triumph and elevation of mind in all this.

V. 1. *A Psalm of David. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*

This Psalm gives full evidence of the doctrine of the distinction of Persons in the incomprehensible Essence. It is here said, *The Lord said unto my Lord.* He who spake must be distinct from him to whom he spake. It is the Father who is here speaking to the Son. And when David wrote this Psalm, he in the Spirit, filled with the Holy Ghost, calls *Messiah Lord.* This is what Christ himself declares. Matthew xxii. 43. So here are all the persons in the Godhead, the Father, the Word, and the Holy Ghost. The speeches recorded up and down the scriptures, as spoken by the persons in the Godhead to each other, and of each other, are such testimonials to the truth respecting the existing and coexisting of the essential, eternal, and coequal Three in the Essence existing, as are sufficient to carry all before it, and to put a stop to all contradictions made against it by sinful men. These divine Three are very particularly revealed as they stand engaged to each other in a covenant way, to exalt their free grace in the salvation of the elect, by a sovereign act of their divine favour. We have before us our Lord Jesus Christ as just entered into his glory, he having completed the work which the Father gave him to do. He entered heaven as God-man Mediator. As the head of his body the church; as the high

priest and representative of all his people. And the Father's address to him when thus entered is here recorded: *The Lord said unto my Lord, Sit thou at my right hand, until I make thy foes, [or, thine enemies] thy footstool.* The first word, *Lord*, is *Jehovah*. The second word, *Lord*, is *Adonia*, which is one of the names of God; yet not equal to the word *Jehovah*. It signifies a sustainer, or *hinge*. The ever-blessed God-man is the sustainer, the basis of the covenant of grace. He is the golden hinge on which all the manifestative glory of Godhead turns; and the whole salvation of elect men also. The right hand is the working hand. This, as it respects the term here, is to set forth the high pinnacle of glory to which our Lord is raised. He is advanced to this by *Jehovah* the Father, as what was most justly his due; he having humbled himself in his incarnate state, and by it had magnified and honoured all the perfections of Deity; he was to be enthroned, crowned, and seated as Mediator, and exalted above all blessing and praise. And here is a part of the revealed account of it given us by the Holy Ghost. *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* Which is fully expressive of our Lord's complete conquest over them. These words are quoted by the apostle *Peter*, and applied to the ascension of Christ thus: *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool, Acts ii. 33—35.*

V. 2. *The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*

Christ being received up into heaven, shone forth in all the glory, majesty, dignity, and excellency of his person, as God-man, the Fellow of the Lord of hosts: the image of the invisible God, just as he did before all time, from everlasting; he also shone forth in his dignity, excellency, and perfection as Mediator. The Lamb who had been slain; he was exalted as the man in God, to sit on the right hand of the throne of the Majesty in the heavens; his sitting was expressive of his having finished salvation-work, and of his being entered into rest. The address of the Father, *Sit at my right hand*, is expressive of his infinite delight and joy in him: his promise to make his foes his footstool, shews the Father is still engaged by promise unto Christ. And these words now before us express, as do many verses in

this Psalm, as 3, 5, 6, how and in what way the promise is to be made good to the glorious and glorified Mediator. The everlasting gospel, the rod of Christ's strength, was to be sent with the Spirit also out of Zion. By it Christ was to rule in the midst of his enemies. This was most gloriously fulfilled on the day of Pentecost; when the Holy Ghost sent down from heaven, accompanied the preaching of the gospel on that day, so as for 3000 persons to believe and be baptized. Thus the power of Christ's grace was displayed; the testimony of God concerning him was received, and our Lord ruled in the midst of his enemies, and won their hearts to him by the omnipotent sweetness of his love.

V. 3. *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. [Or, more than the womb of the morning: thou shalt have the dew of thy youth.]*

Thus Jehovah the Father goes on speaking to the glorious Mediator, declaring what he will do for him, that his name and fame may be exalted: he shall see his seed, the travail of his soul: his people shall have the Holy Spirit poured out upon them: they shall so look to him, and be so led to conceive of him, and his glorious salvation, and rich, free, and sovereign mercy, that they shall most willingly, cheerfully, freely and cordially come to him, and trust in him for salvation, and all the blessings thereof: they shall be in number more than the drops of dew, which cannot be counted. These numerous converts should be unto Christ as the dew of his youth. That is, as I conceive, such proof would hereby be given of his high estimation in the divine Father's mind, as to be evidential, that he was in heaven in the full vigour and strength of his all-prevailing mediation. The numerous converts on and after the pouring out of the Holy Ghost, as recorded in the Acts of the Apostles, are full proof of this. Three thousand were converted under one sermon. Five thousand at another time. And thus the word ran and was glorified; so that believers were added to the Lord, multitudes both of men and women.

V. 4. *The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*

Thus we have Christ settled in heaven, a priest upon his throne, confirmed in his office after the power of an endless life, by oath; which was pronounced since he entered into glory. At least it is thus represented. For this Psalm concerns Christ, as being actually entered into that Holy of Holies. It is by the oath of the covenant our Lord is in-

vested into his office of priesthood in the high court above; all which may be improved by us to our real and spiritual profit; his name is from everlasting; his love is immutable; he is upon his throne the everlasting righteousness, the eternal purity, the endless perfection of his whole church; his priesthood is unchangeable; his kingdom everlasting. He is a priest for ever after the order of Melchizedec. *The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.* The Apostle Paul makes a great matter of this. He hath it up again and again in his Epistle to the Hebrews, chapter v. chapter vi. chapter vii. His design in it is to shew how far the priesthood of Christ exceeded what of it was shadowed forth by Aaron's. Thus, in the 5th chapter, he says, *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place [i. e. in this Psalm before us,] Thou art a priest for ever after the order of Melchisedec.* And again, *Called of God an high priest after the order of Melchisedec,* verses 5, 6, and verse 10. And again, in chapter vi. he, speaking of entering within the vail, says, *Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec,* ver. 20. Then, in chapter seventh, he enters very particularly on this subject, saying, *For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually,* ver. 1—3. This is all taken from the short account given of this wonderful person in the 14th chapter of Genesis, verses 18—20. For there is no mention of him, or his name, throughout the Old Testament, but in this place, and here in this 110th Psalm. The Apostle improves this subject so far in the 7th chapter of the Hebrews, as to prove Christ is a priest after the order of Melchisedec. That he was made a priest by an oath, that he liveth for ever, and that his priesthood is unchangeable. That on these accounts he is able to save for ever, to save to the uttermost, to save for evermore, them that come to God by him; seeing he ever liveth to make intercession for them. Our Lord Jesus Christ is upon his throne, a blessing high priest; he is always in

office; he is immutable in his person and in his priesthood; it is the very perfection of our salvation. He saves to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them.

