

them. Then how dear and sweet the remembrance of Jerusalem was to the prophet, who in and throughout this whole scripture is the personator of the church. A prophecy is uttered concerning the curse which would fall upon Edom, and Babylon, those enemies of the Jews, for their rage and persecution of and against them. Some conceive this was written before the Babylonish captivity, as predictive of it. Others, that it was written either in Babylon, or after the restoration of the Jews from it.

V. 1. *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.*

Whilst the Jews were in Babylon, there were certain cities and places which were appointed for their residences during their captivity, where they held their schools, and it may be, also performed their sacred worship; such parts of it as consisted in reading the law and the prophets, in prayer, &c. They could not offer any sacrifices but those of prayer and praise out of their own land. It is conceived the places here referred unto were near the river Euphrates, in low and watery places. By these rivers of Babylon these saints sat down together to talk over what they had heretofore enjoyed when the Temple of the Lord was in its state at Jerusalem; in recounting what they saw, heard, and enjoyed of Christ and of the Father's love in him, when they worshipped the Lord in his holy mountain in Jerusalem, it drew tears from their eyes; so that here the Prophet describes the sacred passions and emotions of their mind. They could not converse on these subjects but it drew tears from their eyes; their minds were too deeply impressed with the remembrance of their former and of their now present state to refrain from weeping: *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.* Yet it yielded them real satisfaction to reconsider the perfection, the glory, the honour, the majesty, they had formerly seen Zion in, though now the gold was become dim, and the fine gold changed.

V. 2. *We hanged our harps upon the willows in the midst thereof.*

These words seem to be spoken by the holy Levites, singers and musicians, who had heretofore been engaged in singing the Lord's song in the Temple-worship at the time of the offering of the morning and evening sacrifice. These being now out of office, and being situated in low watery places, where willows in abundance grew, as they sat conversing with each other, they hung up their harps upon the willows, as having now no use for them: or if they used them,

it did but affect them the more, as they were not now able to use them in the former way they had done in the courts of the Lord at Jerusalem.

V. 3. *For there they that carried us away captive required of us a song; and they that wasted us, [or, laid us on heaps,] required of us mirth: saying, Sing us one of the songs of Zion.*

The Babylonians who had burnt the Temple of God, and consumed the holy city Jerusalem, and carried the Jewish nation into captivity, and were now lords over them, say by way of derision, to these saints of the Lord, Let us hear how well you can play what you call your sacred music; give us the words of a song; let us have some mirth; give us one of the songs of Zion. Surely, it must touch these saints to the quick to be thus insulted, and to hear the songs of Zion, the songs of the Temple, which were indited by the Spirit of God, which contained for the subject matter of them the Father's everlasting love, and the revealed record and revelation of the person and salvation of the Messiah, so slightly spoken of; to hear them called for to afford carnal sport to the profane wretches who proposed this, it cut these holy persons to the heart, it being treating them with the most severe contempt, and blaspheming the Lord also.

V. 4. *How shall we sing the Lord's song in a strange land?*

This is the reply made by these Levites to these profane scoffers, who spake what they did by way of profane scorn and contempt: they who brought the country of Judea as it were into heaps of ruin, and burnt Jerusalem and the Temple, and captivated the Jews, now insult them in Babylon, saying, Come, let us have a little mirth, *sing us one of the songs of Zion.* Why, how could the saints, who were heavy in heart, and lamenting before the Lord their present case, do this?—They could not. They therefore, by way of a return to what was said to them, say, putting it in the form of a question, *How shall we sing the Lord's song in a strange land?*—It cannot, it must not be!

V. 5. *If I forget thee, O Jerusalem, let my right hand forget her cunning.*

Here one speaks for all the rest, they being of one heart and one soul here: they were all united in this declaration: Jerusalem was always in their remembrance, whilst they could not, they would not profane the holy songs which had been used in Temple-worship to make carnal mirth for these idolaters, and were so grieved at present at their very hearts that they were not fit to sing; yet the desire and fervent breathings of their souls were towards the Lord, and to the remembrance of his name. Whensoever the Lord should give

occasion to sing their deliverance, it would fully appear their hearts were still set on Jerusalem, the place where the Lord had recorded, and would again record his name. *If I forget thee, O Jerusalem, let my right hand forget her cunning*; that is, *If I forget thee, O Jerusalem, let my right hand, with which I have been used to play before the Lord in his sacred worship, forget her motion*; let it cease to have strength or motion. The words are not uttered by way of imprecation; but to shew the vehemency of the mind towards the Lord, his truth, worship, and ordinances, his Temple, and the holy city Jerusalem. This is spoken in one person for all the rest.

V. 6. *If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.*

These strong expressions are expressive of the spiritual mind in its high prizings of the Lord and his worship. It is the Three in Jehovah, Father, Son, and Spirit, as they have been pleased to make themselves known in and by the everlasting covenant, in their love, mercy, and consolation, in whom is all happiness; it is in the enjoyment of the same the blessings thereof flow into the minds of saints. They do not therefore prefer any one thing, in comparison with God. Here the Prophet professes in what way he will make the truth of his declaration appear when the Lord shall bring us forth from our present state, when he shall restore us to Jerusalem and his holy worship there. I will declare it then, and express the same in congratulatory expressions of joy and praise towards thee, O Jerusalem, the church of the living God; even thee, O Zion, the mountain of holiness and delight: *If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.* As I said before, I do not look on these expressions as uttered by way of execration, but professionally, to shew the Prophet's zeal for the cause of God and truth, and that there was nothing so near and dear unto him as God's church and worship. It was his chiefest joy; that is, he preferred nothing unto it: *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.* It is very fully expressed; in it is contained the very essence of grace—nothing preferable to a believer compared with Christ; his cause and interest, his church and people, his gospel and ordinances, lie near the hearts, and are deeply graven in the very minds of his ministers: Zion and Jerusalem are always uppermost: to do the

church good is their very delight, they prefer it to their chiefest joy, they prefer it above all things, it is next in their very aims and ends to the glorifying God as God.

V. 7. *Remember, O Lord, the children of Edom, in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.*

The children of Edom had an inbred hatred against the Jews, and they joined the Babylonians, and did set them on to the total destruction of Jerusalem, and maliciously rejoiced thereat. You have an evidence of this in the following passages, *Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them: therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword. And I will lay vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to my fury, and they shall know my vengeance, saith the Lord God—See Exek. xxv. 12—14.* So the whole prophecy of Obadiah concerns the destruction of Edom for their pride, and for their wrong unto Jacob. So in the Lamentations, the prophet, by way of scorn and contempt, says, *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. The punishment of thine iniquity is accomplished, O daughter of Zion: he will no more carry thee away into captivity; he will visit thine iniquity, O daughter of Edom; he will discover thy sins, ch. iv. 21, 22.* Now these words of the Psalmist are founded upon God's word of threatening against Babylon and Edom, who were to be destroyed for their vengeance against the Lord's people, *Remember, O Lord, the children of Edom, in the day of Jerusalem.* When it was given up into the hands of the Chaldeans, the Edomites said: *Rase it, rase it, even to the foundation thereof. Render unto them a recompence, O Lord, according to the work of their hands. Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger from under the heavens of the Lord, Lam. iii. 64—66.* All this was spoken under the influence of the Holy Ghost, and may be read: thou wilt do so and so; and then it will be expressive of God's word of threatening against these his church's enemies.

V. 8. *O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.*

Babylon as a state, nation, and kingdom, was to be de-

stroyed, according to the prophecies of *Isaiah* and *Jeremiah*. Cyrus the Persian was to be the instrument thereof: he was foretold of it before his birth, for 200 years before his birth, and that the Lord would also fit and furnish him for this work; yea, the reward he should have for it—See *Isaiah*, xlv. 1—3. It would be to his honour, as the Lord's instrument, to execute his most righteous wrath and displeasure against his enemies. He would be happy in so doing, he shall be blessed externally in so doing, he shall gather his spoil and increase his riches thereby.

V. 9. *Happy shall he be, that taketh and dasheth thy little ones against the stones: or, the rock.*

These words are expressive of the curse of the Lord, which would fall on the Babylonians, for their cruelty executed on the Israelites. *Jeremiah* speaks much like this in the following words, *Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me, and to my flesh be upon Babylon, shall the inhabitant of Zion say: and my blood upon the inhabitants of Chaldea, shall Jerusalem say, Jeremiah*, li. 34, 35.—Here I end this Psalm.

## PSALM THE HUNDRED AND THIRTY-EIGHTH

A Psalm of David. Not so. *Of David.*

It concerns the Lord Jesus Christ, the true David; it is a portrait of him, of his praise to the divine Father for his lovingkindness and truth towards him, by which he had magnified his name above all his word; he had heard Messiah in his soul-sorrows and distress, he had strengthened him with strength in his soul. The Messiah sets forth the latter-day glory, when the kings of the earth shall hear the gospel, shall receive the glorious salvation made known by it, shall walk in the ways of the Lord, and give him praise and glory. The Lord Christ expresseth his state, with his confidence in Jehovah, that he will subdue his enemies, and save him by his right hand; that he will perfect what concerns him, and not forsake the works of his hands. This is the sum of the matter contained in it.

V. 1. *Of David—I will praise thee with my whole heart: before the gods will I sing praise unto thee.*

The glorious Messiah was filled with a sense of Jehovah's divine goodness towards him, in what he had been unto him, and what he had done for him. The Father had

refreshed, again and again, the person of Christ with his life-giving presence. Agreeably with this, our Lord says, *I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him,* John viii. 28, 29. Now here we have our Lord's act of praise to the divine Majesty, saying, *I will praise thee with my whole heart, before the gods will I sing praise unto thee.* The whole heart of Christ was engaged in this exercise; he would offer up his praise before the gods, or angels: yea, he would sing the same forth, and express himself on this subject and in this exercise, before the bright intellectual beings which surrounded the infinite and incomprehensible Majesty.

V. 2. *I will worship towards thy holy temple, and praise thy name, for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*

The holy temple was a type of Christ in every part of it, in all the furniture of it, with all its ornaments and utensils, in all its ordinances and services; to pray towards it, was expressive of worshipping God in the glorious Mediator, and of pleading before him his glorious mediation. But how can this be applied to Messiah? Thus; he prayed and praised, upon the footing of his own most glorious mediation. He was the substance of every sacred institution; he might therefore well say, *I will worship towards thy holy temple, and praise thy name for thy lovingkindness, and for thy truth.* Jehovah the Father had in communion with Messiah manifested his lovingkindness; he did so at his baptism, he did so on the mount of transfiguration, he did so just before his passion. The Father had so fulfilled his word and realized his truth in Christ, and given such evident proofs thereof, that Messiah might well say before him, in the exercise of prayer and praise, what he here doth, *I will worship towards thy holy temple, and praise thy name, for thy lovingkindness and for thy truth.* He gives this reason for it, *For thou hast magnified thy word above all thy name; Christ was God's essential word. The Father magnified him to the uttermost; for thou hast magnified thy word above all thy name: or, thou hast magnified thy name above all thy word; for so some read the words.* If so read, then the meaning must be this: that the name of the Lord, which is Christ himself, in whom Jehovah in all his persons and perfections dwell, is magnified above and beyond all contained in the written word, and beyond all we can conceive and apprehend of it. Some consider the meaning to

be this: that the mercy of Godhead, in the person and by the revelation of the Lord Jesus Christ, is magnified above and beyond all other subjects recorded in it.

V. 3. *In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.*

This was matter for praise, and Messiah here most freely confesseth and acknowledgeth it: he had been in soul-distress, he had been made sin, he had been surrounded with sorrow, he had felt and experienced the curse of God; he had cried to the Lord in prayer, he had been fully attended unto, he had been answered; he had been strengthened with strength in his soul; all which he ascribes to the divine Father. He said, in the days of his flesh, *Father, I thank thee that thou hast heard me. And I know that thou hearest me always,* John xii. 41—42.

V. 4. *All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.*

These words are expressive of the fruits of Christ's humiliation and obedience unto death, even the death of the cross: by means of which he is to see of the travail of his soul, and be satisfied. Our Lord is here speaking of that display of grace, and the extension of the everlasting gospel, which will be the glory and perfection of the church under the spiritual reign of Christ, when the kingdoms of this world shall become his, and he shall reign for ever and ever. Then the Jews being brought home to Christ, and the everlasting gospel being preached throughout the whole globe, all the kings of the earth shall praise thee, O Lord: for thine everlasting love; for all the acts of thy will, in me, towards them; for thy mercy to me in them; for thy constitution of me to be the glorious Mediator; for all I am unto them, as the Lord their righteousness and strength. Thy spirit being poured out upon them, *All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.* The words of Jehovah's mouth are the everlasting truths of the gospel: or, the very words of Christ, which he is pleased to express in his most holy gospel, which as according to the plan and economy of grace originated from the divine Father: so Messiah here ascribes them to Jehovah; the words, the truths, the grace, the doctrines of the same are alluring, they are constraining. All the words of the Lord's mouth are words of grace and truth: they are all pronounced by Messiah, whose lips are full of grace; and the kings of the earth hearing them, and receiving and believing them, shall praise the Lord. Thus

the blessed Messiah is declaring his views of and satisfaction in the latter-day glory, as it will increase Jehovah's praise.

*V. 5. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.*

Kings of the earth, Jews and Gentiles, all who constitute the outward visible church in the spiritual reign of Christ, shall be most truly alive to the Lord, and be most perfectly happy in him the God of their salvation. They shall sing, and make melody in their hearts unto the Lord; yea, they as the saved, pardoned, justified and beloved of God, shall wait on him in all his ordinances: they shall walk before him, in the full belief of their being complete in Christ; they shall sing in the full belief that the blood of Jesus Christ the Son of God, cleanseth from all sin: and in the clear apprehension of their being made the righteousness of God in him. They shall, in their progress and perseverance in the ways of the Lord, go on singing: *Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.* His glory is greatly exalted in the shinings of his love, grace, and presence on their minds.

*V. 6. Though the Lord be high, yet hath he respect unto the lowly: but the proud, [or, as for the proud] he knoweth afar off.*

Jehovah in his Essence, Nature, Majesty, and Glory, is ineffable and incomprehensible. His dwelling is in the highest heavens, he is beyond all we can possibly conceive; he is the high and lofty inhabitant of eternity, his name is Holy: yet as is his Majesty such is his mercy, he hath respect unto the lowly; to such as are sensible of the creature-ship, of their meanness, of their sinfulness, of their guilt, of their pollution, of their nothingness, of their unworthiness, of their wretchedness: he looks on these in Christ, he hath respect to such in Christ. Messiah himself when made sin and a curse, when he was so low as to be emptied of all, so as to fill all; yet he found Jehovah the divine Father had respect unto him, accepted him: he was well pleased with him. But the proud Jews, Christ's adversaries, and all proud self-righteous sinners, he knoweth afar off, and leaves them to themselves, and pronounces his curse on them.

*V. 7. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath [or, furiousness] of mine enemies, and thy right hand shall save me.*

All the while Messiah was in his incarnate state, and lived in our world, he walked in the midst of trouble; it sur-



rounded him on the right hand and on the left: yet his confidence was immutably fixed on him who sent him; he here expresses it saying, *Thou wilt revive me.* He saw and knew the wrath of his enemies, he had the full and comprehensive knowledge of it in his own mind: yet his eye is fixed on the divine promises made by the Father unto him in the everlasting covenant. He therefore in the exercise of his faith on the same says, *Thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.* Thus the glorious Messiah expresseth his case in his incarnate state, when he was pursuing the great end and design for which he was in these circumstances; to glorify his Father's law and justice to the uttermost; declaring also his own faith of obtaining full and free deliverance out of all his sorrows, griefs, and miseries, and out of the hands of all his enemies.

V. 8. *The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.*

All the vast designs the Father had in Christ, and the ends which were to be accomplished by his most glorious and divine mediation, were all made known to the most precious and blessed Immanuel. He could say, *No man knoweth the Father save the Son, neither knoweth any man the Son but the Father.* Messiah's full knowledge of the Father, of his will concerning him, was the mean whereby he was qualified to complete his obedience unto it; he had been carried on hitherto in a straight line of exact conformity to the divine and immutable will of Jehovah, he knew he should be to the end; he speaks out therefore his full confidence in this: the Lord will perfect me, he hath accepted my person, my righteousness, my sacrifice; he will prove it by my resurrection from the dead, and my complete deliverance out of the hands of all mine enemies. He then addresseth the incomprehensible Jehovah in the person of the divine Father, saying, *Thy mercy, O Lord, endureth for ever: forsake not the work of thine own hands.* He was all he was as God-man, Mediator, as Head and Saviour, by predestination; he was formed as Head and Mediator, for Jehovah's praise. He was, as so considered, the work of Jehovah's hands: as such he prays on his own behalf, and also on the behalf of all his members. The Lord will perfect all his mystic body in him; he will make them what from everlasting he saw them to be in election and predestination, the glory of Christ; a perfect and complete bride, who will be the perfection of beauty: at present, and all the time

she remains here below, she will need mercy; Christ prays here for her, saying, *Thy mercy, O Lord, endureth for ever.* She is the work of thy hands, forsake her not; *Forsake not the work of thine own hands*; neither me nor her. The Lord give proper light into the subject. Amen.

## PSALM THE HUNDRED AND THIRTY NINTH.

To the chief Musician, a Psalm of David.

Our Lord Jesus Christ is the grand subject of this Psalm. He is the speaker in it; and speaks as none beside himself could. The address is to the eternal Father. His perfect and comprehensive knowledge of the man Jesus, of his purity, holiness, righteousness, and perfection, is one great part of the subject here treated of. A great account is here given of the personality and essential deity of the Holy Spirit. His vast and incomprehensible infinity and immensity are expressed; his concern in the formation of Immanuel's humanity is spoken of. Christ God-man breaks forth by way of admiration on the views he had of God's thoughts towards him. He is confident the Father will slay his enemies; he appeals to the Lord concerning his hatred of those who hated him, and of his being grieved with such as opposed his holy will set before them; he prays the divine Majesty to search him; to view and know his whole heart; to try him; to know his thoughts; to see if there was any wickedness in him; to lead him in the way everlasting. This is the summary of the Psalm before us; which, in going through it, I hope to make clear and plain. The Lord shed his own light upon it. Amen.

V. 1. *To the chief Musician, a Psalm of David.—O Lord, thou hast searched me, and known me.*

The title hath been often noticed; yet I would just observe, that here it is very expressive, and suited to the subject contained in this Psalm. *To the conqueror, to the victory, to the eternity of Israel, a Psalm of the Beloved*; who was the mirror of all perfection. The Holy One; the Immaculate One; the Perfect One; the Righteous One; the Pure One; even him, whose personal holiness, purity, righteousness and perfection, can never be fully searched out and traced. Of him who could address Jehovah, and say, *O Lord, thou hast searched me, and known me.* And who could find real satisfaction in this? surely none of the sons of men could ever address the Lord God, and say this. Yet the man in God would, and the man in God here doth. His whole person

was known by the Holy Three; he was in their immediate view; he was searched out, and made fully known to the divine Father, as all-sufficient to accomplish his most holy will in all the purposes of his grace, in the whole of his good pleasure and will, concerning the salvation of his people. He knew the heart of Christ; the love of Christ; the will of Christ; the delight of Christ, in performing the whole will of the Three in Jehovah, made known to him in the everlasting council and covenant. So that here he says, in an address to the incomprehensible Majesty, in the person of the Father, *O Lord, thou hast searched me out, and known me.* I am what I am in thy sight.

