

THE TREASURY OF DAVID

VOLUME 4

Psalms 91-120

by Charles Spurgeon

PSALM 91

PSALM 91:1

This Psalm is without a title, and we have no means of ascertaining either the name of its writer, or the date of its composition, with certainty. The Jewish doctors consider that when the author's name is not mentioned we may assign the Psalm to the last named writer; and, if so, this is another Psalm of Moses, the man of God. Many expressions here used are similar to those of Moses in Deuteronomy, and the internal evidence, from the peculiar idioms, would point towards him as the composer. The continued lives of Joshua and Caleb, who followed the Lord fully, make remarkably apt illustrations of this Psalm, for they, as a reward for abiding in continued nearness to the Lord, lived on "amongst the dead, amid their graves." For these reasons it is by no means improbable that this Psalm may have been written by Moses, but we dare not dogmatize. If David's pen was used in giving us this matchless ode, we cannot believe as some do that he this commemorated the plague which devastated Jerusalem on account of his numbering the people. For him, then, to sing of himself as seeing "the reward of the wicked" would be clean contrary to his declaration, "I have sinned, but these sheep, what have they done?"; and the absence of any allusion to the sacrifice upon Zion could not be in any way accounted for, since David's repentance would inevitably have led him to dwell upon the atoning sacrifice and the sprinkling of blood by the hyssop.

In the whole collection there is not a more cheering Psalm, its tone is elevated and sustained throughout, faith is at its best, and speaks nobly. A German physician was wont to speak of it as the best preservative in times of cholera, and in truth, it is a heavenly medicine against plague and pest. He who can live in its spirit will be fearless, even if once again London should become a lazaret-house, and the grave be gorged with carcases.

DIVISION. On this occasion we shall follow the divisions which our translators have placed at the head of the Psalm, for they are pithy and suggestive.

Psalm 91:1-2 —The state of the godly.

Psalm 91:3-8 —Their safety.

Psalm 91:9-10 —Their habitation.

Psalm 91:11-13 —Their servants.

Psalm 91:14-16 —Their friend; with the effects of them all.

EXPOSITION.

Ver. 1. *He that dwelleth in the secret place of the most High.* The blessings here promised are not for all believers, but for those who live in close fellowship with God. Every child of God looks towards the inner sanctuary and the mercyseat, yet all do not dwell in the most holy place; they run to it at times, and enjoy occasional approaches, but they do not habitually reside in the mysterious presence. Those who through rich grace obtain unusual and continuous communion with God, so as to abide in Christ and Christ in them, become possessors of rare and special benefits, which are missed by those who follow afar off, and grieve the Holy Spirit of God. Into the secret place those only come who know the love of God in Christ Jesus, and those only dwell there to whom to live is Christ. To them the veil is rent, the mercyseat is revealed, the covering cherubs are manifest, and the awful glory of the Most High is apparent: these, like Simeon, have the Holy Ghost upon them, and like Anna they depart not from the temple; they are the courtiers of the Great King, the valiant men who keep watch around the bed of Solomon, the virgin souls who follow the Lamb whithersoever he goeth. Elect out of the elect, they have "attained unto the first three", and shall walk with their Lord in white, for they are worthy. Sitting down in the august presence chamber where shines the mystic light of the Shekinah, they know what it is to be raised up together, and to be made to sit together with Christ in the heavenlies, and of them it is truly said that their conversation is in heaven. Special grace like theirs brings with it special immunity. Outer court worshippers little know what belongs to the inner sanctuary, or surely they would press on until the place of nearness and divine familiarity became theirs. Those who are the Lord's constant guests shall find that he will never suffer any to be injured within his gates; he has eaten the covenant salt with them, and is pledged for their protection.

Shall abide under the shadow of the Almighty. The Omnipotent Lord will shield all those who dwell with him, they shall remain under his care as guests under the protection of their host. In the most holy place the wings

of the cherubim were the most conspicuous objects, and they probably suggested to the psalmist the expression here employed. Those who commune with God are safe with Him, no evil can reach them, for the outstretched wings of his power and love cover them from all harm. This protection is constant—they *abide* under it, and it is all sufficient, for it is the shadow of *the Almighty*, whose omnipotence will surely screen them from all attack. No shelter can be imagined at all comparable to the protection of Jehovah's own shadow. The Almighty himself is where his shadow is, and hence those who dwell in his secret place are shielded by himself. What a shade in the day of noxious heat! What a refuge in the hour of deadly storm! Communion with God is safety. The more closely we cling to our Almighty Father the more confident may we be.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. The Talmud writers ascribe not only the ninety-first Psalm, but the nine ensuing, to the pen of Moses; but from a rule which will in no respect hold, that all the psalms which are without the name of an author in their respective titles are the production of the poet whose name is given in the nearest preceding title. And though it is impossible to prove that this highly beautiful ode was not written by David, the general drift of its scenery and allusions rather concur in showing that, like the last, we are indebted for it to the muse of Moses: that it was composed by him during the journey through the wilderness, shortly after the plague of the fiery serpents; when the children of Israel, having returned to a better spirit, were again received into the favour of JEHOVAH. Besides political enemies, the children of Israel in the wilderness had other evils in great numbers to encounter, from the nature and diseases of the climate, which exposed them to coups de soleil, or *sun smiting*, during the heat of the day; and to pestilential vapours, *moon smiting*, during the damp of the night, so as to render the miraculous canopy of the cloud that hung over them in the former season, and the miraculous column of fire that cheered and purified them in the latter, equally needful and refreshing. In Egypt, they had seen so much of the plague, and they had been so fearfully threatened with it as a punishment for disobedience, that they could not but be in dread of its reappearance, from the incessant fatigues of their journeying. In addition to all which, they had to be perpetually on their guard against the insidious attacks of the savage monsters and reptiles of "that great and terrible wilderness", as Moses describes it on another occasion, "wherein were

fiery serpents, and scorpions, and drought; where there was no water" (Deuteronomy 8:15); and where, also, as we learn from other parts of Scripture, bears, lions, leopards or tigers, and "the wolf of the evening", as Jeremiah has beautifully expressed it, prowled without restraint. Now in the Psalm before us, and especially in Psalm 91:6-13, we have so clear and graphic a description of the whole of these evils presented to us, as to bring its composition directly home to the circumstances and the period here pitched upon, and to render it at least needless to hunt out for any other occasion. *J. M. Good's "Historical Outline of the Book of Psalms"*, 1842.

Whole Psalm. It is one of the most excellent works of this kind which has ever appeared. It is impossible to imagine anything more solid, more beautiful, more profound, or more ornamented. Could the Latin or any modern language express thoroughly all the beauties and elegancies as well of the *words* as of the *sentences*, it would not be difficult to persuade the reader that we have no poem, either in *Greek* or *Latin*, comparable to this Hebrew ode. *Simon de Muis*.

Whole Psalm. Psalm 90 spoke of man withering away beneath God's anger against sin. Psalm 91 tells of a Man, who is able to tread the lion and adder under His feet. —Undoubtedly the Tempter was right in referring this Psalm to "the Son of God" (Matthew 4:6).

The imagery of the Psalm seems to be in part drawn from that Passover Night, when the Destroying Angel passed through Egypt, while the faithful and obedient Israelites were sheltered by God. *William Kay*.

Ver. 1. *He*, no matter who he may be, rich or poor, learned or unlearned, patrician or plebeian, young or old, for "God is no respecter of persons", but "he is rich to all that call upon him." *Bellarmino*.

Ver. 1. *He that dwelleth in the secret place of the Most High.* Note, he who dwells in the secret place of the Most High is not he that conjures up one or two slight and fleeting acts of hope in Him, but the man that places in him an assiduous and constant confidence. In this way he establishes for himself in God by that full trust, a home, a dwelling place, a mansion, ...The Hebrew for *he that dwelleth*, is *bvy*, that is, dwelling in quietude, and resting, enduring and remaining with constancy. *Le Blanc*.

Ver. 1. *He that dwelleth in the secret place of the most High.* What intimate and unrestrained communion does this describe! —the Christian in

everything making known his heart, with its needs and wishes, its thoughts and feelings, its doubts and anxieties, its sorrows and its joys, to God, as to a loving, perfect friend. And all is not on one side. This Almighty Friend has admitted his chosen one to his "*secret place*." It is almost too wonderful to be true. It is almost too presumptuous a thought for such creatures as we are to entertain. But He himself permits it, *desires* it, teaches us to realise that it is *communion* to which he calls us. "The secret of the Lord is with them that fear him." And what is this "*secret*"? It is *that* in God which the world neither knows, nor sees, nor cares to enjoy. It is his mind revealed to those that love him, his plans, and ways ("He made known his ways to *Moses*", Psalm 103:7), and thoughts opened to them. Yea, and things hid from angels are manifest to the least of his friends (1 Peter 1:12). He wishes us to know him, and by his Word and by his Spirit he puts himself before us. Ah! it is not his fault if we do not know him. It is our own carelessness. *Mary B. M. Duncan, in "Under the Shadow", 1867.*

Ver. 1. By *secret* here is meant a place of refuge from the storms of the world under the secret of his providence, who careth for all his children. Also, by the *secret of the most High*, some writers understand the castle of his mighty defence, to which his people run, being pursued by enemies, as the wild creature doth to his hole or den for succour, when the hunter hath him in chase, and the dogs are near. This then being the meaning of that which the prophet calleth the "*secret place of the most High*", and our dwelling in it, by confidence in him; we learn, in all troubles, to cleave to *God* chiefly or only for help, and to *means* but as underlings to his providence...

That which is here translated *dwelleth*, is as much in weight as sitteth, or is settled; and so, our dwelling in God's secret, is as much as our sitting down in it: the meaning is, we must make it our rest, as if we should say, Here will we dwell. From whence we learn, that God's children should not come to God's *secret place* as guests to an inn, but as inhabitants to their own dwellings; that is, they should continue to trust in God, as well in want as in fulness; and as much when they *wither* in their root, as when they *flourish* in it. *Robert Horn.*

Ver. 1. *He that dwelleth*, etc.

1. "He dwells", therefore he shall "abide." He shall lodge quietly, securely.

2. "He dwells in the secret place", therefore he shall "abide under the shadow." In the cool, the favour, the cover from the heat
3. "He dwelleth in the secret place of the Most High, therefore he shall abide under the shadow of the Almighty; *"i.e., of the all powerful God, of the God of heaven; of that God whose name is Shaddai, All sufficient. Adam Clarke.*

Ver. 1. *Shall abide.* The Hebrew for "shall abide" is ^א^נ^ו^ל^י which signifies, he shall pass the night. Abiding denotes a constant and continuous dwelling of the just in the assistance and protection of God. That help and protection of God is not like a lodge in a garden of cucumbers, or in a vineyard; which is destroyed in a moment, nor is it like a tent in the way which is abandoned by the traveller. It is a strong tower, a paternal home, wherein we spend all our life with the best, wealthiest, and mightiest of parents. *Passing the night* also denotes security and rest in time of darkness, temptations and calamities. With God Abraham passed the night, when He foretold to him the affliction of his descendants in Egypt, and their deliverance, Genesis 15:12-16. Then also God said to him (Genesis 15:1), *Fear not Abram. I am thy shield.* And leading him forth he showed him the glittering stars, and said, Tell the number of the stars, if thou be able; so shall thy seed be. *Le Blanc.*

Ver. 1. *The shadow.* The allusion of this verse may be to the awful and mystic symbols of the ark. Under the ancient ceremony, the high priest only could enter, and that but once a year, into the holy place, where stood the emblems of the divine glory and presence; but under the present bright and merciful dispensation, every true believer has access, with boldness, into the holiest of all; and he who now dwelleth in the secret place of prayer and communion with the God of salvation, shall find the divine mercy and care spread over him for his daily protection and solace. *John Morison.*

Ver. 1. *Under the shadow of the Almighty.* This is an expression which implies great nearness. We must walk very close to a companion, if we would have his shadow fall on us. Can we imagine any expression more perfect in describing the *constant presence* of God with his chosen ones, than this—they shall "*abide under his shadow*"? In Solomon's beautiful allegory, the Church in a time of special communion with Christ, says of him—"I sat down under his shadow with great delight" (Song of Solomon 2:3) —"sat down", desiring not to leave it, but to abide there for ever. And

it is he who chooses to dwell in the secret place of the most High, who shall "abide under the shadow of the Almighty." There is a condition and a promise attached to it. The condition is, that we "dwell in the secret place,"—the promise, that if we do so we "shall abide under the shadow." It is of importance to view it thus. For when we remember the blessing is a *promised* blessing—we are led to feel it is a gift—a thing therefore to be prayed for in faith, as well as sought for by God's appointed means. Ah, the hopes that *this* awakens! My wandering, wavering, unstable heart, that of itself cannot keep to one course two days together is to seek its perseverance from God, and not in its own strength. He will hold it to him if it be but seeking for stedfastness. It is not we who cling to him. It is he who keeps near to us. *Mary B. M. Duncan.*

Ver. 1-4, 9. O you that be in fear of any danger, leave all carnal shifts, and carking counsels, and projects, and dwell in the rock of God's power and providence, and be like the dove that nestles in the holes of the rock; by faith betake yourselves unto God, by faith dwell in that rock, and there nestle yourselves, make your nests of safety in the clefts of this rock. But how may we do this thing, and what is the way to do it? Do this, —Set thy faith on work to make God that unto thee which thy necessity requires, pitch and throw thyself upon his power and providence, with a resolution of spirit to rest thyself upon it for safety, come what will come. See an excellent practice of this, Psalm 91:1, *He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty*; that is, he shall be safe from all fears and dangers. Aye, that is true, you will say, who makes any doubt of it? But how shall a man come to dwell, and get into this secret place, within this strong tower? See Psalm 91:2: *I will say of the LORD, He is my refuge and my fortress*; as if he had said, I will not only say, that he is a refuge; but he is *my* refuge, I will say to the Lord; that is, I will set my faith on work in particular, to throw, devolve, and pitch myself upon him for my safety. And see what follows upon this setting faith thus on work, Psalm 91:3-4: *Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers*, etc. So confident the Psalmist is that upon this course taken, safety shall follow.

Our safety lies not simply upon this, because God is a refuge, and is an habitation, but "Because *thou hast made* the Lord which is my refuge, thy habitation, there shall no evil befall thee," etc. It is therefore the making of God our habitation, upon which our safety lies; and this is the way to make

God an habitation, thus to pitch and cast ourselves by faith upon his power and providence. *Jeremiah Dyke*.

Ver. 1. We read of a stag that roamed about in the greatest security, by reason of its having a label on its neck, "*Touch me not, I belong to Caesar*": thus the true servants of God are always safe, even among lions, bears, serpents, fire, water, thunder, and tempests; for all creatures know and reverence the shadow of God. *Bellarmino*.

HINTS TO THE VILLAGE PREACHER.

Ver. 1.

1. The secret dwelling place. There is the dweller in the dark world, in the favoured land, in the holy city, in the outer court; but the holy of holies is the "secret place" —communion, acceptance, etc.
2. The protecting shadow—security, peace, etc.; like hamlets of olden time clustered beneath castle walls. *Charles A. Davis*.

Ver. 1.

1. *The person*. One who is in intimate, personal, secret, abiding communion with God, dwelling near the mercyseat, within the veil.
2. The Privilege. He is the guest of God, protected, refreshed, and comforted by him, and that to all eternity.

Ver. 1-2. Four names of God.

1. We commune with him reverently, for he is the Most High.
2. We rest in him as the Almighty.
3. We rejoice in him as Jehovah or Lord.
4. We trust him as EL, the mighty God.

PSALM 91:2

EXPOSITION.

Ver. 2. *I will say of the Lord, He is my refuge and my fortress*. To take up a general truth and make it our own by personal faith is the highest wisdom. It is but poor comfort to say 'the Lord is a refuge,' but to say he is

my refuge, is the essence of consolation. Those who believe should also speak—"I will *say*", for such bold avowals honour God and lead others to seek the same confidence. Men are apt enough to proclaim their doubts, and even to boast of them, indeed there is a party nowadays of the most audacious pretenders to culture and thought, who glory in casting suspicion upon every thing: hence it becomes the duty of all true believers to speak out and testify with calm courage to their own well grounded reliance upon their God. Let others say what they will, be it ours to say of the Lord, "he is our *refuge*." But what we say we must prove by our actions, we must fly to the Lord for shelter, and not to an arm of flesh. The bird flies away to the thicket, and the fox hastens to its hole, every creature uses its refuge in the hour of danger, and even so in all peril or fear of peril let us flee unto Jehovah, the Eternal Protector of his own. Let us, when we are secure in the Lord, rejoice that our position is unassailable, for he is our *fortress* as well as our refuge. No moat, portcullis, drawbridge, wall, battlement and donjon, could make us so secure as we are when the attributes of the Lord of Hosts environ us around. Behold this day the Lord is to us instead of walls and bulwarks! Our ramparts defy the leagured hosts of hell. Foes in flesh, and foes in ghostly guise are alike balked of their prey when the Lord of Hosts stands between us and their fury, and all other evil forces are turned aside. Walls cannot keep out the pestilence, but the Lord can.