V. 5. The Lord at thy right hand shall strike through kings in the day of his wrath.

Jehovah is the shield, the strength of Christ, the glorious mediator. He is at his right hand to be all this unto him. All which is agreeable to eternal purposes, decrees, and designs willed by the divine Three, in the incomprehensible Trinity, in council and covenant between them before all worlds. The nations and Antichristian states must come down, and become Christ's footstool; it is foretold; it must be assuredly accomplished. Jehovah going forth in Christ, in a providential way, shall strike through kings in the day of his wrath, and make it evident they are the objects of his wrath.

V. 6. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

The kingdoms and people who know him not, nor acknowledge him, he will overthrow. Such changes shall take place, such wars and commotions shall prevail, as in the issue shall produce inconceivable distresses amongst them. The heads and chieftains of many countries shall be wounded; the dead bodies of men slain in war shall be in many places, and even fill them. It seems to allude to the great battle of Armageddon, where Christ will wear his many crowns, and will wear on his vesture and on his thigh a name written, *King of kings, and Lord of lords*, Rev. xix.

V. 7. He shall drink of the brook in the way: therefore shall he lift up the head.

The Lord Jesus Christ, in his future conquests, shall drink of the brook in the way. That is, as he goes forth from conquering and to conquer, so he will be refreshed in his own mind with the same. And thus going on and pursuing his conquests, he shall lift up his head most gloriously and triumphantly above and over all his enemies. This ought to yield us holy joy. We may well say, *So be it, O Lord.* The Lord bless us in spiritual meditation on the same. Amen.

PSALM THE HUNDRED AND ELEVENTH.

This is one of the *Hallelujah Psalms*: it is the first word in it.

The prophet proposes the subject which he means to pursue under this term. It is a solemn excitation for others belonging to the church of Christ to join him in praising Jehovah for his wonderful works, for his gracious acts, for his provision for his people, for his mindfulness of his covenant, for his ordinances, for the immutability of them, for his redemption of his people, for the perfection and durability thereof. He concludes with saying, that the fear or knowledge of the Lord is true wisdom; and the word *Hallelujah* closes this most divine and heavenly sonnet.

V. 1. *Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.*

It is well with us when our minds are disposed to praise the Lord. It is very good for us to have the whole heart thus engaged. This is our best preparation for public worship, when we, joining with the assembly of the upright, join them in worshipping the Lord; by reciting his works, in celebrating his wonderful works in creation, providence, grace, and salvation. When we come and join the congregation of real saints, thus to worship the Lord, it is well to have the subject for all this beforehand in our minds. In the first words in this Psalm all this is included. The word *Hallelujah*, which is here explained, includes all these subjects in it; *Praise ye the Lord*, praise ye Jah, or Jehovah, hath all this contained in it. For Jehovah, Father, Son, and Holy Ghost, have, in the revelation they have given us, set before us subjects of endless praise. The Father's everlasting love to the elect in Christ, which is wholly and altogether pure, free, and sovereign favour, without any cause or motive but what ariseth in the will of God, and is within himself. When we have right conceptions of the Father's love to us in the person of Christ, in whom we were beloved, chosen, blessed, and accepted before the world began; then as we are led to apprehend Christ and salvation by him, and are led to know what we were in him from everlasting; and how we shine before the Father, in the person, holiness, blood and righteousness of the most blessed and glorious Mediator, who is Jehovah our righteousness, this leads to glorious matters, on which faith being exercised, there are glorious praises offered up to him for his amazing

love to us, and for his glorious work, by which we are saved in him with an everlasting salvation. So also, when we are led into spiritual apprehensions of the love of the Spirit Jehovah unto us, and how he displays it in revealing Christ to us, in forming him in our minds from the written word, as the hope of glory; how he testifies of Jesus to us, and sheds abroad in our hearts the love of the Father, and gives us the actual enjoyment of the same, in our believing in the person and work, in the offices of grace, and fulness of the Saviour; he gives us really to enjoy the love of God, and communion with him in his love. It is in the right apprehension of these subjects we find matter for worship; and subjects which engage and employ our intellectual faculties to praise Jehovah in his glorious nature, persons, and perfections: I will praise the Lord with my whole heart. This cannot but be drawn forth, and thus employed, when these, or like subjects, and as closely connected with them, come into view, and are under consideration. And this will be the case in the assembly of the upright, and in the congregation.

V. 2. The works of the Lord are great, sought out of all them that have pleasure therein.

As it respects our own minds, we are no further the better for divine truth than at it enters into our minds, and dwells and operates there by the operation and energy of the Holy Spirit. When we view Jehovah's acts and works, even in creation and providence, in the light of faith, through that medium of true knowledge, they then appear glorious. It is then the greatness of them appears: it is then, to seek them out becomes desirable: it is then we have true pleasure in them. Yea we worship and adore the Lord for his works of creation and providence.

V. 3. His work is honourable and glorious: and his righteousness endureth for ever.

The person of Christ, who is the image of God, is beyond the whole creation. He outshines it altogether; his work, as Mediator between God and man, is honourable; nothing can come up to it; nor be compared with it; it surpasseth all the works of God; there is no glory in them in comparison of this, which far exceeds, and wholly surpasseth them. Christ's work of mediation is an honourable one; his person, righteousness, and sacrifice are in every point of view glorious. And his obedience unto the law, which is our righteousness before the divine Father, endureth for ever, and we are made the righteousness of God in him.

V. 4. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.

They are all recorded in the holy word. The incarnation, life, sufferings, death, burial, and resurrection, are most solemnly remembered in the holy ordinance of baptism. His obedience unto death, even the death of the cross, is set forth and called to mind at his holy table; and the whole of him is most clearly revealed, and set before us in the everlasting gospel. And by all, it most fully appears, the Lord is gracious, and full of compassion. Jehovah, Father, Son, and Spirit, are all this in Christ to us who believe in them, and rest upon them, for the whole of our salvation. This is the bread of life, and the water of life, and the cup of salvation, when we have right conceptions of the same. This is health and cure to our souls, when we have a sight and sense of our spiritual wounds and maladies, by the light and teachings of the Lord the Spirit. When we receive into our minds what is here expressed, it is life and salvation indeed. It is good to believe truth as truth; to receive it because the God of truth hath revealed it, and set our seals to the same, in giving full credit to it.