V. 2. *Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.*

Here Messiah acknowledges Jehovah's omniscience and omnipresence. He knew the downsitting and the uprising of Christ, who was the Father's servant in the great work of mediation; he acted all he did before him, and in his immediate presence and view. Jehovah understood the thoughts of Christ's mind; and as they are here expressed, and considered as spoken by Christ, they are vastly expressive of Christ as approaching the Father in his own personal holiness and righteousness. I conceive it like what is recorded in the seventeenth chapter of John's gospel; where our Lord says, *I have glorified thee on the earth: I have finished the work which thou gavest me to do,* John xvii. 4. So that here is the great Messiah, the man in God, the God-man, the Mediator, whose personal holiness qualified him for the performance of the uttermost perfection of obedience, speaking thus before the divine Majesty, well knowing the whole of what he was in person, heart, will, desire, affection, thought, word and work, would bear the fullest view and investigation of the divine Majesty. *Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.* Which may be considered as fully expressive how the mind of Christ was fully possessed with the apprehension of Jehovah's omniscience and omnipresence.

V. 3. *Thou compassest [or, thou knowest] my path and my lying down, and art acquainted with all my ways.*

And the mind of Christ being fully apprehensive of this, is pleased herewith. He knowing in his own understanding, that he always did what was most truly pleasing to Jehovah; who knew the worth of his person, and obedience. Christ, as man, was holiness in its uttermost perfection. The humanity was exalted into personal union with the essential Word, and only begotten Son of God. So that the man

Jesus had a relative holiness, which stamped all he was and did with a worth and value beyond all the conceptions which can ever enter into the minds of the whole election of grace respecting it to the ages of eternity. It was the holiness of Christ which fitted him to perform a perfect righteousness. His righteousness did not make him holy; it proved him to be so. The Lord did not give the law to Adam, in his creation-state, to make him holy; he created him holy, and gave him the law that he might be righteous by his obedience unto it. But had he lived up to all contained in it, he would not have been holy in the sight of God on this footing; his holiness would have shone forth by it, but not have been the cause of his holiness; his holiness would have been the cause, his righteousness would have been the effect of the same. It is so in Christ himself, who is *the Lord our righteousness*.

V. 4. *For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.*

The divine Majesty is thus appealed unto for his knowledge of all this most Holy One was. His words, all which proceed out of his sacred lips, were all before the Lord; they were all well known to him; he knew it altogether. I conceive the following scripture will cast light upon this: Jesus said, *For I have not spoken of myself, (i. e. in what he had been delivering unto the people) but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.* So that the Psalm before us may well be considered, as giving a minute account of his obedience to the whole will of him that sent him. Under which idea and consideration, it will appear of vast importance.

V. 5. *Thou hast beset me behind and before, and laid thine hand upon me.*

All he had done, all he was to do, was made known unto him, and he had received his commission from the Father. He laid help on him, when Christ was made sin; this was the Father's act; who laid his hand on Christ; when it pleased him to bruise the Anointed One, and put him to grief. *Thou hast beset me behind and before, and laid thine hand upon me.* It was all from thee, what I am as God-man; what I am as the object of thy love; it is of thyself I was appointed, called, qualified, and given to be the head and mediator of thy church and people. Thine eye hath

been upon me from first to last ; thine hand hath defended me.

V. 6. *Such knowledge it is too wonderful for me ; it is high, I cannot attain unto it.*

The grace displayed in all this, to know and comprehend fully and intellectually all thou hast set before me in the transactions which took place between thee and me from eternity, is too wonderful for me. It is high ; it is most glorious ; it is altogether divine ; I cannot attain a full comprehension of the same. Yet I am, as man in God, thine equal, the Fellow of the Lord of hosts. It has been again and again observed in the former explanations I have given of the Psalms, that we are to remember the human mind of Christ was finite ; so that will clear up such an assertion of the Mediator's as this before us. And even Christ, as the man in God, whilst he who is this is the Son of *the living God*, equal with the Father and the Spirit ; yet the person of Christ is not essential God, whilst Christ considered in his personal distinctive relation in Godhead, is God essentially. So that I think Christ as God-man, whilst he hath life in himself, and glory incommunicable : such as he himself cannot impart ; whilst as the image of the invisible God, he had independent blessedness, royalties and titles, which none but himself can be the subject of. Yet as all he is, as God-man, is by the will of the Holy Three, so it might well be spoken of him, before the divine Majesty, under these considerations.

V. 7. *Whither shall I go from thy spirit ? or whither shall I flee from thy presence ?*

Here the personality and essential Deity of the Holy Spirit are introduced as a glorious part of the subject which engaged the mind of Christ, and he here speaks of his incomprehensible immensity and infinity. The following questions, whither shall I go from thy Spirit ? whither shall I flee from thy presence ? as they stand connected, are expressive of the infinity of Godhead. And that God-man could not comprehend the same : he was taken up to be one in person with one in the infinite Essence ; but he was not taken into the Essence. This could not be : he here acknowledges the personality of Jehovah the Spirit, and ascribes essential perfections to him. His immensity and omniscency are included in the questions ; *Whither shall I flee from thy Spirit ? or, whither shall I flee from thy presence ?* It cannot be ; *For do not I fill heaven and earth, saith the Lord ?* This is acknowledged in the following words :

V. 8. *If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*

The Holy Spirit is Jehovah: he filleth all worlds, beings, and things: he is in and throughout every part of his vast and boundless empire and dominions: his presence is with every creature: none of them can exist one single moment without him. In heaven Jehovah shines forth in the manifestation of his persons and perfections, in his glory, in the person of Christ, to the uttermost of the satisfaction of the intellectual minds of his elect saints and angels. In hell, Jehovah, in all his persons and perfections, displays his holiness, wrath, his righteous hatred and indignation against sin. As it respects the immensity and omniscency of Jehovah, he is as truly in hell as in heaven. In the latter he displays the glory of his nature, by the shine of his favour. In hell, he displays the greatness of his majesty in the displays of his wrath.

V. 9. *If I take the wings of the morning, and dwell in the uttermost parts of the sea.*

I cannot be out of thine eyesight, and presence. Let me be wheresoever I may, in heaven or hell, in the uttermost parts of the sea, at the uttermost bounds of the whole creation, I am still in thy sight and presence. If I take the wings of the morning, and fly with the utmost celerity to the uttermost parts of the sea, the immensity of God, the presence of Jehovah, was there before he could gain his point.

V. 10. *Even there shall thy hand lead me, and thy right hand shall hold me.*

Thus a solemn account of the personality, immensity, and omniscency of the Spirit Jehovah is recorded.—And in the pursuit of the subject, the glorious speaker further adds:

V. 11. *If I say, Surely the darkness shall cover me; even the night shall be light about me.*

Which is a confirmation of the former important truths; even the darkness and the light are all one to the incomprehensible Spirit Jehovah. To which the Messiah sets his seal in the next verse, which is as follows.

V. 12. *Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.*

Thus this great subject is begun, carried on, and completed, from the 7th to the close of the 12th verse. Then another most wonderful subject is opened, in which the interest of

the Holy Spirit, in the formation of the humanity of Christ, and in his fitting and furnishing the man Christ Jesus, for the work which was to be performed by him, is most expressly taken notice of, and most exactly stated.

V. 13. *For thou hast possessed my reins: thou hast covered me in my mother's womb.*

In the everlasting will, and councils of Godhead, it was the part and office of the eternal Spirit to frame and articulate the body of Christ in the virgin's womb. It was the Father's part to provide a body for the glorious Mediator to assume. It was the Spirit's part to frame and fashion the humanity; and to possess it with every grace, so as to fit it to be assumed into union with the Son of God. This is here expressed thus. *For thou hast possessed my reins: thou hast covered me in my mother's womb.* The words, as I understand them, are expressive of his complete formation. It was by the operation of the Holy Ghost the human nature of Christ was conceived; it was by the operation of the same almighty agent it was possessed, covered, and secured in the womb. All which the adorable Messiah here acknowledges the Spirit Jehovah to be concerned and interested in; for which he deserves unceasing praise. Which is given him in the next words.

V. 14. *I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.*

The body of Christ was fearfully and wonderfully made. It was the model of all perfection; it was a tabernacle made without hands; its figure, its size, its temperature, its feelings, were all most exact and excellent. Our Lord had a clear knowledge of all this. He ascribes it all to the Holy Spirit. *Marvellous are thy works, and that my soul knoweth right well.* Thus the glorious Mediator expresses himself on this vastly great and important subject.

V. 15. *My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.*

It may be well conceived by the word *substance* here, is meant *body*; so that the marginal reading may here cast light upon the subject before us. We will therefore read the words thus: *My body was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.* No; Jehovah the Spirit was the former of it; he wrought it curiously; it was his master-piece; he wrought it in the lowest parts of the earth. That is, in the virgin.

V. 16. *Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*

Thus the personal act of the Holy Spirit, in the formation of Christ's human soul and body, is in these four verses, viz. the 13th, 14th, 15th, 16th, most expressly declared by Messiah. And the infinity and omniscience of the Holy Spirit, as manifested herein, are brought into this most mysterious subject; and together with it, all the members of Christ's mystic body, who were all formed together with him in eternal election. These, and Christ their head, are all written in the book of life; these are all brought forth in a gradual succession; they are fashioned by the Holy Ghost, and made like unto Christ; they are made partakers of him. This is done by the Holy Spirit secretly and invisibly, when there is not the least outward appearance of the same. Thus the glorious Mediator sets this great subject before us in his address to the Holy Spirit. *Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written, which in continuance were fashioned, when as yet there was none of them.* Here this subject, concerning the formation of the human nature of Christ, and the conformation of the mystic body of Christ, formed and perfected by the holy and eternal Spirit, ends.

V. 17. *How precious also are thy thoughts unto me, O God! how great is the sum of them!*

Here Christ, as God-man, breaks forth in a way of admiration of God's thoughts towards him. He was the first-born of all Jehovah's thoughts, way, councils, covenant, and grace from everlasting. The love of the Three in Jehovah was fixed on him; the whole manifestation of the nature and persons of God are in the person of God-man; he is inwardly affected with the honour and dignity bestowed on him, on the love which the Holy Three bore to him from everlasting; and the love of the Three in Godhead to all the elect in him. It was divinely sweet to him to contemplate this subject. *O how precious are thy thoughts unto me, O God! how great is the sum of them!* I am, in my own person, as one united to a person in the Essence, the image of God, the darling of Jehovah. I am his elect, in whom his soul delighteth; in whom he is everlastingly well pleased. This most wonderful person, who is both God and man, is filled in his vast mind with an intuitive conception of the thoughts of God, in his thoughts of love to him. *How precious also are thy thoughts unto me, O God! how great is the sum of them!* The Messiah, in his vast mind, is profoundly



and solemnly filled with such views of this great subject before him as swallow up his vast mind. The Father's love of him; the Father's view of him; the Father's delight in him; the communion of the Father and the Spirit with him, yielded such an infinite satisfaction to his great mind, that he is here expressing his own apprehensions of this immense subject.

V. 18. *If I should count them, they are more in number than the sand: when I awake, I am still with thee.*

The sand of the sea cannot be counted. No one can possibly count the same. The God-man says of the precious thoughts of God towards him, and of the vast sum, that himself, the man in God, could not count them. They were in his view as numberless as the sand. *When I awake*, and would engage my thoughts on this stupendous subject, I am still but where I was before. Thou art my centre; thou art my circumference. *I am still with thee*; the object of thine ineffable delight.

V. 19. *Surely thou wilt slay the wicked, O God: depart from me, therefore ye bloody men.*

This refers to the exercise of the Father's wrath against the wicked unbelieving Jews. To them the Christ of God here speaks, and says, *Depart from me therefore, ye bloody men.* By which an intimation is given them of what their end would be.

V. 20. *For they speak against thee wickedly, and thine enemies take thy name in vain.*

This was their sin. On account of which Messiah bids them to depart from him. They thirsted after his blood; they denied his mission from the divine Father; they took his holy name in vain. This they most awfully did, and in their rejection of the Messiah, the sent one of God, they proved themselves to be his enemies.

V. 21. *Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?*

This is an appeal to God concerning Christ's grief, hatred, and indignation, against the open desperate sinners who opposed the glory, will, and revealed precepts and commands of the divine Majesty.

V. 22. *I hate them with perfect hatred: I count them mine enemies.*

Here is our divine Lord declaring before his divine Father the perfect rectitude of his human will; he hated all sin with a perfect hatred; he hated the wicked; he withdrew from bloody men, from all the workers of iniquity; such as wickedly and blasphemously spake against the Lord;

these the man Christ Jesus hated; he was grieved with those that rose up and opposed the Lord in his sovereign will and pleasure, set forth before them in the person, preaching, and miraculous acts performed by Messiah before their eyes: *I hate them*, says he, *with perfect hatred*. Who ever perfectly hated sin, or sinners for sin? None but Christ. Who ever could address the God of holiness and truth, thus? None beside Christ: his hatred of sin arose from his holy mind; it was an expression of his immutable holiness; it was not exercised now and then, but it was the invariable act of his mind; it was his perfection in the sight of God; it was an invincible perfect hatred. He counted the unbelieving and apostate Jews, not only his enemies, but also enemies to him that sent him. I predict, O God, that thou wilt slay the wicked who conspire to take away my life; I say to them, *Depart from me, ye bloody men. For they speak against thee wickedly, they take thy name in vain*. The Scribes and Pharisees corrupted the scriptures by their false glosses; surely this was taking God's holy name in vain. So the great Mediator addresses his divine Father upon this subject, saying, *Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies*. The Lord Christ having made his appeal to Jehovah for the truth of this, adds what none beside him could ever dare to say:

V. 23. *Search me, O God, and know my heart; try me, and know my thoughts.*

It seems to me, that these words are allsufficient to prove the speaker to be the Lord Jesus Christ. For who of all the saints of the most high God, ever could use these words, or any like these, before Jehovah, who by his presence and immensity filleth heaven and earth?—who searcheth all hearts, and understandeth all the imagination of the thoughts. Who can say they are pure in his sight? The Lord Jesus could; he was holy, harmless, and undefiled. He here, in his address to Jehovah, in the covenant relation which he stood in to him, says, *Search me, O God, and know my heart: try me, and know my thoughts*. He was such, in heart, in thoughts, in life, in will, in all that he ever conceived and acted, as would bear God's utmost investigation. It is in his purity and perfection our whole salvation is contained, the same being imputed by God the Father unto us. He speaks here as he doth in the seventeenth of John; where he is presenting himself just ready to lay down his life for his church. He then said, *I have glorified thee upon earth, I*

*have finished the work which thou gavest me to do.* Here he appeals to God to search his heart, to take the most exact notice of it, to try him, to know his very thoughts; he goes even beyond this.

V. 24. *And see if there be any wicked way in me, and lead me in the way everlasting.*

What is all this, but a pleading his own personal righteousness, the purity, and perfection of his heart, thoughts, words, and works, as worthy of the Father's notice and inspection; and a prayer that he would lead him in the way everlasting, by enabling him to offer up his body and soul, in union with his person, as the unblemished sacrifice, in the flames of everlasting love, as the burnt-offering for sin? Most assuredly all this is most exactly consonant with the holy scriptures. If so, why should we overlook this testimony of the Christ of God, and apply it to ourselves or others as descriptive of our or their sincerity and inward holiness? None ever came up to what is said in this Psalm, nor could the greatest saint who ever yet existed, or ever will, make such immediate and direct appeals on behalf of their own personal holiness, hatred of sin, and inward integrity, as Messiah here does. He says to the Lord, who searched him, who had a most perfect and exact knowledge of him, of every thought of his mind, of every conception of the same, of every word uttered by his tongue, of every action of his whole life, of all that ever would arise in his soul, from first to last: *Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.* We have here then a glass in which we may behold the perfection of Christ's holiness, purity, righteousness, and perfection. When we add to this, the consideration of the relative dignity and holiness stamped upon all this, our Jesus being one in person with the Son of the living God, we shall see it to be worthy of the divine acceptance, our Christ being the fellow of the Lord of hosts. *In him dwelleth all fulness, yea, of the Godhead.* May the Lord the Spirit be pleased to increase our knowledge of the dignity, the majesty, the glory, the excellency of his person; and may he from hence lead us to view the immense worth and perfection of his whole soul, expressed in his holiness, righteousness, and sacrifice. Amen. And give us to apprehend that we are made the righteousness of God in him. Amen. May the God and Father of our Lord Jesus, say Amen, to this. May the Lord the Spirit in revealing the same to us, say so too. Amen.

## PSALM THE HUNDRED AND FORTIETH.

To the chief Musician, a Psalm of David.

This Psalm concerns the beloved Messiah. The title hath been so explained, it seems needless to say any more concerning it: except it be to observe, that this is the last Psalm which contains this title, and it may serve to remind us of Christ's going on and pursuing every part of his work, and also in the conquest of all his enemies from conquering and to conquer. The groundwork of this Psalm seems to be laid in what befel David from Saul and his courtiers: and, as hath been before observed, in the course of this exposition, it pleased the Lord the Spirit, who made use of David as a type of Christ, to sanctify his mind: so as from his present exercises to speak of the sorrows, trials, and oppositions the Lord Jesus Christ met with from the Jewish state. Under these views I shall consider Christ as the speaker, and as speaking of Judas, and of the violency of the Jewish state and nation against him. He prays the Lord to be preserved from their rage; he speaks of their secret desires, designs, and plots against him; he confesses the Lord was his strength, that Jehovah covered his head in the day of battle: he imprecates the judgments of God upon them. He comforts himself in what the Lord would do for him, and that he should dwell in his presence.

V. 1. *To the chief musician, a Psalm of David. Deliver me, O Lord, from the evil man: preserve me from the violent man.*

Our Lord Jesus Christ, as the antitypical David, had his enemies. It must be allowed, David was most cruelly treated and persecuted by Saul, king of Israel; he was a violent man, and exercised great wrath and cruelty against him: so did Judas and the Jewish state against our Lord Jesus Christ; the case of the one was a prefiguration of the other. Our most precious Lord, under the persecutions which he endured, had recourse to Jehovah. He here calls upon him thus, *Deliver me, O Lord, from the evil man.* Saul was an evil man to David, he was always surmising something or other against him: so were the Jewish rulers against Christ; and as Doeg and Ahithophel were cruel men to David, so was Judas Iscariot to Christ. So that our Lord might well add, *preserve me from the violent man.* In the days of his flesh he was in a persecuted state, by means of the rage and violency of his Jewish enemies: as he knew

and foresaw all this, so he prays to the Lord to deliver and protect him from the evil man, the violent man.

V. 2. *Which imagine mischiefs in their heart; continually are they gathered together for war.*

It is a most awful case, that sinners should conceive and imagine mischiefs in their hearts against the innocent.—This was the case of our most precious Lord; his enemies were not only evil and violent, but they were mischievous also: yea, they were continually so, nothing suited them better; they conceived and imagined, they contrived mischiefs in their heart against Messiah. How must this have affected his most holy mind!—surely, it was no inconsiderable part of his sorrows and sufferings whilst he was in our world. He says, as *David's* antitype, *continually are they gathered together for war.* Nothing pleased the Jewish people and rulers, the Scribes and the Pharisees, more than to be continually opposing Christ.

V. 3. *They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.*

This was most expressly and exactly the case with the enemies of Christ; their tongues were sharpened like a serpent: they were sharpened so as to act most deeply, to wound in every direction, and Christ was the immediate object they exercised it on; their tongues were full of venom, they were biting like the biting of a serpent, they left their cutting influences behind them: they were so full of rancour, that it was like the poison of an adder. Hence the Messiah's feelings were so touched and tortured, that he says of the same, *adders' poison is under their lips.* It can never be fully conceived of what our Lord Jesus Christ suffered and endured in his sacred mind, from the virulency of his Jewish enemies in traducing his most sacred Person and character, and in their immediate opposition to him as the sent one of God. The word *Selah* is here added, to suggest to the church, this ought to be noticed.