As if it were not enough to call the Lord his refuge and fortress, he adds,

My God! in him will I trust. Now he can say no more; "my God" means all, and more than all, that heart can conceive by way of security. It was most meet that he should say "in him will I trust", since to deny faith to such a one were wilful wickedness and wanton insult. He who dwells in an impregnable fortress, naturally trusts in it; and shall not he who dwells in God feel himself well at ease, and repose his soul in safety? O that we more fully carried out the psalmist's resolve! We have trusted in God, let us trust him still. He has never failed us, why then should we suspect him? To trust in man is natural to fallen nature, to trust in God should be as natural to regenerated nature. Where there is every reason and warrant for faith, we ought to place our confidence without hesitancy or wavering. Dear reader, pray for grace to say, "In *him* will I trust."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *My refuge, my fortress, my God.* "*My refuge.*" God is our "*refuge.*" He who avails himself of a refuge is one who is forced to fly. It is a quiet retreat from a pursuing enemy. And there are trials, and temptations, and enemies, from which the Christian does best to fly. He cannot resist them. They are too strong for him. His wisdom is to fly into the refuge of the secret place of his God—to rest in the shadow of the Almighty. His "strength is to sit still" *there*. Isaiah 30:7. "*My fortress.*" The Psalmist says, moreover, that God is his "*fortress.*" Here the idea is changed—no longer a peaceful, quiet hiding place, but a tower of defence—strong, manifest, ready to meet the attacks of all enemies, ready and able to resist them all. God is a Friend who meets every want in our nature, who can supply every need. So when we are weak and fainting, and unable to meet the brunt of battle, and striving against sin and sorrow and the wrath of man He is our safe, quiet resting place—our fortress also where no harm can reach us, no attack injure us. "*My God.*" Now the Psalmist, as a summing up of all his praises, says "I will say of Him, He is... my God!" Is there any thing omitted in the former part of his declaration? *Everything* is here—all possible ascription of honour, and glory, and power to Him "*as God*"—"God over all, blessed for ever, "and of love, reverence, trust, obedience, and filial relation towards him on the part of the Psalmist, as MY God ...when reflecting on the refuge and strength which the Lord has always been to him, and recalling his blessed experiences of sweet communion with God—words fail him. He can only say (but oh, with what expression!) MY GOD! *Mary B.M. Duncan.*

Ver. 2. *My God.* Specially art Thou my God, first, on thy part, because of the special goodness and favour which Thou dost bestow upon me. Secondly, on my part, because of the special love and reverence with which I cling to Thee. *J. Paulus Palanteriorius.*

Ver. 2-4. If the severity and justice of God terrify, the Lord offereth himself as *a bird with stretched out wings* to receive the supplicant, Psalm 91:4. If enemies who are too strong do pursue, the Lord openeth his bosom as a *refuge*, Psalm 91:2. If the child be assaulted, he becometh a fortress, Psalm 91:2. If he be hotly pursued and enquired after, the Lord becometh a *secret place* to hide his child; if persecution be hot, God giveth himself for a shadow; if potentates and mighty rulers turn enemies, the Lord interposes as the *Most High and Almighty Saviour*, Psalm 91:1. If his

adversaries be crafty like fowlers or hunters, the Lord promises to prevent and break the snares, Psalm 91:3. Whether evils do come upon the believer night or day, secretly or openly, to destroy him, the Lord preserveth his child from *destruction*; and if stumbling blocks be laid in his child's way, he hath his instruments, his servants, his angels, prepared to keep the believer that he stumble not: *He shall give his angels charge over thee*; not one angel only, but all of them, or a number of them. *David Dickson*.

HINTS TO THE VILLAGE PREACHER.

Ver. 2.

1. Observe the nouns applied to God—refuge from trouble, fortress in trouble, God at all times.
2. Observe the pronouns applied by man—"I" will say, "my refuge, my fortress," etc. *G. R.*

Ver. 2. The power, excellence, fruit, reasonableness, and open avowal of personal faith.

PSALM 91:3

EXPOSITION.

Ver 3. *Surely he shall deliver thee from the snare of the fowler.* Assuredly no subtle plot shall succeed against one who has the eyes of God watching for his defence, We are foolish and weak as poor little birds, and are very apt to be lured to our destruction by cunning foes, but if we dwell near to God, he will see to it that the most skilful deceiver shall not entrap us.

*"Satan the fowler who betrays
Unguarded souls a thousand ways",*

shall be foiled in the case of the man whose high and honourable condition consists in residence within the holy place of the Most High.

And from the noisome pestilence. He who is a Spirit can protect us from evil spirits, he who is mysterious can rescue us from mysterious dangers, he who is immortal can redeem us from mortal sickness. There is a deadly pestilence of error, we are safe from that if we dwell in communion with the God of truth; there is a fatal pestilence of sin, we shall not be infected

by it if we abide with the thrice Holy One; there is also a pestilence of disease, and even from that calamity our faith shall win immunity if it be of that high order which abides in God, walks on in calm serenity, and ventures all things for duty's sake. Faith by cheering the heart keeps it free from the fear which, in times of pestilence, kills more than the plague itself. It will not in all cases ward off disease and death, but where the man is such as the first verse describes, it will assuredly render him immortal where others die; if all the saints are not so sheltered it is because they have not all such a close abiding with God, and consequently not such confidence in the promise. Such special faith is not given to all, for there are diversities in the measure of faith. It is not of all believers that the psalmist sings, but only of those who dwell in the secret place of the Most High. Too many among us are weak in faith, and in fact place more reliance in a phial or a globule than in the Lord and giver of life, and if we die of pestilence as others die it is because we acted like others, and did not in patience possess our souls. The great mercy is that in such a case our deaths are blessed, and it is well with us, for we are for ever with the Lord. Pestilence to the saints shall not be noisome but the messenger of heaven.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *He shall deliver thee from the snare of the fowler.* Are we therefore beasts? Beasts doubtless. *When man was in honour he understood not, but was like the foolish beasts.* (Psalm 49:12) Men are certainly beasts, wandering sheep, having no shepherd. Why art thou proud, O man? Why dost thou boast thyself, O smatterer? See what a beast thou art, for whom the snares of the fowler are being prepared. But who are these *fowlers*? The fowlers indeed are the worst and most wicked, the cleverest and the most cruel. The fowlers are they who sound no horn, that they may not be heard, but shoot their arrows in secret places at the innocent... But lo! since we know the fowlers and the beasts, our further enquiry must be, what this *snare* may be. I wish not myself to invent it, nor to deliver to you what is subject to doubt. The Apostle shows us this snare, for he was not ignorant of the devices of these fowlers. Tell us, I pray, blessed Paul, what this snare of the devil is, from which the faithful soul rejoices that it is delivered? *They that will be rich* (in this world?) says he, *fall into temptation and the snare* (of the devil?) (1 Timothy 6:9-10). Are not the riches of this world, then, the snare of the devil?. Alas! how few we find who can boast of freedom from this snare, how many who grieve that

they seem to themselves too little enmeshed in the net, and who still labour and toil with all their strength to involve and entangle themselves more and more. Ye who have left all and followed the Son of man who has not where to lay his head, rejoice and say, *He hath delivered we from the snare of the fowlers. Bernard.*

Ver. 3. *Surely he shall deliver thee from the noisome pestilence.* Lord Craven lived in London when that sad calamity, the plague, raged. His house was in that part of the town called Craven Buildings. On the plague growing epidemic, his Lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey. As he was walking through his hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro, who served him as postillion, saying to another servant. "I suppose, by my Lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart, as really believing a plurality of gods. The speech, however, struck Lord Craven very sensibly, and made him pause. "My God," thought he, "lives everywhere, and can preserve me in town as well as in the country. I will even stay where I am. The ignorance of that negro has just now preached to me a very useful sermon. Lord, pardon this unbelief, and that distrust of thy providence, which made me think of running from thy hand." He immediately ordered his horses to be taken from the coach, and the baggage to be taken in. He continued in London, was remarkably useful among his sick neighbours, and never caught the infection. *Whitecross's Anecdotes.*

Ver. 3, 6. *Pestilence.* It is from a word (**rbā**) that signifies to speak, and speak out; the pestilence is a speaking thing, it proclaims the wrath of God amongst a people. Drusius fetches it from the same root, but in *piel*, which is to decree; showing that the pestilence is a thing decreed in heaven, not casual. Kirker thinks it is called **rbD**; because it keeps order, and spares neither great nor small. The Hebrew root signifies to destroy, to cut off, and hence may the plague or pestilence have its name. The Septuagint renders it **ψαυατος**, death, for ordinarily it is death; and it is expressed by "Death," Revelation 6:8, he sat on the pale horse, and killed with sword, hunger, death, and beasts of the earth; it refers to Ezekiel 14:21, where the pestilence is mentioned. Pestilence may be from a word which signifies to

spread, spoil, rush upon, for it doth so; 2 Samuel 24:15, seventy thousand slain in three days; and plague, a *πληγη* from *πλησσω*, to smite, to wound, for it smites suddenly, and wounds mortally; hence it is in Numbers 14:12, "I will smite them with the pestilence." This judgment is very grievous, it is called in Psalm 91:3 the "noisome pestilence," because it is infectious, contagious; and therefore the French read it, "*de la peste dangereuse*," from the dangerous pestilence, it doth endanger those that come near it: and Musculus hath it, *a peste omnium pessima*, from the worst pestilence of all: and others, the woeful pestilence; it brings a multitude of woes with it to any place or person it comes unto, it is a messenger of woeful fears, sorrows, distractions, terrors, and death itself. *William Greenhill.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. Invisible protection from invisible dangers; wisdom to meet cunning, love to war with cruelty, omnipresence to match mystery, life to baffle death.

Ver. 3. SURELY, or reasons for assured confidence in God's protection.

Ver. 3-7. Pestilence, panic, and peace; (for times of widespread disease). *Charles A. Davis.*

Ver. 3,8-9.

1. Saints are safe— "*surely*," (Psalm 91:3).
2. The evil is bounded—"only," (Psalm 91:8).
3. The Lord has reasons for preserving his own—"because," (Psalm 91:9).

PSALM 91:4

EXPOSITION.

Ver. 4. *He shall cover thee with thy feathers, and under his wings shalt thou trust.* A wonderful expression! Had it been invented by an uninspired man it would have verged upon blasphemy, for who should dare to apply such words to the Infinite Jehovah? But as he himself authorised, yea, dictated the language, we have here a transcendent condescension, such as

it becomes us to admire and adore. Doth the Lord speak of his feathers, as though he likened himself to a bird? Who will not see herein a matchless love, a divine tenderness, which should both woo and win our confidence? Even as a hen covereth her chickens so doth the Lord protect the souls which dwell in him; let us cower down beneath him for comfort and for safety. Hawks in the sky and snares in the field are equally harmless when we nestle so near the Lord.

His truth —his true promise, and his faithfulness to his promise,

shall be thy shield and buckler. Double armour has he who relies upon the Lord. He bears a shield and wears an all surrounding coat of mail—such is the force of the word "buckler." To quench fiery darts the truth is a most effectual shield, and to blunt all swords it is an equally effectual coat of mail. Let us go forth to battle thus harnessed for the war, and we shall be safe in the thickest of the fight. It has been so, and so shall it be till we reach the land of peace, and there among the "helmed cherubim and sworded seraphim," we will wear no other ornament, his truth shall still be our shield and buckler.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *He shall cover thee with his feathers,* etc. Christ's wings are both for healing and for hiding (Matthew 4:2), for curing and securing us; the devil and his instruments would soon devour the servants of God, if he did not set an invincible guard about them, and cover them with the golden feathers of his protection. *Thomas Watson.*

Ver. 4. *He shall cover thee with his feathers,* etc. This is the promise of the present life. For the promise of the life to come, who can explain? If the expectation of the just be gladness, and such gladness, that no object of desire in the world is worthy to be compared with it, what will the thing itself be which is expected? No eye, apart from Thee, O God, hath seen what Thou hast prepared for them that love Thee. Under these wings, therefore, four blessings are conferred upon us. For under these we are *concealed*: under these we are *protected* from the attack of the hawks and kites, which are the powers of the air: under these a salubrious shade *refreshes* us, and wards off the overpowering heat of the sun; under these, also we are *nourished* and cherished. *Bernard.*

Ver. 4. *He shall cover thee with his feathers,* etc.,

*His plumes shall make a downie bed,
Where thou shalt rest; He shall display
His wings of truth over thy head,
Which, like a shield, shall drive away
The fears of night, the darts of day. Thomas Caryl.*

Ver. 4. *His truth shall be thy shield and buckler.* That which we must oppose to all perils is the truth, or Word of God; so long as we keep that, and ward off darts and swords by that means, we shall not be overcome. *David Dickson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4.

1. The compassion of God.
2. The confidence of saints.
3. The panoply of truth.

PSALM 91:5

EXPOSITION.

Ver. 5. *Thou shalt not be afraid for the terror by night.* Such frail creatures are we that both by night and by day we are in danger, and so sinful are we that in either season we may be readily carried away by fear; the promise before us secures the favourite of heaven both from danger and from the fear of it. Night is the congenial hour of horrors, when alarms walk abroad like beasts of prey, or ghouls from among the tombs; our fears turn the sweet season of repose into one of dread, and though angels are abroad and fill our chambers, we dream of demons and dire visitants from hell. Blessed is that communion with God which renders us impervious to midnight frights, and horrors born of darkness. Not to be afraid is in itself an unspeakable blessing, since for every suffering which we endure from real injury we are tormented by a thousand griefs which arise from fear only. The shadow of the Almighty removes all gloom from the shadow of night: once covered by the divine wing, we care not what winged terrors may fly abroad in the earth.

Nor for the arrow that flieth by day. Cunning foes lie in ambush, and aim the deadly shaft at our hearts, but we do not fear them, and have no cause to do so. That arrow is not made which can destroy the righteous, for the Lord hath said, "No weapon that is formed against thee shall prosper." In times of great danger those who have made the Lord their refuge, and therefore have refused to use the carnal weapon, have been singularly preserved; the annals of the Quakers bear good evidence to this; yet probably the main thought is, that from the cowardly attacks of crafty malice those who walk by faith shall be protected, from cunning heresies they shall be preserved, and in sudden temptations they shall be secured from harm. Day has its perils as well as night, arrows more deadly than those poisoned by the Indian are flying noiselessly through the air, and we shall be their victims unless we find both shield and buckler in our God. O believer, dwell under the shadow of the Lord, and none of the archers shall destroy thee, they may shoot at thee and wound thee grievously, but thy bow shall abide in strength. When Satan's quiver shall be empty thou shalt remain uninjured by his craft and cruelty, yea, his broken darts shall be to thee as trophies of the truth and power of the Lord thy God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. The true remedy against tormenting fear is faith in God; for many terrible things may befall men when they are most secure, like unto those which befall men in the night: but for any harm which may befall the believer this way, the Lord here willeth him to be nothing afraid: *Thou shalt not be afraid for the terror by night.* Many sadder accidents may befall men when they are most watching and upon their guard, but the Lord willeth the believer to be confident that he shall not be harmed this way: *Thou shalt not be afraid for the arrow that flieth by day.* Many evils are men subject unto, which come upon them men cannot tell how, but from such evils the Lord assures the believer he shall have no harm: *Thou shalt not be afraid of the pestilence which walketh in darkness.* Men are subject to many evils which come upon them openly, and not unawares, such as are calamities from enemies and oppressors; the Lord willeth the believer to be confident that he shall not be harmed this way: *Thou shalt not be afraid for the destruction that wasteth at noonday.* David Dickson.