V. 5. He hath given meat unto them that fear him: he will ever be mindful of his covenant.

He fed his people in the wilderness with manna. He feeds his people, who are brought to the knowledge of him, with Christ the bread of life; the bread of God; the living bread; of which whosoever eats shall live for ever. His covenant, which is ordered in all things and sure, is ever before him. It contains all good; a supply for every want; a balm for every wound; a cordial for every sorrow; a relief for every misery; a promise suited to every case any of the Lord's people can possibly be in. This covenant the Lord is ever mindful of; which he cannot be, if he forget or neglect his people in any one single instance. That he will ever be mindful of his covenant, is a very supporting truth. We honour the Lord by believing this with our whole hearts, and also by living in the free and full belief of this continually.

V. 6. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

The Lord's judgments on the Canaanitish nations, that by their being dispossessed, a way might be made for the introduction and settlement of the Israelites therein, seems to be here referred unto. His almighty power was displayed herein; his promises were by this means fulfilled. He thus shewed his people the power of his works, by the wrath

wrath which he executed on his enemies, in the sundry and divers executions of his holy indignation and displeasure against their sins, which had rendered them abominable in his sight.

V. 7. *The works of his hands are verity and judgment; all his commandments are sure.*

Every thing which he hath commanded and appointed in his church, is worthy of himself: there is a certain good, and a positive truth in the same; his wisdom shines forth and is manifested thereby; all his commandments are sure—they are firm and stable; his gospel is everlasting; its ordinances are immutable; his word is unchangeable; his promises certain; he is that God which cannot lie.

V. 8. *They stand fast for ever and ever, and are done in truth and uprightness.*

None of his words fall to the ground; not one of his purposes is broken in upon; nor do any of his promises fail, they stand fast for ever and ever; they are the same in every age, and throughout all generations; they are all the fruits of grace; they are so many manifestoes of grace, so many displays of it; they are so many parts of the everlasting covenant; they are all fulfilled in truth and uprightness.

V. 9. *He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name.*

From everlasting, the Holy Ones, the Three in Jehovah, willed and decreed salvation for the people whom they loved with an everlasting love. This was made known in time—almost, if not altogether as soon as sin had entered into our world by the transgression of the first man. In the fulness of time, the Redeemer was sent by the Father and the Spirit. This was the fruit of God's holy covenant, which was founded upon the person and suretyship engagements of Christ. It was carried into execution by the incarnation, obedience, and sufferings of Immanuel; it was ratified and sealed by his sacrifice and blood, and it is unalterable; it is the same for evermore. Jehovah hath commanded his covenant for ever and ever; he hath set his own name to it; his name is *holy and reverend*, which is good ground for faith; his holiness and greatness are engaged to make good, and continue the redemption of Christ unto his people, in every period of time, and throughout all generations.

V. 10. *The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*

There must be a saving knowledge of the Lord in the

person of Christ, and an apprehension of the redemption which is in Christ Jesus, before there can be any faith in him, or fear of him. By fear, I understand faith, it being the fruit of spiritual life. And it is the beginning of true wisdom to receive Christ into our minds, and to believe on him for all the blessings of life everlasting. This produceth a good sound spiritual understanding in the things of God; which makes way for keeping the commandments of the Lord. The essence of which consists in believing on Christ, and in walking in him in the exercise of the same faith by which we received him. The praise of the Lord endureth for ever. Which is, for the substance of it, the same word with which the prophet began this Hymn: *Praise ye the Lord*; and *the praise of the Lord endureth for ever*, are as to the signification, one and the same. May it do our souls good to consider, that the praise of the Lord endureth for ever. May we rejoice therein. Amen.

PSALM THE HUNDRED AND TWELFTH.

This is another of the Hallelujah Psalms. Christ is the subject of it; he is described as the blessed man whose seed should be mighty; in whose house, the church, were wealth and riches: whose righteousness endureth for ever: his faith, and its fixation on Jehovah are expressed: his bountiful goodness to his saints is declared: the destruction of the wicked foretold. And thus the Psalm closes.

V. 1. *Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.*

I apprehend this was one of the first Psalms sung at the feast of the Passover, which was succeeded by the 113th, 114th, 115th, 116th, 117th, 118th. Though some consider the former Psalm to be the beginning of that solemnity. As it begins with Hallelujah, so it is most justly worthy a remark, that the church could have nothing beyond this to praise Jehovah for—than this, that he had raised up one after his own heart, who should perform all his will. The Three coequal Persons had fixed on the man Christ Jesus, who was elected and chosen to be one person with the only-begotten Son of God - to be him who was to live a life of perfection inconceivable by us, and die the death which would compensate for the evil of sin, by whose stripes his whole church are healed. The purity, holiness, righteousness, perfection, and grace of Christ, constitute him a blessed man; in him all grace centered; in him the whole fulness of wisdom and

knowledge was contained; he was the man in God; he was the blessed man; he feared the Lord; he delighted greatly in keeping his commandments; it was the joy of his soul to obey the whole law, to magnify it, and put honour on the same. This Psalm is like the first, and begins as this does. The whole church of the living God, may well praise Jehovah for the person and work of Christ, he being their perfection. It is in him they are beloved, accepted, blessed, saved, pardoned, justified, and sanctified.

V. 2. His seed shall be mighty upon earth: the generation of the upright shall be blessed.

The church of Christ, redeemed by his blood, renewed by his Spirit, brought into the kingdom of his grace, and to the knowledge and acknowledgment of him, are and shall be mighty upon the earth. They shall one day shine forth in their open church state, as a crown of glory in the hand of the Lord, as a royal diadem in the hand of their God. It is true, they sometimes shine more, at other times less; yet they are so mighty through the mighty power of Christ which strengtheneth them, that they cannot fail or be exterminated from off the earth. Towards the close of time, it is to be expected they will be very numerous, and fill the face of the whole earth. Christ is the upright one. They are a generation formed for his praise: they shall be blessed in their various successions, and shew forth the praises of the Lord.