V. 4. *Keep me, O Lord; from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.*

This is Messiah's request to Jehovah, agreeably to the state and circumstances he would be in whilst in his incarnate state. He was to be exposed to the evil man, to the violent man; to such who imagined mischiefs in their hearts against him; to such as were continually gathering together to inflame church and state against him, and wanted to enrage the populace to insult and fall foully upon him;

so that their tongues were sharpened against the Messiah, as though they had been as full of cruelty as a serpent; their lips were as though they had been full of adders' poison. Our Lord might well pray Jehovah would preserve him from the hands of the wicked; these were persons who were emphatically wicked: yet into their hands he was to fall. It was the Father who alone could keep and preserve him from the violent man *Caiaphas*, who had purposed to overthrow his goings; it being his, and the great design of all Christ's enemies to overthrow his goings on in preaching, and proving himself to be the true and only Messiah. He therefore prays to be kept from their hands; he entreats he may be preserved from the violent man, who had purposed to overthrow his goings. Thus our Lord's request was most suitable to the occasion of it.

V. 5. *The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set grins for me. Selah.*

This contained a prophetic account of what came to pass, and was actually accomplished in the days of Christ's humiliation. The proud members of the great senate, they privately laid their heads together to entrap Christ, they did this all sorts and kinds of ways; snares and cords, a net and grins, or as we say, gins were set to entrap and secure him, so as he might be sure to fall into their hands, to which the word *Selah* is affixed, that this might be attended unto. The Pharisees had their spies in and throughout every part of the land, to watch Christ in his words; to contradict his miracles; to counteract his designs; to take up every thing they could against him, who was the Holy One of Israel; day and night they were sowing their objections against his Messiahship; in every place they were prejudicing the minds of the people against him; all which the scriptures of the New Testament give full proof of. All which was open and clear in the view and apprehension of Christ.

V. 6. *I said unto the Lord, Thou art my God: hear the voice of my supplications, [or, of my prayer;] O Lord.*

Here the importunity of Messiah's mind in prayer breaks forth. He here expresses his faith in covenant engagements; *I said unto the Lord, Thou art my God.* It was the knowledge hereof which kept up his mind; it was this which quickened his soul; it was comprehensive views of this which drew out his faith into continual act and exercise. Upon the footing of which he said unto Jehovah, *Thou art my God.* This makes him most freely importunate at the

throne of the heavenly grace, *Hear the voice of my supplications, O Lord.* This is demanding audience of the divine Majesty.

V. 7. *O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.*

Our Lord's whole dependence to be carried through the whole of his work as Mediator, was founded on the divine Father's engagements unto him in the everlasting covenant. In the views of this he expresseth himself, *O God the Lord, the strength of my salvation; thou hast covered my head as in the day of battle.* He received, as the Father's servant, all his strength from him; he went forth in Jehovah's strength, in it he performed the work of salvation. It was Jehovah the Father who covered Christ's head in the day of battle; this Messiah here acknowledges; he speaks all this for the encouragement of his own mind, and to express his further expectation that his supplication would be answered.

V. 8. *Grant not, O Lord, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.*

David could not but pray thus against Saul, Doeg, Ahithophel, and other of his enemies; and Christ his great antitype prays thus against his Jewish enemies. The request is, that Jehovah would not grant his enemies their desires: that he would not further his wicked desires and device; it may have reference to Judas, or Annas, or Caiaphas. The reason why Messiah prays thus against them, is lest his enemies should exalt themselves: to this the word *Selah* is affixed, as it was at verse 3, and also at verse 5, and so here at the close of this 8th verse. This word, as placed at each of these verses, seems to be expressive of the importance of what is spoken, and also of the importunity of the speaker in prayer.

V. 9. *As for the head of those that compass me about, let the mischief of their own lips cover them.*

Here and in the two following verses are contained a prophecy of what would befall the Jews for their persecution, wrath, envy, and malice of the Messiah: it is delivered prayerwise, and uttered in the form of an execration—*As for the head of those that compass me about, let the mischief of their own lips cover them.* And so it did. They cried out, *His blood be on us, and on our children;* and so it came to pass, and it is continued to the present moment.

V. 10. *Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again.*

It seems to me, this is expressive of the burning of Jerusalem and the Temple, which was the vengeance of the Lord

against the unbelieving Jews for their rejection of the Messiah. They were cast into the fire; that is, wrath came upon them to the uttermost; the distresses which came on these in consequence of the massacre of the inhabitants of Jerusalem by the Romans, and the various plagues and judgments which have befallen them since, so that they cannot rise up out of the state their sin and apostacy have overwhelmed them in, nor ever will until they shall be turned to the Lord.

*V. 11. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.*

This seems to point at Judas Iscariot and at Caiaphas, who were both of them evil speakers, and may be considered as pointed out by Saul, Doeg, and Ahithophel. The curse of God came on all these: evil shall hunt the violent man, to overthrow Jerusalem and the ecclesiastical and civil policy, and the violent man with the same.

*V. 12. I know that the Lord will maintain the cause of the afflicted, and the right of the poor.*

Thus the glorious Immanuel comforteth himself, and renews his confidence in God. He was afflicted in body and soul when he suffered the just for the unjust; he became poor by his becoming incarnate, and it is by his poverty we are made rich: his divine Father hath and ever will maintain his cause, his church, his gospel, his ordinances, his worship, his interest in the world.

*V. 13. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.*

Christ is the righteous one; he is Jehovah, the righteousness of his church and people. When he had triumphed over all his enemies, and finished the whole work of salvation, he gave thanks to the divine Father for his carrying him through it, and he the upright one was raised up from earth to heaven; and there he dwells in Jehovah's presence. He speaks this here to shew and declare what the Lord would do for him; and all who are and shall be found righteous in him will reign in righteousness by this one Jesus Christ: in his righteousness these are upright in the sight of God, and shall dwell in the divine presence, and enjoy communion with the Three in Jehovah in the person of Christ, God-man, for ever and ever. May the Lord the Spirit lead us in reading this Psalm into some clear and further acquaintance with the Lord Jesus Christ. Amen.



## PSALM THE HUNDRED AND FORTY-FIRST.

A Psalm of David.

In this scripture we are presented with a view of our most precious Lord Jesus Christ addressing the divine Majesty, entreating that he might be acceptable. He requests the Lord would guard his mouth, that he would keep his heart also, and that what might be spoken by the righteous might be taken as it ought to be. As the Lord Jesus is the head and representative of his whole church, so the words of the 4th and 5th verses may be considered as spoken by Messiah in the name of his church. An account is given of the scattered state and case of the church: it may respect the Jews in their captivated state in Babylon, or their case in their present dispersion. We have Christ's intercession for his church, and his prayer on his own behalf. He closes the Psalm with a prophetic hint concerning the destruction which would befall his enemies.

V. 1. *A Psalm of David.—Lord, I cry unto thee: make haste unto me: give ear unto my voice, when I cry unto thee.*

We might receive much light and real instruction by being attentive to the form, nature, subject, and importunity of those prayers of Messiah as recorded in this most sacred treasury, the book of Psalms. Here before us, we have Messiah calling on the name of the Lord, and it is with the utmost importunity—*Lord, I cry unto thee*; which is very expressive of the fervency of his mind towards the Lord. His importunity is thus expressed, *Make haste unto me*, let there be no delay, let me find thee near and present with my mind; let it be so that I may have audience with thee; let me have thine ear, thine eye, thine heart; *Give ear unto my voice, when I cry unto thee*. Thus our most precious Lord prayed for himself: it would not suit him to pray without the Lord; he must have the Lord's ear, he must have audience with the divine Majesty; for this he cries, for this he is importunate. This his request he offers up in this very importunate manner, and in these words, *Lord, I cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee*, are the introductory part of this prayer. He proceeds thus:

V. 2. *Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.*

By the Lord's command which he delivered to Moses for the observance of the children of Israel, the sacrifice of a lamb for a burnt offering for all Israel was to be offered every

morning and evening; the one about nine in the forenoon, the other about three in the afternoon, at which times one of the priests went into the Temple, and burnt the sweet-smelling perfume upon the golden altar before the Lord. It was a memorial of the intercession of the Mediator, whose offering of himself was most truly acceptable in Jehovah's sight; for he offered his whole person, an offering and sacrifice to God for a sweet-smelling savour, in the flames of his own everlasting love. His sacrifice was for his whole church; it perfumed all heaven; it was accepted by the Father. He proved this by receiving Christ up into glory. And as Messiah was the substance of the morning and evening sacrifice, so he was also of the daily incense offered on the golden altar: his intercession is founded on his oblation: it extends to all he died for: it is most highly acceptable to God. John says, he saw seven angels stand before God, and to them were given seven trumpets. *And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand,* Rev. viii. 2—4. This is an account of our Lord Jesus Christ in his intercessory office, by which his whole church are perfumed, and their prayers, worship, and praises are accepted; and Christ in these words, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice,* requests that his prayer, and the lifting up of his hands prayerwise, might be as acceptable to the Father as the future sacrifice of his whole person and his prevalent intercession would be.

V. 3. *Set a watch, O Lord, before my mouth; keep the door of my lips.*

Our Lord Jesus Christ, as the Man in God, was wholly impeccable; he could not sin, any more than Jehovah could change; yet he was to be carried through all his work in his humiliation-state, agreeably to what he was as true and very Man. He might therefore request to be kept from evil, as he often does to be kept in the Lord's good way: and when we consider the scorn and contempt cast upon him by his enemies, and how they confronted all he said, we may see the propriety of such words as these, as suiting our Lord in the days of his flesh. And it may not be improper to observe how he was heard and answered in this very request. The Prophet speaking of him says, *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb*

to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, Isaiah liii. 7.

V. 4. *Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.*

If our Lord is to be understood here, it does not imply he would incline his heart to any evil thing, to practise wicked works, with men that work iniquity: No; it is real grace to pray to be kept in heart and thought from iniquity. So that Christ, who was the perfection of all grace, might well pray for this. Or, Christ may here be considered as the mouth of all his members, praying they might be kept from having their hearts inclined to any evil thing, praying that they might be kept from the practice of evil works with wicked men, and from conversing with them, and eating of their dainties, which would be a means of their conforming with the world. This most certainly is agreeable with these words of Christ on the behalf of his whole church, expressed in the following words, *Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil,* Johu xvii. 11 and 15.

V. 5. *Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; [or, Let the righteous smite me kindly and reprove me; let not their precious oil break my head:] for yet my prayer also shall be in their calamities.*

This may be considered as the continuation of Messiah's prayer on the behalf of his people. They were righteous ones in his sight; he viewed them as such, he being the Lord their righteousness, and they being all clothed in the robes of salvation. He here speaks for them: they could not smite him, yet they might each other: they could not reprove him, they might have great reason to reprove each other: he could say, *Which of you convinceth me of sin?* but they could not, they cannot, say so to each other. The words therefore may be considered as a prayer offered up by Messiah for a blessing on the ordinance of Christian instruction and reproof, setting forth its proper fruits and gracious effects, how acceptable it would be to real saints, who could call for it in the name of Christ, and excite their fellow saints to the practice of the same, saying, *Let the righteous smite me, it shall be a kindness; [or, Let the righteous smite kindly, it shall be an excellent oil, which shall not break my head; Let the righteous reprove me, let not their precious oil break my*

head:] for yet my prayer also shall be in their calamities. So here are many fruits which flow from this ordinance of spiritual reproof: it is, in the first place, a kindness; it is, secondly, an excellent oil, it breaks no bones, it falls upon the head, it gives relief, it produces prayer; so that the person reproved, who receives these benefits therefrom which have been before mentioned, cannot but pray for such in their calamities, when they have false accusers, and false accusations brought against them; the persons who have been benefited will pray for them.

V. 6. *When their judges are overthrown in stony places, they shall hear my words; for they are sweet.*

It may be, the following will open the exposition of this whole subject, if we consider David here as persecuted by Saul and his courtiers, appealing to the righteous in the land of Judea for the innocency of his cause; and though not conscious of any false step he had taken, yet as not willing to lean to his own understanding in this matter, he says, *Let the righteous smite me, it shall be a kindness, and let him reprove me if he thinks I am or have acted wrong towards Saul, it shall be an excellent oil, which shall not break my head: for yet my prayer also for Saul and his people shall be in their calamities, when their judges are overthrown in stony places.* And this was the case with David, and he most bitterly lamented the death of Saul, and the defeat of the Israelites on the mountains of Gilboa, as appears from the elegy he wrote and sung on that occasion. See 2 Sam. i. 17, to the end. Now as it may with safety be transferred from the typical to the antitypical David, then it amounts to this; that Christ, the righteous one, was without all fault; he had made no disturbances, not in any case; he neither spake nor acted as an enemy to the Jewish rulers, or Cæsar: he could appeal to the whole Jewish nation for the uprightness of his conduct in all these particulars. He said, on his examination before the high priest, *I spake openly to the world; I ever taught in the synagogue and in the Temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them which heard me what I said unto them: behold, they know what I said.* What is this, for the substance of it, but justifying his own conduct? and is not this agreeable with the words we have been explaining? So when interrogated by Pilate, Jesus answered, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence,* John xviii. ver. 36. Thus by the comparing of David and Christ, with their per-

secutions, we see the propriety of the application of the past verses to Messiah. When the Jewish rulers were overthrown, as David's enemies were by the death of Saul, way would be made for the preaching of the glorious gospel in Judea. Thus the words of Christ would be heard, and his words would be found sweet. Messiah by his gospel hath, and he will most effectually before the close of time, conquer the whole world by the glorious gospel of his salvation.

V. 7. *Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.*

Here Messiah speaketh in union with, and as the personator of, his church. It seems to be a prophetic hint of the state of the Jews: it may respect the Babylonish captivity, and also the present state of that people, who are represented in the book of Ezekiel as dead and dry bones in a charnel-house, chap. xxxvii. It seems to be suited to the case which befel David and his men, whom Saul and his followers were disposed to kill and slay, and if they had would, through want of humanity, have left them unburied on the ground. The state of the church in Babylon, was so low, that they might have said, *Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.* Our Jesus may well express himself thus, as representing the present dispersed state of the Jews, and in which they will remain until he brings them out of it in the latter day. *Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.* Cutting the wood makes way for cleaving it, and in cleaving it, the pieces fly about and are scattered abroad, resembling bones scattered about at an opened grave.

V. 8. *But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.*

The Mediator fixes his eyes on God the Lord; he exercises them in looking unto him; to fulfil all his will—to execute all his decrees—to perform all his councils—in carrying him on in the fulfilling the whole good pleasure of his will, and in the fulfilment of all his purposes and promises concerning his vast designs towards and respecting the people of the Jews. He therefore says, *in thee is my trust*; he adds, *leave not my soul destitute*: that is, advance me, O God the Lord, by my resurrection from the dead, and session at thy right hand in heaven, and there satisfy me, in that state of glory, with a view of the perfect accomplishment of the fulfilment of all thy promises concerning the salvation and restoration of the whole body of the Jews in the latter day. I trust in thee, O God the Lord, for

this; leave not my soul destitute of this joy; hasten it in thine own appointed time.

V. 9. *Keep me from the snares which they have laid for me, and the grins of the workers of iniquity.*

Thus the Messiah prays the divine Father to keep him from the snares which his enemies had laid for him, and from the gins of the workers of iniquity.

By which we have an item given us of the ensnaring enmity of his enemies against him. Their base behaviour and coarse conduct towards him were such, that they grinned at him. These persons were workers of iniquity, and this was one way in which they expressed it; which went to our Lord's mind, and wounded it very sensibly and severely, or he had not taken notice of it.

V. 10. *Let the wicked fall into their own nets, whilst that I withal escape.*

So they did. The Jews put Christ to death upon the footing of state policy, expecting they should be protected from the Romans. Yet, contrary to their expectation, they never had a good day in their state afterwards. So that the words before us, are predicted. Christ fully escaped them by his death and resurrection. Whoso readeth let him understand. Grant this, O Lord. Amen.

## PSALM THE HUNDRED AND FORTY-SECOND.

Maschil of David; a prayer when he was in the cave.

The title *Maschil of David*, signifies instruction. A prayer when he was in the cave: which leads to the circumstances David had been in, and which gave occasion to the penning of this Psalm. We have an account of David's being in a cave, in the wilderness of Engedi. Into which Saul, with 3000 chosen men of Israel, came to seek David and his men upon the rocks of the wild goats. He came to the sheep-cotes by the way, where was a cave, and he went into it, and David and his men were in the sides of the same. He was instigated by his men to deprive Saul of his life. This he would not do; but he arose and cut off the skirt of Saul, privily; then he went off. And being out of the cave, and at a distance, he cried after Saul, and informed him of the circumstance, and proved thereby his innocency, that he was no enemy to him, neither did he seek his life. All which you have an account of 1 Sam. xxiv. This was the occasion of David's writing this hymn; and has been frequently remarked, that his case led him to Christ; who was to be in somewhat similar distress, and would have also

possible ; for when we view Christ in them, it is but through a glass darkly. We are, from our regeneration to our glorification, taking in Christ into our intellectual faculties. It is but little we apprehend of him, yet the least degree of spiritual apprehension received into our minds of him from the Sacred Word, renders him more precious than the gold of Ophir. In the scripture before us, he is set forth as the true David ; as him that excelleth ; as the conqueror ; as the victory, and eternity of Israel. We have a prayer of his recited ; his frame in it ; his address to God ; his energy and ardency ; his importunity and fervour. It is such, as none but himself could most perfectly express. *Hear my cry, O God, attend unto my prayer.* To cry to God, is to pray to him. It is to pray the prayer, wrought in the mind by the Holy Ghost. The inward grace of our Lord Jesus Christ in the days of his flesh, was exercised and expressed much this way. He sometimes spent the whole night in prayer to God. He here cries to God, and calls on him to attend to his prayer, which is very expressive of his own importunity at the throne of the heavenly grace. He adds,

V. 2. *From the end of the earth will I cry unto thee, when my heart is overwhelmed : lead me to the rock which is higher than I.*

Our Lord was often persecuted, and driven in consequence thereof from one part of the land to another. Hereby he was often in distress, and also overwhelmed in heart and soul. He knew what his life would end in ; he was well acquainted with the state he was in by his incarnation, and that nothing could befall him in the issue, but the most violent of all deaths. In fact, all sorts of pains, torments, agonies, griefs, and soul travail, was to be experienced by him in his death. As he was kept up in running his course with holy cheerfulness and alacrity, in the most perfect obedience to his Father's will, by looking at the joy set before him, which he was to enter on when he had fully performed the will of his Father, so he was sustained in his obedience and suffering, by praying unto, and in having communion with his divine Father. He here says, *From the end of the earth will I cry unto thee, when my heart is overwhelmed.* We have here a window opened, by which we may look into the very heart of Christ. We may here see how Christ prayed, why Christ prayed, the frame of his mind in prayer, his fervour in it, and his petition, or what he prayed for, which is expressed in these words, *Lead me to the rock that is higher than I.* Jehovah the Father was Messiah's rock. He was to cast himself wholly on him ; he was to be sustained wholly by

him. Views of his everlasting love, set before him in the everlasting covenant, were to bear up his mind during the whole period of his life in this our world; he therefore prays accordingly. We are supported by views of what Christ is to us, and by remembering what Christ hath done and suffered for us. Our Lord was supported by views of what Jehovah the Father was to him, in the everlasting covenant, and had promised him, as the head of that covenant.