Ver. 5. *Thou shalt not be afraid.* Not only do the pious stand safe, they are not even touched with fear. For the prophet does not say, Thou shalt not be seized; but, Thou shalt not be afraid. Certainly such a confidence of

mind could not be attributed to natural powers, in so menacing and so overwhelming a destruction. For it is natural to mortals, it is implanted in them by God the author and maker of nature, to fear whatever is hurtful and deadly, especially what visibly smites and suddenly destroys. Therefore does he beautifully join together these two things: the first, in saying, *Thou shalt not be afraid*; the second, by adding, *For the terror*. He acknowledges that this plague is terrible to nature; and then by his trust in divine protection he promises himself this security, that he shall not fear the evil, which would otherwise make human nature quail. Wherefore, in my judgment, those persons are neither kind (*humani*) nor pious who are of opinion that so great a calamity is not to be dreaded by mortals. They neither observe the condition of our nature, nor honour the blessing of divine protection; both of which we see here done by the prophet.

Musculus.

Ver. 5. Not that we are always actually delivered out of every particular danger or grievance, but because all will turn (such is our confidence in God) to our greater good; and the more we suffer the greater shall our reward and our glory be. To the same purpose is the expression of Isaiah: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43:2. So also Habakkuk 3:17-18, "Although the fig tree shall not blossom, "&c.; and Job 5:19-20, etc. And therefore here is no ground, if the words be rightly understood, for any man absolutely to presume or conclude that he shall actually be delivered out of any particular danger; much less upon such a presumption wilfully to run into dangers. If such figures, the ornament of all language; such rhetorical, emphatic amplifications be allowed to human writers, and well enough understood in ordinary language; why not to holy writers as well, who had to do with men, as well as others; whose end also was to use such expressions as might affect and move? That human writers have said as much of the security of good and godly men, I shall need to go no further than Horace his Ode, *Integer vitae scelerisque purus*, &c. Most dangerous then and erroneous is the inference of some men, yea, of some expositors, here, upon these words of the psalmist, that no godly man can suffer by the plague, or pestilence: nor is old Lactantius his assertion much sounder, *Non potest ergo fieri, quin hominem justum inter discrimina tempestatum*, &c., that no just man can perish by war, or by tempest. (Instit. 1. v, c. 18). Most interpreters

conclude here, that the godly are preserved in time of public calamities; which, in a right sense, may be true; but withal they should have added, that all godly men are not exempted at such times; to prevent rash judgments. *Westminster Assembly's Annotations.*

Ver. 5. *The arrow.* The arrow in this passage probably means the pestilence. The Arabs denote the pestilence by an allusion to this flying weapon. "I desired to remove to a less contagious air. I received from Solyman, the emperor, this message; that the emperor wondered what I meant, in desiring to remove my habitation; *is not the pestilence God's arrow, which will always hit his mark?* If God would visit me here with, how could I avoid it? is not the plague, said he, in my own palace, and yet I do not think of removing." *Busbequiu's Travels.* "What, say they, is not the plague the dart of Almighty God, and can we escape the blow that he levels at us? is not his hand steady to hit the persons he aims at? can we run out of his sight, and beyond his power?" *Smith's Remarks on the Turks,* 1673. *Herbert* also, speaking of Curroon, says, "That year his empire was so wounded with God's arrows of plague, pestilence, and famine, as this thousand years before was never so terrible." See Ezekiel 5:16. *S. Burder's Scripture Expositor.*

Ver. 5-6. Joseph Scaliger explains, in Epis. 9, these two verses thus, *thou shalt not fear*, **dj pñi** from consternation by night, **xj ñi** from the arrow flying by day, **rbDm**, from pestilence walking at evening, **bfQM** from devastation at noon. Under these four he comprehends all the evils and dangers to which man is liable. And as the Hebrews divide the twenty-four hours of day and night into four parts, namely, evening, midnight, morning, and midday, so he understands the hours of danger to be divided accordingly: in a word, "that the man who has made God his refuge, "is always safe, day and night, at every hour, from every danger. *Bythner.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5-6.

1. The exposure of all men to fear. (a) Continually, day and night. (b) Deservedly: "conscience doth make cowards of us all."
2. The exemption of some men from fear. (a) Because of their trust. (b) Because of the divine protection.

PSALM 91:6

EXPOSITION.

Ver. 6. *Nor for the pestilence that walketh in darkness.* It is shrouded in mystery as to its cause and cure, it marches on, unseen of men, slaying with hidden weapons, like an enemy stabbing in the dark, yet those who dwell in God are not afraid of it. Nothing is more alarming than the assassin's plot, for he may at any moment steal in upon a man, and lay him low at a stroke; and such is the plague in the days of its power, none can promise themselves freedom from it for an hour in any place in the infected city; it enters a house men know not how, and its very breath is mortal; yet those choice souls who dwell in God shall live above fear in the most plague stricken places— they *shall not be afraid of* the "plagues which in the darkness walk."

Nor for the destruction that wasteth at noonday. Famine may starve, or bloody war devour, earthquake may overturn and tempest may smite, but amid all, the man who has sought the mercy seat and is sheltered beneath the wings which overshadow it, shall abide in perfect peace. Days of horror and nights of terror are for other men, his days and nights are alike spent with God, and therefore pass away in sacred quiet. His peace is not a thing of times and seasons, it does not rise and set with the sun, nor does it depend upon the healthiness of the atmosphere or the security of the country. Upon the child of the Lord's own heart pestilence has no destroying power, and calamity no wasting influence: pestilence walks in darkness, but he dwells in light; destruction wastes at noonday, but upon him another sun has risen whose beams bring restoration. Remember that the voice which saith "thou shalt not fear" is that of God himself, who hereby pledges his word for the safety of those who abide under his shadow, nay, not for their safety only, but for their serenity. So far shall they be from being injured that they shall not even be made to fear the ills which are around them, since the Lord protects them.

*"He, his shadowy plumes outspread.
 With his wing shall fence thy head;
 And his truth around thee wield,
 Strong as targe or bossy shield!
 Naught shall strike thee with dismay,
 Fear by night, nor shaft by day."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *The pestilence that walketh in darkness; the destruction that wasteth at noonday.* The description is equally forcible and correct. The diseases of all hot climates, and especially where vegetation is highly luxuriant, and marshes and miry swamps are abundant, as in the wilderness here referred to, proceed from the accumulating vapours of the *night*, or from the violence of the sun's rays at *midday*. The Beriberi of Ceylon, the spasmodic cholera and jungle fever of India, and the greater part of the fevers of intertropical climates, especially that called the yellow fever, chiefly originate from the first of these—"the *pestilence* that stalks in darkness"; while sunstrokes or coups de soleil, apoplexies, inflammations of the brain, and liver complaints of most kinds, proceed from the second, "the *destruction* that wasteth at noonday." And it is in allusion to this double source of mischief that the psalmist exclaims most beautifully on another occasion, Psalm 121:6: "The sun shall not smite thee by day, nor the moon by night." And hence the Israelites were miraculously defended against both during their passage through the wilderness by the pillar of a cloud in the daytime, to ward off the solar rays; and by the pillar of fire by night, to dissipate the collecting vapours, and preserve the atmosphere clear, dry, and healthy. *J. M. Good.*

Ver. 6. The putrid plague fever often comes on in the night while the patient is asleep; the solstitial disease seizes in heat of harvest upon a man in open air, and cuts him off, perhaps ere evening. It is safety from perils like these that is spoken of. All these blessings are derived from and rest on (Psalm 91:1) the position of Him that claims them "*under the covert of the Most High.*" *Andrew A. Bonar.*

Ver. 6. *The pestilence that walketh in darkness.* It walketh not so much in natural darkness, or in the darkness of the night, as in a figurative darkness, no man knowing where it walks, or whither it will walk, in the clearest light, whether to the poor man's house, or to the rich man's house, whether

to the dwelling of the plebeian, or of the prince, till it hath left its own mark, and given a deadly stroke. *Joseph Caryl.*

PSALM 91:7

EXPOSITION.

Ver. 7. *A thousand shall fall at thy side and ten thousand at thy right hand.* So terribly may the plague rage among men that the bills of mortality may become very heavy and continue to grow ten times heavier still, yet shall such as this Psalm speaks of survive the scythe of death.

It shall not come nigh thee. It shall be so near as to be at thy side, and yet not nigh enough to touch thee; like a fire it shall burn all around, yet shall not the smell of it pass upon thee. How true is this of the plague of moral evil, of heresy, and of backsliding. Whole nations are infected, yet the man who communes with God is not affected by the contagion; he holds the truth when falsehood is all the fashion. Professors all around him are plague smitten, the church is wasted, the very life of religion decays, but in the same place and time, in fellowship with God, the believer renews his youth, and his soul knows no sickness. In a measure this also is true of physical evil; the Lord still puts a difference between Israel and Egypt in the day of his plagues. Sennacherib's army is blasted, but Jerusalem is in health.

*"Our God his chosen people saves
Amongst the dead, amidst the graves."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *Ten thousand.* The word *myriad* would better represent the exact idea in the original, as the Hebrew word is different from that which is translated "a thousand." It is here put for any large number. *Albert Barnes.*

Ver. 7. *It shall not come nigh thee.* Not nigh thee? What? when they die on this side and on that, on every hand of a man, doth it not come nigh him? Yes, nigh him, but not so nigh as to hurt him: the power of God can bring us near to danger, and yet keep us far from harm. As good may be locally near us, and yet virtually far from us, so may evil. The multitude thronged Christ in the Gospel, and yet but one touched him so as to receive

good; so Christ can keep us in a throng of dangers, that not one shall touch us to our hurt. *Joseph Caryl*.

Ver. 7. *It shall not come nigh thee.* Not with a view of showing that all good men may hope to escape from the pestilence, but as proofs that some who have had superior faith have done so, I have collected the following instances from various sources. *C. H. S.*

Before his departure from Isna (Isny), the town was greatly afflicted with the pestilence; and he, understanding that many of the wealthiest of the inhabitants intended to forsake the place, without having any respect or care of such as laboured with that disease, and that the houses of such as were infected, were commanded to be shut up by the magistrate, he openly admonished them, either to continue in the town, or liberally to bestow their alms before their departure, for the relief of such as were sick. And during the time of the visitation, he himself in person would visit those that were sick: he would administer spiritual comfort unto them, pray for them, and would be present with them day and night; and yet by the providence of God he remained untouched, and was preserved by the all powerful hand of God. *From the Life of Paulus Fagius, in T. Fuller's Abel Redivivus.*

In 1576, Cardinal Carlo Borromeo, Archbishop of Milan, the worthiest of all the successors of St. Ambrose, when he learnt at Lodi, that the plague had made its appearance in his city, went at once to the city. His council of clergy advised him to remain in some healthy part of his diocese till the sickness should have spent itself, but he replied that a bishop, whose duty it is to give his life for his sheep, could not rightly abandon them in time of peril. They owned that to stand by them was the higher course. "Well," he said, "is it not a bishop's duty to choose the higher course?" So back into the town of deadly sickness he went, leading the people to repent, and watching over them in their suffering, visiting the hospitals, and, by his own example, encouraging his clergy in carrying spiritual consolation to the dying. All the time the plague lasted, which was four months, his exertions were fearless and unwearied, and what was remarkable was, that of his whole household only two died, and they were persons who had not been called to go about among the sick. *From "A Book of Golden Deeds," 1864.*

Although Defoe's history of the plague is a work of fiction, yet its statements are generally facts, and therefore we extract the following: —

"The misery of the poor I had many occasions to be an eyewitness of, and sometimes also of the charitable assistance that some pious people daily gave to such, sending them relief and supplies both of food, physic, and other help as they found they wanted... Some pious ladies were transported with zeal in so good a work, and so confident in the protection of Providence in discharge of the great duty of charity, that they went about in person distributing alms to the poor, and even visiting poor families, though sick and infected, in their very houses, appointing nurses to attend those that wanted attending, and ordering apothecaries and surgeons... giving their blessing to the poor in substantial relief to them, as well as hearty prayers for them. I will not undertake to say, as some do, that none of those charitable people were suffered to fall under the calamity itself; but this I may say, that I never knew anyone of them that came to any ill, which I mention for the encouragement of others in case of the like distress, and, doubtless, if they that give to the poor lend to the Lord, and he will repay them, those that hazard their lives to give to the poor, and to comfort and assist the poor in such misery as this, may hope to be protected in the work." *Daniel Defoe's Journal of the Plague in London.*

Horne, in his notes on the Psalms, refers to the plague in Marseilles and the devotion of its bishop. There is a full account of him in the Percy Anecdotes from which we cull the following: —"M. de Belsunce, Bishop of Marseilles, so distinguished himself for his humanity during the plague which raged in that city in 1720, that the Regent of France offered him the richer and more honourable See of Laon, in Picardy; but he refused it, saying, he should be unwilling to leave a flock that had been endeared to him by their sufferings. His pious and intrepid labours are commemorated in a picture in the Town Hall of Marseilles, in which he is represented in his episcopal habit, attended by his almoners, giving his benediction to the dying... But perhaps the most touching picture extant of the bishop's humane labours, is to be found in a letter of his own, written to the Bishop of Soissons, Sept. 27, 1720. 'Never, 'he says, 'was desolation greater, nor was ever anything like this. Here have been many cruel plagues, but none was ever more cruel: to be sick and dead was almost the same thing. What a melancholy spectacle have we on all sides', we go into the streets full of dead bodies, half rotten through, which we pass to come to a dying body, to excite him to an act of contrition, and to give him absolution.'"Notwithstanding exposure to a pestilence so fatal, the devoted bishop escaped uninjured.

While France justly boasts of "Marseilles' good Bishop, "England may congratulate herself on having cherished in her bosom a clergyman who in an equally earnest manner discharged his pastoral care, and watched over the simple flock committed to his charge, at no less risk of life, and with no less fervour of piety and benevolence. The Rev. W. Mompesson was rector of Eyam in Derbyshire, in the time of the plague that nearly depopulated the town in the year 1666. During the whole time of the calamity, he performed the functions of the physician, the legislator, and the minister of his afflicted parish; assisting the sick with his medicines, his advice, and his prayers. Tradition still shows a cavern near Eyam, where this worthy pastor used to preach to such of his parishioners as had not caught the distemper, Although the village was almost depopulated, his exertions prevented the spread of the plague to other districts, and he himself survived unharmed.

HINTS TO THE VILLAGE PREACHER.

Ver. 7. How an evil may be near but not nigh.

PSALM 91:8

EXPOSITION.

Ver. 8. *Only with thine eyes shalt thou behold and see the reward of the wicked.* The sight shall reveal both the justice and the mercy of God; in them that perish the severity of God will be manifest, and in the believer's escape the richness of divine goodness will be apparent. Joshua and Caleb verified this promise. The Puritan preachers during the plague of London must have been much impressed with this verse as they came out of their hiding places to proclaim mercy and judgment to the dissolute age which was so sorely visited with the pest. The sight of God's judgments softens the heart, excites a solemn awe, creates gratitude, and so stirs up the deepest kind of adoration. It is such a sight as none of us would wish to see, and yet if we did see it we might thus be lifted up to the very noblest style of manhood. Let us but watch providence, and we shall find ourselves living in a school where examples of the ultimate reward of sin are very plentiful. One case may not be judged alone lest we misjudge, but instances of divine visitation will be plentiful in the memory of any attentive observer

of men and things; from all these put together we may fairly draw conclusions, and unless we shut our eyes to that which is self evident, we shall soon perceive that there is after all a moral ruler over the sons of men, who sooner or later rewards the ungodly with due punishment.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Only with thine eyes shalt thou behold and see the reward of the wicked.* First, indeed, because of thy own escape; secondly, on account of thy complete security; thirdly, for the sake of comparison; fourthly, because of the perfect preeminence of justice itself. For then it will not be the time of mercy, but of judgment; nor shall any mercy in any way be ever shown towards the wicked there, where no improvement can be hoped for. Far away will be that softness of human infirmity, which meanwhile charity nevertheless uses for salvation, collecting in the ample folds of her outspread net good and bad fishes, that is, pleasant and hurtful affections. But this is done at sea. On the shore she chooses only the good, and so rejoicing with them that do rejoice, it hence comes to pass that she weeps not with those that weep. *Bernard.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. What we have actually seen of the reward of the wicked.

PSALM 91:9

EXPOSITION.

Ver. 9-10. Before expounding these verses I cannot refrain from recording a personal incident illustrating their power to soothe the heart, when they are applied by the Holy Spirit. In the year 1854, when I had scarcely been in London twelve months, the neighbourhood in which I laboured was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardour to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and sick at heart. My friends seemed falling one by one, and I felt or fancied that I was sickening like those around me. A little more work and weeping

would have laid me low among the rest; I felt that my burden was heavier than I could bear, and I was ready to sink under it. As God would have it, I was returning mournfully home from a funeral, when my curiosity led me to read a paper which was wafered up in a shoemaker's window in the Dover Road. It did not look like a trade announcement, nor was it, for it bore in a good bold handwriting these words: —

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitation of the dying in a calm and peaceful spirit; I felt no fear of evil, and I suffered no harm. The providence which moved the tradesman to place those verses in his window I gratefully acknowledge, and in the remembrance of its marvellous power I adore the Lord my God.