V. 3. Wealth and riches shall be in his house: and his righteousness endureth for ever.

Christ's house is his church; he is the Lord and proprietor of it; he is wealthy and hath unsearchable riches; they are in his house; they are for the use of his people; they are all contained in his person and immense fulness; they are all set before us in the everlasting gospel, which like a cabinet contains a specimen and an inventory of them all; which is given to his church, and kept by his people, as a rich and inconceivably precious treasury. And the righteousness of which it treats, which is the righteousness of Christ, endureth for ever. The church may drop looking at it, but can never be seen by God without it; because he beholds her in his beloved; which he cannot do, but he must view her everlastingly righteous in him. Now all this was matter for praise. The Old Testament church, looking at Messiah as the man of blessedness, at his fearing the Lord, at his delight in the Lord, in running the course set before him, might well cry out, *Praise ye Jah, praise Jehovah the Saviour.* As she looked at the real members of

Christ in him, as one with him, as accepted in him, as partakers of his salvation, as blessed in him and by him, she might well pronounce them blessed. As she looked at the wealth and riches of Christ, and the store of all good, which out of the immensity of his grace, he had stored up in his church, for the benefit of all his saints, she might well say, *Praise ye the Lord*. When she considered the life of Christ, and viewed it as imputed by the Father unto her, in which she shines in his presence as righteous as she possibly can, she might well cry out, Praise Jehovah; he is my righteousness; *his righteousness endureth for ever*. I have, she might well say, all good in Christ—the promise of all real good in this life, and in that which is to come. *Praise ye the Lord*.

V. 4. *Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.*

This title, the upright one, most properly belongs to Christ. He was one clothed with the sins of his people, and was encompassed about with horror of darkness and shadow of death. The divine Father withdrew from him, so that he felt the curse due to the sins which were imputed unto him. Yet in the midst of all this, light ariseth in darkness; he emerges out of it with everlasting triumph, saying, *It is finished*. This most precious Jesus, who hath borne our sins, and carried our sorrows, *he is gracious, and full of compassion, and righteous*: all which most divinely and most exactly suits us. It is one of the perfections of the divine nature to be gracious; it suits a sinner and a sinful case. Christ is one in the divine nature; all the fulness of the Godhead dwelleth in him; he is both God and man, the true and blessed Messiah, the Christ of God. We are sinful, he is gracious and merciful. We should not dwell so much on what we are, as upon what he is. Are we full of miseries, he is full of compassion. Set the one against the other. Are we in ourselves unrighteous, he is righteous; he is the righteous one; he is the Lord our righteousness; he is the end of the law for righteousness to every one that believeth. Surely the true knowledge and belief of this, are all-sufficient to set our hearts at liberty, and cause us to cry out, *Praise ye the Lord*.

V. 5. *A good man sheweth favour, and lendeth; he will guide his affairs with discretion.*

Christ is good; a fountain of goodness to his church. It is the nature of goodness to be communicative. He shews favour continually to his people; he raiseth up one and another for their good; he bestows gifts upon his ministers for the sake of his people. These may be said to be lent,

as they are for use and improvement; and sometimes the non-improvement of them is a reason with his Majesty for withdrawing them. For spiritual gifts, to fit for various services in the Lord's house, all come from Christ; yet they are not so bestowed as to last alway. Whilst the gifts and callings of God, in grace wrought in the mind, by the Holy Ghost, are without repentance, the Lord Christ guides the affairs of his church with discretion: all, and every event of his providence, is conducted in his infinite wisdom to answer some valuable end.

V. 6. *Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.*

Our Lord is Jehovah; the same yesterday, and to-day, and for ever. Nothing will ever alter his heart, or take off his eye, or remove his mind from his people; they are continually before him; they are in him; he may as soon cease to love himself as them; not all they are in their nature-selves, will ever alter their state in him. The righteous, those who are in him, and who are made righteousness, even the righteousness of God in him, by the imputation of his righteousness unto them, shall be had by him in everlasting remembrance; he will remember them with everlasting kindness; he will never turn away from them from doing them good. Surely we may well cry out *Praise ye Jah; Praise Jehovah.* If such as are righteous in Christ, will be had by Christ in everlasting remembrance—surely he who is Jehovah their righteousness, will be remembered by them to the ages of eternity; he will be in everlasting remembrance by all his saved ones.

V. 7. *He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.*

This is descriptive of Christ, and believers in him. When the time was come for our Lord to suffer, he was not afraid of the same, he did not seek to avoid his enemies, but yielded up himself for them to exercise their cruelty upon him according to the very uttermost of their rage and malice; his heart was fixed, so that he went on, and arrived at every stage, case, and circumstance of his sorrows, in a manner worthy of his Majesty; he suffered, trusting in the Lord for his deliverance. His people looking at him, are sometimes marvellously assisted and carried on, so that they fear no evil. This can only be when their hearts are fixed on the Lord Jesus. It is then, they trusting in the Lord, are saved from fears; so that evil tidings do not distress them.

V. 8. *His heart is established, he shall not be afraid, until he see his desire upon his enemies.*

This was most undoubtedly the case with the most glorious and blessed Messiah. His heart was fully set and perfectly established, in executing the whole of the divine will concerning his obedience unto death, even the death of the cross. He sustained the whole which men or devils could possibly torment him with; but his heart was covenanted for. The prophet views this, and says of him, *he shall not be afraid, until he see his desire upon his enemies*: that is, upon his Jewish enemies. This would be effected by his glorious resurrection from the grave and power of death. It should not be forgotten, that our Lord's salvation and deliverance out of the hands of all his sorrows and enemies, was completed at his resurrection. So will ours be. For we shall never be delivered from the miseries of this sinful world, and out of them, but by death. Nor shall we be partakers of all contained in Christ's resurrection as our head and surety, until our bodies are raised from the grave, and are made like unto Christ's glorious body.

V. 9. *He hath dispersed, he hath given to the poor: his righteousness endureth for ever; his horn shall be exalted with honour.*

This is expressive of our Lord's generosity in the days of his flesh; he went about continually doing good; healing all sicknesses, and all sorts of diseases among the people: he then did and still does bestow his royal favour, mercy, and compassion, on sinners who are poor, to a prodigy; for which he will be praised and extolled by them to the ages of eternity. *His righteousness endureth for ever*: he is in heaven, *the Lord our righteousness*; he lives, and there receives the reward of it. One part of which is to behold all his saints completely glorious in that garment of salvation. His horn, his kingdom, his power shall be exalted with honour; as he liveth for ever, after the power of an endless life, that he may see of the travail of his soul, and be satisfied.

V. 10. *The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.*

The wicked Jews heard the report concerning Messiah's resurrection; it grieved them exceedingly; this appears from many passages in the Acts of the Apostles, written by the Evangelist Luke. The Jewish senate gnashed with their teeth at the declarations made concerning the resurrection of Christ. Yet they could not put a stop to it, notwithstanding all their rage. They melt away, even to the present time, for their unbelief and infidelity concerning Mes-

siah and his resurrection. The desire of the wicked Jews to bury the very name of Christ in perpetual oblivion, shall perish. And we live to see the truth of this. May the Lord the Spirit bless us with such views of him, of his righteousness, of his exaltation, of his all-power in heaven and in earth, as may be the means of exalting him most highly and supremely in our minds. O Lord the Holy Ghost, grant this for thy holy name's sake. Amen.