V. 3. *For thou hast been a shelter for me, and a strong tower from the enemy.*

This is the reason of Christ's prayer. He found himself heard and answered. Jehovah was a shelter to him; he quickened him; he strengthened him; he comforted him; he protected him from the rage of his enemies. He was to him as a strong tower from the enemy. God was to Christ what he is to us, only in a far greater manner, and to a far more great and glorious degree. As Christ exercised every grace to the uttermost perfection, so God exercised all the grace of the covenant, in every particular of it, on him, to the uttermost display and manifestation of the same; and this at all times most exactly as the case required. This is here acknowledged by the glorious Messiah in these words before us: *For thou hast been a shelter for me, and a strong tower from the enemy.* On this, our Lord devotes his life and office in heaven, to the glory of the divine Father, in his executing the whole work of mediation, which consisted in ever living to make intercession for us.

V. 4. *I will abide in thy tabernacle for ever. I will trust in the covert of thy wings. Selah.*

Christ's body or humanity is the true tabernacle, which the Lord hath builded, and not man. It is a tabernacle not made with hands. It is the pavilion of the sun of righteousness. It is by personal union one with the only begotten Son of God, who dwells in it, who inhabits it, so that in it dwelleth all the fulness of God. In it Christ abideth for ever. He entered heaven as the Man in God. He liveth in our nature, after the power of an endless life. He is before the throne, the Lamb slain from the foundation of the world. He here says, *I will make my refuge*, (so it is in the margin), *I will trust in the covert of thy wings. Selah.*

As the Holy of Holies was the place where the high priest appeared before God, and presented the blood of atonement, so heaven is the place where our Lord is to appear in the presence of God for us, and he now trusts the divine Father with all the worth and efficacy of his righteousness and sacrifice. He doth this on the footing of covenant settlements;



he therefore affixes the word *Selah* to this, it being of eternal consequence, and worthy of our continual remembrance.

V. 5. *For thou, O God, hast heard my vows: thou hast given me the heritage of those which fear thy name.*

The whole heart, mind, will, thoughts, life, prayers, sufferings, and every act and performance of Christ, was most minutely observed by the Lord. The whole was equal to his will; the whole was worthy of his acceptance. Jehovah would reward him for it. He did so. The Mediator here acknowledges it. *Thou hast given me the heritage of those which fear thy name*, which is to be admitted into the kingdom of glory, and serve him day and night in his temple.

V. 6. *Thou wilt prolong the king's life, and his years as many generations.*

This is a further explanation of the blessedness which would follow on Christ's glorification. The king Messiah, who is king Mediator, was to live for ever at the right hand of the Majesty on high. Death was not to put a stop to his days; they were to be prolonged, and he was to live for ever and ever. He was to be prophet, priest, and king in heaven, and exercise the same for ever. It is added,

V. 7. *He shall abide before God for ever. O prepare mercy and truth which may preserve him.*

I consider all as spoken by Christ, to give his church a full view of his whole heart. He would abide a Priest continually. He would save them to the uttermost, or for evermore. He would bless them continually. The Father would prepare mercy and truth for him, which should preserve his name on earth, so as that he should be worshipped throughout all generations. In other words, the Father, by raising up Christ to sit on his throne, would make it most evident that it pleased him, that in the God-man, Mediator, should all fulness dwell.

V. 8. *So will I sing praise unto thy name for ever, that I may daily perform my vows.*

It was these intuitive views and apprehensions which kept up the mind of Christ, whilst in our world; for which he declares he will sing praise to the Father's name, and go on daily, whilst in his incarnate state, to perform his vows; by which is to be understood living in perfect obedience to his Father's will. So ends the Psalm.

## PSALM THE SIXTY-SECOND.

*To the Chief Musician, to Jeduthun, a Psalm of David.*

The 39th Psalm bears the same title with this. I therefore refer the reader to it, as to the meaning of it. The subject-matter and object of the Psalm, as I conceive, are as follows: Christ is the speaker; he expresses his trust in God alone. A denunciation of judgment is predicted against the persecutors of him the Holy and Just One. Repeated acts of faith, with his resolution to trust in God alone, are recited. An exhortation for the people of God to do so too is also given; the reason for which is very strong. There is no confidence to be placed in man, or in the world; only dependence should be placed in the covenant power, and mercy of the Three in Jehovah, the covenant ones.

V. 1. *To the Chief Musician, to Jeduthun, a Psalm of David. Truly my soul waiteth upon God; from him cometh my salvation.*

I would here observe, the Holy Ghost is here celebrating our Lord Jesus Christ, our one alone Mediator between God and man, the man Christ Jesus, for his faith in God. Hence the title of this Psalm, *To the Chief Musician*, quite suits the hero, whose fame and praise are here set forth. He is the head of saints; he is the pattern for all saints; he is the first and greatest believer of them all. He undertook their complete salvation, on the sole word of promise which the Father gave him in the everlasting covenant. He went through the whole of his work, his eye being fixed on the same. He is the victory of Israel, as in his own person he overcame all sorts of evils, miseries, sorrows, difficulties, trials, temptations, persecutions, and distresses, and this in our nature. Sin, Satan, the world, death, hell, principalities and powers, he persevering, fell at his feet. He is the eternity of Israel, their rock, their strength, their all. His praise was to be sung in the Old Testament church. This Psalm was indited by the Holy Ghost for this purpose. It was delivered to Jeduthun, one of the precentors of the music. It is in our Bible; it is for our use; and by it the praises of our Lord will be continued down to the end of time. He says, *Truly my soul waiteth upon God; from him cometh my salvation.* He was a man of sorrows. He was to learn obedience by the things which he suffered. He was to be obedient in all things. He was to submit in every particular to the will of him that sent him—to every persecution which befel him. His human will was covenanted for; it was wholly swallowed up in the

divine will of him that sent him. His perfection consisted, in a complete activity and passiveness to the whole will of God. The everlasting covenant was opened to his mind. His knowledge of it was the foundation of all his faith; the promises of it supported him. The exercise of his holy mind on them enlarged his faith and expectation in God. He here expresses his waiting on God, in a quiet and passive obedience and submission to his holy will, and professeth his faith and confidence in him. He thus expresses himself on this subject. *Truly my soul is silent, or waiteth upon God; from him cometh my salvation.* Salvation from every sort of evil, and deliverance from all sorts and kinds of troubles, were to come from God alone. The Mediator was silent, or waited upon God alone for deliverance; not prescribing when salvation should be wrought out for him, or by what means it should be obtained, but leaving this entirely to the good pleasure of his will, whose he was, and whom he served, according to covenant transactions. Reader, be not offended that I carry these words, and many others like unto them, to Christ. Remember I am not sermonizing; my design now is, to shew how they suited Christ in his mediatory office and state, when he was incarnate. It therefore does not set aside the use of them, nor preaching what is contained in them in a lower degree, so as to accommodate them to the faith and expectation of such as are real believers in him.

V. 2. *He only is my rock and my salvation; he is my defence; I shall not be greatly moved.*

Jehovah the Father, according to the economy of the covenant between the Eternal Three, was Messiah's salvation, his rock, his defence. Christ must be in circumstances to feel the truth of all this, and the necessity of professing and exercising his mind in the belief of the same, which is the case here. He speaks with holy pleasure and delight on this subject. It did him good thus to express himself, as it gave glory and honour to the divine Father. *He only is my rock.* I want no other. He only is my salvation. My soul rejoiceth in him and it. He is my immutable defence. He is my high place. *I shall not be greatly moved.* I must feel the wrath of mine enemies. Their cruelty will reach my mind. A sense and apprehension thereof will affect me; yet it will be but momentary. I shall not be greatly moved. It will soon be over and past.

V. 3. *How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.*

The Messiah here speaks to his Jewish enemies, who were

full of mischief against him. He was base and contemptible in their eyes; so were his followers. Why then so mad against him? You will gain nothing in the event, except it be your own everlasting confusion. *How long will ye imagine mischief against a man?* They looked on Christ but as a mere man. The question being put, he foretels their ruin. *Ye shall be slain all of you.* So they have been. This hath been awfully realized. How suddenly it would come on them is next expressed. *Ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.* Their destruction would be suddenly, and without remedy. Like the downfall of a wall that is out of the perpendicular, or a stone fence, the parts of which are not cemented together.

V. 4. *They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.*

This is a very just picture and description of our Lord's enemies, the scribes and Pharisees. They consulted against him; they would, if possible, deprive him of those honours which God had put on him, and would further advance and exalt him unto. What, is he the Holy and Just One! What, is he the Messiah, the Son of the living God! No, that he is not. They will rather perish everlastingly than believe this. They delight in lies, and in all sort of lying words, uttered by way of defaming the Holy Child Jesus. Yet they did at times carry it seemingly fair. Yet whilst they bless with their mouth, they curse inwardly. I consider these words of the evangelist a full comment on this scripture before us. *Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not?* Matt. xxii. 15, 16, 17. Surely this was realizing what is spoken of them in prophecy. *They delight in lies: they bless with their mouth, but they curse inwardly. Selah.* The word Selah is here set as a nota-bene. Mark this, as it well deserves.

V. 5. *My soul, wait thou only upon God; for my expectation is from him.*

The Messiah having given an account and description of his enemies, and foretold their ruin, proceeds to express the reiterated acts of his own faith, and resolvedness to trust wholly in the Lord. *My soul, be thou silent, or wait thou only upon God, for my expectation is from him.* He who is

the Essence existing, who gave me existence and being, as God-man, from everlasting—who gave me to be head over all things to the church;—who set me apart in council and covenant, and preordained me to every part of my work and office, as Mediator of reconciliation, my soul, be silent before him. *My soul, wait thou only upon him, for my expectation is from him.* He will deliver me in his own time and way. I renounce all but him; I must and will declare him to be, what he is to me.

V. 6. *He only is my rock and my salvation: he is my defence; I shall not be moved.*

Which contains the same that had been before expressed, in verses 1 and 2, and makes way for summing it all up in the next words.

V. 7. *In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.*

The words, *In God*, have a greatness in them which can never be fully expressed nor comprehended. None but Christ alone is equal to the knowledge of these expressions: Many of us find grace in its uttermost, contained in these terms: *Chosen in Christ, before the foundation of the world; the church in God the Father; a man in Christ.* We find herein, what we cannot comprehend. Here is the head of the church, the man in God, the Mediator, speaking in these terms, and he fully understands what he says. Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. Thus he begins. At the 5th, 6th, and 7th verses, he repeats his faith thus: *My soul, wait thou only upon God, for my expectation is from him. He only is my rock and my salvation; he is my defence; I shall not be moved. In God is my salvation, and my glory: the rock of my strength, and my refuge, is in God.* A full proof, that Christ went out of himself, in the exercise of his faith, to God as his covenant God, for all his supplies. All his dependence was on God; his expectation was from him. God was his rock, his salvation, his defence. He centers here with confidence, saying, *I shall not be moved.* Then he utters himself to the very uttermost. *In God is my salvation. In God is my glory. In God is the rock of my strength. In God is my refuge; my all is in God.* It is the Lord God alone, who was salvation, victory, and glory to Christ. To behold this scripturally, spiritually, and intuitively, is a great sight: it makes way for high exultation in the coequal and coessential Three. It shews that Christ himself in his faith, and the exercises of it, is an example and

pattern for all the holy brotherhood. He did not rest in the acts of faith, nor on the fruits of the same. No; his faith had God for its object, his word for its foundation. He centered wholly in him.

V. 8. *Trust in him at all times; ye people, pour out your heart before him. God is a refuge for us. Selah.*

This is an address given by Christ himself to all his people. He would have them trust in God at all times. He would have them seek God in faith and prayer. He would have their faith to fix on God alone. He would have their prayer to be such, as poureth out all the desires of the soul at once, into the bosom of God as their covenant God. *Ye people, pour out your heart before him.* Whatsoever you feel, express it; whatsoever you desire, speak it out. Keep nothing within you. Let the Lord hear all you would wish to say. Empty your minds. Pour out your heart before him. Let this be your encouragement, *God is a refuge for us.* He is so to me in my incarnate state; and he will be to you throughout the whole of your militant state. He set the word *Selah* to this, to assure concerning the truth hereof, and to encourage you thus to act.

V. 9. *Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.*

Our Lord hereby expresses the reason why we should at all times trust in God, because there is no dependence to be laid on the creature. Let men be as they may, as to condition of life, low or high, they are full of vanity and deception. Men of low degree are vanity; men of high degree are a lie. Let each be put into the balance, they are lighter than vanity. Every person, every thing trusted in, will in the issue fail and deceive us; therefore trust in God, at all times, and for all things. This is our Lord's advice to us here, in the words before us.

V. 10. *Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.*

This is another dissuasive not to trust in any thing below God. Worldly men care for nothing so much as riches. Some hearts are so set on attaining them, they care not by what means they acquire the same. Wealth is sometimes a blessing bestowed by the Lord on such as he loves with an everlasting love. To such he says, *Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth.* Yet when thou hast it, O believer in Christ Jesus, thou wilt ever need this caution, *If riches increase, set not your heart upon them.* Trust wholly in the Lord. Trust not in riches, they

are uncertain. Trust in God, at all times; trust in him for all things; trust him in all cases and circumstances; trust him with body and soul; trust him in life and death; trust him for time, and for eternity.

V. 11. *God hath spoken once; twice have I heard this; that power belongeth unto God.*

Here in direct opposition to all the boasts of vain worldly men, and to such as trust in riches, is recited what God hath spoken. God hath spoken once. He did so on mount Sinai, when and where he proclaimed himself to be Jehovah, the fountain of all existences; he being self-existent; the fountain of all power in heaven and earth. *Twice have I heard this*, or, these two things have I heard; *that power belongeth unto God.* He proclaimed then and there, *The Lord, the Lord God, gracious and merciful, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin.* At the same time, he proclaimed himself jealous of his glory; as ready to avenge himself on the wicked, and able to abase the pride of man: *And that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.* Exodus xxxiv. ver. 6, 7. Therefore there is no dependence to be put with the least safety, but in the covenant power and mercy of the Three in covenant. He therefore thus concludes.

V. 12. *Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work.*

The power of Jehovah to punish sinners for sin, and the mercy of Jehovah displayed in the pardon of sin, on the footing of Messiah's mediation, are two very important subjects, which deserve our deepest consideration. All men, out of Christ, will be rewarded according to their works. So then they must be concerned: We read expressly, *And whosoever was not found written in the book of life was cast into the lake of fire,* Rev. xx. ver. 15. May the Lord bless the subject contained in this Psalm to us. Amen.

## PSALM THE SIXTY-THIRD.

*A Psalm of David, when he was in the wilderness of Judah.*

David was of the tribe of Judah. There were many wildernesses in it. Such as the wilderness of Ziph, the

wilderness of Maon, the wilderness of Engedi, the wilderness of Paran, which of these he was now in, is not so very easy to say. It seems to have been written when he was driven from Jerusalem, and the ordinances of divine-institutions, either by Saul's rage, or the rebellion of Absalom. I shall consider it, as expressive of David and of Christ. It most certainly contains some very ardent expressions and desires of the prophet, after the presence of God, and his worship in the sanctuary. He expresseth his worship of God to be incessant; his faith to be immovable. He signifies the end of the wicked. The exaltation, triumph, and glory of Messiah are expressed. The whole Psalm is most truly applicable to the circumstances of Christ in the flesh.

V. 1. *A Psalm of David, when he was in the wilderness of Judah. O God, thou art my God: early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.*

It cannot be doubted but that David, when in the wilderness of Judah, banished from, and deprived of the use of the Lord's ordinances, experienced their loss, and very earnestly expressed his desire after them. So that these words were very expressive of what his mind at that time was. *O God, thou art my God: early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.* And Messiah himself, when in our world, during his incarnate state, must have found this world to be to him but a barren wilderness. Every creature, and thing in it, must have been emptiness itself to him. He could not be satisfied with any thing in it, or from it; he must have viewed it all under the curse; he came into it, to remove the curse. Whilst in it, he was holiness itself; he was righteousness in its utmost perfection; he was purity in its highest perfection. His love to God, his faith in God, his seeking God, his worshipping God, his zeal for God, his desires after God, his delight in God, his hungerings and thirstings after God, were such as are here expressed and implied. He could say, *O God, thou art my God: early will I seek thee.* The evangelist Mark informs us, concerning Jesus, that *in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.* Mark, chap. i. ver. 35. And we are informed by another evangelist, *that our Lord went out into a mountain to pray, and continued all night in prayer to God.* Luke vi. ver. 12. In his accesses to God, in instituted worship, he had ineffable communion, in



which his knowledge of the covenant relation that he stood in was increased. This could not but make way for the most ardent desires for further fellowship. This he here, by the mouth of his type David, most freely expresseth. *My soul thirsteth for God. My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.* Without all doubt it was the case of David also. Yet it could not be to that degree it was in his great antitype.

V. 2. *To see thy power and thy glory, so us I have seen thee in the sanctuary.*

The sanctuary, or tabernacle, was the seat of divine worship in the days of David. The temple, not that built by Solomon, but by Zerubbabel, was the seat of public worship, for the whole congregation of Israel, in the days of Christ's flesh. Here the power and glory of the Three in Godhead were most gloriously expressed. The holy of holies, the ark of the covenant, the mercy-seat, the cherubim of glory, the golden pot of manna, the rod of Aaron which budded, bloomed blossoms, and yielded almonds, and was a solemn memorial of the perpetuity of the priesthood of Messiah, were so many symbols and memorials of God's power and glory, in a covenant way to Christ and his church in him. Whilst none but the high-priest saw these, yet it must be, the people must have been informed concerning them, and what they prefigured; so that when, for instance, the Psalmist worshipped God at the sanctuary, the eyes of his mind, as opened by the word, and by the Spirit, must have been enlightened to perceive, and apprehend the sacred mysteries expressed, and contained in these sacred figures, as also, what was expressed by the golden altar, its fire, and perfume; the golden candlestick, and its perpetual light; the shew-bread which was always on the golden table before the Lord; the veils of the tabernacle; all which, as spiritually understood, must have reflected the knowledge of Christ on his mind; likewise whom the priests and high-priests represented, and what the sacrifices were memorials of. As they were all full of Christ, so David, who knew them to be so, could not, when constrained to abide in a desolate and barren wilderness, but long for those sacred solemnities which heretofore he had enjoyed. Christ had an intuitive and vast knowledge of instituted worship; of all contained in it; of all designed by it; of all which was to be accomplished by him, as figured out in the same. It must have afforded him satisfaction beyond our comprehension, to attend all the sacred seasons, and observe all the di-

vine institutions. His worship of God in them must have been most truly acceptable and divine.

V. 3. *Because thy lovingkindness is better than life, my lips shall praise thee.*

Our Lord Jesus Christ knows the uttermost of God's love. He is the one immediate object of it; he is the immediate and most adorable One, in whom the essential and incomprehensible Three delight. His views of this, his communion with the Three in the essence; he being taken up into union with one in the essence, must be personally and peculiarly his own. His knowledge of it, his enjoyment of it, his praise for it, must exceed that of all saints in earth or heaven. I would apply these words therefore unto him in the first place. *Because thy lovingkindness is better than life, my lips shall praise thee.* In the second place they may well be considered as spoken by David, and they are the language and confession of all saints. The lovingkindness of God is above and beyond all things. It is the very spring in God himself, from whence Christ, our election in Christ, our state in Christ, our blessings in Christ flow. It is from hence the covenant of grace originated; salvation by Christ flows from it. When we are brought to know, and believe the love which God hath to us, then we esteem it better than life. When the love of God is shed abroad in our hearts, then we say in prayer and praise to him, individually in our own persons, *Because thy lovingkindness is better than life, my lips shall praise thee.*

V. 4. *Thus will I bless thee while I live: I will lift up my hands in thy name.*

This is expressive of the prophet's incessant worship of God, which I therefore consider as spoken in the name of Messiah. There was not in the whole of his life any cessation in his obedience to the will of God, and his worship of him. The words here, I conceive may be considered as expressive of the heart and mind of Christ herein. His life on earth was a limited duration; he would bless God continually, so long as he should continue on it. The way in which he would do it, he thus expresses: *I will lift up my hands in thy name.* Which is professing his perseverance in this course of his worship.