The psalmist in these verses assures the man who dwells in God that he shall be secure. Though faith claims no merit of its own, yet the Lord rewards it wherever he sees it. He who *makes* God his refuge shall find him a refuge; he who dwells in God shall find his dwelling protected. We must *make* the Lord our habitation by choosing him for our trust and rest, and then we shall receive immunity from harm; no evil shall touch us personally, and no stroke of judgment shall assail our household. The *dwelling* here intended by the original was only a tent, yet the frail covering would prove to be a sufficient shelter from harm of all sorts. It matters little whether our abode be a gypsy's hut or a monarch's palace if the soul has made the Most High its habitation. Get into God and you dwell in all good, and ill is banished far away. It is not because we are perfect or highly esteemed among men that we can hope for shelter in the day of evil, but because our refuge is the Eternal God, and our faith has learned to hide beneath his sheltering wing.

*"For this no ill thy cause shall daunt,
No scourge thy tabernacle haunt."*

It is impossible that any ill should happen to the man who is beloved of the Lord; the most crushing calamities can only shorten his journey and hasten him to his reward. Ill to him is no ill, but only good in a mysterious form. Losses enrich him, sickness is his medicine, reproach is his honour, death is his gain. No evil in the strict sense of the word can happen to him, for

everything is overruled for good. Happy is he who is in such a case. He is secure where others are in peril, he lives where others die.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. Here commences the second half of the Psalm. And it is as though the Psalmist feared lest (as is too often the case with us) we should, in dwelling on the promises and blessings of God, and applying them to ourselves, forget the condition to which they are annexed— the character of those who are to receive them. He therefore pauses here to remind us of the opening verses of the Psalm, by repeating again their substance. *Mary B. M. Duncan.*

Ver. 9. *Because thou hast made the Lord,* etc. What faith is this, what trust is that which God hath promised protection and deliverance to in the time of a plague? What act of faith is it? What faith is it? I answer *first*, there is a faith of persuasion, called faith, whereby men are persuaded and verily believe that they shall not die, nor fall by the hand of the plague. This is well; but I do not find in the 91st Psalm that this protection is entailed upon this persuasion, neither do I find this faith here mentioned.

There is also a faith of reliance, whereby a man doth rely upon God for salvation; this is a justifying faith, true justifying faith; this is true faith indeed; but I do not find in this Psalm, that this promise of protection and deliverance in the time of a plague is entailed upon this, nor that this is here mentioned.

But again, there is a faith, I may call it a faith of recourse unto God, whereby a man doth betake himself unto God for shelter, for protection as to his habitation; when other men do run one this way, another that way, to their hiding places: in the time of a plague for a man then to betake himself to God, as to his habitation, I think this is the faith here spoken of in this 91st Psalm: for do but mark the words of the Psalm: at Psalm 91:1, "He that dwelleth in the secret place of the most High, "in the hiding place of the Most High: as if he should say, "When others run from the plague and pestilence and run to their hiding places, ""He that dwelleth in the secret place of the Most High, "that betakes himself to God as his Hiding place and his habitation, he shall abide under the shadow of the Almighty, shall be protected; and so at Psalm 91:9, "Because thou hast made the Lord which is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling; "as if he should

say to us, In time of a plague men are running and looking out for habitations and hiding places; but because thou hast made the Lord thy habitation and hast recourse to him as thy habitation, "no evil shall befall thee, neither shall the plague come nigh thy dwelling:" and again at Psalm 91:11 it is said, "He shall give his angels charge over thee to keep thee in all thy ways, "the ways of thy calling; as if he should say, In the time of a plague men will be very apt to leave station and calling, and so run away from the plague and pestilence; but saith he, "He shall give his angels charge over thee, to keep thee in all thy ways, "the ways of thy calling and place; that is, look when a man in the time of a plague shall conscientiously keep his station and place, and betake himself to God as his habitation; this is the faith that is here spoken of, and this is the faith that God hath promised protection to, here in the 91st Psalm... This promise of protection and deliverance is not made to a believer as a believer, but as acting and exercising faith; for though a man be a believer, if he do not act and exercise his faith, this promise will not reach him, therefore if a believer die, not exercising faith and trusting in God, it is no disparagement to the promise. *William Bridge.*

Ver. 9. No man can have two *homes* —two places of *constant* resort. And if the Lord be truly "*our habitation*," we can have no other refuge for our souls, no other resting place for our hearts. *Mary B. M. Duncan.*

Ver. 9-10. There is a threefold preservation which the church and the members of it may look for from divine providence. One from, another in, and a third by, dangers. First, from dangers, according to the promise in one of the Psalms, "Because thou hast made the Lord who is my refuge, even the Most High thy habitation: there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Austin had appointed to go to a certain town to visit the Christians there, and to give them a sermon or more. The day and place were known to his enemies, who set armed men to lie in wait for him by the way which he was to pass, and kill him. As God would have it, the guide whom the people had sent with him to prevent his going out of the right way mistook, and led him into a bypath, yet brought him at last to his journey's end. Which when the people understood, as also the adversaries' disappointment, they adored the providence of God, and gave him thanks for that great deliverance. (Agnoscent omnes miram Dei providentiam, cui ut liberatori gratias merito egerunt. Possidonius in vita August, chap. 12.)

II. In dangers. So in Job 5:19-20. "He shall deliver thee in six troubles, yea in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword." In time of famine the widow of Sarepta's store was made to hold out. The providence of God was with Daniel in the lions' den, shutting up the mouths of those furious beasts: and with the men in the fiery furnace, giving a prohibition to the fire that it should not burn, when they were in the jaws of danger, yea of death. The church hath always been a lily among thorns, yet flourishes still. This bush is yet far from a consumption, although it has seldom or never been out of the fire.

III. By danger. There is a preservation from greater evils by less. No poison but Providence knoweth how to make an antidote; so Jonah was swallowed by a whale, and by that danger kept alive. Joseph thrown into a pit, and afterwards sold into Egypt, and by these hazards brought to be a nursing father to the church. Chrysostom excellently, *Fides in periculis secura est, in securitate periclitatur.* (Homil. 26, operis imperf in Matt.) Faith is endangered by security, but secure in the midst of danger, as Esther's was when she said, "If I perish I perish." God preserveth us, not as we do fruits that are to last but for a year, in sugar; but as flesh for a long voyage in salt: we must expect in this life much brine and pickle, because our heavenly Father preserveth us as those whom he resolves to keep for ever, in and by dangers themselves. Paul's thorn in the flesh, which had much of danger and trouble in it, was given him on purpose to prevent pride, which was a great evil. "Lest I, "said he, "should be exalted above measure through abundance of revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Elsewhere having commemorated Alexander the coppersmith's withstanding and doing him much evil, yea Nero's opening his mouth as a lion against him, and the Lord's delivering of him thence, he concludes as more than a conqueror. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever, Amen." 2 Timothy 4:14-15, 17-18. *John, Arrowsmith*, (1602-1659).

Ver. 9-14. Dependence on Christ is not the cause of his hiding us, but it is the qualification of the person that shall be hid. *Ralph Robinson*.

HINTS TO THE VILLAGE PREACHER.

Ver. 9-10.

1. God our spiritual habitation.
2. God the keeper of our earthly habitation.
3. General truth that the spiritual blesses the temporal.

PSALM 91:10

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *There shall no evil befall thee*, etc. It is a security in the very midst of evils. Not like the security of angels—safety in a world of safety, quiet in a calm; but it is quiet in a storm; safety amid desolation and the elements of destruction, deliverance where everything else is going to wreck. *Cicaties Bradley*, 1840.

Ver. 10. God doth not say no afflictions shall befall us, but no evil. *Thomas Watson*.

Ver. 10. Sin which has kindled a fire in hell, is kindling fires on earth continually. And when they break out, every one is asking how they happened. Amos replies, "Shall there be evil in a city, and the Lord hath not done it?" And when desolation is made by fire, Isaiah declares, The Lord hath "consumed us, because of our iniquities." Many years ago my house was oft threatened to be destroyed, but the Lord insured it, by giving me Psalm 91:10; and the Lord's providence is the best insurance. *John Bridge*.

HINTS TO THE VILLAGE PREACHER.

Ver. 10.

1. The Personal Blessing.
2. The Domestic Blessing.
3. The connection between the two.

PSALM 91:11

EXPOSITION.

Ver. 11. *For he shall give his angels charge over thee.* Not one guardian angel, as some fondly dream, but all the angels are here alluded to. They are the bodyguard of the princes of the blood imperial of heaven, and they have received commission from their Lord and ours to watch carefully over all the interests of the faithful. When men have a charge they become doubly careful, and therefore the angels are represented as bidden by God himself to see to it that the elect are secured. It is down in the marching orders of the hosts of heaven that they take special note of the people who dwell in God. It is not to be wondered at that the servants are bidden to be careful of the comfort of their Master's guests; and we may be quite sure that when they are specially charged by the Lord himself they will carefully discharge the duty imposed upon them.

To keep thee in all thy ways. To be a bodyguard, a garrison to the body, soul, and spirit of the saint. The limit of this protection "in all thy ways" is yet no limit to the heart which is right with God. It is not the way of the believer to go out of his way. He keeps in the way, and then the angels keep him. The protection here promised is exceeding broad as to place, for it refers to *all* our ways, and what do we wish for more? How angels thus keep us we cannot tell. Whether they repel demons, counteract spiritual plots, or even ward off the more subtle physical forces of disease, we do not know. Perhaps we shall one day stand amazed at the multiplied services which the unseen bands have rendered to us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *He shall give his angels charge,* etc. Charge; charge is a strict command, more than a bare command; as when you would have a servant do a business certainly and fully, you lay a charge upon him, I charge you that you do not neglect that business; you do not barely tell what he should do, prescribe him his work, but you charge him to do it. So says the Lord unto the angels: My servants or children, now they are in the plague and pestilence, O my angels, I charge you stir not from their houses, I charge you, stir not from such an one's bedside; it is a charge, "He shall give his angels charge."

Further, he doth not only, and will not only charge his angel, but his angels; not one angel charged with the safety of his people, but many angels; for their better guard and security, "He shall give his angels charge." And again, "He will give his angels charge over *thee* to keep thee; "to keep *thee*; charge over *thee* and to keep thee; not only over the whole church of God, but over every particular member of the church of God; "He will give his angels charge over thee to keep thee; "this is his marvellous care. Well, but besides this, "He will give his angels charge to keep thee *in all thy ways*, "not in some of thy ways, but in all thy ways. As God's providence is particular in regard of our persons, so it is universal in regard of our ways. "He will give his angels charge over thee, to keep thee, "not in some but "in all thy ways."

But is this all? No: "They shall bear thee up in their hands, "as every servant desires and loves to take up the young heir, or the young master into his arms, so the angels. It is a great matter that the Lord promises to pitch his tents. "And the angels of the Lord shall pitch their tents round about them that fear him; "but here is more; the angels shall not only pitch their tents, be their guard, but their nurses, to bear them up in their hands; but why? "That thou dash not thy foot against a stone." When children begin to go, they are very apt to fall and get many a knock; to stumble at every little stone. Now there are many stones of stumbling that are in our way, and we are very apt to fall and miscarry; but such is the goodness of God, the providence of God, the goodness of his providence, that as he hath provided his angels to be our guard, in opposition to all our foreign enemies, so he hath provided his angels to be our nurses, in opposition to all our weaknesses and infirmities, that we get no hurt, that we miscarry not in the least.

But what need God make use of angels to protect his people, he is able to do it alone; and is it not for God's dishonour to make use of them for the protection of his people? No, it is for the honour of God, for the more honourable the servants are, the instruments are, that a king or prince doth use for the protecting of his people, the more honourable is that king or prince. Now, the angels, they are honourable creatures; frequently they are called gods; "Thou hast made him a little lower than the angels."... They are the fittest people in the world for this employment, fittest in regard of themselves, fittest in regard of the saints. They are fittest in regard of themselves, for *First*, they are an exceeding strong and potent people; who more fit to look to and care for the concerns of the saints and people of

God, than those that are strong and potent? It is said of the angels in Psalm 103:20 that they excel in strength. One angel you know destroyed a hundred and fourscore thousand of the host of Assyria in a night; as one constable will scare away twenty thieves, so one good angel invested with God's authority is able to drive away a thousand evil angels, devils: they are an exceeding strong and potent people. *Second.* As they are an exceeding strong and potent people, so they are a very knowing and a wise people; and who so fit to manage the affairs and concerns of the saints and people of God, and to protect and defend them, as a knowing and understanding people? You know what Joab said to David; "Thou art for wisdom as an angel of God." Says our Saviour, "No man knoweth that day and time, no, not the angels in heaven; "as if the angels in heaven knew every secret and were acquainted with every hidden thing: they are an exceeding knowing people, very prudent and very wise. *Third.* As they are an exceeding knowing and wise people, so they are also exceeding active and expeditious, quick in despatches. Who more fit to protect and defend the saints and people of God, than those that are active, expedite, and quick in their despatches? such are the angels. In the first of Ezekiel ye read that every one had four wings; why?, because of their great activity and expedition, and the quick despatch they make in all their affairs. *Fourth.* As they are an active and expeditious people, so they are a people very faithful both to God and man; in Psalm 103:20-21 they are ready to do God's will, and not only ready to fulfil God's will, but they do it: "Bless the Lord all ye his angels that excel in strength (Psalm 103:20), that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure." They are very faithful; and who so fit to do the work, to attend and look to the concerns of the saints and people of God, as those that are faithful? *Fifth.* As they are an exceeding faithful people, so they are a people that are very loving to the saints and children of God, very loving; otherwise they were not fit to be their nurses: what is a nurse without love? They are loving to the saints. "Do it not, "(said the angel unto John), "I am thy fellow servant; "do not give divine worship to me, I am thy fellow servant; fellow servants are loving to one another; they are fellow servants with the saints... It is recorded of Alexander that being in great danger and to fight next day with his enemies, he slept very soundly the night before; and he being asked the reason thereof, said, Parmenio wakes; meaning a great and faithful captain of his; Parmenio wakes, says he. The angels are called watchmen, they

watch and are faithful, therefore you may be secure, quiet, and at rest: trust in the Lord for ever, upon this account, in this day trust in the Lord.