PSALM THE HUNDRED AND THIRTEENTH.

According to Doctor Lightfoot, here begins the great *Hallel*, as the Jews called it; which comprehends the 114th, 115th, 116th, 117th, and 118th Psalms. This was sung at the Passover; not all at once, but in parts. They began with this which is now before us, which is an *Hallelujah* Psalm.

The subject matter of this Psalm consists in some peculiar acts of praise to Christ. His love is so warm and effectually felt in the mind, that he seems at a loss how to express himself; not knowing where to begin, nor where to end. The excellency of Christ, and the mercy of Christ, in his acts of power and goodness, are very blessedly expressed. And the Psalm closes with the word *Hallelujah*. *Praise ye Jah: Praise ye Jehovah.*

V. 1. *Praise ye the Lord. [Hallelujah.] Praise, O ye servants of the Lord, [Hallelujah] praise the name of the Lord. [Hallelujah.]*

Here is Praise the Lord; praise the Lord; praise the name of the Lord, over and over three times. I have added the word *Hallelujah* to each of these, for the grandeur and majesty of the same. It must have been most solemn and sublime, to begin their worship in which they commemorated their deliverance from Egypt, by the lively figure and memorial of it, the paschal Lamb, thus. We may from hence conceive, how very particularly and spiritually engaged some of their minds were, and how they exercised themselves in their devotions. It was to them what the Lord's Supper is to us. It was a most sacred memorial and remembrance of what the Lord had done for their predecessors in bringing them out of Egypt, and what he had done for these, in and by their present continuation in the land of Canaan. The word *Lord*, being here again and again repeated, puts me in mind of the blessing pronounced by the priests and high priests by divine command, on the people. It being three

times in it repeated, which expressed its being pronounced by God's command in the name of each of the sacred Three, this leads me to think it might, in the Psalm before us, be also to express the obligation the whole church is under to each of the Three in Jehovah, for the blessings of grace and glory. To Jehovah the Father, for everlasting love: to Jehovah the Son, for free, full, complete, and everlasting salvation: to Jehovah the Spirit, for the revelation of the same: to him also, for conveying to the mind the knowledge of it; to the heart, the enjoyment of it; to the affections, the consolation of the same; and thereby bringing us more and more into communion with the Father and the Son. *Praise ye the Lord.* For all the love of his heart, for all the acts of his will in Christ concerning us. Praise, O ye servants of the Lord, the Lord Jesus Christ, for all he undertook on our behalf, and for all which he hath done for us. Praise the name of the Lord, who hath, according to what was willed in covenant transactions from everlasting, sent the Holy Spirit to create in our minds supernatural views and apprehensions of divine truths, and for realizing them in our minds, and thereby giving us to know them to be divine realities.

V. 2. Blessed be the name of the Lord from this time forth and for evermore.

Praise is an act of worship. Blessing is another, and more exalted. It is the name of the Lord, who is the object and subject to be blessed; it is to be begun, carried on, and continued from this time forth, and for evermore. The person of Christ is the name of Jehovah; it is in him the nature, the persons, the perfections of Jehovah are made known; the whole is realized and made known in him; all the love of the Three divine persons in the Essence unto the elect;—the will and good pleasure of their mutual love to the elect;—their salvation in Christ for the elect; it is all set before the church in Christ. Which, when spiritually made known, and manifested unto them personally and individually, constrains them to bless the name of the Lord. They once having taken it up, want it to be continued for evermore.

V. 3. From the rising of the sun unto the going down of the same the Lord's name is to be praised.

Every day, hour, and moment is well employed in this most glorious exercise. It seems to be here a prophecy of what would be the case when the gospel should be sent to the Gentiles; and of what shall be the case when the whole globe, or rather the inhabitants and dwellers upon it, shall

know the Lord from the rising to the setting sun. Jehovah, speaking by the prophet *Malachi*, says, *For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.* chap. i. 11. Thus the Old Testament saints bless and praise the name of the Lord for blessings which New Testament saints were to enjoy beyond them.

V. 4. The Lord is high above all nations, and his glory above the heavens.

His majesty, his excellency, his dignity, his glory, they are far beyond all finite comprehension. He is the great and blessed Potentate; he alone hath immortality; he is God alone; all nations before him are as nothing; they are counted to him less than nothing, and vanity; he acts towards them according to his own unlimited power, and divine sovereignty; he worketh all things according to the counsel of his own will; his glory is above the heavens; nor can those who dwell with him in the high and holy place ever apprehend fully his essential glories. No; nor can they fully conceive his manifestative glory. No; they cannot; it is impossible they should. For,

V. 5. Who is like unto the Lord our God, who dwelleth on high?

He is the Lord our God. His nature is essential; his being unspeakable; his life incomprehensible; his perfections unsearchable; he dwelleth in the high and holy place; he is essentially, and of and from himself, blessed; he dwelleth in that light which no man can approach unto, whom no man hath seen, or can see. To whom be honour and power everlasting. Amen. Yet as his majesty, such is his mercy. An instance and evidence of which follows.

V. 6. Who humbleth himself to behold the things that are in heaven, and in the earth.

Such is the immensity of Jehovah's being, and blessedness, that for him to look upon the angels of his presence is a marvellous stoop and condescension in him. Yet he were not God, were he to overlook any of his creatures; he is present with the whole of his creation; he beholds every motion in them; he comprehends them; he knows every motion in the will of all intellectual minds; he humbleth himself to behold the things that are in heaven. The angels in heaven, with all their holiness and perfection, with all their worship and adoration, can add nothing unto him.