V. 5. *My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.*

This sets forth the immutability of Christ's faith. His soul would be most perfectly delighted, and his heart most truly satisfied, in blessing God; in lifting up his hands in the Lord's most holy name; in worshipping him in his

sanctuary; in living wholly to him, and for him. It would yield his mind holy content and satiety. My soul shall be satisfied, in views and enjoyments of thy love, in real communion with thee in the blessedness contained in it, and the blessings which result from it, *as with marrow and fatness: and my mouth shall praise thee with joyful lips.* It is very expressive of the sweetness Christ found, in communion with the divine Father, in waiting on him in the worship and service which he had commanded in his sanctuary.

V. 6. *When I remember thee upon my bed, and meditate on thee in the night watches.*

The human mind of Christ was in perfect unison with the divine. It was beyond all conception, capacious and comprehensive. If engaged in contemplations on God, it was intent beyond all our expressions. If exercised on the love of God, it was swallowed up in the immensity of the subject. When it was engaged in praising God, it was equal to the conceptions raised in it, and set home upon it, from the subject which was the matter of that praise. If the mind of Messiah was exercised in blessing God, it was carried out to such an apprehension of the cause why he performed such an act of worship, as made way for him to give the Father glorious praise. His soul was satisfied in these acts of worship; not with them, but in them, because God himself was the object and subject on whom all these acts terminated. We have an account in Matthew's gospel, that *Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, &c.* chap. xviii. ver. 21. Our Lord's mind was exercised day and night on doing the Father's will. He continually meditated on him; it afforded him a feast so to do. *My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips. When I remember thee on my bed, and meditate on thee in the night watches.* I must say, I think the mind, the understanding, the will, the affections, the thoughts, the memory, the life, the actions of Messiah, our most precious Lord Jesus Christ, are most clearly and fully opened and set before us in these sacred hymns. Yet I must add, we can never fully conceive of and apprehend the same. No: the subject is indeed incomprehensible; it being the man in God; and the life of him who was one person with the Son of the living God. It is the life of God manifest in the flesh; it is the life of God-man, in our nature, and in our world.

V. 7. *Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.*

The humanity of Christ, in union with the second in the essence, was to be supported, and carried on, through the whole performance of the mediatorial work and office, according to the covenant of the eternal Three, by the divine Father. Christ had received help. This he here acknowledges. It affords him strength of mind; it animates his faith. He acknowledges this. He says what effects it produced in him; what he will do, and how he will act hereupon. *Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.* The cherubim was the representative of the Three in Jehovah in their covenant engagements. The wings of the cherubs stretched out, and forming a cover, or arch over the mercy-seat, over the ark of the covenant, expressed the security and protection there was, in the everlasting covenant of the holy Three. Christ, the man in God, the Surety and Mediator of the covenant, knew this all. It was in the knowledge of it, he had his own security. He therefore here expresses it. *Because thou hast been my helper, therefore in the shadow of thy wings will I rejoice.* Thou wilt be all to me thou hast engaged for in the covenant. In the knowledge and faith of this *I will rejoice.* I cannot do otherwise. No, I cannot.

V. 8. *My soul followeth hard after thee; thy right hand upholdeth me.*

This most expressly suits with the Messiah, who persevered in God's ways, who went on with renewed strength and vigour to accomplish the Father's will, who went forth as the sun in his full strength, and became obedient in all things. My soul, my heart, my will, my whole delight is herein. *My soul followeth hard, or fast, after thee.* I acknowledge thy covenant faithfulness unto me, *thy right hand upholdeth me.* Thus the ardent desires, and expressions of Christ, after the presence and worship of God, have been declared, with his incessant worship of God expressed, and having declared his immutable faith, he predicts what would befall his enemies.

V. 9. *But those that seek my soul, to destroy it, shall go into the lower parts of the earth.*

By soul here, the life is meant. The unbelieving Jews sought the life of Christ; to destroy it, to take it away, to cut him off from the earth, was what they aimed at. Yet it proved when they gained this their end, it was their entire overthrow. It could not be otherwise. If they cut off the righteous from the land, it is most just they should be cut off too, by way of a most righteous retaliation. They are here foretold what will be their case. It stood out before

Messiah's appearing, as a solemn warning against them. *But those that seek my soul to destroy it, shall go into the lower parts of the earth.* They shall come to a violent death; they shall have an early grave; they shall have their carcases devoured by the beasts of the earth.

V. 10. *They shall fall by the sword: they shall be a portion for foxes.*

The punishments which befel the Jews, for their rejection, persecution of, and death of the Messiah, is very fully, clearly, expressly, and particularly set forth in the Psalms. It is here, though very briefly, yet most solemnly awful; in terms and expressions, very short, yet very striking. *They shall fall by the sword.* They did so; they were cut off by the sword of the Romans. The flaming sword of almighty wrath and vengeance pursued them. The Romans were the sword, yet the Almighty arm wielded it, and made use of it to destroy them. They shall fall by the sword: they shall be a portion for foxes. The fox is a cunning and crafty animal; the enemies of the Jews were crafty and malicious; they did what they could, first to seduce them, and next to torment them. Thus the prediction was most awfully accomplished.

V. 11. *But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of him that speaketh lies shall be stopped.*

Christ, the king Messiah, would be exalted. He would be raised up, and seated on his mediatorial throne; he would exult and triumph over all his enemies. The glory of Messiah would appear; he would rejoice in God for all this. *But the king shall rejoice in God.* So would others belonging to him, and confessing him also. *Every one that sweareth by him shall glory.* To swear by the Lord, or by the name of the Lord, is, in the meaning of scripture, to confess, to acknowledge, to submit, to trust in the Lord. For instance, you read these words, Isaiah xlv. ver. 23, 24. *I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.* There is no salvation from sin, Satan, the world, death, and damnation, but in Christ Jesus alone; and Jehovah the Father will have this acknowledged by all the saved ones. To make a true and spiritual confession of this, is to swear by his name. *But the king shall rejoice in God, every one that sweareth by him shall glory: but the*

mouth of them that speak lies shall be stopped. Our Lord's resurrection from death, his ascension, and exaltation to heaven, was his triumph over all his enemies. This was matter for him to rejoice in God. Yea, it was a subject for every one that believed on him, and confessed him, to glory in, whilst it made way to stop the mouths of all unbelievers.

May the Psalm itself, by the light and teaching of the Holy Spirit, reflect such views and apprehensions of Christ on our minds, as may be of lasting service to us. Amen.

## PSALM THE SIXTY-FOURTH.

*To the Chief Musician, a Psalm of David.*

The subject matter of this Psalm is Christ the Messiah, He here prayeth to be delivered from his enemies; from their counsels, and insurrections. He expresses their calumnies, and slanders against him; he speaks of their scoffs and blasphemies against himself; so that it well deserves the title of one of the Passion Psalms. Their indefatigable malice is set forth; their fall is predicted; and it closes with the exaltation of Christ, and his church in him.

V. 1. *To the Chief Musician, a Psalm of David. Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.*

The Messiah is set forth in this Psalm as most unrighteously dealt with by his enemies. It expresses Christ in his Passion. Not indeed as made sin by imputation, and sustaining the wrath of the divine justice due to sin; but he is here set forth as enduring the contradiction of sinners against himself. This hath been the subject of many past Psalms, as it is of this; yet with a wonderful variety. The eternal Father, from the fall, down to Christ's incarnation, set him forth as the one Mediator, the only atonement and sacrifice for sin; as, since his ascension, he sets him forth as the great high-priest who is passed into the heavens, who is a priest for ever after the order of Melchizedek. The passion of Christ comprehends a vast variety of subjects; it includes the hatred of the Jews; their rejection of him as their Messiah; their denial of him; their persecution of him; their malice, rage, and cruelty; their conspiracy to take away his life; their hiring false witnesses against him; their admitting the perfidy of Judas the traitor; their giving Christ up to the Roman governor. These acts of theirs are part of

the subjects of Christ's passion, and are to be included therein, as truly as the contempt shewed him, when they blindfolded him, and spat on his face and buffeted him. As every thing Messiah was to be, to do, and suffer, was fully known by the Holy Ghost, so there is not a single circumstance which befel our Lord, but he caused it to be recorded in prophecy; and in none of the prophecies so comprehensively as in those recorded in the book of Psalms. We have his soul sufferings, his bodily sufferings, his persecutions, the contempt and scorn of his enemies, and the tortures they put him to, very minutely registered in them. It would not be amiss if they were particularly sorted. Such as belonged to the sorrows of his mind; such as express his crucifixion; as those which set forth the cruelty of the Jewish Sanhedrim on his Passion-night. Were these numbered by themselves by a skilful writer, it would most assuredly be for the profit of the reader; as also those of the persecutions of Messiah: with the venom and outrage of the bulk of the whole nation against him; we have gone over many of these. It can never be too often remembered in reading them, that the name, person, case and circumstances of David king of Israel, are all to be considered typical, under which Christ is spoken of, set forth, and foretold. The Psalm before us contains a prayer. It is put up to God by Messiah, who in the days of his flesh, offered up prayers and supplications, with strong crying and tears. He says, *Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.* Here is a double request: the one that God would hear his voice in prayer, the other is, that he would preserve his life from fear of the enemy. It is from his Jewish enemies he here prays to be preserved and protected. He knew his life was in danger; he knew their power and treachery; he prays to be preserved from them; or, if he fell, as he well knew he must, according to divine decree, fall into their hands, and fall by them, yet that he might be raised from the dead, and live in his resurrection state, above their utmost rage, as he would then be immortal in his body.

V. 2. *Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity.*

These words were a prophecy. They have had their accomplishment. The wicked Jews, in their rulers, priests, and elders, assembled privately at the palace of Caiaphas the high-priest, and took counsel against Jesus to put him to death. They wanted to seize him by craft; they will on it, that they might put him to death; they care not what an

insurrection of the people, or mob it gathered together, so it be but the means of securing Christ. They will hire a multitude of Roman soldiers to arrest and seize him, and they will be most highly pleased, if some of the dregs of the people, the very lowest and basest of them, be disposed to insult Jesus of Nazareth. Our Lord prays God, in the person of the Father, to hear his voice in prayer; to preserve his life; to protect him from the rage of the enemy; to hide him from the secret counsel of the wicked; to secure him from the insurrection of the wicked. He was so until his hour was come. Then he says to these, *This is your hour and the power of darkness.*

V. 3. *Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.*

This is a clear and full description of these wretches and enemies of Christ. The account given by all the evangelists, fully proves this. Their tongues on our Lord's Passion-night, were whet like a sword. The Jewish rulers blasphemed him. They laid cruel and grievous things to his charge, which they could not prove. Their personal scoffings and revilings, were like a sword. This was one way they employed their cursed tongues against Christ. They also used it like a bow, to shoot arrows from. This they did by their bitter and venomous speeches against Christ, when he was before them, and tried by them, the night of his Passion. One very justly observes, a sword is a weapon that can be used only in open rencounters; but bitter words, spoken in secret, and at a distance from him who is the subject of them, are like arrows, which may be shot from an obscure and remote corner, and therefore cannot be warded off. Our Lord proceeds to express the rage and malice of his Jewish enemies against him; what they did with their tongues, whet like swords, and bent like bows, to shoot out their arrows, even bitter words, he next declares.

V. 4. *That they may shoot in secret at the perfect; suddenly do they shoot at him, and fear not.*

Jesus the *holy One*, the *perfect One*; was in the hands of his Jewish enemies thus most cruelly dealt with. Their tongues, in both these capacities, as *whet like a sword*, as *tongues bent like arrows*, to shoot out bitter words, were thus employed, openly, and also in a secret manner. To vilify, slander, to mock, to taunt; and also in a secret manner to shoot suddenly at Christ. This they did without the least fear or shame. They are most completely described in the words which follow.



V. 5. *They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?*

This was most exactly descriptive of the case, and almost according to the very process these enemies of Christ pursued. They first counselled how they might seize on him, and put him to death. Then they get a band of soldiers to lay violent hands on him, and bring him before them. They then, having him before them in their council chambers, let loose their tongues against him. They secretly, by their bitter words, shoot at him suddenly, in open court, without the least shame or remorse. They encourage themselves in this evil matter; they admit false witnesses against him; they care not how vile and false the charges are, so they can but retain him by any pretence whatsoever, and get him crucified. They rack their wits, they torture their very imaginations, how they may lay snares for his precious life; they commune again and again upon this subject; they are above all law; they will neither consult God, nor man; it is only such as think as they do, which they will regard. No; they say, who shall call us to any account for what we do? who shall see us? who shall be admitted into our plots, no one. We will even stir up the mob; we will persuade them to cry out, with the most violent clamour, *Away with him, away with him; crucify him, crucify him.* They are further described:

V. 6. *They search out iniquities; they accomplish a diligent search; both the inward thought of every one of them, and the heart is deep.*

All their aim, when they had our Lord before them, was to search out some matter of accusation against him; but they were entirely baffled. They form a mock court, erect a tribunal, hire any one to come and utter any malice and hatred, under the immediate influence and invention of hell itself, so they may but traduce the person and character of Messiah. Their heart, their inward thought is deep, and they are each one of them like-minded. I conceive, we cannot find a more full account and description of the members of the Jewish Sanhedrim, and its rulers, who contrived to put our Lord to death, in any part of scripture more fully set forth. What must our Lord's frame, feelings, sorrows, and griefs have been, at this season! Such grief must have been occasioned to his most holy mind as we can have no tolerable idea of. But shall all this villainy pass unnoticed? will God take no vengeance on them for all this?

Most assuredly he will be avenged. Their scoffs, their blasphemies, their calumnies, their slanders against the Lord Messiah, shall most assuredly bring down God's curse and wrath upon them. They are forewarned of it, and Christ predicts it in the next words.

V. 7. *But God shall shoot at them with an arrow, suddenly shall they be wounded.*

This was the case, and a most righteous act it was. That whilst these worms were shooting their arrows, even bitter words, against the anointed of the Lord, he should level an arrow at them, by way of most righteous retaliation. They imprecated the blood of Christ on their guilty heads, and their posterity crying out, *His blood be on us, and on our children.* God took them at their word. From that moment their condemnation was sealed. This is very expressly opened in the next words.

V. 8. *So they shall make their own tongues to fall upon themselves: all that see them shall flee away.*

The horrible imprecation of their own tongues fell, in unexampled vengeance, on the heads of them, and their children, who continued to justify the deeds of their fathers, in rejecting Christ, and putting him to death. The Jews are to the present moment, a standing miracle in the world, of God's hatred and vengeance against all the condemners of the only Lord and Saviour, Jesus Christ. The Jews who cried out, *his blood be on us, and on our children,* they made their own tongue fall on themselves, and on their succeeding and apostate race. *All that see them shall flee away.* The destruction of Jerusalem, filled men with fear. The destruction of the Jews at that time, and their extirmination out of the land of Judea, and dispersion throughout all lands, have filled the world at large with astonishment.

V. 9. *And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing.*

The greatest part of the world have heard of God's tremendous wrath, executed on the nation and people of the Jews. Their sufferings have been most grievous, and without a parallel. Such as have only read, or heard of it, have been filled with fear and dread. It has been acknowledged it was the act of God; it hath been again and again confessed to be the work of God; and they who have entered most into a clear apprehension of it, and wisely considered of God's doings and dealings with the Jews, have most fully and freely declared it. Titus the Roman empe-

ror, confessed, that he had fought and conquered, by the favour, and under the direction of heaven.

V. 10. *The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.*

Christ is the righteous one. He emerged out of all his sufferings; he was raised up above, and over all the enemies of his person, and traitors to his kingdom and government, by his resurrection from the dead, and ascension to his mediatorial throne in glory. It was views of this which kept up his great mind, amid all the insult and contempt of his enemies. He, the righteous One, and all his, who are righteous only in him, shall be glad in the Lord; they shall trust alone in Jehovah, Father, Son, and Spirit, and all believers in Christ, who are styled upright in heart, they depending wholly in the person, righteousness, and blood of Christ for salvation, shall glory. Thus this Psalm ends.

## PSALM THE SIXTY-FIFTH.

*To the Chief Musician, a Psalm Song of David.*

This Psalm differs from all we have gone over. It is very descriptive of the church of Christ; of his peculiar grace displayed therein; in his hearing prayer; in his pardoning iniquities; in his admitting into real and close communion with himself. A most beautiful account is given of the beauties of spring, and the care and providence exercised over the visible creation; so as that all things are brought forth in their seasons, in a very regular and orderly way. The year is crowned with the Lord's goodness, and the clouds of heaven drop fatness; the pastures are covered with flocks; the valleys with corn; so that every thing, as expressive of the divine goodness, unite in singing and giving praise to the all-bountiful Lord of all. Under which imagery, the glory of Christ in his church, and the goodness of Christ, in it to his people, is declared and represented. This hymn is entitled *a Psalm Song*, it being begun with the voice, and the instrument of music followed.

V. 1. *To the Chief Musician, a Psalm Song of David. Praise waiteth for thee, O God, in Sion; and unto thee shall the vow be performed.*

The church of God is the seat of worship, in which all the ordinances of divine institution are to be celebrated. To it saints are congregated, for the worship of the Three

in Jehovah, who bare record in heaven, to their acts of grace, and who give witness of it upon earth, in the gospel, and ordinances of it, and in the hearts of such as are called out of darkness into marvellous light. In social worship, saints meet, to praise God; to record his name; to celebrate his perfections; to praise him for his holy covenant; to thank him for the gift of Christ; for salvation by him; as also for the revelation he hath made of him in the everlasting gospel. To adore him for the gift of the Holy Ghost, and for admitting them into fellowship with himself, and his Son Jesus Christ, through the sacred teachings of the Holy Spirit. This worship was, when this Psalm was written, carried on in mount Sion, in Jerusalem. The foundation of the whole of it was founded on the covenant of the Holy Trinity. This was revealed immediately upon the fall. The types and figures given, were to lead them to understand what they worshipped the Three in Jehovah for. It was for that everlasting love, set forth in Christ the head of his body the church, who was the Mediator of reconciliation; who would one day become incarnate, and put away sin by the sacrifice of himself, and thereby reconcile all things in heaven and in earth to himself. All this was celebrated at Jerusalem, for many a century before our Lord's incarnation. Here praise and thanksgivings were offered for him, and also to him. At no great distance from the temple and city, Christ offered the sacrifice of his body and soul in union with his person. *Praise waiteth, [or, is silent,] for thee, O God, in Sion.* Saints were full of the Lord's praise. They waited on him, and presented themselves, to give him praise, or they were silent before him. They were so filled with a sense of his goodness to them, for his grace, for what he had done for their souls and bodies, for the blessings and bounties of his providential kindness, they know not where to begin, or end. Therefore, under proper views of the same, they would pursue these subjects, each in their minds, and fall with prostrate awe before him, and silence should speak his praise. They would offer their sacrifices and pay their vows, in full dependance on the future sacrifice of the promised Immanuel, whose offering perfecteth for ever the putting away of sin. They would pay their vows to testify their gratitude to God, and the Lamb. Thus the Psalm begins.

V. 2. *O thou that hearest prayer, unto thee shall all flesh come.*

This is the address. God, in all his persons and perfections, is the object of worship. His people pray unto him

as a covenant God. He heareth their prayer; he grants them audience; he receives their request; he answers the same; all which is very expressive of his mercy. *O thou that hearest prayer, unto thee shall all flesh come*, is an address, and also an expression of faith, and expectation, that on some future season, Gentile sinners would be visited with salvation, and in the name of the great Mediator, who is God and man in one Christ, would come to the Father to the throne of grace, and worship him, as their God and Father in Christ Jesus, as the Jewish church now did.