If these things be so, then, friends, why should we not stoop to any work commanded, though it lie much beneath us? Do not you think that the attending upon a sick man, a man that hath a plague sore running upon him, is a work that lies much beneath angels? yet the angels do it because it is commanded, though much beneath them yet they stoop to it because it is commanded; and what though a work lie much beneath you, yet if it be commanded, why should you not stoop to it? You will say, Such an one is much beneath me, I will not lay my hand under his shoes, he is much beneath me; ah, but the angels lay their hands under your shoes, and the work they do for you is much beneath them: why should we not be like our attendants? This is angelical obedience; the angels do you many a kindness, and never look for thanks from you, they do many a kindness that you are not aware of: why are you delivered sometimes you know not how? here is a hand under a wing, the ministration of angels is the cause of it. But I say the work they stoop to for you is much beneath them, and therefore why should we not stoop to any work commanded, though it lie much beneath us? *William Bridge.*

Ver. 11. *He shall give his angels charge over thee*, etc. When Satan tempted Christ in the wilderness, he alleged but one sentence of Scripture for himself, Matthew 4:6, and that Psalm out of which he borrowed it made so plain against him, that he was fain to pick here a word and there a word, and leave out that which went before, and skip in the midst, and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the Devil, or for sinners, or for heretics: yet, as the devil alleged Scripture, though it made not for him, but against him, so do the libertines, and epicures, and heretics, as though they had learned at his school. *Henry Smith.*

Ver. 11. One angel armed with the power and glory of God is stronger than a whole country. Earthly princes are subject to many changes and great unsurety of life and estate. The reason is, their enemies may kill their watch, and corrupt their guard. But what men or kingdoms can touch the Church's watch? what angels of gold are able to corrupt the angels of God? and then how can that perish that is committed to keepers so mighty and faithful? Secondly, the charge of us is given to those ministering spirits by

parcels, not in gross and piecemeal, not in a lump: our members in a book, our hairs by tale and number. For it is upon record, and, as it were, delivered to them in writing in one Psalm, *They keep all our bones*, Psalm 34:20; in this, *they keep our very foot*, putting it in security (Psalm 91:12); and elsewhere our whole man and every member. And can a charge so precisely and so particularly given and taken, be neglected? Thirdly, their manner of keeping us, as it is set down in the text, cannot but promise great assurance; for, is not the little child safe while the nurse carrieth it in her arms, or beareth it in her hands? So while these nurses so bear us, can we be ill danger? but our nurses on earth may fall; these nurses, the *angels*, cannot. *Robert Horn.*

Ver. 11. *His angels.* Taking the word angel in its literal meaning, *messenger*, we may look upon any agency which God employs to strengthen, protect, and help us, as *his angel* to us. *Mary B.M. Duncan.*

Ver. 11. *To keep thee in all thy ways.* How should those heavenly spirits bear that man in their arms, like nurses, upon earth living; or bear up his soul to heaven, like winged porters, when he dies, that refuseth the right way? They shall keep us in all our ways. Out of the way it is their charge to oppose us, as to preserve us in the way. Nor is this more a terror to the ungodly, than to the righteous a comfort. For if an angel would keep even a Balaam from sinning, how much more careful are all those glorious powers to prevent the miscarriages of God's children! From how many falls and bruises have they saved us! In how many inclinations to evil have they turned us, either by removing occasions, or by casting in secretly good motions! We sin too often, and should catch many more falls, if those holy guardians did not uphold us. Satan is ready to divert us, when we endeavour to do well; when to do ill, angels are as ready to prevent us. We are in Joshua the high priest's ease, with Satan on the one hand, on the other an angel, Zec 3:1: without this, our danger were greater than our defence, and we could neither stand nor rise. *Thomas Adams.*

Ver. 11. *To keep thee in all thy ways.* Their commission, large as it is, reaches no further: when you leave that, you lose your guard; but while you keep your way, angels, yea; the God of angels, will keep you. Do not so much fear losing your estate or your liberty or your lives, as losing your way, and leaving your way: fear that more than any tiring; nothing but sin exposes you to misery. So long as you keep your way, you shall keep other things; or if you lose any of them, you shall get what is better: though you

may be sufferers for Christ, you shall not be losers by him. *Samuel Sletter, (1704) in "Morning Exercises."*

Ver. 11. *In all thy ways* Your ways are God's ways, your way is the way commanded by God. If you be out of God's ways, you are out of your own way: if you be in your way, the angels shall keep you, even in the time of a plague, and bear you up in their hands that you dash not your foot against a stone; but if you be out of your way, I will not insure your safety. When Balaam went upon the devil's errand an angel met him and scared his ass, and the ass ran his foot against the wall, dashed his foot against the wall. The promise is, "Thou shalt not dash thy foot against a stone;" but he was out of his way, and the angel met him and scared his ass, and his ass made him rush his leg against the wall. Jonah went out of his way when he ran away from God; God bade him go one way, and he went another. Well, what then were the angels with him for his protection; the very sea would not be quiet till he was thrown overboard: instead of angels to protect him, he had a whale to devour him. I confess indeed, through the free grace and mercy of God, the belly of destruction was made a chamber of preservation to him, but he was out of his way; and instead of an angel to keep him that he dash not his foot, his whole body was thrown overboard. Says Solomon, "As a bird from her nest, so is a man out of his place:" so long as the bird is in her nest it is free from the hawk, it is free from the birding piece, it is free from the nets and gins and snares as long as it is in its nest; but when the bird is off her nest then she is exposed to many dangers. So, so long as a man is in his way, in his place and in his way, he is well and under protection; but when a man is off his nest, out of his place and out of his way, then is he exposed to all dangers: but be but in your way and then you may assure yourselves of divine protection, and of the management thereof by the hands of angels. Oh who would not labour always to be in that way which God hath appointed him to be in? Why should we not always consider with ourselves and say, But am I in my way? Old Mr. Dod being upon the water and going out of one boat into another, slipped between them, and the first word he spake was this, "Am I in my way?" so we should always be saying, But am I in my way? am I in my way? I am now idling away my time, but am I in my way? Oh my soul, am I in my way? I am in my calling this day without prayer in the morning and reading the Scriptures; but am I in my way? Oh, my soul, am I in my way? I am now in such frothy company where I get no good, but hurt; but am I in my way? Ever consider this, Am I in my way? You may expect the Lord's

protection and the angels' attendance, if you be in your way, but not else.
William Bridge.

Ver. 11. We have the safeguard of the empire; not only the protection of the King, from which the wicked as outlaws are secluded; but also the keeping of angels, to whom he hath given a charge over us, to keep us in all h's ways. So nearly we participate of his Divine things, that we have his own guard royal to attend us. *Thomas Adams.*

Ver. 11. *He shall give his angels charge over thee,* etc.

*And is there care in heaven, and is there love
 In heavenly spirits to these creatures base,
 That may compassion of their evils move?
 There is, else much more wretched were the race*

*Of men than beasts. But oh, the exceeding grace
 Of highest God, that loves his creatures so,
 And all his works with mercy doth embrace,
 That blessed angels he sends to and fro,*

*To serve us wicked men, to serve his wicked foe!
 How oft do they their silver bowers leave,
 To come to succour us that succour want!
 How oft do they with golden pinions cleave*

*The flitting skies, like flying pursuivant,
 Against foul fiends to aid us militant!
 They for us fight, they watch and duly ward,
 And their bright squadrons round about us plant;*

*And all for love and nothing for reward.
 Oh, wily should heavenly God to man have such regard!*

Edmund Spenser, 1552-1599.

Ver. 11-12. It is observable that Scripture is the weapon that Satan doth desire to wield against Christ. In his other ways of dealing he was shy, and did but lay them in Christ's way, offering only the occasion, and leaving him to take them up; but in this he is more confident, and industriously pleads it, as a thing which he could better stand to and more confidently avouch. The care of his subtlety herein, lay in the misrepresentation and abuse of it, as may be seen in these particulars:

(1) In that he urged this promise to promote a sinful thing, contrary to the general end of all Scripture, which was therefore written 'that we sin not.'

(2) But more especially in his clipping and mutilating of it. He industriously leaves out that part of it which doth limit and confine the promise of protection to lawful undertakings, such as this was not, and renders it as a general promise of absolute safety, be the action what it will. It is a citation from Psalm 91:11-12, which there runs thus, *He shall give his angels charge over thee, to keep thee in all thy ways.* These last words, "*in all thy ways*," which doth direct to a true understanding of God's intention in that promise, he deceitfully leaves out, as if they were needless and unnecessary parts of the promise, when indeed they were on purpose put there by the Spirit of God, to give a description of those persons and actions, unto whom, in such cases, the accomplishment of the promise might be expected; for albeit the word in the original, which is translated "*ways*" — *ὑποκρίνεις*—doth signify any kind of way or action in the general, yet in this place it doth not; for then God were engaged to an absolute protection of men, not only when they unnecessarily thrust themselves into dangers, but in the most abominably sinful actions whatsoever, which would have been a direct contradiction to those many scriptures wherein God threatens to withdraw his hand and leave sinners to the danger of their iniquities; but it is evident that the sense of it is no more than this, 'God is with you, while you are with him.' We have a paraphrase of this text, to this purpose, in Proverbs 3:23, "Then shalt thou walk in thy way safely, and thy foot shall not stumble:" where the condition of this safety, pointed to in the word "then," which leads the promise, is expressly mentioned in the foregoing verses, "My son, let them"—that is, the precepts of wisdom—"not depart from thine eyes... Then"—not upon other terms—"shalt thou walk in thy way safely." The "*ways*" then in this promise cited by Satan, are the ways of duty, or the ways of our lawful callings. The fallacy of Satan in this dealing with Scripture is obvious, and Christ might have given this answer, as Bernard hath it, That God promises to keep him in his ways, but not in self created dangers, for that was not his way, but his ruin; or if a way, it was Satan's way, but not his.

(3) To these two, some add another abuse, in a subtle concealment of the following verse in Psalm 91:13: *Thou shalt tread upon the lion and adder.* This concerned Satan, whose cruelty and poisonous deceits were fitly represented by the lion and the adder, and there the promise is also explained to have a respect to Satan's temptations—that is—God would

so manage his protection, that his children should not be led into a snare.
Richard Gilpin.

Ver. 11-12. There is, to my mind, a very remarkable coincidence of expression between the verses of this Psalm, about the office of God's angels, and that passage in Isaiah where Christ's sympathy and presence receive the same charge attributed to them without interposition. In Isaiah 63:9, we read, "In all their affliction he was afflicted, and the angel of his presence saved them." And again, "They shall bear thee up in their hands, lest thou dash thy foot against a stone," compared with "And he bare them, and he carried them all the days of old." Christ in us, by sympathy with our nature—Christ in us, by the indwelling of his Spirit in each individual heart—thus he knows all our needs. Christ with us, in every step, all powerful to make all work for good, and with love and pity watching over our interests—thus his presence saves us, and *all* things are made his messengers to us. *Mary B.M. Duncan.*

HINTS TO THE VILLAGE PREACHER.

Ver. 11-12. A "wrested" Scripture righted.

1. Satan's version—presumptuousness.
2. The Holy Spirit's version—trustfulness. *Charles A. Davis.*

Ver. 11-12.

1. The Ministry of Angels as employed by God.
 - (a) Official: "he shall give, "etc.
 - (b) Personal: "over thee."
 - (c) Constant: "in all thy ways."
2. As enjoyed by man.
 - (a) For preservation: "shall bear thee, "etc.; tenderly but effectually.
 - (b) Under limitation. They cannot do the work of God, or of Christ, or of the Spirit, or of the word, or of ministers, for salvation; "are they not all ministering spirits, "etc. *G. R.*

Ver. 12. Preservation from minor evils most precious because they are often most grievous, lead to greater evils, and involve much damage.

PSALM 91:12

EXPOSITION.

Ver. 12. *They*, that is the angels, God's own angels, shall cheerfully become our servants. *They shall bear thee up in their hands*; as nurses carry little children, with careful love, so shall those glorious spirits bear up each individual believer.

Lest thou dash thy foot against a stone; even minor ills they ward off. It is most desirable that we should not stumble, but as the way is rough, it is most gracious on the Lord's part to send his servants to bear us up above the loose pebbles. If we cannot have the way smoothed it answers every purpose if we have angels to bear us up in their hands. Since the greatest ills may arise out of little accidents, it shows the wisdom of the Lord that from the smaller evils we are protected.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Angels... shall bear thee up... lest thou dash thy foot against a stone.* Angels are introduced as bearing up the believer in their hands, not that he may be carried in safety over some vast ocean, not that he may be transported through hostile and menacing squadrons, not that; when exposed to some extraordinary danger, he may be conveyed to a place of refuge, but, as bearing him up in their arms, "lest at any time he hurt his foot against a stone."... Angels, the topmost beings in creation, the radiant, the magnificent, the powerful—angels are represented as holding up a righteous man, lest some pebble in the path should make him trip, lest he hurt his foot against a stone.

Is there, after all, any want of keeping between the agency and the act, so that there is even the appearance of angels being unworthily employed, employed on what is beneath them, when engaged in bearing us up, lest at any time we hurt the foot against a stone? Nay, the hurting the foot against a stone has often laid the foundations of fatal bodily disease: the injury which seemed too trifling to be worth notice has produced extreme sickness, and ended in death. Is it different in spiritual respects, in regard of the soul, to which the promise in our text must be specially applied? Not a jot. Or, if there be a difference, it is only that the peril to the soul from a

slight injury is far greater than that to the body: the worst spiritual diseases might commonly be traced to inconsiderable beginnings...

It can be no easy thing, this keeping the foot from being hurt against a stone, seeing that the highest of created beings are commissioned to effect it. Neither is it. The difficulty in religion is the taking up the cross "daily, "rather than the taking it up on some set occasion, and under extraordinary circumstances. The serving God in little things, the carrying religious principles into the details of life, the discipline of our tempers, the regulation of our speech, the domestic Christianity, the momentary sacrifices, the secret and unobserved self denials; who that knows anything of the difficulties of piety, does not know that there is greater danger of his failing in these than in trials of apparently far higher cost, and harder endurance; if on no other account, yet because the very absence of what looks important, or arduous, is likely to throw him off his guard, make him careless or confident, and thereby almost insure defect or defeat? *Henry Melvill.*

Ver. 12. To carry them in their hands is a metaphor, and signifies a perfect execution of their custody, to have a special care of them, and therefore is rather expressed so, than carrying them on their shoulders. That which one carries on their hand they are sure to keep. The Spaniards have a proverb when they would signify eminent favour and friendship, 'they carry him upon the palms of their hands, 'that is, they exceedingly love him, and diligently keep him. *Lest thou dash thy foot against a stone.* He persists in the metaphor: children often stumble and fall, unless they be led and carried in hands and arms. By *stones* are meant all difficulties, objections, perils, both to the outward and inward man, as Christ is said to take care of hairs and sparrows, that is, of every thing even to a hair. Now we know what this charge is, saving that Zanchy adds also the metaphor of schoolmasters, and says that we are poor rustic people, strangers; but being adopted into the household of God, he gives his most noble ministers, the *angels*, charge, first of our nursing and then of our education; when we are weaned, to instruct us, to admonish, to institute, to correct us, to comfort us, to defend us, to preserve us from all evil, and to provoke us to all good. And these angels, seeing we are so dear to God, that for our sakes he spared not his own Son, take this charge with all their hearts upon them, and omit nothing of their duty from our birth to the end of our life. *Henry Lawrence, in "A Treatise of our Communion and Warre with Angells, "1646.*

PSALM 91:13

EXPOSITION.

Ver. 13. *Thou shalt tread upon the lion and adder.* Over force and fraud shalt thou march victoriously; bold opponents and treacherous adversaries shall alike be trodden down. When our shoes are iron and brass lions and adders are easily enough crushed beneath our heel.

The young lion and the dragon shalt thou trample under feet. The strongest foe in power, and the most mysterious in cunning, shall be conquered by the man of God. Not only from stones in the way, but from serpents also, shall we be safe. To men who dwell in God the most evil forces become harmless, they wear a charmed life, and defy the deadliest ills. Their feet come into contact with the worst of foes, even Satan himself nibbles at their heel, but in Christ Jesus they have the assured hope of bruising Satan under their feet shortly. The people of God are the real "George and the dragon," the true lion kings and serpent tamers. Their dominion over the powers of darkness makes them cry, "Lord, even the devils are subject unto us through thy word."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet.* What avails a human foot among these? What force of human affection can stand fast among such terrible monsters? These are spiritual wickednesses, and are designated by not incongruous titles... One is an *asp*, another a basilisk, a third a *lion*, and a fourth a *dragon*, because each in his own invisible way variously wounds, —one by his bite, another by his look, a third by his roar or blow, and a fourth by his breath...

Consider this also, whether perchance we are able to meet these four temptations with four virtues. The lion roars, who will not fear? If any there be, he shall be *brave*. But when the lion is foiled, the dragon lurks in the sand, in order to excite the soul with his poisonous breath; breathing therein the lust of earthly things. Who, think you, shall escape his wiles? None but the *prudent*. But perhaps whilst you are careful in attacking these, some annoyance vexes you; and lo! the asp is upon you forthwith.

For he seems to have found for himself a seasonable moment. Who is he that shall not be exasperated by this asp? Certainly the man of *temperance* and modesty, who knows how to abound, and to suffer want. On this opportunity, I think, the Evil Eye with its wicked allurements may determine to fascinate thee. Who shall turn away his face? Truly the *just* man, who not only desires not to take to himself the glory due to God, but not even to receive what is presented by another: if yet he is a just man, that justly executes what is just, who performs not his righteousness before men, who, lastly, although he is just, lifts not up his head. For this virtue consists specially in humility. This purifies the intention, this also obtains merit all the more truly and effectually, because it arrogates less to itself. *Bernard.*

Ver. 13. *Adder.* The *pethen* is classed with the lion as being equally to be dreaded by the traveller... There is no doubt that the Egyptian cobra is the *pethen* of Scripture. *J. G. Wood.*

Ver. 13. *Dragon.* The expression is used (1) for "sea monsters, " (2) for serpents, (3) for wild beasts or birds characteristic of desolate places, and (4) it is used figuratively to represent the enemies of the Lord, and especially Pharaoh, as head and representative of the Egyptian power, and Nebuchadnezzar, the head and representative of the Chaldean monarchy. The term is thus a general one, signifying any monstrous creature, whether of the land or of the water, and is to be set down with the one or the other, according as the context indicates. *John Duns, in "Biblical Natural Science."*

Ver. 13. *Thou shalt tread upon; thou shalt trample under feet.* Thou shalt tread upon them, not accidentally, as a man treads upon an adder or a serpent in the way; but his meaning is, thou shalt intentionally tread upon them like a conqueror, thou shalt tread upon them to testify the dominion over them, so when the Lord Jesus gave that promise (Luke 10:19) to his disciples, that they should do great things, he saith, *You shall tread upon serpents*; that is, you shall have power to overcome whatsoever may annoy you: serpentine power is all hurtful power, whether literal or mystical. As the Apostle assures all believers (Romans 16:20), "*God shall tread down Satan* (that old serpent) *under your feet shortly.*" *Joseph Caryl.*

Ver. 13 (second clause). But what is said unto Christ? *And thou shalt tread on the lion and dragon.* *Lion*, for overt wrath; *dragon* for covert lurking. *Augustine.*

HINTS TO THE VILLAGE PREACHER.