Yet one of them can, if he commands, do more actual service for him, in obedience to his will, than all the saints in our world can in all the ages and generations through which they live, and pass, even down to the second coming of Christ. If it be an humbling stoop in the divine Majesty to behold them, it must be much more so to behold the things in the earth; his saints who dwell in houses of clay, whose foundation is in the dust. The truth is, the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in earth, if he did not behold them in the person of Christ, God-man; (it is in him God beholds the elect, who may be styled the angels of his presence;) they would not be acceptable before the divine Majesty. It is in him as God-man he beholds the whole election of grace. It is not simply on account of the incarnation, righteousness, and atonement of our Lord Jesus Christ that God looks upon us and beholds us with inexpressible satisfaction and delight. No; he could not merely on this account. Not because there is not infinite worth and perfection therein; but he viewed his elect of human race in the person of the God-man, in whom he chose, loved, and accepted them. And the sight he had of them in him, fixed his heart on them for ever: so that from everlasting to everlasting he loves them in the person of Christ with an everlasting love. Their salvation and perfection in Christ are not the cause why Jehovah loves them; but the fruit of it; the sight and view the Lord God had of elect angels, and elect saints of human race, was the only cause of his being perfectly well pleased with them. If this point was scripturally and properly understood and received into the mind, it would be as it were heaven opened, and we should actually enjoy it whilst on earth. If it be an act of grace in God, even to behold the things that are in heaven, and in the earth in Christ, let us adore and admire his condescension herein. This will lead us properly to view the following verses, in which he is admired for what he doeth in our world in the vessels of mercy, which he had afore prepared unto glory.

V. 7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill.

It is a lesson which can only be taught in the school of Christ, and that by the inspiration of the Holy Ghost, that the highest act of divine sovereignty is consistent with the display of grace, in the lowest instances thereof, and that too in their weakest and meanest circumstances. These words, and the following, seem to be taken out of, and

quoted from the Song of *Hannah*, the mother of Samuel the prophet. 1 Sam. ii. 7, 8. *The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.* The elect of God in their fallen state, and in themselves considered, are poor. They are in the dust; they are needy. If one good thought would save them from hell, it is wholly out of their power to conceive, much less to think it. They are needy; there is nothing in them but wounds and wants; misery and sin; death and hell; they are upon the vilest and most noisome dunghill they can possibly be, and out of hell, and not numbered with the damned. It is the Lord alone that raiseth them out of the dust; out of the low, vile, sinful state into which they are fallen by Adam's transgression, and their own actual rebellions against the divine Majesty. He raiseth up, by the display of his everlasting love, by the act of free and rich mercy in Christ towards them, *the poor out of the dust.* He lifteth these needy ones, belonging to the election of grace, *out of the dunghill*; which is a marvellous display of his free and sovereign favour. And it is mentioned as such here. Why he does it is next mentioned: it is

V. 8. *That he may set him with princes, even with the princes of his people.*

This is a most marvellous transition and exaltation; to translate the poor from the most abject state; to lift the needy from the dunghill, off it, and out of it, and to set him with princes, with the princes of his people. He might well break forth and say, by way of admiration, as he doth, *Who is like the Lord our God, who dwelleth on high, who humbleth himself to behold the things which, or, that are in heaven, and in the earth!* This is matter of wonder and holy admiration. But what follows most assuredly exceeds it. *He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill. That he may set him with princes, even with the princes of his glory.* Surely this is inexpressible grace; such as all the elect angels in heaven can have no tolerable ideas of. To such as have experienced such abounding, and superabounding of divine grace towards them, it must be astonishing, and it must overcome them; especially when they recollect their own personal sinfulness. To have been in the very kingdom of darkness; to have been in a state of sin, and under the power and dominion of it; to have been on the very frontiers of hell, and to be raised up above and

beyond it; this must be very astonishing to a spiritual mind. If it be beyond all conception grace and condescension in Jehovah, the most high over all the earth, to look upon and behold the things which are in heaven, what must it be to behold the things which are in the earth! to look upon sinners filled with sin; who in themselves considered are fit fuel for hell; to look upon them in Christ!—to bear down all by transcendent mercy!—to heal all by the blood of Jesus!—to cover all with the righteousness of Jesus!—to pronounce peace and pardon to the mind!—to feed such with the bread of everlasting life!—to refresh such with the wine of consolation!—to shed abroad in the minds of such a real apprehension of God's everlasting love; for Christ to say to such, *Be of good cheer, your sins are forgiven you;* what shall we say of it? Why this. It exceeds all the grace displayed towards and upon all the elect angels in heaven. Indeed, indeed it does. Glory to God in the highest for his peace and salvation towards men on earth, towards whom he hath borne everlasting good-will in Christ.

V. 9. *He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.*

This was the case with *Hannah*. It may have been the case with others. It hath been the case with the church of Christ, whom the prophet *Isaiah* thus addresses. *Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.* chap. liv. 1—5. If any among the household and family of faith are crying out that they are barren, let them hear what Christ saith to such. *I am like a green fir tree. From me is thy fruit found,* Hosea xiv. 8. The Lord help us to say, *Hallelujah. Praise ye Jehovah. Amen.*

PSALM THE HUNDRED AND FOURTEENTH.

In this Psalm the praises of the Lord are celebrated for his bringing his people out of the land of Egypt. His erecting his tabernacle amongst them: his taking them for his peculiar people. Some of his great acts towards them; such as his dividing the Red sea, and also Jordan, before them. Jehovah's descent on Mount Sinai, when he gave them his law—his providing water, and causing it to issue from the flinty rock. These are the subjects here treated of, and this is the outline of it.

V. 1. *When Israel went out of Egypt, the house of Jacob from a people of strange language.*

The bringing the people of Israel out of Egypt is spoken of as one of God's marvellous acts. It was the fulfilment of his holy promise, and the effect of his covenant with Abraham, Isaac, and Jacob, whom he named Israel: it was in the selfsame day of which the Lord had spoken: it was a figure of the redemption of the whole church of the living God, by the most precious and dolorous sufferings, and bloodshedding of our Lord Jesus Christ. Israel went out of Egypt with an high hand. The house of Jacob were in Egypt about 215 years. In all which space they dwelt with a people of strange language; it was rude and uncouth language to these Hebrews; it was not the language of the land of Canaan. To be delivered from their bondage and slavery, and to go up out of their land, must have been very acceptable indeed: to be delivered from a place and people rude and barbarous, could not but be very acceptable: to go forth under the protection of the blood of the very Paschal Lamb of God must so evidently fix their thoughts on him, and lead their minds so to adore and magnify him, as could not but fill their mouths with his glorious praise. The saints of God, amongst his people, must have had some such views of Christ, and redemption by his passion, as we have when we commemorate the Lord's death at his holy table. They being redeemed went out of Egypt, and the Lord went before them, and the God of Israel was their reward.