V. 8. *Iniquities prevail against me: as for our transgressions, thou shalt purge them away.*

Not one single individual in our world is without sin. God's elect, called, justified, sanctified, saved people are not. There is not a just man upon earth, who doeth good, and sinneth not. It makes up the chiefest part of our experience in this present militant state, to be confessing our sinfulness; to be bewailing our inherent corruptions; to be going to God in Christ for the manifestation of his pardoning mercy. When we were first turned to the Lord, we had to bewail our sinfulness, guilt, and apostasy, in our unregenerate state, with the actual sins then committed by us. When we have been translated into the kingdom of God's dear Son, we live to see, to know and feel, each for ourselves, the root of bitterness, indwelling sin, from whence all proceeds. This often makes us cry out, *Iniquities prevail against me. O wretched man that I am; who shall deliver me from this body of death!* Blessed be God, Jesus is our advocate; his blood is our propitiation. If any of us sin, *we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.* We have free and full pardon through the blood of the Lamb. The Psalmist speaks in the fullest confidence of this. *Iniquities prevail against me: as for our transgressions, thou shalt purge them away.* This was to be, by the infinite virtue and eternal perfection of the offering of the Lamb of God, which hath been since offered. Now the whole church of Christ is purged. He loved us, and washed us from our sins in his own blood, and his blood, now, and evermore, cleanseth us, from all sin. The free and full belief of this is the only antidote to remove guilt from the mind. It is also the best preservative from the love of sin, and to prevent falls into it. No one is overcome by besetting sin, nor any constitutional evil, when he receives this truth into his mind, and lives in the actual belief hereof, that the blood of Jesus Christ the Son of God cleanseth from all sin.

V. 4. *Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*

The essence of all blessedness consists in being in Christ. This is the act of God. He chose us in Christ before the foundation of the world. This is the fruit of the Father's everlasting love to us. As the words are spoken singularly of *the man*, not of the men whom God chooses, it cannot be unwarrantable to look on Christ as *the man* here spoken of. He as man, and as God-man, is what he is by the grace of election. He is styled elect; and Jehovah proclaims him, as his elect. *Behold mine elect in whom my soul delighteth.* He was chosen to be, not one in the essence, but to be united to one of the persons in the essence. As such he is the prince of life; the heir of all things; the Man God's fellow; the brightness of glory; the image of the invisible God. He is one in society with the holy Three, the holy Ones. His life, his blessedness, his glory, his communion with God, may be mentioned, but it can never be opened, it being incomprehensible. We may say, in an address to God, as the Psalmist doth here, *Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.* He was not chosen for us, but we were chosen for him. Our election is in him; our eternal life is in him; all our spiritual blessings are in him. He approached on our behalf, in the council and covenant, which obtained between the eternal Three before all time. He dwells in God's courts; he is there our head; our life; our representative; our priest. We may well bless him, and God for him. We may well say to the divine Father, *Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.* It is real blessedness to be taken with the person, glory, majesty, dignity, honour, royalty, and happiness of Christ. When we are led to view our persons in him, then it becomes us to say after the apostle, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenlies in Christ. According as he hath chosen us in him before the foundation of the world.* Eph. i. ver. 3, 4. The true knowledge of these eternal verities causes us to say, *we shall be satisfied with the goodness of thy house, even of thy holy temple.* Communion with the Trinity, through the person of Christ, the sole medium thereof, is the greatest blessing we can enjoy on earth, or in heaven. In it we have soul-satisfying enjoy-

ments of the Father's love, of the Son's salvation; of the consolations of the Holy Ghost. We receive herein indubitable evidence that where Christ is, we shall be also, to behold his glory. And then we shall be satisfied indeed!

V. 5. *By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.*

These words contain a prediction, uttered by the prophet David, the writer of this Psalm, in which he expresseth, how God would answer the prayers of the church, under the dispensation in which he lived. They were continually praying for the coming of Messiah. The time was fixed in the infinite mind and will of God, when he should become incarnate. Their prayers on this subject were acceptable to the Lord. It was to be accomplished, and they were to be answered by wonderful things in righteousness. These wonderful things were to be brought to pass by the death and resurrection of Christ; the overthrow of idolatry; the spread of the gospel amongst the nations and kingdoms of the earth; the conversions of the nations. *By terrible things in righteousness wilt thou answer us, O God of our salvation.* The whole church unite in worshipping God, for this revelation of his mind and will. Here is confidence expressed in God, as hearing and answering their prayers. He is our God; he is the God of our salvation. We love and worship him for this. We look forward with holy spiritual joy, when he will be the confidence of all the ends of the earth, and of them that are afar off upon the sea. It is also by wonderful things in righteousness, the prayers of saints, under the New Testament, will be answered. They have been praying for the coming of Christ in his kingdom of grace; that he would more gloriously shine forth; that Antichrist, both in the east and west, might totally fall; that paganism might be destroyed; the gospel have an universal spread; that the Jews might be called; that all nations might be enlightened with Christ's glory. This will be accompanied with wonderful plagues and tremendous judgments on the enemies of Christ. *By terrible, [or wonderful] things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.* This subject is continued in the next following verses.

V. 6. *Which by his strength settest fast the mountains; being girded with power.*

The Godhead of Jehovah is evidently displayed, in his

giving foundations to and fixing the mountains, as also from time to time, in his controlling the waves, and raging of the sea. He puts forth the same omnipotent power, and will continue so to do, on the behalf, and for the support and preservation of his church. He will never suffer the waves of this troublesome world, vented and expressed by persecutions, or in what way they may, to overwhelm his church. No; he will not. His everlasting arms are underneath it. He is the eternal God; the refuge of it; yea, he is the Saviour in time of trouble.

V. 7. *Which stillest the noise of the seas, the noise of their waves, and the tumult of the people.*

Thus it is expressed, that by that power which established the mountains, and confines the sea within its bounds, by the same he would pull down his enemies in the Gentile world, and establish his gospel, ordinances, and church amongst them; which being done, he would also defend and protect it, by the same almighty energy: the true views of which are very supporting. They are all-sufficient to bear up the minds of the Lord's people, in the exercise of faith and hope in him, for the accomplishment of all his purposes, and promises.

V. 8. *They also that dwell in the uttermost parts are afraid of thy tokens: thou makest the outgoings of the morning and evening to rejoice.*

The tokens, or signs, mentioned in this verse, are the displays of divine power and mercy, manifested in sending forth the everlasting gospel. It is called before, ver. 5, *Terrible, or, wonderful things in righteousness.* The preaching the gospel produced a saving knowledge of Christ amongst the nations. This produced a solemn, awful, and filial fear of him, so as for them to walk worthy of the vocation wherewith they were called. In consequence hereof, the outgoings of the morning and evening rejoiced in God. That is, the inhabitants of the earth, such of them as had received Christ into their minds as the hope of glory, as truly as they experienced the sweet returning vicissitudes of day and night, of morning and evening, were made to rejoice in God their Saviour. This will be more abundantly the case, when all shall know the Lord from the least to the greatest; when his name shall be great among the Gentiles; when believers in Christ shall rejoice in him their Saviour, and shall praise him from the rising to the setting sun. Here this part of the subject ends. A second part is added to it, which is presented under some very



beautiful and striking imagery, under which are expressed the beauties of spring. The care and providence exercised by the Lord, over creation, so as all things are brought forth in an orderly and beautiful manner, are expressed, and all to set forth the Lord's dealings with his church.

V. 9. *Thou visitest the earth, [the church] and waterest it : thou greatly enrichest it with the river of God, which is full of water : thou preparest them corn, when thou hast so provided for it, [or, for so hast thou established, or constituted it.]*

The Psalmist had been, in the former parts of this Psalm, speaking of the praise due to Jehovah; for his mercy in hearing the prayers of his people; for his goodness in purging out their iniquities; for his grace displayed in their election in Christ, and the admission they had in communion with him, whereby they enjoyed soul-satisfying good. He expressed the wonderful things God would perform, in answer to the prayers of his church. How that by the same power, by which he established the mountains, and confined the sea within its bounds, he would confirm his gospel and church in the Gentile nations. And now in the following verses, to the very close of this scripture, he expresses the blessed effects which his sacred presence and influence would produce in the church of his own right-hand planting. The earth, in its state of coldness and want of fertility, is made use of, to represent the subject. Our world is naturally barren and dry. It is made fruitful by kindly showers of rain. Every returning spring, it is as it were a new world. The rain is the river of God. By it it is watered and refreshed; by the air, light, and genial reflection of the sun on it, thus it is renewed, and reinvigorated, and becomes replenished with all good. The corn sown in it springs up. The Lord cares for it; he causes it to grow; he cares for it; he provides for it; he waters it. *Thou visitest the earth, and waterest it : thou greatly enrichest it with the river of God which is full of water. Thou preparest them corn, when thou hast so provided for it.* Thus the church of Christ is renewed by the agency of the Holy Spirit; is revived by his blessed breathings; watered with showers of heavenly blessings; made fruitful by the river of God; blessed with the riches of grace and mercy, which flow down from the inexhaustible fulness of the Lord Jesus Christ; he arising on her, as the sun of righteousness, with health and healing in his wings, produceth most blessed and salutary effects. It is day with the church, it is spring indeed in it, when the Lord the Spirit imparts his sacred breathings, and influences, and Christ shines forth. A

further account is given of the good providence of God towards our world, and the things in it. Under which a further account is given of spiritual blessings.

V. 10. *Thou waterest the ridges thereof abundantly : thou settlest the furrows thereof : thou makest it soft with showers : thou blessest the springing thereof.*

The ground being ploughed, the seed is cast into it. But first, the ground being prepared, the former rain descends upon the ridges, and into the furrows, and dissolveth the parts of the earth. Thus it fitteth it for the purposes of vegetation, whenever the seed shall be cast into it. Then cometh the latter rain, to assist, and to bless the springing, and the increase thereof, unto a joyful harvest. So the Holy Spirit opens the heart to receive the word, the good seed of the kingdom. He waters it; he quickens it; he it is who causeth it to spring up to life everlasting. The Psalmist proceeds with the subject.

V. 11. *Thou crownest the year with thy goodness, and thy paths, [or clouds, or heavens,] drop fatness.*

The herbs, grass, fruits, and flowers, by the refreshing air, the fruitful showers, and reinvigorating sun, produce in the earth a most beautiful sight. It may be styled a most pleasing variegated crown, produced by the almighty Creator, by means of which the world shines gay and glorious. Under the control, and at the command of God, the heavens collect water; they distil rain; hereby the earth is impregnated, and made fruitful with terrestrial blessings. This is most beautifully expressed by another prophet. *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil, &c.* Hosea, chap. ii. ver. 21, 22. All done in nature is by the agency of the heavens, fire, light, and air. All done in the church of God, is by the sacred agency and cooperation of Father, Son, and Holy Spirit. The whole being completed in the description, the Psalmist closes the subject, saying, *Thou crownest the year with thy goodness, and thy paths drop fatness.* So when all God's will is accomplished in his whole church on earth, he will be glorified in his saints, and he will crown them with everlasting goodness; and they will ascribe all the glory to him, for all he wrought in them, for them, and by them, in Christ Jesus, for ever. They will say, *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.* The redeemed will never stain the

crown of free grace, by attributing any thing to themselves; no, not throughout the ages of eternity.

*V. 12. They drop upon the pastures of the wilderness: and the little hills rejoice on every side.*

The rain descending from heaven, causeth even the barren wilderness to become green. It clotheth the naked hills with the garments of joy and gladness. So the Spirit of God, when he was, and when he shall be more abundantly poured out from on high upon the elect Gentiles, and they shall be converted, and turned unto the Lord, this will be like the conversion of a barren wilderness into a fruitful field; by means of which, churches of Christ, rising on all sides in the Gentile world, like little fertile hills, will rejoice, and blossom as the rose. They will joy and rejoice in God their Saviour, with joy unspeakable and full of glory.

*V. 13. The pastures are clothed with flocks; the valleys are covered over with corn: they shout for joy, they also sing.*

This is very expressive of the effects of God's visiting the earth with rain. By means of it the meadows are full of grass; the valleys with corn; the flocks and cattle are in a thriving case and flourishing condition. All these ideas are to be referred to spiritual things and subjects. Fruitfulness in the church, is owing to the distillations of grace from heaven, which are in scripture compared to rain. The rain of divine influence refreshes the church. It fills saints with consolation; it makes them fruitful in every good word and work; it causes joy to real saints, as fruitful seasons fill the hearts of worldly people with food and gladness. May the Holy Spirit, open to us, the beauty of the imagery made use of in this song, and shew us its application to spiritual and heavenly realities, and lead us thereby to Christ, and the Father in him. Amen.

## PSALM THE SIXTY-SIXTH.

*To the chief Musician, a Song Psalm.*

In it the prophet excites those whom he addresses to sing the praises of God the Saviour. He expresses the power and extent of his kingdom. He recites the Lord's various deliverances of his church and people from temptations and afflictions, for which he calls on saints to offer the sacrifices of prayer and praise. He would have them declare to each other the mercies and lovingkindnesses of the Lord towards them, and to bless his holy name continually. This sonnet

is entitled a Song Psalm, it being begun by the instrument of music, and the voice followed.

V. 1. *To the Chief Musician, a Song Psalm. Make a joyful noise unto God, all ye lands.*

This Psalm begins with an exhortation to a most divine and heavenly duty. It is to make a joyful noise unto God; that is, to the Three in covenant; to the incomprehensible Three in the incomprehensible Essence, who were the one object of worship in prayer and praise; who were jointly and personally acknowledged in sacrificial worship; the Father, for appointing Christ as the one all-sufficient sacrifice; the Lamb who was to be slain, who was set forth in the offering, which was a memorial of him; the Holy Spirit, for creating in the minds of such as were spiritual worshippers, proper ideas of the salvation here recorded. As this worship was accompanied with all the powers of instrumental and vocal music, hence it was a joyful noise, or sound to the ear. As one day, the name and fame, the salvation and renown of the Saviour of the elect, both Jews and Gentiles, would, by the preaching of the everlasting gospel, be made to all nations for the obedience of faith; hence the address by the prophet to the elect in all lands; *Make a joyful noise unto God, all ye lands*: It is a subject altogether worthy of your sacred joy: God, in all his persons and perfections, is the salvation of sinners; of all sort and kind of sinners, whether Jew or Gentile, whether bond or free, whether male or female, belonging to the election of grace; and each, and every one of these, the Lord our God will call.

V. 2, *Sing forth the honour of his name; make his praise glorious.*

Christ is of high renown in the estimation of the Essential Three. His name is honourable. He is precious, or to them that believe, he is an honour. He puts honour on them. His name is called on them; they may make good use of it, and say, *We are called by thy name, leave us not*. His praise is glorious. He is the praise of all his saints. He is, says Moses to the people of Israel, *thy praise, and he is thy God*. The Old Testament church, in full sights of Christ, excites and calls on others to join with her in making a joyful noise to God. *Sing forth the honour of his name, make his praise glorious; or, give him glorious praise*. This is done, when Christ is acknowledged in the glories of his person; in the majesty of his titles; in the perfection of his work; in the dignity of his righteousness; in the infinite virtue of his blood; and in the eternal dignity of all his offices. *Sing forth, shew and declare the honour of his name, which is*

rious Lord Jesus Christ. He whose hope is in the Lord his God, the holy Three in the one incomprehensible Essence, to save with an everlasting salvation, and to bless with an everlasting blessing, that sinner, be he who or what he may, who believeth in Christ for life everlasting, he is happy; he cannot be otherwise; he having the God of Jacob for his help; he having his hope fixed on the Lord his God, so far as he lives in the real belief of this, he is truly happy; for the Lord his God liveth for ever; there is no change in him; he is the creator of heaven and earth. So it follows.

V. 6. *Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever.*

At all times the Godhead of our Christ is brought forth in the holy scriptures to encourage our faith and hope in him. He was worshipped in the beginning of this Psalm as Jehovah, and here his acts which fully prove him to be Jehovah are recited. He is the creator of heaven, and the earth, and the sea, and all that therein is. Then all who have him for their God are for ever safe. All who have the God of Jacob for their help, who have their hope in Christ as the Lord their God; *Who made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever.* This glorious one, his economy in providence, is a proof of his omniscience and omnipresence. From it we may conclude how he watches over his church; how attentive he is to him who hath all his hope and expectation in and from him; how mindful he is of his truth; how faithful he is in the fulfilment of his word; he keepeth truth for ever; his word is immutable; his truth inviolable; his faithfulness to his church he proves continually. Under proper views of the subjects set before us, in these verses, viz. the 3d, 4th, 5th, and 6th, we may see the great propriety of renouncing all creatures, and creature help, and trusting only and wholly in the Lord Jesus Christ, the ever-living, ever-blessed God-man, *Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever.* The graciousness of our Lord, and his exercise of it in his church, and upon his people, are most beautifully set forth in the next verses.

V. 7. *Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners.*

In the church and house of the living God are a variety of cases and complaints. Christ is equal to each and every one of them. Some are inwardly in their own minds oppressed by sights of sin, and from the assaults of Satan. Some of the Lord's saints are hungry and thirsty; they feel their spiritual wants, and find none can satisfy them but

Jesus. Some of them are prisoners; and the prisoners of hope, yet they cannot loose themselves from their bonds. Here the grace and compassion, the power and love, of our Lord Jesus Christ are most divinely exemplified. He pleads the cause of his people; he judgeth righteous judgment; he poureth into the minds of his oppressed ones oil and wine; he pleads his cause in the consciences of his afflicted ones; he rebukes Satan; he creates in the minds of his oppressed ones such apprehensions of the healing virtue of his own most precious blood and righteousness, as suit the cases of distressed ones—such of his as are hungering and thirsting after the knowledge of him, desiring visits from him, and to be fed and feasted in his house, and amongst his saints: he giveth food to the hungry. Those who are prisoners to sin, self, and Satan, the Lord Jesus Christ looseth them, as he did the woman, in the days of his flesh, of her infirmity, whom Satan had bound eighteen years. See Luke xiii. 16. Our Lord works in the souls of his people as great miracles as he ever did. Blessings on him for the same.

V. 8. *The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous.*

All the elect are born into this world blind, dead, lost, and sinful. It is the royal prerogative of Christ Jesus to open their blind eyes, and bring them out of darkness into his marvellous light. When the Lord's people are bowed down in their souls through manifold temptations, our Lord Jesus lifts them up; such as are clothed in the robe of his own everlasting righteousness, he loveth and shines most graciously on.

V. 9. *The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.*

All which is vastly expressive of his goodness and justice. To preserve the strangers and travellers on their road, and to be with them, to shew his providential kindness towards them, and to provide for them, are wonderful acts and instances of his royal bounty; his relieving the fatherless and widow, is a further and fuller proof of his divine benignity. It is often seen, that the Lord in a very special and peculiar manner, provides for such as are deprived of their fathers by death in a very wonderful manner, sometimes by giving them superior faculties to others, and thus fitting them for the affairs and businesses of this present state, so that they cannot but acknowledge his hand in the same. And that he defendeth the widow and her fatherless children, is most

clearly seen and abundantly evidenced: the account of the widow and her two sons, as recorded 2 Kings iv. 1—7, is a full and sufficient proof of this. Now what is here mentioned in the verses before us, is to shew us how safely and confidently we may trust in the God of Jacob, and cast all our cares and concerns on him as the Lord our God.—Blessed is he who rejects all confidence in men, in princes, in creatures, in himself, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: the Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.* Surely, then, such as have the God of Jacob for their help; such whose hope is in the Lord their God; such as live in the belief of the Godhead of Christ, and in spiritual apprehensions of the gracious acts of Christ, which he is continually exercising in his church; and his providential care of such as are in the world; and of his confounding and overturning the wicked; must be happy!—The prophet therefore concludes his subject thus:

V. 10. *The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.*

Jesus Christ, the head of his church, the Saviour of his church, the king of his saints, the Lord of his church, is Jehovah, a person in Jehovah; he is the Lord God omnipotent, and he shall reign for ever, and that as Zion's God, even to all generations: so that she will be well guarded and defended. Here is everlasting consolation, Jehovah-Jesus, Zion's king and God, liveth and reigneth King of kings and Lord of lords, for ever. Even thy God, O Zion, is the same, immutably the same, without the least change, for with him is no variableness, neither shadow of turning; he will be the same through all generations; he is to be magnified for this: he is so. Therefore, the word *Hallelujah* closes the Psalm, *Praise ye the Lord.* May the Holy Ghost give us, if he please, such apprehensions of the subjects contained in this scripture, as may be for our spiritual advantage, and so fix and knit our hearts to the Lord Jesus, as may inscribe on our hearts a perpetual *Hallelujah* unto him. Amen.