Ver. 13. The believer's love set upon God.

Ver 13.

1. Every child of God has his enemies.

(a) They are numerous: "the lion, adder, young lion, dragon."

(b) Diversified: subtle and powerful—"lion and adder; " new and old—"young lion" and the" old dragon."

2. He will finally obtain a complete victory over them— "Thou shalt tread, "etc.; "shall put thy foot, "etc.; "the Lord shall bruise Satan, "etc.
G. R.

PSALM 91:14

EXPOSITION.

Ver. 14. Here we have the Lord himself speaking of his own chosen one.

Because he hath set his love upon me, therefore will I deliver him. Not because he deserves to be thus kept, but because with all his imperfections he does love his God; therefore not the angels of God only, but the God of angels himself will come to his rescue in all perilous times, and will effectually deliver him. When the heart is enamoured of the Lord, all taken up with him, and intensely attached to him, the Lord will recognise the sacred flame, and preserve the man who bears it in his bosom. It is love, — love set upon God, which is the distinguishing mark of those whom the Lord secures from ill.

I will set him on high, because he hath known my name. The man has known the attributes of God so as to trust in him, and then by experience has arrived at a yet deeper knowledge, this shall be regarded by the Lord as a pledge of his grace, and he will set the owner of it above danger or fear, where he shall dwell in peace and joy. None abide in intimate fellowship with God unless they possess a warm affection towards God, and an intelligent trust in him; these gifts of grace are precious in Jehovah's eyes, and wherever he sees them he smiles upon them. How elevated is the

standing which the Lord gives to the believer. We ought to covet it right earnestly. If we climb on high it may be dangerous, but if God sets us there it is glorious.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. *Because he hath set his love upon me.* Vulg. *Because he hath hoped in me.* Whatever is to be done, whatever is to be declined, whatever is to be endured, whatever is to be chosen, Thou O Lord art my hope. This is the only cause of all my promises, this the sole reason of my expectation. Let another pretend to merit, let him boast that he bears the burden and heat of the day, let him say that he fasts twice on the Sabbath, let him finally glory that he is not as other men; for me it is good to cleave unto God, to place my hope in the Lord God. Let others hope in other things, one in his knowledge of letters, another in his worldly wisdom, one in his nobility, one in his dignity, another in some other vanity, for thy sake I have made all things loss, and count them but dung; since Thou, Lord, art my hope. *Bernard*, quoted by *Le Blanc*.

Ver. 14 (.first clause). As there is a *because* and a *therefore* in the process of the law, in concluding death for sin, so there is a *because* and a *therefore* in the process of grace, and of the gospel, which doth reason from one grace given to infer another grace to be given, even grace for grace; and such is this here: *Because he hath set his love upon me, therefore will I deliver him.* *David Dickson*.

Ver. 14. He does not say, Because he is without sin, because he has perfectly kept all my precepts, because he has merit and is worthy to be delivered and guarded. But he produces those qualities which are even found in the weak, the imperfect, and those still exposed to sin in the flesh, namely, adhesion, knowledge of his name, and prayer. *Musculus*.

Ver. 14. *He hath set his love upon me.* In the love of a divinely illuminated believer there is

(1) the sweet property of *gratitude*. The soul has just and enlarged views of the salvation which he has obtained through the name of Jesus. The evils from which he is saved; the blessings in hand, and the blessings in hope; the salvation in time, and the salvation through eternity, which can and shall be enjoyed through the name of Jesus, excites feelings of the most ardent gratitude in the soul of the Christian.

(2) Another delightful ingredient in this settled love is, *admiration*. Everything in the scheme and execution of God's redeeming plan is an object of admiration. All that the Lord Jesus is in himself; all that he has done; all that he does at the present; and all that he has promised to do for his people, deserves the warmest admiration. This holy feeling is experienced in the breast of the man to whom the Lord can say, *He hath set his love upon me*.

(3) Another ingredient in the illuminated love of the believer is *delightful complacency*. Nothing can afford complacent delight in any excellency unless we are persuaded that we either do possess, or may possess it. I may go to the palace of the greatest monarch in the world, and be deeply struck with astonishment and admiration at the wonder beheld, but there will not be one thrill of complacency felt in my bosom at the view of the astonishing objects which crowd upon my vision. Why? Because I neither have, nor can have any interest in them; they are not mine, nor ever can be; therefore, I cannot take complacent delight in them. But the love of the Christian is a delightful love, (as Mr. Baxter called it,) because there is in the Lord everything that is worthy of infinite and eternal admiration; and then there is the thought which produces a thrill of pleasure, —whatever I admire I can, in some measure, possess. The illuminated eye of God's favourite sees everything in the Lord to supply his necessities; everything to satisfy his desires, all his own; which makes the soul delight itself in the Lord, and he rests in his love. Therefore, the Lord says of the object of his lovingkindness, "*He hath set his love upon me*" —he hath renounced sin as the greatest abomination; he hath taken off the heart from all idolatrous attachment to the creature, and placed it fixedly and supremely upon God. *William Dawson, Methodist Preacher (1773-1841)*.

Ver. 14. *He hath set his love upon me*. We have a similar expression in daily use, which means the bending of all our energies to one end—a ceaseless effort after one object. We say, "I have set my heart on such a thing." This is what God will have from us—an intense, single hearted love. We must love him "with all our heart, and with all our soul, and with all our strength, and with all our mind," so that, like Jesus, we may "delight to do his will." Just let us think of the way in which setting our heart on anything affects us, head, hands, time, thought, action—all are at work for us attainment. How we sacrifice everything else to it? Comfort, ease, present advantage, money, health, nay, our very selves, go freely for the sake of our cherished wish.

Have I so "set my heart upon" God? Temperaments differ. This may be an overdrawn picture of the way in which some of us seek a cherished object. But each knows his own capability in this way. God also knows our frame, and requires his best at every man's hand.

There is one thing in this verse which may encourage us very much. It is not because of *perfect* love that God will deliver. It is to the will to love and serve—it is to the *setting* the heart, that the promise is made—to the "full purpose of heart" that is *set* to cleave unto the Lord. *Mary B. M. Duncan.*

Ver. 14. *I will set him on high.* That is, in an inaccessible, or lofty place, I will set him, which means, I will deliver him. When men truly know God to be a deliverer, they both put confidence in Him, and call upon Him. Then God exalts and delivers him that calls. *Franciscus Vatablus.*

Ver. 14. *I will set him on high, because he hath known my name.* There is a great deal of safety in the knowledge of God, in his attributes, and in his Christ. A man's safety we see lies in his running to the tower (Proverbs 28:10); he runs and is safe. And it is the knowledge of this tower that sets a man a running to it. Hence we find safety attributed to the knowledge of the Lord. "*I will set him on high*", "I will exalt him, and so he shall be safe. Why so? "*Because he hath known my name*"; for the knowing of God aright was that which made him run, and so he is exalted and set on high. Then a man is safe when he hath got this tower to be his tower, when he hath gotten God to be his God. Now when we know God, we get him to be our God, and make this tower our tower, Jeremiah 24:7: "I will give them an heart to know me, and I will be their God." Jeremiah Dyke, in "The Righteous Man's Tower," 1639.

Ver. 14-16. *He hath known my name.* From this text I would introduce to your notice the most desirable character under the sun; and I would exhibit him before you to excite each one to seek, until you obtain the same blessedness. The character that I shall exhibit is GOD'S FAVOURITE, one who is an object of the "lovingkindness of the Lord"; and in reading this passage there are two things which strike our attention concerning such a character. *First*, what the Lord says *of* him. *Second*, what the Lord says *to* him.

Now, then, my brethren—LOOK! There stands before you GOD'S FAVOURITE!

I. Listen to *what God says* OF him.

1. He says of him, "*He knows my name.*" The first principle of the life of God the fallen soul of man is knowledge; spiritual, divine knowledge. The first operation of the Holy Ghost in the work of salvation, is a conviction of the character and perfections and relations of God. The Lord says, "he knows my name." He knows my name as Omniscient, Omnipresent, Holy, Just and True.

(1) He first knows my name as a sin hating, sin avenging God; and this knowledge was a means of leading him to a deep sense of his own personal corruption, guilt, and danger as a sinner.

(2) But the favourite of the Lord knows his name as revealed to Moses, as "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." He knows the name of the Lord as concentrated in the name of Jesus, who "shall save his people from their sins." By the *white* beams of God's holiness, (if I may so speak) the sinner sees his corruption, guilt and deformity: by the *red* beams of God's justice he sees his unspeakable danger: by the *mild* beams of God's mercy, he discovers a ground of hope—that there is pardon for his aggravated crimes. But it is in the face of our Lord Jesus Christ, that God appears most delightful. Hence we can say to every saved soul, as Paul did to the Corinthians:—"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." As all the colours of the rainbow meet in one sunbeam, so all the perfections of God as perfectly unite, and more beautifully shine forth, in the person and offices of Jesus Christ, upon the soul of the penitent believer. This saving knowledge is always vital, active, and powerful. *William Dawson.*

Ver. 14. *He hath known my name.* May we not get some light on this expression from the custom of the Jews, keeping the name JEHOVAH sacred to their own use, regarding it as too holy even to be pronounced by them in common use and thus preserving it from being taken in vain by the heathen around? Thus it was known to Jews only... But whatever be the origin of the expressions, to "know *His name*," to "trust in *His name*," to "believe in *His name*," it evidently in all these cases means whatever is revealed concerning Him—all that by which he maketh himself known. His

Word, his Providence, above all, his Son, are included thus in his *name*, which we must know, believe in, and trust. So that to "know his name" is to know himself, as revealed in the Gospel. *Mary B. M. Duncan.*

Ver. 14. (last clause). Sound love to God, floweth from and is joined with sound knowledge of God, as his Majesty is declared unto us in Scripture: the believer who hath set his *love* upon God, *hath known my name*, saith he. *David Dickson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 14-16. The six "I wills."

Ver. 14. Here we have,

1. Love for love: "Because, "etc. (a) The fact of the saints' love to God. There is, first, love in God without their love, then love for their love. (b) The evidence of his love to them: "I will deliver him" —from sin, from danger, from temptation, from every evil.
2. Honour for honour. (a) His honouring God. "He hath known my name" and made it known; God honouring him; "I will set him on high" —high in honour, in happiness, in glory. *G. R.*

PSALM 91:15

EXPOSITION.

Ver. 15. *He shall call upon me, and I will answer him.* He will have need to pray, he will be led to pray aright and the answer shall surely come. Saints are first called *of* God and then they call *upon* God; such calls as theirs always obtain answers. Not without prayer will the blessing come to the most favoured, but by means of prayer they shall receive all good things.

I will be with him in trouble, or "I *am* with him in trouble." Heirs of heaven are conscious of a special divine presence in times of severe trial. God is always near in sympathy and in power to help his tried ones.

I will deliver him, and honour him. The man honours God, and God honours him. Believers are not delivered or preserved in a way which

lowers them, and makes them feel themselves degraded; far from it, the Lord's salvation bestows honour upon those it delivers. God first gives us conquering grace, and then rewards us for it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. *I will answer him.* I think we sometimes discourage ourselves by a misconception of the exact meaning of the expression, "*answer*," taking it to mean only *grant*. Now, an answer is not necessarily an acquiescence. It may be a refusal, an explanation, a promise, a conditional grant. It is, in fact, simply *attention to our request expressed*. In this sense, before we call he will answer, and while we are get speaking he will hear, Isaiah 65:24. *Mary B. M. Duncan.*

Ver. 15. *I will be with him in trouble.* *I will be with him in trouble*, says God: and shall I seek meanwhile anything else than trouble? It is good for me to cleave unto God. Not only so, but also to put my hope in the Lord: because *I will deliver him*, he says, *and honour him*. *I will be with him in trouble.* *My delights*, he says, *are with the sons of men*. Emmanuel God with us. *Hail, thou art highly favoured*, says the Angel to Mary, *the Lord is with thee*. In the fulness of grace He is with us, in the plenitude of glory we shall be with Him. He descends in order to be near to those who are of a troubled heart, that He may be with us in our trouble... It is better for me, O Lord, to be troubled, whilst only Thou art with me, than to reign without Thee, to feast without Thee, to be honoured without Thee. It is good rather to be embraced by Thee in trouble, to have thee in this furnace with me, than to be without Thee even in heaven. For what have I in heaven, and without Thee what do I desire upon earth? The furnace tries the gold, and the temptation of trouble just men. *Bernard.*

Ver. 15. *I will be with him trouble.* God hath made promises of his special presence with his saints in suffering. If we have such a friend to visit us in prison, we shall do well enough; though we change our place, we shall not change our keeper. "*I will be with him.*" God will hold our head and heart when we are fainting! What if we have more afflictions than others, if we have more of God's company? God's honour is dear to him; it would not be for his honour to bring his children into sufferings, and leave them there; he will be with them to animate and support them; yea, when new troubles arise. Job 5:19. "He shall deliver thee in six troubles." *Thomas Watson.*

Ver. 15. *I will be with him in trouble.* Again God speaks and acts like a tender hearted mother towards a sickly child. When the child is in perfect health she can leave it in the hands of the nurse; but when it is sick she will attend it herself; she will say to the nurse, "You may attend a while to some other business, I will watch over the child myself." She hears the slightest moan; she flies to the cradle; she takes it in her arms; she kisses its lips, and drops a tear upon its face, and asks, "What can I do for thee, my child? How can I relieve thy pain and soften thy sufferings? Do not weep and break my heart; it is thy mother's arms that are around thee; it is thy mother's lap on which thou art laid; it is thy mother's voice that speaks to thee; it is thy mother that is with thee; fear not." So the Lord speaks to his afflicted children. *"I will be with him in trouble."* No mother can equally sympathise with her suffering child; as the Lord does with his suffering people. No! could all the love that ever dwelt in all the mothers' hearts that ever existed, be united in one mother's heart, and fixed on her only child, it would no more bear a comparison with the love of God to his people than the summer midnight glow worm is to be compared to the summer midday sun.

Oh, that delightful sentence *I will be with him in trouble.* At other times God will leave them in the hands of angels: "I will give them charge over them, to keep them in all their ways; they bear them up lest at any time they dash their feet against a stone." But when they are in trouble, I will say to the angels, "Stand aside, I will take care of them myself." *"I will be with them in trouble."* So he speaks to his people: "When thou passest through the waters, I will be with thee and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." When languishing in sickness, He will make his bed, and his pillow; when travelling through the valley of the shadow of death, the Lord will be with him, and enable him to sing, "I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Thus he is with them as their physician and nurse, in pain and sickness; as their strength in weakness; as their guide in difficulty; their ease in pain; and as their life in death. *"I will be with him in trouble."*
William Dawson.

HINTS TO THE VILLAGE PREACHER.

Ver. 15-16. Observe,

1. The exceeding great and precious promises.

- (a) Answer to prayer: "he shall call, "etc.
- (b) Comfort in trouble: "I will be with him."
- (c) Deliverance from trouble: "I will deliver him."
- (d) Greater honour after trouble: deliver "and honour him."
- (e) Length of days; life long enough to satisfy him.
- (f) God's salvation; "show him my salvation; "far beyond what man could think or desire.

2. To whom these promises belong; who is the *he* and the *him* to whom these promises are made. He "calls upon God, "says Psalm 91:15; he "hath known my name, "says Psalm 91:14; he "hath set his love upon me, "says the former part of the same verse; he "has made the Lord his habitation, "says Psalm 91:9; he "dwelleth in the secret place of the Most High, "says Psalm 91:1. Hannah More says, "To preach privileges without specifying to whom they belong is like putting a letter in the post office without a direction." It may be very good and contain a valuable remittance, but no one can tell for whom it is intended. All the promises of Scripture are plainly directed to those to whom they belong. The direction put upon the promises of this Psalm is unmistakably clear and often repeated. *G. R.*

PSALM 91:16

EXPOSITION.