V. 2. *Judah was his sanctuary, and Israel his dominion.*

The God of Judah was Israel's sanctuary: the God of Israel was his deliverer: he proved he had dominion over that people to be his, and that he was the Lord their God. Judah was the principal of all the tribes; the chief ruler; even the Messiah was to come from it: one of the

house of Judah, which was the kingly tribe, was to reign and administer God's laws over the other tribes. And Israel was united to God's dominions: he set up his tabernacle among them: he took them for his peculiar people: he gave them laws and ordinances: he went before them in a visible symbol of his presence: in the pillar of a cloud by day, to lead them the way, and by night in a pillar of fire to give them light, to go by day and night. Thus the Lord God, Father, Son, and Spirit, was Judah's sanctuary. Thus the Three in Jehovah were Israel's protector; and proved their sovereignty over that people.

V. 3. *The sea saw it, and fled; Jordan was driven back.*

The Lord divided the waters of the sea to make a passage for the Israelites. By which means they escaped the rage and fury of Pharaoh and the Egyptians, so that they could not overtake them, and bring them back, and reduce them to their state of bondage and slavery which they had been in. And forty years afterwards, the Lord dried up the waters of the great river Jordan, in the land of Canaan, to make an easy passage and entrance for them into the promised inheritance. Thus nature shook and trembled, and acknowledged the Lord God of Israel. The deliverance of these people out of Egypt—the destruction of their enemies, with their passage through the Red sea—their being fed with bread from heaven—their being supplied with water from the smitten rock—their having God's laws and ordinances bestowed on them at mount Sinai—their being led through the wilderness, brought to the frontiers of the good land which the Lord their God had promised them, and the drying up the waters of Jordan before the ark of the Lord, so that all the people passed clean over—these are spoken of in the scriptures of the Old Testament, as so many wonderful acts of Jehovah, which proved his almighty power, and were evidences of his goodness unto them.

V. 4. *The mountains skipped like rams, and the little hills like lambs.*

Here is reference made to the Lord's giving the law, and speaking out of the midst of devouring fire to all the people of Israel at mount Horeb; when the mountains Sinai and Horeb, and other hills quaked, Exod. xix. 18; Judges v. 4, 5; Hab. iii. 6, 10. In this poetical and sublime ode the subject is thus expressed: *The mountains skipped like rams*, as if they were actually moved out of their places. *The hills skipped like lambs*, as if they were removed also. Thus the majesty, the glory, the power of Godhead, were evidenced,

by inanimate nature. Upon this, to strike the mind, and fill it with holy wonder, this question is asked:

V. 5. *What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?*

What was the cause of all this? It is conceived, when the Israelites went through the Red sea, the Lord manifested his displeasure against the Egyptians in terrible storms of thunder and lightning, which put them into great disorder and terror. The divided channels are supposed to be about eighteen miles broad. It was a most surprising event. It was a full proof of Israel's God being the incomprehensible Jehovah, before whom the sea fled, and Jordan was driven back. It is with a design to excite holy wonder in the mind, that these questions are put: *What ailed thee, O thou sea, that thou fleddest?* Canst thou assign a reason, or does thy silence speak Jehovah's praise? What, O thou Jordan, was the cause that thou wast driven back? Was it to proclaim the majesty and power of Christ, who is Lord God omnipotent?

V. 6. *Ye mountains, that ye skipped like rams; and, ye little hills, like lambs?*

What was the cause of this? Was it because the Lord descended on the mount Sinai in fire? Was it because he spoke out of the midst of devouring fire? Was it because of the thunders and lightnings, the tempest and darkness, and the sound of the trumpet, which sounded long, and waxed louder and louder? Surely it must be to acknowledge that God was in the sound. The sea confessed the Godhead of Christ, who went before the camp of Israel in the pillar of a cloud, and of fire; who covered the whole host; who went into the sea with them. The sea saw and confessed the Lord's power—it became obedient to his will—it fled at his almighty command, the rod of Moses being stretched out: a dry channel was hereby formed for the passage of the Israelites. It also returned when, at the Lord's command, Moses stretched forth his rod for that very purpose. What ailed thee, O thou Jordan, that before the ark of the covenant of the Lord of all the earth, thou wast driven back? Surely it must have been to acknowledge and confess the Godhead of thy creator! You have the account of it given thus: *And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and*

the Perizzites, and the Gergashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan, Joshua iii. 9—17. This was a most surprising event; it was the Lord's own act, and it might well be wonderful in the eyes of the people. The cloud had hitherto been the guide of this people in all their marches; it led them through the Red sea, and all through the wilderness; it was not to be their directory any longer; it seems to have ceased at the death of Moses. The ark, the very type of the person of Christ, was to introduce them into Canaan: it was now openly exhibited. It may be conceived the God-man shone forth in light inaccessible; in brightness unspeakable; so as for all Jordan to be illumined. This must have been glorious and altogether divine; it could not but have been relieving to every mind; it must remove fear from every heart; it must have had the same effect on inanimate nature which the Lord's appearance on mount Horeb had. Therefore these questions are asked, to fix these sentiments on the mind: What was the cause, O ye mountains, that ye skipped like rams? how was it that ye, little hills, skipped like lambs? What was the cause of all this? how came it to pass—that when Israel went out of Egypt, and the house of Jacob from a people of a strange language, so many prodigies were wrought? How came it to pass that God himself became the sanctuary? How was it that God acknow-

ledged Israel to be his people, and they acknowledged him to be the Lord their God, and solemnly yielded themselves up to his guidance and protection? Surely it was all of grace; and the fruit of the covenant which the Lord God had made known to Abraham, Isaac, and Jacob. The Red sea, the river Jordan, acknowledged the Lord God of Israel. The one fled, as its waters were parted to form a dry channel for the Israelites. The waters of Jordan were driven back. By this means a dry passage was formed for their entrance into the land of Canaan. *What ailed thee, O thou sea, that thou fleddest? and thou Jordan, that thou wast driven back?* What caused ye, mountains Sinai and Horeb, when the Lord God descended in fire, and gave forth the law to Israel, that ye skipped like rams? What caused ye, little hills, near these mountains, to skip like lambs? Surely it was to acknowledge the Godhead, majesty, greatness, and glory of your Creator! no doubt can be made concerning this.

V. 7. *Tremble, thou earth, at the presence of the Lord, at presence of the God of Jacob.*

These words are an answer to the former questions; and may be thus expressed. The earth trembled at the face of the Lord: the sea fled before the presence of the Lord: Jordan was dried up before the Lord, before the God of Jacob. These were not the only instances of dead inactive matter acknowledging the presence of the Lord, the presence of the God of Jacob. Two more instances are therefore related.