## PSALM THE HUNDRED AND FORTY-SEVENTH.

This is also an *Hallelujah* Psalm—in which the Lord is praised for his love, care, and goodness to his church in our world; many very particular instances of which are recited, his power and mercy expressly noticed. Then at the seventh verse a fresh subject is begun, from the which, to the close of the eleventh verse, the providence exercised over the visible heavens and the earth, and creatures thereon, is set forth; also the pleasure which the Lord taketh in his people, who are described as fearing him, and having hope in his mercy, is declared. At the 12th verse, Jerusalem and Zion are called upon to offer up their *Hallelujah* to Jehovah, for what he had done for the inhabitants of these cities, in strengthening the bars of their gates, in blessing their children, in making peace in their borders, in filling them with the finest of the wheat. Then the power of Jehovah, even our Christ, is extolled, for his command and universal authority over the meteors, the hoar frost, the snow, the ice, the cold, the wind, and waters: this is contained in the 15th and concluded in the 18th verse; in the 19th and 20th verses for his ordinances in his church. This contains the subject of the Psalm: it ends as it begun with the word *Hallelujah*.

V. 1. *Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.*

In the word *Jehovah*, which are expressive of the incommunicable Essence existing, is included the Eternal Three, who exist and co-exist by an incomprehensible union in that infinite nature by necessary existence: for *Jehovah* our *Alehim* is one *Jehovah*. *Hear, O Israel: the Lord our God is one Lord*, Deut. vi. 4. So that I conceive the Holy Three are the object of praise, and of perpetual praise, for their acts in creation, redemption, providence, and grace. The first words in the verse before us are an excitement to celebrate the praise of Father, Son, and Spirit; who have shone forth and realized their distinctive personalities, and love to the whole election of grace in the person of Christ, God-man, the Head of the whole creation of God. As he also is the head of the whole election of grace and glory, *Hallelujah, Praise ye the Lord*. A reason is given why saints should do so, *For it is good to sing praises unto our God: for it is pleasant, and praise is comely*. It does the souls of the Lord's people good; they are never better employed than when thus engaged; it is



their interest so to do; for it is *their* God, it is *our* God, *our* Father, *our* Saviour, *our* teacher, leader, and sanctifier, we glorify hereby. It is therefore pleasant work, it is comely for saints to sing praises to Christ, their almighty Saviour, their great deliverer, their everlasting conqueror. The Psalmist proceeds and speaks of the Lord's acts of grace towards his church.

V. 2. *The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.*

This is a vast expression of the love of Christ to his church, that he doth build her up; the words being in the present tense, implies it is his constant care to build her up. She is continually losing members by death, yet is she continually increased by the Lord's gathering his outcasts, and bringing them home to his fold. Jerusalem, the church of the living God, is builded up on Christ, saints are established in him. Poor sinners belonging to the election of grace, are gathered into Christ's arms of mercy: this is his work continually; not that it falls under the view and notice of any of the saints, yet the words before us fully certify the truth hereof; it being thus expressly said, *The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.* He must have further work to perform in and upon the outcasts of Israel, than simply to gather them together and admit them to be folded together with his saints, whom he builds up in their most holy faith; and what he doth for them is most sweetly declared in the next words.

V. 3. *He healeth the broken in heart, and bindeth up their wounds.*

When poor sinners are quickened and enlightened by the Holy Ghost, they then begin to see and feel the wounds which sin hath given them; it is then they feel their need of health and cure, and none in earth or heaven can heal them but Christ; and he can heal them but in one way and by one mean. The blood and righteousness of Christ is the only cure for sin: *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed;* he saith, *I am the Lord that healeth thee.* He brings the virtue of his sacrifice in the everlasting gospel to a poor sinner's mind, he creates in it an apprehension of the infinite purity and everlasting perfection of the same, to acquit and discharge from all sin before the Lord. The sinner receives the true spiritual knowledge of all this; he rests his whole hope of everlasting discharge from all sin before the Lord: thus his

broken heart is healed, thus his wounds are cured. In this way our Jesus healeth the broken in heart and bindeth up their wounds, for which his name will be precious and his praise increased throughout all ages.

*V. 4. He telleth the number of the stars; he calleth them all by their names.*

This is here expressed to signify his boundless power and omnipotency; and he knows all the mystical stars in his church, all the ministers of his churches; all fixed and placed by him to give light in his churches in every age, and throughout every period of time; and what light into the mysteries of the everlasting gospel he hath given them. All this is fully known to him.

*V. 5. Great is our Lord, and of great power: his understanding is infinite,*

Our Jesus is great in his person; he being the Son of the living God; he is great in majesty, glory, honour, and renown; he is great in the view and esteem of his church; he is great as the one alone Saviour of his church; he is of great power. As God-man, Mediator, he hath all power in heaven and in earth; his understanding is infinite, he comprehends all things, he knows all things, he fills all things, he fully understands the cases of all his people, he is infinite in fulness to supply and sustain them.

*V. 6. The Lord lifteth up the meek: he casteth the wicked down to the ground.*

The acts of grace exercised by Christ continually in his church, and on the minds and hearts of his people, are transcendently great. Such of his as are of a meek and lowly spirit, who are cast down with the sight, sense, experience, and wretchedness of their fallen natures, he lifteth up. Such as are wicked, be they secretly or openly so, whether professor or profane, he casteth them down to the ground. Here ends the first part of this Psalm, and in it Christ is praised for his love to his church, for his care of his church, for his mercy exercised in his church, and for his power by which he sustains his church. The next subject is his providence, which he exerciseth towards and upon the creation.

*V. 7. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:*

This is a fresh uplifting of the heart with thanksgiving unto the Lord, in which the earnestness of the mind is very greatly expressed: it seems as it were calling on the whole choir to join herein. Sing, lift up your hearts, make use of your instrumental music afresh; yea, let it be as though you had never so done before; *Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.* His

praises are not exhausted, there is fresh matter for his praise. Let us take a fresh view of him in his glorious display of himself in his providence; how he acts and manifests himself therein.

V. 8. *Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.*

It is the Lord who covereth the heaven with clouds, so that the bright and clear ether is not seen. These clouds are so many exhalations from the earth; as they are in the hemisphere they darken the horizon; these are filled with humidity; in them the waters of the sea and rivers are contained. Thus Jehovah prepareth rain for the earth; he calleth for the waters of the sea and poureth them out upon the face of the earth, and hereby he causeth grass to grow upon the mountains: all which, as it is worthy of God, so it is worthy of our notice; which, when we attend unto it, affords fresh matter for Jehovah's praise.

V. 9. *He giveth to the beast his food, and to the young ravens which cry.*

As all creatures have a nature given them by the Lord as seemeth good unto him, so they have food provided by the Lord suited to their natures. Jehovah giveth to the beasts their food, most exactly what they want; so he doth to the young ravens which cry; they may be forsaken by the old ones, they may wander for want of meat, yet the young ones when they cry for food the Lord will hear their cry, and will provide for them, they being his creatures; how much more abundantly attend unto, and supply the wants and necessities of his people? It is not for what he seeth in the creatures, but it is because he is the creator of them, and they are all the work of his hands, that he thus provideth for them, and most punctually provideth for their wants. That is the reason thereof.

V. 10. *He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.*

No creature can add any thing to Jehovah; the whole universe is but a vacuum for him to fill. The horse is a strong animal; the legs of a man are the support of the whole body; yet Jehovah delighteth not in the strength of the one, nor taketh pleasure in the other. No, the object of his pleasure are described in the next words:

V. 11. *The Lord taketh pleasure in them that fear him, in those that hope in his mercy.*

Such as know the Lord, fear, or in other words, they believe in him, in the true knowledge of the Father, Son, and

Spirit, as made known in the person and mediation of our Lord Jesus Christ, the rest and centre in Jehovah for their everlasting life, salvation, blessedness, and glory; they hope in Jehovah's mercy, even in his Christ, and in all the mercies of the holy Trinity which are treasured up for them in Christ, which are promised them in Christ, and which are set before them in him, in whom all the promises are *Yea, and Amen*. This ends the second part of this Psalm; and most blessed it is to be informed, that the Lord takes pleasure manifestatively and influentially in them that fear him, in those that hope in his mercy. The next part begins:

V. 12. *Praise the Lord, O Jerusalem; praise thy God, O Zion.*

Jerusalem and Zion are designed here as expressive of the church of Christ. So much hath been said concerning this before, as we have been engaged in other Psalms, that a recital of it would only amount to a needless tautology. This verse is a preface: what follows, to the close of the fourteenth verse, is a recapitulation of what the Lord had done for his church in the land of Judea; for all which the Lord was to be praised, and that as Jehovah, and the God of Zion.

V. 13. *For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.*

The Lord had surrounded them, he had been their guard; so that they might well call their walls Salvation, and their gates Praise. He had blessed the children of his people; they were blessings to their parents: they were blessed as having sure habitations and quiet resting places. These were real and invaluable blessings.

V. 14. *He maketh peace in thy borders, and filleth thee with the finest of the wheat.*

Here is an enumeration of all temporal good: the cities of Jerusalem and Zion well defended, and strengthened by bars and gates; the inhabitants, with their children, well provided for and blessed; universal peace throughout all the borders of the land, and the inhabitants in every corner of it filled with the finest of the wheat. What could be added to this?—Nothing. Here is all good, and here is the enjoyment of all good, both spiritual and temporal. It might well therefore be introduced as it is, *Praise the Lord, O Jerusalem: praise thy God, O Zion; for he hath strengthened the bars of thy gates: he hath blessed thy children within thee: he maketh peace in thy borders, and filleth thee with the finest of the wheat*. No national blessings and mercies could possibly

exceed these. And as we conceive under these, spiritual blessings are contained and expressed, no real good can go beyond it: and here ends the third section of this most sublime ode. The fourth part is contained in the next four verses.

V. 15. *He sendeth forth his commandment upon earth: his word runneth very swiftly.*

The kingdom of Jehovah ruleth over all; the heavens, the earth, the church, and every creature are under the universal lordship of Messiah, the Prince of Peace. When he sendeth forth his commandment, and saith to the snow, Be thou on the earth, likewise to the small rain and great rain of his strength, so it is; his works are great, his wisdom is unsearchable in them. These words before us are a preface to introduce the subject of our Lord's divine and absolute power and sovereignty over the material heavens, and the meteors engendered there: such as snow, frost, ice, and cold.

V. 16. *He giveth snow like wool: he scattereth the hoar frost like ashes.*

The snow comes down from the material heaven; it falls either small like feathers, or in large flakes like wool; it is the whole gift of God. It's pure white exceeds any thing in the creation: the snow is beneficial to the earth, as given by him. He is to be magnified for it, and admired in it: *he scattereth the hoar frost like ashes.* And a beautiful sight it is, as it lies and remains scattered over the ground, and spread hither and thither over the face of the earth. His power is to be seen in all this.

V. 17. *He casteth forth his ice like morsels: who can stand before his cold?*

As it is by the breath of God frost is given, and the breadth of the waters is straitened; so the waters being congealed and hardened into ice, it lies here and there in large masses and small ones, which may be compared to morsels: this is the Lord's act. In consequence of it, it is extremely cold, to such degree that the question is, *Who can stand before his cold?* No creature, unless he is pleased to mitigate the same. *Out of the south cometh the whirlwind: and cold out of the north. By the breath of God frost is given: and the breadth of the waters is straitened. Fair weather cometh out of the north [cold winds],* Job. xxxvii. 9, 10, 22. It is added, *with God is terrible majesty.* As at the commandment of the Lord the snow descends, the hoar frost is scattered; ice is on the earth, as morsels hither and thither; and winter is extreme and the air intensely cold,

so by the almighty word of Christ they are removed, and sometimes most easily, suddenly, and to us unexpectedly. This is the subject of the next words.

V. 18. *He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.*

Snow, hoar frost, ice, and cold, are suddenly changed, melted, and unlocked from its frozen state; the snow, the hoar frost, and the ice, are melted, *he causeth his wind to blow, and the waters flow.* So that instead of sheets of ice, there are large pools and flows of water; so likewise, in a spiritual way, the Lord is often pleased to send out his word to the hearts of sinners, and they are melted: their stony hearts are dissolved, and they are converted and turned unto the Lord. Here ends the fourth part of this Psalm; the next part contains the two following verses.

V. 19. *He sheweth his word unto Jacob, his statutes and his judgments unto Israel.*

Jacob and Israel are one and the same; except we distinguish the one as the root, the other as the offspring. With them God's covenant was made—to them it was revealed—amongst them were God's saints—to them the Lord had revealed himself. This was the distinguishing favour the Lord had bestowed on them: he separated them from all others; to them the glorious Messiah was promised; they had sacred types and symbols set before them which concerned him—and the word of revelation, and divine ordinances of worship: *He sheweth his word unto Jacob, his statutes and his judgments unto Israel.* So hath the church of Christ to the present moment, and will have down to the second coming of Christ in his kingdom and glory. This is a peculiar blessing—it is spoken of as such.

V. 20. *He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.*

All which is the fruit of divine sovereignty. It is the good pleasure of God's will, that his gospel, his ordinances, should be in his church with his people, and not with others. Let us praise him for this. Hallelujah. Amen.

## PSALM THE HUNDRED AND FORTY-EIGHTH.

It seems to me, this Hallelujah Psalm is like the grand chorus which the prophet John speaks of when he says, *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and*

power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Rev. v. 13. For here, in the Psalm before us, all the celestial, terrestrial, and rational creatures in the animate and inanimate creation, are called upon to praise the Lord. The heavens, and angels, are first mentioned. Next the angels of Jehovah's presence are addressed. Next the sun, moon, and stars, the heaven of heavens, and all contained in the elementary heavens, are called upon to praise the name of the Lord. Then from the earth, and things inanimate, and living creatures; praise from them to Jehovah, is demanded. Next, from men of every sort and condition of life, from young and old of both sexes, the praises of the Lord are called. The reason for which is given: *His name alone is excellent; his glory is above the earth and heaven.* What he is to his saints, and doth for them, are mentioned, and the Psalm is closed with an *Hallelujah*. This is the outline of it.

V. 1. *Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.*

It appears from this Psalm, that the writer of it takes into view and solemn consideration all the works of the Lord, that he might find in them fresh matter for praise to the holy and immaculate Lamb, who is passed into the heavens, and is upon his throne, the wonder of heaven, and the immortal and eternal glory thereof. He calls for praise to Jehovah—even that Person in Jehovah who is *the praise of all his saints*. And whilst he praises him, the Father and the Spirit are also worshipped and glorified: *Praise ye Jah. Praise ye Jehovah. Praise ye the Lord from the heavens.* Ye angels of his presence, who never sinned, who see his glory, ye have him for your head. By seeing whom as God-man, ye have that vision of God which renders you impeccable for ever. Praise ye him. *Praise ye the Lord from the heavens, ye ten thousand times ten thousand, and thousands of thousands. Praise him in the heights;* in the highest heavens, in the highest strains. So they do, and find everlasting satiety in him, and in praising him; and so they ever will.

V. 2. *Praise ye him, all his angels: praise ye him, all his hosts.*

This is expressed with a kind of importunity, to express how deeply the heart of the psalmist was drawn forth, and how vastly enlarged his mind was towards the Lord; that, were it possible, he would contract, and have all the praises of the heavenly host centre in his own mind, and offer them from his own lips, with all the burning flame of love, the

whole election of angels could possibly be inspired with, to the Lamb that was slain, who liveth for ever and ever. Thus he calls on all the innumerable hosts of un sinning angels, to praise the Lord. He could not express himself beyond this: he therefore descends from the heavens where angels dwell, to the visible heavens, saying,

V. 3. *Praise ye him, sun and moon: praise him, all ye stars of light.*

These are all the work of his hands, and these all praise him in their way; not by vocal voice and sound, but his Godhead is declared by them. The sun and moon are guided by his power; they keep their station, they do his will; they are visible proofs of his greatness, goodness, wisdom, and eternity; they received their existence from him; he was before them; *Praise ye him, sun and moon: praise him, all ye stars of light.* They do so, in their way; they being the constant memorials of his eternal power—of his vast lordship and empire.

V. 4. *Praise him, ye heavens of heavens, and ye waters that be above the heavens.*

By the expression of *heavens of heavens* is doubtless intended to convey to the mind the vastness and incomprehensibility of the firmament, and all contained therein, of the region of the fixed stars; and of the third heaven, where Christ is, and in which he shines forth in the open vision of his person, before his elect angels and saints, to their everlasting joy and felicity. Praise ye Jah, praise ye Jehovah. *Praise him, ye heavens of heavens, and ye waters that be above the heavens.* It seems from the latter part of this verse, that the heavens of heavens, spoken of in the former part of it, are expressive of the whole visible heavens as they surround our globe, and reflect their influences in the various ethers, and in the various poles and climates. Moses in his address to Israel, exhorting them to obedience, and warning them against the sinfulness of idolatry, says unto them, *And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven,* Deut. iv. 19. Now these are no otherwise divided, than as in the course of the annual and diurnal motion of the earth round its own axis, some of the parts of the globe have one part of the visible heavens more clear to them, and to others less. I therefore conceive the expression here, *Praise him, ye heavens of heavens,* refers to



this division, if I may call it so, after Moses, to what we style the quarters, the division, the regions of the visible heavens. And then, *Praise Jehovah, ye waters that are above the heavens*, comes easily to be understood. The waters which be above the heavens, are separated from us by the firmament. God hath his treasures of snow, of hail, of rain, in the heavens immediately over our heads: he hath reserved them against the time of trouble, of battle, and war: he bringeth the wind also out of his treasures. Now the psalmist knowing all this, calls on the waters that be above the heavens, to praise the Lord. They do so, they being all his servants, and obedient to his uncontrollable will.

V. 5. *Let them praise the name of the Lord: for he commanded, and they were created.*

The name of Jehovah is Christ. All things were brought into being by the word of the Lord. *In the beginning God created the heaven and the earth*, Gen. i. 1. *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament heaven*, verse 6—8. Thus he commanded, and they were created. Therefore let the sun, moon, the stars of light, the heavens of heavens, the waters that be above the heavens, let them praise the name of the Lord: for he commanded, and they were created. Let them therefore shew forth his glorious praise. They do so each in their degree, according to the ends and designs for which they were appointed.

V. 6. *He hath also established them for ever and ever: he hath made a decree which shall not pass.*

As all created things are sustained by the will and power of God, so they are all preordained for to answer such ends and designs. They are arranged, disposed, and fixed by Jehovah's decree, to answer his own vast certain designs in his high and holy decree. He hath also established the sun, moon, stars, light, the heavens of heavens, the waters that be above the heavens, for ever and ever. His purpose in, and concerning these, is immutable: he hath made a decree concerning all the works of his hands, *which shall not pass*: it shall be most fully accomplished. Which affords a subject for praise to him who worketh all things after the counsel of his own will. The Psalmist descends, and calls upon every animate and inanimate existence in and on the earth, and all deeps.