Ver. 16. *With long life will I satisfy him.* The man described in this Psalm fills out the measure of his days, and whether he dies young or old he is quite satisfied with life, and is content to leave it. He shall rise from life's banquet as a man who has had enough, and would not have more even if he could.

And shew him my salvation. The full sight of divine grace shall be his closing vision. He shall look from Amana and Lebanon. Not with destruction before him black as night, but with salvation bright as noonday smiling upon him he shall enter into his rest.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *With long life will I satisfy him.* Saint Bernard interprets this of heaven; because he thought nothing long that had an end. This, indeed, is the emphasis of heaven's joy; those blessed souls never sin, never weep more; they shall not only be with the Lord, but ever with the Lord. This is the accent which is set on the eulogies given to heaven in Scripture. It is "an inheritance, "and that an "incorruptible one, that fadeth not away; "it is "a crown of glory, "and that a weighty one, yea, "an exceeding great and eternal weight of glory." When once it is on the saint's head it can never fall, or be snatched off; it is a feast, but such a one that hath a sitting down to it but no rising up from it. *William Gurnall.*

Ver. 16. *With long life will I satisfy him.* Observe the joyful contrast here to the mournful words in the foregoing Psalm. "We spend our years as a tale that is told. The days of our years are threescore years and ten, "(Psalm 90:9-10.) The life of Israel in the wilderness was shortened by Disobedience. The Obedience of Christ in the wilderness has won for us a blessed immortality. *Christopher Wordsworth.*

Ver. 16. *With long life will I satisfy him,* etc. The margin here is "length of days; "that is, days lengthened out or multiplied. The meaning is, I will give him length of days as he desires, or until he is satisfied with life; —implying

(1) that it is natural to desire long life;

(2) that long life is to be regarded as a blessing (comp. Proverbs 3:2,16 Exodus 20:12);

(3) that the tendency of religion is to lengthen out life; since virtue, temperance, regular industry, calmness of mind, moderation in all things, freedom from excesses in eating and drinking, —to all of which religion prompts, — contribute to health and to length of days; and

(4) that a time will come, even under this promised blessing of length of days, when a man will be "*satisfied*" with living; when he will have no strong desire to live longer; when, under the infirmities of advanced years, and under his lonely feelings from the fact that his early friends have fallen, and under the influence of a bright hope of heaven, he will feel that he has had *enough* of life here, and that it is better to depart to another world. *And shew him my salvation.* In another life, after he shall be satisfied with this life. *Albert Barnes.*

Ver. 16. *With long life will I satisfy him.* This promise concerning length of life contains a gift of God by no means to be despised. Many enemies indeed will plot against his life, and desire to extinguish him as suddenly and as quickly as possible; but I shall so guard him that he shall live to a good old age and be filled with years, and desire to depart from life. *J. B. Folengius.*

Verse 16. *With long life will I satisfy him.*

*We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels noblest, acts the best.*

Philip James Bailey, in "Festus."

Ver. 16. *Long life.*

*They err who measure life by years,
With false or thoughtless tongue;
Some hearts grow old before their time;
Others are always young.*

*It is not the number of the lines
On life's fast filling page,
It is not the pulse's added throbs,
Which constitute their age.*

*Some souls are serfs among the free,
While others nobly thrive;
They stand just where their fathers stood
Dead, even while they live.*

*Others, all spirit, heart, and sense,
Theirs the mysterious power
To live in thrills of joy or woe,
A twelvemonth in an hour! Bryan W. Procter*

Ver. 16. *Long life.*

He liveth long who liveth well!
All other life is short and vain:
He liveth longest who can tell
Of living most for heavenly gain.
He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell of true things
truly done each day.
Horatius Bonar

Ver. 16. *I will show him my salvation.* The last, greatest, climax of blessing, including and concluding all! What God does is perfectly done. Hitherto has his servant caught glimpses of the "great salvation." The Spirit has revealed step by step of it, as he was able to bear it. The Word has taught him, and he has rejoiced in his light. But all was seen *in part* and known *in part*. But when God has satisfied his servant with length of days, and time for him is over, eternity begun, he will "*shew him his salvation.*" All will be plain. All will be known. God will be revealed in his love and his glory. And we shall know all things, even as we are known! *Mary B. M. Duncan.*

WORKS ON THE NINETY-FIRST PSALM.

S. Patris Bernardi, in Psalmum 90. (91). Qui habitat. Sermones (In the Paris edition of Bernard's works, imperial 8vo. 1839, Volume one part 2, also in the quarto volume of Sermons, *Salisburgi* MDCLXVI.

The Shield of the Righteous: or, the Ninety-first Psalm, expounded, with the addition of Doctrines and Verses. Verie necessarie and comfortable in these dayes of heauinesse, wherein the Pestilence rageth so sore in London, and other parts of this Kingdome. By ROBERT HORN, Minister of God's Word...London. 1628 (4to).

The Righteous man's Habitation in the Time of the Plague and Pestilence; being a brief Exposition of the Ninety-first Psalm: (In the Works of William Bridge (1600-1670) Tegg's Edition, Volume one pg 463-500.)

In "UNDER THE SHADOW: *being additional leaves from the Note Book of the late Mary B.M. Duncan, 1867*", pp. 85-172, there is an Exposition of this Psalm.

PSALM 92

PSALM 92:1

TITLE —*A Psalm or Song for the Sabbath day.* This admirable composition is both a Psalm and a Song, full of equal measures of solemnity and joy; and it was intended to be sung upon the day of rest. The subject is the praise of God; praise is Sabbatic work, the joyful occupation of resting hearts. Since a true Sabbath can only be found in God, it is wise to meditate upon him on the Sabbath day. The style is worthy of the theme and of the day, its inspiration is from the "fount of every blessing"; David spake as the Spirit gave him utterance. In the church of Christ, at this hour, no Psalm is more frequently sung upon the Lord's day than the present. The delightful version of Dr. Watts is familiar to us all—

*"Sweet is the work, my God, my King,
To praise thy name, give thanks, and sing;
To shew thy love by morning light,
And talk of all thy truth at night."*

The Sabbath was set apart for adoring the Lord in his finished work of creation, hence the suitableness of this Psalm; Christians may take even a higher flight, for they celebrate complete redemption. No one acquainted with David's style will hesitate to ascribe to him the authorship of this divine hymn; the ravings of the Rabbis who speak of its being composed by Adam, only need to be mentioned to be dismissed. Adam in Paradise had neither harps to play upon, nor wicked men to contend with.

EXPOSITION.

Ver. 1. *It is a good thing to give thanks unto the Lord,* or JEHOVAH. It is good ethically, for it is the Lord's right; it is good emotionally, for it is pleasant to the heart; it is good practically, for it leads others to render the same homage. When duty and pleasure combine, who will be backward? To give thanks to God is but a small return for the great benefits wherewith he daily loadeth us; yet as he by his Spirit calls it a good thing we must not despise it, or neglect it. We thank men when they oblige us,

how much more ought we to bless the Lord when he benefits us. Devout praise is always good, it is never out of season, never superfluous, but it is especially suitable to the Sabbath; a Sabbath without thanksgiving is a Sabbath profaned.

And to sing praises unto thy name, O most High. It is good to give thanks in the form of vocal song. Nature itself teaches us thus to express our gratitude to God; do not the birds sing, and the brooks warble as they flow? To give his gratitude a tongue is wise in man. Silent worship is sweet, but vocal worship is sweeter. To deny the tongue the privilege of uttering the praises of God involves an unnatural strain upon the most commendable prompting of our renewed manhood, and it is a problem to us how the members of the Society of Friends can deprive themselves of so noble, so natural, so inspiring a part of sacred worship. Good as they are, they miss one good thing when they decline to sing praises unto the name of the Lord. Our personal experience has confirmed us in the belief that it is good to sing unto the Lord; we have often felt like Luther when he said, "Come, let us sing a psalm, and drive away the devil."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Title. This is entitled *A Psalm to be sung on the day of the Sabbath*. It is known that the Jews appropriated certain Psalms to particular days. R. Selomo thinks that it refers to the future state of the blessed, which is a perpetual sabbath. Others pretend that it was composed by Adam, on the seventh day of the creation. It might, with more probability, have been supposed to be put, by a poetic fiction, into the mouth of Adam, beholding, with wonder and gratitude, the recent creation. But Psalm 92:2 seems to refer to the morning and evening sacrifice, which the psalmist considers as most proper for prayer and praise. —*D. Cresswell*.

Title. *For the Sabbath day*. Perchance, as *Lud. de Dieu* remarks on this place, every day of the week had its allotted psalms, according to what is said in the *Talmud*, lib. *pyvda*. The songs which the Levites formerly sang in the sanctuary are these: on the first day, Psalm 24:1-10; on the second, Psalm 48:1-14; on the third, Psalm 82:1-8; on the fourth, Psalm 104:1-35; on the fifth, Psalm 81:1-16; on the sixth, Psalm 93:1-5; on the seventh, the Psalm 92:1-15, the beginning of which is, *a psalm or a canticle for the Sabbath day*, that is to say, for the future age, which will be altogether a sabbath. —*Martin Geier*.

Title. *For the Sabbath.* It is observable that the name JEHOVAH occurs in the Psalms seven times—the sabbatical number (1,4,5,8,9, 13,15). —C. Wordsworth.

Ver. 1. *It is a good thing.* It is *bonum, honestum, jucundum, utile*; an honest, pleasant, and profitable good. The altar of incense was to be overlaid with pure gold, and to have a crown of gold round about it. Which (if we may allegorically apply it) intimates unto us, that the spiritual incense of prayers and praises is rich and precious, a golden and a royal thing. — Henry Jeanes, in *"The Works of Heaven upon Earth"*, 1649.

Ver. 1. *It is a good thing to give thanks,* etc. Giving of thanks is more noble and perfect in itself than petition; because in petition often our own good is eyed and regarded, but in giving of thanks only God's honour. The Lord Jesus said, "It is more blessed to give than to receive." Now, a subordinate end of petition is to receive some good from God, but the sole end of thanks is to give glory unto God. —William Ames (1576-1633), in *"Medulla Theologica."*

Ver. 1. *"Give thanks; ""praises."* We thank God for his benefits, and praise him for his perfections. —Filliucius, *out of Aquinas.*

Ver. 1. *To sing praises.*

1. *Singing is the music of nature.* The Scriptures tell us, the mountains sing (Is 41:23); the valleys sing (Psalm 65:13); the trees of the wood sing (1 Chronicles 16:33). Nay, the air is the birds' music room, where they chant their musical notes.

2. *Singing is the music of ordinances.* Augustine reports of himself, that when he came to Milan and heard the people sing, he wept for joy in the church to hear that pleasing melody. And Beza confesses, that at his first entrance into the congregation, and hearing them sing Psalm 91:1-16 he felt himself exceedingly comforted, and did retain the sound of it afterwards upon his heart. The Rabbis tell us, that the Jews, after the feast of the Passover was celebrated, sang Psalm 91:1-16, and the five following psalms; and our Saviour and his apostles "sang an hymn" immediately after the blessed supper, (Matthew 26:30).

3. *Singing is the music of saints.*

(1) They have performed this duty in their greatest numbers, (Psalm 149:1).

(2) In their greatest straits, (Isaiah 26:19).

(3) In their greatest flight, (Isaiah 42:10-11).

(4) In their greatest deliverances, (Isaiah 65:14).

(5) In their greatest plenties. In all these changes singing hath been their stated duty and delight. And indeed it is meet that the saints and servants of God should sing forth their joys and praises to the Lord Almighty; every attribute of him can set both their song and their tune.

4. *Singing is the music of angels.* Job tells us, "The morning stars sang together", (Job 38:7). Now these morning stars, as Pineda tells us, are the angels; to which the Chaldee paraphrase accords, naming these morning stars, *aciem angelorum*, "a host of angels." Nay, when this heavenly host was sent to proclaim the birth of our dearest Jesus, they delivered their message in this raised way of duty, (Luke 2:13). They were *αἰνούντων*, delivering their messages in a "laudatory singing", the whole company of angels making a musical choir. Nay, in heaven, there is the angels' joyous music, they there sing hallelujahs to the Most High, and to the Lamb who sits upon the throne, (Revelation 5:11-12).

5. *Singing is the music of heaven.* The glorious saints and angels accent their praises this way, and make one harmony in their state of blessedness; and this is the music of the bride chamber, (Revelation 15:3). The saints who were tuning here their psalms, are now singing hallelujahs in a louder strain, and articulating their joys, which here they could not express to their perfect satisfaction. Here they laboured with drowsy hearts, and faltering tongues; but in glory these impediments are removed, and nothing is left to jar their joyous celebrations. —*John Wells* (1676), in "*The Morning Exercises*."

HINTS TO THE VILLAGE PREACHER.

Ver. 1.

1. It is a good thing to have cause for gratitude. Every one has this.

2. It is a good thing to have the principle of gratitude. This is the gift of God.

3. It is a good thing to give expression to gratitude. This may excite gratitude in others. —*G.R.*

Ver. 1-3. The blessedness of praise,

Psalm 92:1. The theme of praise,

Psalm 92:2. The ingenuity of praise,

Psalm 92:3. Inanimate nature enlisted in the holy work. —C.A. Davis.

PSALM 92:2

EXPOSITION.

Ver. 2. *To shew forth thy loving kindness in the morning.* The day should begin with praise: no hour is too early for holy song. Loving kindness is a most appropriate theme for those dewy hours when morn is sowing all the earth with orient pearl. Eagerly and promptly should we magnify the Lord; we leave unpleasant tasks as long as we can, but our hearts are so engrossed with the adoration of God that we would rise betimes to attend to it. There is a peculiar freshness and charm about early morning praises; the day is loveliest when it first opens its eyelids, and God himself seems then to make distribution of the day's manna, which tastes most sweetly if gathered ere the sun is hot. It seems most meet that if our hearts and harps have been silent through the shades of night we should be eager again to take our place among the chosen choir who ceaselessly hymn the Eternal One.

And thy faithfulness every night. No hour is too late for praise, the end of the day must not be the end of gratitude. When nature seems in silent contemplation to adore its Maker, it ill becomes the children of God to refrain their thanksgiving. Evening is the time for retrospect, memory is busy with the experience of the day, hence the appropriate theme for song is the divine *faithfulness*, of which another day has furnished fresh evidences. When darkness has settled down over all things, "a shade immense", then there comes over wise men a congenial, meditative spirit, and it is most fitting that they should take an expanded view of the truth and goodness of Jehovah—

*"This sacred shade and solitude, what is it?
It is the felt presence of the Deity."*

"Every night, "clouded or clear, moonlit or dark, calm or tempestuous, is alike suitable for a song upon the faithfulness of God, since in all seasons, and under all circumstances, it abides the same, and is the mainstay of the

believer's consolation. Shame on us that we are so backward in magnifying the Lord, who in the daytime scatters bounteous love, and in the night season walks his rounds of watching care.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *In the morning.* When indeed the mind after the rest of the night is more active, devoted and constant. In other parts of the day, as at noon, or in the afternoon, many sounds of business disturb, and greater lassitude oppresses. Compare Psalm 5:4 59:17 58:2 88:14 Psalm 119:147-148, where this same part of the day is celebrated as the fittest for sacred meditations. However, this ought not to be taken exclusively, as if, in the morning alone, and not also at noon or in the evening, it was suitable to celebrate divine grace. —*Martin Geier.*

Ver. 2. *In the morning.* The Brahmins rise three hours before the sun, to pray. The Indians would esteem it a great sin to eat in the morning before praying to their gods. The ancient Romans considered it impious if they had not a little chamber, in their house, appropriated to prayer. Let us take a lesson from these Turks and heathen; their zealous ardour ought to shame us. Because we possess the true light, should their zeal surpass ours? —*Frederic Arndt, in "Lights of the Morning", 1861.*

Ver. 2. *To shew forth thy lovingkindness in the morning.* Our praise ought to be suitably arranged. In the time of prosperity or the *morning* we should declare thy lovingkindness, because whatever of prosperity we have proceeds from the mercy and grace of God; and in the time of adversity or *night*, we should declare thy justice or faithfulness, because whatever adversity happens to us is ordained by the just judgment of God. —*J. Turrecremata.*

Ver. 2. God's *mercy* is itself the *morning ray*, which scatters away darkness (Psalm 3:5 59:16); his *faithfulness* the guardian, that assures us against *night peril*. —*F. Delitzsch.*

Ver. 2. *In the morning, and...every night.* God is Alpha and Omega. It is fit we should begin and end the day with his praise, who begins and ends it for us with mercy. Well, thou seest thy duty plainly laid before thee. As thou wouldst have God prosper thy labour in the day, and sweeten thy rest in the night, clasp them both together with thy morning and evening devotions. He that takes no care to set forth God's portion of time in the

morning, doth not only rob God of his due, but is a thief to himself all the day after, by losing the blessing which a faithful prayer might bring from heaven on his undertakings. And he that closes his eyes at night without prayer, lies down before his bed is made. —*William Gurnall*.