V. 8. *Which turned the rock into a standing water, the flint into a fountain of waters.*

As Israel had great reason to remember and acknowledge God in these most wonderful events, after they were brought out of Egypt, God opened the rock of flint at Rephidim, and gave them water; which flowed forth, and followed them, so that it was as a standing water unto them. Another rock was opened for the next generation at Kadesh, in the wilderness of Zin. And when they came to Beer, the Lord gave them water which sprung up instantaneously. Numb. xxi. 17. All this was at the presence of Jehovah, at the presence of the God of Jacob. For which causes there was great reason why all created nature should tremble before him. And thus this Psalm concludes.

PSALM THE HUNDRED AND FIFTEENTH.

The subject-matter of this Psalm is an acknowledgment of the glory of Jehovah the Saviour; of his absolute power and sovereignty over all in heaven and earth; of the vanity of idols, and such as trust in them. The prophet exhorteth to trust in Jehovah: he recites the kindness of the Lord to his church, and ministers of it: he speaks of the further increase of the church, and the Lord's blessing on it: he sets forth invincible reasons why the Lord is to be blessed. And concludes with the word *Hallelujah*.

V. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*

Of the former Psalms, viz. 111th, 112th, 113th, 114th, with the following, viz. this, and the 116th, 117th, and the 118th, some passages in them were sung as the Paschal supper was celebrated. Not all and each of them fully; but in parts. They were peculiarly suited to the solemnity. It shews the devotion of the minds of such as were truly spiritual. It is said they began with *Hallelujah, Praise, O ye servants of the Lord, praise the name of the Lord*, and sang on all through the 113th, and to the end of the 114th Psalm, and during other parts of the celebration of the ordinances they sang the remainder. As in the former hymn they had sung the Lord's praises for his bringing them out of Egypt, for his placing his tabernacle amongst them, for giving them his law, for his dividing the waters of the Red sea, for his drying up Jordan, for his giving them water out of a rock of flint, and turning it into a fountain of waters; so here it is all ascribed, and the sole praise given to the Lord Jesus Christ for all this. *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.* Thus there is an entire renunciation of all creature worth and worthiness, and ascribing to the Lord, and to his name, all the glory of these marvellous acts and events which they were now celebrating. I most certainly do understand, and would it should be understood, and kept in remembrance, that the Jehovah here, and in all the other Psalms, respects our Lord Jesus Christ. He is the name of the Lord; he is the angel Jehovah, in whom dwelleth all the fulness of the Godhead. To him the glory of bringing his people out of Egypt was solely due. Not unto the Israelites, who were brought out; it was his mercy and truth were the cause of their deliverance. I conceive all the mercy of Christ, recorded throughout the whole Bible, cannot come

up to what is upon record concerning the mercies exercised towards and upon the people of Israel. It was from the bowels of Christ himself, the mercies of the essential Three were displayed towards them. It was for the Lord's truth's sake it was continued unto them.

V. 2. Wherefore should the heathen say, Where is now their God?

They could not with the least propriety say so. No; for the Lord had brought them out of Egypt; he went before them in a visible symbol of his presence; he led them through the sea; he gave them bread from heaven; he opened the rock of flint, and from thence he had supplied them with water; he brought them all through the wilderness; he conducted them to the very borders of Canaan; he dried up Jordan for them; he instated them into the possession of the land of Canaan; they were now in it; his church amongst them were in the enjoyment of his life-giving favour and presence. Therefore no heathen nation or kingdom could insult them by asking this question, *Where is now thy God?* It being so evident to all that the Lord was in the midst of them, and that they were called by his name.

V. 3. But our God is in the heavens: he hath done whatsoever he pleased.

Jehovah is immutable; his power omnipotent; his understanding is infinite. The heaven is the work of his hands; so is the earth, and all contained in it. Jesus is Jehovah; all he is in his incomprehensible nature, and essential perfections, may serve to encourage his people's faith and hope in him. The heavens are his throne; the earth is his footstool; he ruleth in the army of heaven, and amongst the inhabitants of the earth; he sitteth on the circle of the earth, and before him all the inhabitants of the earth are as grasshoppers: he hath done in nature, in providence, in grace, whatsoever he hath pleased. Let the heathen consider this.

V. 4. Their idols are silver and gold, the work of men's hands.

The heathen, when they first fell into idolatry, may be conceived as not so totally corrupt as they are represented. It seems to be easily conceivable, that they first fell by worshipping the agents in nature, which carry on all the operations thereof. Fire, light, and air. As they grew more and more corrupt, they fell into forming visible figures, some of silver, some of gold, to which they gave the title of gods, and worshipped them as such. They, the work of men's hands;

yet they ascribed divinity unto them. Most monstrous stupidity ! Yet it shews when man fell from God, he lost the true knowledge of God ; and that left in the state of nature, there is no false and cursed imagination even of godhead but the human mind is capable of receiving.

V. 5. *They have mouths, but they speak not : eyes have they, but they see not.*

It seems they were shaped in human form ; with mouths, eyes, ears, noses, hands, feet, &c. But what of all these ? they had no life, no motion ; they could act nothing. The prophet, who wrote for the Israelites, might well express himself in such contempt and severe irony as he here doth. They have mouths, but they speak not. How should they ? it was utterly impossible ; for they were but idols ; figures, statues ; they were senseless and inanimate. They have eyes, but they see not. It was impossible the dead stock of a tree should.

V. 6. *They have ears, but they hear not ; noses have they, but they smell not.*

So the poor deluded worshippers might call long enough to tire out their own patience, and not be heard after all. If they brought before these images the richest and most costly perfumes, these dunghill deities could not smell the same. No, it was everlastingly impossible they should.

V. 7. *They have hands, but they handle not ; feet have they, but they walk not ; neither speak they through their throat.*

No, they were motionless ; their hands and their feet were of no use to them ; they were with their mouths, eyes, ears, noses, hands, feet, but the work of men's hands, covered over with gold and silver, and there was no breath in them ; they could neither speak, nor see, nor hear, nor walk. So that those who made them must have been more brutish and senseless than the beasts that perish. The Psalmist says,

V. 8. *They that make them are like unto them ; so is every one that trusteth in them.*

Then the idols and their makers were alike. Now this wretched subject, with very great propriety, might well be remembered and repeated at this solemn season, that thereby they might take occasion to express their confidence in Jehovah, and celebrate his glorious grace.

V. 9. *O Israel, trust thou in the Lord : he is their help and their shield.*

It is observed by the learned *Ainsworth*, that *Israel*, or the church, is here distinguished into three parts, in these