V. 7. *Praise the Lord from the earth, ye dragons, and all deeps.*

It may be conceived by *dragons*, the most fierce of lion-like creatures are designed. By *all deeps*, may be meant all the swallows, and caverns, and central places in the earth; such as are even unknown to man. And by calling on *dragons*, and *all deeps*, be they in the earth or sea, to praise the Lord, must be designed to point out the sovereignty of Jehovah, and also the unsearchable knowledge of Jehovah, and his infinity, and immensity. The earth is his; the creatures are his; the deeps are his; he formed every creature; he gave them that particular nature it pleased him; he feeds them; he sustains them; he governs them; he is the Lord of all. Let them therefore all praise him. *Praise the Lord from the earth, ye dragons, and all deeps.* He proceeds to an enumeration of inanimate things, and then to animated nature.

V. 8. *Fire, and hail; snow, and vapour; stormy wind fulfilling his word.*

By fire here, I conceive, lightnings are designed; as this cometh from the Lord, and is the fire of God. It is so called: *Then the fire of the Lord fell*, 1 Kings xviii. 38. Hail, snow, and vapours, are called upon to praise the Lord. Yet they are wholly inanimate; so is the wind. Yet the stormy wind fulfilling his word is here, together with hail, snow, and vapours, called upon to praise the Lord. For it is he that hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion; when he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh *lightnings with rain, and bringeth forth the wind out of his treasures*, Jer. x. 11, 12. Whilst *fire, hail, snow, and vapour, and stormy winds*, all which are in themselves altogether inanimate, yet the Lord God works upon them, and makes use of them as ministers and agents to work his holy will and pleasure by. Therefore are they called upon to praise the Lord.

V. 9. *Mountains, and all hills; fruitful trees, and all cedars.*

From the earth, dragons, and all deeps. From fire, hail, snow, and vapours. From stormy winds fulfilling Jehovah's word, he proceeds to *Mountains, and all hills; fruitful trees, and all cedars*, calling upon them in one and the same grand hallelujah, with the angels in the heavens, with the sun, moon, and stars in the visible heavens, and with the

waters that are above in the aerial heavens, to unite in one and the same grand chorus and song of praise to Him who sitteth on the throne, and to the Lamb. The Psalmist does not stop here. No; he proceeds, as being fixed on completing his end.

V. 10. *Beasts, and all cattle; creeping things, and flying fowl.*

These are irrational creatures; wholly of the earth, earthy; yet the Lord is their creator, and he is the Lord and maker of them. Let them as such have their part and share in setting forth Jehovah's glorious praise. He would be a mouth for them; and by calling on all these to praise the Lord, he expresses what he himself would do. He would be the mouth for the whole creation of God; for the earth, for dragons, for all deeps; for fire, for hail, for snow, for vapours, for stormy wind fulfilling the Lord's word;—for mountains, for hills, for fruitful trees, for all cedars;—for beasts, and for all cattle, for creeping things, and flying fowl: He, as their precentor, would say, *Praise ye the Lord*; and praise the Lord for them. He then comes to the rational creation.

V. 11. *Kings of the earth, and all people; princes, and all judges of the earth.*

Magistrates, from their highest offices and downward: kings, as supreme; princes of the blood, as next to them; judges in their respective places and situations; all of them in the earth he would congregate together, to offer up one united act of praise to the Lord Jesus Christ. To make the chorus full, and that none might be left out, persons of both sexes, and of all ages, are called upon and invited to join in one solemn act of praise to Jehovah.

V. 12. *Both young men, and maidens; old men, and children.*

Let them join the consort; they have all, in their individual persons, they have all, in their circumstances and various cases, matter to bless and praise the Lord for. The prophet conceived thus in his own mind, and therefore adds;

V. 13. *Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.*

Let kings, let princes, let judges, let young men and maidens, let old men and children, let all things, visible and universal, unite in one grand and solemn Hallelujah to the eternal Three in the one ever-blessed and incomprehensible Jehovah. May we not look on all this as an item of what will be the case in the state of the church in the latter day,

when all shall know the Lord; and saints will receive light and instruction from every part of the creation, and will be excited to praise the Lord? They will be then fully persuaded that the God-man Christ Jesus, in his person, *name*, work, salvation, and offices, in his fulness and unsearchable riches, *alone* is excellent, and that *his glory is above the earth and heavens*. None can fully conceive it; none will ever be capable of fully expressing it. No; *His name is exalted above all blessing and praise*.

V. 14. *He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.*

Here the reason is given why the name of the Lord is to be praised; why Christ the God-man, the name of Jehovah, is to be praised by all the angels in heaven; by all the works of his hands; by the animate and the whole inanimate creation—by kings, princes, judges—by old and young of both sexes—by his church and saints: it is because he only is excellent: it is because his glory is above the earth and heavens: it is because he exalteth the horn of his people: he is their strength, their shield, their defence: he perfects his strength in their weakness: he exalteth their horn by lifting them up above all the rage and power of their enemies. This will most eminently appear in the latter day; when the church shall be more than conquerors over all their enemies; he will then be the praise of all his saints; they will love him as such; they will crown his name with their praises; he will even then be the praise of the children of Israel; they will then be a people near unto him. *Hallelujah, Praise the Lord*. This will then be the song of all the saints. The prophet John says, *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 6—9*. Then he will exalt the kingdom of Israel indeed: then he will be the glory and praise of his ancient people the Jews: then great grace and glory will rest on the whole church of Christ, both of Jews and Gentiles: then great grace will be

upon them all. Amen. Hallelujah, Praise ye the Lord.  
Hallelujah. Amen.

## PSALM THE HUNDRED AND FORTY-NINTH.

This, which is, as the three former were, an Hallelujah Psalm, contains an exhortation to praise the Lord Jesus Christ for his love to his church, for his power over the church, and for his everlasting triumph over all the enemies of his church, both in time and eternity. It seems to refer and be prophetic of the triumph of the Jews at the battle of Armageddon; of which we read in Ezekiel, chapters xxxv. xxxix.; Joel iii. 9—14; and Revelation, chap. xix. The Psalm may also include the glorious triumph of the saints at the resurrection of man; when they shall rise in their bodies from their graves, and sing to the honour of Christ their everlasting conquest and victory over death and the grave in Christ, and by virtue of their union with him, and their interest in him. They may then well sing, as they will be then made entirely complete in soul and body in him, and see him face to face. This I look upon as the subject of it.

V. 1. *Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.*

The church is here afresh excited to praise Jehovah, Father, Son, and Spirit, who by their sovereign will, and out of their everlasting love, planned their eternal designs, and purposed by an eternal council and covenant, the complete salvation of the elect, both their bodies and souls, from all evil, yea, from every effect of it, in Christ, from everlasting. *Hallelujah, Praise ye the Lord.* This being closed with a full and important period, the church is addressed to *sing unto the Lord a new song.* As though all former ones were out of date; or not good enough for the present subject and occasion. Sing the Lord's praise in the congregation of saints. None but the called of God in Christ Jesus are qualified to sing unto the Lord; none but real saints can sing the praises of the Lord Jesus Christ for his complete victories, and everlasting conquests, of all his and their enemies. It is they only who, when all the enemies of Christ shall be finally defeated at the battle of Armageddon, will say, *Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of*

his servants at her hand. And again they said, *Alleluia*. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, *Amen; Alleluia*. And a voice came out of the throne, saying, *Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth,* Rev. xix. 1—6. Now so far as the Psalm before us may be considered, as referring to the victory Christ will then obtain over the enemies of his Jewish saints at that time, these quotations may serve to cast light and lustre on it. May the Lord refresh our minds with a spiritual sense of the same.

V. 2. *Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.*

Or; Let Israel rejoice in his Makers, Father, Son, and Spirit, who are the creators and makers of our bodies and souls: in the essential Three, who are the one incomprehensible Jehovah. The Israel of God are called upon to rejoice in the Father's everlasting love; the Son's free, full, complete, and everlasting salvation; the Holy Spirit's love and consolation, with his union and communion in and with the whole household and family of faith; these subjects contain a sufficiency for joy and rejoicing. Let Israel rejoice in him that made him; let him rejoice in his Makers, Father, Son, and Holy Ghost, for creation in Adam, in a pure and holy state; yet we are fallen from it by his transgression: let Israel then rejoice in his Makers, Father, Son, and Spirit, for being and life in Christ before the world began; and for a new and spiritual birth into Christ, whereby eternal life with it hath been communicated to their minds. And they are created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Let the children of Zion be joyful in their King.* That is, the election of grace amongst the Jews, at their restoration. Then the prophecy will be accomplished; *And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name One,* Zechariah xiv. 9.

V. 3. *Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.*

These were expressions of holy joy and rejoicing under the Old Testament dispensation. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown*

*into the sea*, Exodus xv. 20, 21. Jephthah, his daughter, came out to meet him with timbrels and with dances, Judges xi. 34. It seems to have been a religious act in her, and it seems she was accompanied with others, by the plural expressions used of timbrels and dances. At a yearly feast of the Lord at Shiloh, we read that the daughters of that place came out to dance in dances, Judges xxi. 19, 21. This must have been a religious institution. Some conceive it was to express the revolution, or circulation, of the heavens. It is said, *And David danced before the Lord with all his might; and David was girded with a linen ephod*, 2 Sam. vi. 14. It must therefore follow it was an act of worship; so it also was to sing praises unto the Lord with timbrel and harp. And as the dances before the Lord, and singing his praises with timbrel and harp, were expressions of the exuberancy of their joy in the Lord before the Lord, and in him as their King; so they are expressed here to denote what praise will suit the Israelites on their conversion to the Lord, when he shall be their everlasting light and glory.

V. 4. *For the Lord taketh pleasure in his people: he will beautify the meek with salvation.*

This is the reason given why they should praise the Lord: why they should sing a new song, and praise him in the congregation of saints; why they should rejoice in him, and be joyful in him, their King; why they should express their utmost love to him, in shewing forth his glorious praise. He loves his people; he delighteth in them; he taketh pleasure in them; he rejoices in them; he rests in his love towards them; he joys over them with singing. *He will beautify the meek with salvation.* He will satiate the weary soul; he will replenish every sorrowful soul; and at the resurrection of his redeemed from the grave of death, they will shine forth in the full glory and splendour of the salvation of Christ. As they then will be complete both in body and soul, and be as free from all sin, and from every effect of it, as Christ himself.

V. 5. *Let the saints be joyful in glory: let them sing aloud upon their beds.*

Saints in heaven are joyful in glory; and a view of their bodies being to be raised from death to life everlasting, and be made like the body of their Lord, whose glory they see and behold, may well increase their joyfulness, even in the state of glory: saints on earth, be in what case or circumstance they may, might be called upon to have respect to the recompense of reward, and to consider in themselves that they have in heaven an enduring substance—Christ, and his unsearchable riches of glory. Let the saints, the heirs of glory, on whom the Spirit of glory and of God resteth, be

joyful in glory—in the prospect of it, in their title to it, in their being called by the God of all grace unto his eternal glory by Christ Jesus: *let them sing aloud upon their beds*, when they lie down upon them; let them remind them of their graves of death, in which they are to rest in their bodies for a season, from whence they are to be raised in glory to meet the Lord in the air, and to be ever with the Lord: let them sing aloud in the very article of death; yea, let them sing as they will sing at their coming out of their graves on the resurrection morn, saying, *O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin; and the strength of sin is the law: but thanks be to God, which giveth us the victory, through our Lord Jesus Christ.* There will be an everlasting triumph in Christ, and all saints will triumph in him at the glorious resurrection from death and the grave; and their triumphs in Christ for the same will never cease. No; not throughout the ages of eternity.

V. 6. *Let the high praises of God be in their mouth, and a two-edged sword in their hand.*

This will be the case of the Jews when what is foretold by the prophet *Ezekiel*, chapters xxxviii. and xxxix. is accomplished, when the army of Gog and Magog will be finally ruined; which is set forth by the prophet *John*, in the nineteenth chapter of the Revelations, verse 10 to the end of the chapter. It should be known, *Ezekiel's Gog and Magog* are not the Gog and Magog mentioned by *John*, in his twentieth chapter, verses 8–10. At the time of the complete deliverance, and final restoration of the Jews, all nations will be gathered together against them. Christ will most gloriously appear, and he will fight for them. *John* says, *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.* Thus he sets forth Christ the conqueror, Rev. xix. 11–13. Then he speaks of the armies which accompanied him. And the armies *which were in heaven followed him upon white horses, clothed in fine linen, white and clean*, verse 14. These may well be concluded to have the high praises of God in their mouths, and a two-edged sword in their hands—the word of God, which is comparable with a sword which hath two edges. It is said of Christ, *And out of his mouth goeth a sharp sword, that*



*with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of almighty God: and he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords,* verses 15, 16. The saints at the battle of Armageddon will have Christ their head with them; he will go before them; their mouths will be filled with his high praises; they will have the two-edged sword of his word in their hand. Thus they will be furnished to fulfil his will, which is expressed in the three following verses.

V. 7. *To execute vengeance upon the heathen, and punishments upon the people.*

A tremendous slaughter will take place. The Prophet Zechariah says, *And this shall be the plague wherewith the Lord will smite all the people, that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth,* chap. xiv. 12. It is expressly foretold of the Jews, *He shall eat up the nations his enemies, and shall break their bones, and pierce them through with many arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up?*—It will be to his cost, Numbers xxiv. 8, 9.

V. 8. *To bind their kings with chains, and their nobles with fetters of iron.*

This shews what a complete subjugation of all enemies will be effected. If we refer to Ezekiel, he says, as the mouth of the Lord respecting all the enemies of the Jews in the last day, as comprehended under the term *Gog and Magog*: *And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord,* chap. xxxviii. 21—23. The prophet Micah says, *Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the*

*Lord, and their substance unto the Lord of the whole earth,* chap. iv. 11—13. I consider these quotations as explanatory of these verses and expressions in the Psalm before us.

V. 9. *To execute upon them the judgment written: This honour have all his saints. Praise ye the Lord.*

It was the Lord's command, given from him by Moses to Israel, that they should have no communion with the idolatrous nations. The margin directs me to the following words, *When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou. And when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them,* Deut. vii. 1, 2. The judgments written in the word of God against the enemies of his Jewish people and church. Now the Lord's commands to them were as so many prophecies of what would in due time be fulfilled by him in the destruction of his and their enemies. Read the former verses with this, and we shall perceive the clearest opening of them—*Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand: to be avenged, [or, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written and recorded by way of prophecy and command in the written word of God.]* I conceive here is a collected light thrown upon them. Then read the 39th chapter of Ezekiel, and the 19th of the Revelations, and you will have the final accomplishment of the whole. John says, in verses 17 and 18, *And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* This is the same with what is expressed in the 39th chapter of Ezekiel, ver. 17—20. And what John adds to this completes the total overthrow of all Christ's and his church's enemies. *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him*

*the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh, ver. 19—21.* The complete conquest of all these enemies of Christ and his saints is to execute upon them the judgment written. This will make way for the exaltation of his people. He will exalt them, and make them great throughout the whole earth. *This honour have all his saints, to be kings and priests unto God. Hallelujah, Praise ye the Lord.* Thus the Psalm ends. We cannot begin nor end the day better; no, nor life itself, nor can we enter heaven with a better note, than with *Hallelujah, Praise ye the Lord.* May we be under the influence of our debt to the holy blessed Trinity for their love and grace towards us. Amen.

### PSALM THE HUNDRED AND FIFTIETH.

This is the closing Hallelujah; with it the book finishes. The whole subject is made up of praise: it is a spiritual exhortation to praise Jehovah with all kinds of instrumental music, such as was made use of in the Temple-worship, to express the praises of the most high God. Not less than thirteen times are these expressed: this is the only subject contained in it.

V. 1. *Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.*

Jehovah in all his Persons and essential perfections, in the whole of his love to his church and each individual member of it in Christ, in all the revelation and manifestation of his grace in Christ, in all the outgoings of his love in Christ from everlasting to everlasting, with the salvation wrought out for them in the person, by the incarnation, obedience, and soul-travail of Christ, contain an all-sufficiency for perpetual praise from all saints to the Three in Jehovah. This is here called for; *Hallelujah. Praise ye the Lord.* Where this is to be done is expressed; *Praise God in his sanctuary*, in his Temple, in his worship. How this is to be done is declared; *Praise him in the firmament of his power*; that is, try your utmost, extol and magnify him in the exertion of all your mental powers; aim if possible to praise him in the most exalted strains; meditate on the majesty, the immensity, the glory, the worth, the dignity, the holiness,

the purity, the fulness, the perfection, the work, the sacrifice, the salvation of Christ, as set before you in the sanctuary, in the Temple, which is the firmament of his power, as he there shines forth in the sacred symbols and memorials of himself in grace, truth, and mercy. Thus here is a threefold praise called for in this one verse, which is the key to all the latter.

V. 2. *Praise him for his mighty acts: praise him according to his excellent greatness.*

His mighty acts demand perpetual praise: he loved his church before the world was; he spread out the heavens, and laid the foundations of the earth; he formed it to be inhabited; it is the seat of his visible church; he descended into it, and dwelt on it in his incarnate state; the acts he wrought during his abode on it will be recorded to eternity. He is to be praised for his incarnation, for his obedience, for his most precious bloodshedding; *Praise him, O ye saints, for his mighty acts; praise him according to his excellent greatness.* Remember, he is *God over all blessed for ever. Amen.* Let therefore your praises of him for his mighty acts be according to his excellent greatness, which is such as no thought, either by saints on earth or in heaven, can fully comprehend.

V. 3. *Praise him with the sound of the trumpet [or, cornet:] praise him with the psaltery and harp.*

These instruments of music were made use of in the Temple; they were also accompanied with vocal voices and sounds, to express the joy and thanksgivings of saints to Jehovah and his Christ.

V. 4. *Praise him with the timbrel and dance: praise him with stringed instruments and organs;*

That is, let all ordained in Temple-service be made use of to set forth and express the praises of Immanuel for his power, for his greatness, for his excellency, for his mighty acts, for his excellent greatness. Let the sound of the trumpet, the psaltery and harp, the timbrel and dance, the stringed instruments and organs, be made use of in his worship, to shew and utter forth his glorious praise. Not that any of these are now to be used for that purpose; we read nothing of them in the New Testament.

V. 5. *Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.*

It is very conceivable that all the sacred instruments of music are here enumerated. Some were for one note and strain, and measure, and height of music, and some for another: there were musicians, singers, and trumpeters, and they all had their proper places, offices, and instruments;

and it seems to have been the grand burthen of their song to sing, *The Lord is good, his mercy endureth for ever.*

V. 6. *Let every thing that hath breath praise the Lord. Praise ye the Lord.*

What a noble close! it casts lustre on the whole book; it is a coronus set upon the head of the Lord Jesus Christ: he is here crowned with many crowns; here is every thing which hath breath called upon to praise the Lord. *John's* account of every creature in heaven, and earth, and under the earth, and all that are in the sea, who said, *Blessing, honour, glory, and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever,* seems to bear some affinity to this. To which the four living creatures said *Amen.* And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever, Rev. v. 13, 14.

As the Psalm is closed with *Hallelujah: Praise ye the Lord;* so I would thankfully acknowledge my gratitude in his leading me to close the work of going through the whole book of Psalms. May the Lord bless what is his own, and pardon what is mine. *Hallelujah. Praise ye the Lord. Amen.*

*Brixton, October 24, 1816.*

FINIS.

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