Ver. 2. *Thy faithfulness* (Vulg. *`veritas*, *)every night*. Truth can be taken in its proper signification. Thus St. Jerome on our Psalm takes it, and says: "The truth of the Lord is announced in the night, as if it were wrapped up in some verbal obscurities. In an enigma it is spoken, and in parables; that seeing, they should not see, and hearing, they should not understand. Moses ascended Mount Sinai, Exodus 24:9, and passed into the tempest and into the blackness and darkness, and there spake with the Lord." Thus Jerome. Christ brings back the light to us, as Lactantius teaches. Shall we wait, says he, till Socrates shall know something? Or Anaxagoras find light in the darkness? Or Democritus draw forth the truth from a well? Or till Empedocles expands the paths of his soul? Or Ascesilas and Carneades see, feel, and perceive? Behold a voice from heaven teaches us the truth, and reveals it more clearly to us than the sun himself ...In the night truth is to be shown forth, that the night may be turned into day. —*Le Blanc*.

HINTS TO THE VILLAGE PREACHER.

Ver. 2.

1. Our praises of God should be *intelligent*, declaring his varied attributes.
2. *Seasonable*, declaring each attribute in appropriate time.
3. *Continual*, every night, and every day.

PSALM 92:3

EXPOSITION.

Ver. 3. *Upon an instrument of ten strings*; with the fullest range of music, uttering before God with the full compass of melody the richest emotions of his soul.

And upon the psaltery; thus giving variety to praise: the Psalmist felt that every sweet-sounding instrument should be consecrated to God. George

Herbert and Martin Luther aided their private devotions by instrumental music; and whatever may have been the differences of opinion in the Christian church, as to the performance of instrumental music in public, we have met with no objection to its personal and private use.

Upon the harp with a solemn sound, or upon *meditation with a harp*; as much as to say, my meditative soul is, after all, the best instrument, and the harp's dulcet tones comes in to aid my thoughts. It is blessed work when hand and tongue work together in the heavenly occupation of praise.

*"Strings and voices, hands and hearts,
In the concert bear your parts:
All that breathe, your God adore,
Praise him, praise him, evermore."*

It is, however, much to be feared that attention to the mere mechanism of music, noting keys and strings, bars and crotchets, has carried many away from the spiritual harmony which is the soul and essence of praise. Fine music without devotion is but a splendid garment upon a corpse.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *Upon an instrument of ten strings.* Eusebius, in his comment on this psalm, says: "*The psalter of ten strings* is the worship of the Holy Spirit performed by means of the five senses of the body, and by the *five* powers of the soul." And to confirm this interpretation, he quotes the apostle, 1 Corinthians 14:15: "I will pray with the spirit, and with the understanding also; I will sing with the spirit, and with the understanding also." "As the mind has its influence by which it moves the body, so the spirit has its own influence by which it moves the soul." Whatever may be thought of this gloss, one thing is pretty evident from it, that *instrumental music* was not in use in the church of Christ in the time of Eusebius, which was near the middle of the *fourth* century. Had any such thing then existed in the Christian Church, he would have doubtless alluded to or spiritualized it; or, as he quoted the words of the apostle above, would have shown that *carnal usages* were substituted for *spiritual exercises*. —Adam Clarke.

Ver. 3. In Augustine to Ambrose there is the following passage bearing on this same subject: —"Sometimes, from over jealousy, I would entirely put from me and from the church the melodies of the sweet chants that we use in the Psalter, lest our ears seduce us; and the way of Athanasius, bishop of

Alexandria, seems the safe one, who, as I have often heard, made the reader chant with so slight a change of voice, that it was more like speaking than singing. And yet, when I call to mind the tears I shed when I heard the chants of thy church in the infancy of my recovered faith, and reflect that I was affected, not by the mere music, but by the subject, brought out as it were by clear voices and appropriate tune, then, in turn, I confess how useful is the practice."

Ver. 3. We are not to conceive that God enjoyed the harp as feeling a delight like ourselves in mere melody of sounds; but the Jews, who were yet under age, were restricted to the use of such childish elements. The intention of them was to stimulate the worshippers, and stir them up more actively to the celebration of the praise of God with the heart. We are to remember that the worship of God was never understood to consist in such outward services, which were only necessary to help forward a people, as yet weak and rude in knowledge, in the spiritual worship of God. A difference is to be observed in this respect between his people under the Old and under the New Testament; for now that Christ has appeared, and the church has reached full age, it were only to bury the light of the Gospel, should we introduce the shadows of a departed dispensation. From this, it appears that the Papists, in employing instrumental music, cannot be said so much to imitate the practice of God's ancient people, as to ape it in a senseless and absurd manner, exhibiting a silly delight in that worship of the Old Testament which was figurative, and terminated with the gospel.
—*John Calvin.*

Ver. 3. Chrysostom says, "Instrumental music was only permitted to the Jews, as sacrifice was, for the heaviness and grossness of their souls. God condescended to their weakness, because they were lately drawn off from idols; but now instead of organs, we may use our own bodies to praise him withal." Theodoret has many like expressions in his comments upon the Psalms and other places. But the author under the name of Justin Martyr is more express in his determination, as to matter of fact, telling us plainly, "that the use of singing with instrumental music was not received in the Christian churches as it was among the Jews in their infant state, but only the use of plain song." —*Joseph Bingham.*

Ver. 3. Instrumental music, the more I think of it, appears with increasing evidence to be utterly unsuited to the genius of the gospel dispensation. There was a glare, if I may so express it, which characterized even the

divine appointments of Judaism. An august temple, ornamented with gold and silver, and precious stones, golden candlesticks, golden altars, priests in rich attire, trumpets, cymbals, harps; all of which were adapted to an age and dispensation when the church was in a state of infancy. But when the substance is come, it is time that the shadows flee away. The best exposition of harps in singing is given by Dr. Watts—

*"Oh may my heart in tune be found,
Like David's harp of solemn sound."
—Andrew Fuller.*

Ver. 3. (*last clause*). *On meditation with a harp.* (New translation.) By a bold but intelligible figure, meditation is referred to as an instrument, precisely as the lyre and harp are, the latter being joined with it as a mere accompaniment. —*J.A. Alexander.*

Ver. 3. *With a solemn sound.* Let Christians abound as much as they will in the holy, heavenly exercise of singing in God's house and in their own houses; but let it be performed as a holy act, wherein they have immediately and visibly to do with God. When any social open act of devotion or solemn worship of God is performed, God should be revered as present. As we would not have the ark of God depart from us, her provoke God to make a breach upon us, we should take heed that we handle the ark with reverence. —*Jonathan Edwards, in "Errors connected with singing praises to God."*

HINTS TO THE VILLAGE PREACHER.

Ver. 3.

1. All the powers of the soul shall be praise. "Upon an instrument of ten strings", all the chords of the mind, affections, will, etc.
2. All the utterances of the lips should be praise.
3. All the actions of the life should be praise.

Ver. 3. In our praise of God there should be,

1. *Preparation* —for instruments should be tuned.
2. *Breadth of thought* —"upon an instrument of ten strings."
3. *Absorption of the whole nature* —"ten strings."

4. *Variety* —psaltery, harp, etc.
5. *Deep reverence* —"solemn sound."

PSALM 92:4

EXPOSITION.

Ver. 4. *For thou, Lord, hast made me glad through thy work.* It was natural for the psalmist to sing, because he was glad, and to sing unto the Lord, because his gladness was caused by a contemplation of the divine work. If we consider either creation or providence, we shall find overflowing reasons for joy; but when we come to review the work of redemption, gladness knows no bounds, but feels that she must praise the Lord with all her might. There are times when in the contemplation of redeeming love we feel that if we did not sing we must die; silence would be as horrible to us as if we were gagged by inquisitors, or stifled by murderers.

I will triumph in the works of thy hands. I cannot help it, I must and I will rejoice in the Lord, even as one who has won the victory and has divided great spoil. In the first sentence of this verse he expresses the unity of God's work, and in the second the variety of his works; in both there is reason for gladness and triumph. When God reveals his work to a man, and performs a work in his soul, he makes his heart glad most effectually, and then the natural consequence is continual praise.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *Thou LORD hast made me glad through thy work.* One of the parts of the well spending of the Sabbath, is the looking upon, and consideration of the works of creation. The consideration of the Lord's works will afford us much sweet refreshment and joy when God blesses the meditation; and when it is so we ought to acknowledge our gladness most thankfully and lift up our heart in his ways. —*David Dickson.*

Ver. 4. *Thy work.* The "work of God" here is one no less marvellous than that of creation, which was the original ground of hallowing the Sabbath (see title of this Psalm) —namely, the final redemption of his people. —*A.R. Fausset.*

Ver. 4. *Made me glad through thy work*, etc. Surely there is nothing in the world, short of the most undivided reciprocal attachment, that has such power over the workings of the human heart as the mild sweetness of Nature. The most ruffled temper, when emerging from the town, will subside into a calm at the sight of an extended landscape reposing in the twilight of a fine evening. It is then that the spirit of peace settles upon the heart, unfetters the thoughts, and elevates the soul to the Creator. It is then that we behold the Parent of the universe in his works; we see his grandeur in earth, sea, sky; we feel his affection in the emotions which they raise, and half mortal, half etherealized, forgot where we are in the anticipation of what that world must be, of which this lovely earth is merely the shadow. —*Miss Porter.*

Ver. 4. *I will triumph in the works of thy hands.* Here it will be most fitting to remind the reader of those three great bursts of adoring song, which in different centuries have gushed forth from souls enraptured with the sight of nature. They are each of them clear instances of triumphing in the works of God's hands. How majestically Milton sang when he said of our unfallen parents, —

*"Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounced or sung
Unmeditated; such prompt eloquence
Flowed from their lips in prose or numerous verse,
More tunable than needed lute or harp
To add more sweetness."*

Then he gives us that noble hymn, too well known for us to quote, the reader will find it in the fifth book of the *Paradise Lost*, commencing—

"These are thy glorious works, Parent of good, Almighty!"

Thomson also, in his *Seasons*, rises to a wonderful height, as he closes his poem with a hymn—

*"These as they change, Almighty Father, these
Are but the varied God."*

Coleridge in his "Hymn before Sunrise, in the Vale of Chamouni", equally well treads the high places of triumphant devotion, as he cries—

*"Awake my soul! not only passive praise
Thou owest! not alone these swelling tears,
Mute thanks and secret ecstasy! Awake,
Voice of sweet song! Awake, my heart, awake!
Green vales and icy cliffs, all join my hymn."*

HINTS TO THE VILLAGE PREACHER.

Ver. 4. (*first sentence*).

1. My state—"glad."
2. How I arrived at it—"thou hast made me glad."
3. What is the ground of it?—"through thy work."
4. What, then, shall I do?—ascribe it all to God, and bless him for it.

Ver. 4.

1. The most divine gladness—of God's creation, having God's work for its argument.
2. The most divine triumph—caused by the varied works of God in creation, providence, redemption, & c. The first is for our own hearts, the second is for the convincing of those around us.

PSALM 92:5

EXPOSITION.

Ver. 5. *O Lord, how great are thy works!* He is lost in wonder. He utters an exclamation of amazement. How vast! How stupendous are the doings of Jehovah! Great for number, extent, and glory and design are all the creations of the Infinite One.

And thy thoughts are very deep. The Lord's plans are as marvellous as his acts; his designs are as profound as his doings are vast. Creation is immeasurable, and the wisdom displayed in it unsearchable. Some men think but cannot work, and others are mere drudges working without thought; in the Eternal the conception and the execution go together. Providence is inexhaustible, and the divine decrees which originate it are inscrutable. Redemption is grand beyond conception, and the thoughts of love which planned it are infinite. Man is superficial, God is inscrutable;

man is shallow, God is deep. Dive as we may we shall never fathom the mysterious plan, or exhaust the boundless wisdom of the all comprehending mind of the Lord. We stand by the fathomless sea of divine wisdom, and exclaim with holy awe, "O the depth!"

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *Thy thoughts.* The plural of **tbyj** **ma** from the verb **bvje** to meditate, to count, to *weave*; and this last word gives a good idea of what is here made the subject of admiration and praise, the wonderful intricacy and contrivance with which the Divine Mind designs and executes his plans, till at length the result is seen in a beautifully woven tissue of many delicately mingled and coloured threads. —*Christopher Wordsworth.*

Ver. 5. *Thy thoughts are very deep.* Verily, my brethren, there is no sea so deep as these thoughts of God, who maketh the wicked flourish, and the good suffer: nothing so profound, nothing so deep; therein every unbelieving soul is wrecked, in that depth, in that profundity. Dost thou wish to cross this depth? Remove not from the wood of Christ's cross; and thou shalt not sink: hold thyself fast to Christ. —*Augustine.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5. The unscalable mountains and the fathomless sea: or the divine works and the divine thoughts (God revealed and hidden) equally beyond human apprehension. —*C.A. Davis.*

PSALM 92:6

EXPOSITION.

Ver. 6. *A brutish man knoweth not; neither doth a fool understand this.* In this and the following verses the effect of the psalm is heightened by contrast; the shadows are thrown in to bring out the lights more prominently. What a stoop from the preceding verse; from the saint to the brute, from the worshipper to the boor, from the psalmist to the fool! Yet, alas, the character described here is no uncommon one. The boorish or boarish man, for such is almost the very Hebrew word, sees nothing in nature; and if it be pointed out to him, his foolish mind will not

comprehend it. He may be a philosopher, and yet be such a brutish being that he will not own the existence of a Maker for the ten thousand matchless creations around him, which wear, even upon their surface, the evidences of profound design. The unbelieving heart, let it boast as it will, does not know; and with all its parade of intellect, it does not understand. A man must either be a saint or a brute, he has no other choice; his type must be the adoring seraph, or the ungrateful swine. So far from paying respect to great thinkers who will not own the glory or being of God, we ought to regard them as comparable to the beasts which perish, only vastly lower than mere brutes, because their degrading condition is of their own choosing. O God, how sorrowful a thing it is that men whom thou hast so largely gifted, and made in thine own image, should so brutify themselves that they will neither see nor understand what thou hast made so clear. Well might an eccentric writer say, "God made man a little lower than the angels at first, and he has been trying to get lower ever since."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. —Expressively he wrote: "The *man brute* will not know; the fool will not understand this", viz., that when the wicked spring up with rapid and apparently vigorous growth as the summer flowers in Palestine, it is that they may ripen soon for a swift destruction. The *man brute* precisely translates the Hebrew words; one whom God has endowed with manhood, but who has debased himself to brutehood; a man as being of God's creation in his own image, but a brute as being self moulded (shall we say self made?) into the image of the baser animals! —*Henry Cowles.*

Ver. 6. *A brutish man knoweth not*, etc. A sottish sensualist who hath his *soul for salt* only, to keep his body from putrefying (as we say of swine) he takes no knowledge of God's great works, but grunts and goes his ways, contenting himself with a natural use of the creatures, as beasts do. —*John Trapp.*

Ver. 6. *A brutish man knoweth not*, etc. That is, he being a beast, and having no sanctified principle of wisdom in him, looks no further than a beast into all the works of God and occurrences of things; looks on all blessings as things provided for man's delight by God; but he extracts seldom holy, spiritual, and useful thoughts out of all, he wants the art of doing it. —*Thomas Goodwin.*

Ver. 6. *A brutish man knoweth not.* How universally do men strive, by the putrid joys of sense and passion, to destroy the fineness of the sensibilities which God has given them. This mind, which might behold a world of glory in created things, and look through them as through a transparent veil to things infinitely *more* glorious, signified or contained within the covering, is as dull and heavy as a piece of anthracite coal. Who made it so? Alas, habits of sense and sin have done this. If from childhood the soul had been educated for God, in habits accordant with its spiritual nature, it would be full of life, love, and sensibility, in harmony with all lovely things in the natural world, beholding the spiritual world through the natural, alive to all excitement from natural and intellectual beauty, and as ready to its duty as a child to its play. What a dreadful destruction of the mind's inner sensibilities results from a sensual life! What a decline, decay, and paralysis of its intuitive powers, so that the very existence of such a thing as spiritual intuition, in reference to a spiritual world, may be questioned, if not denied!

A man may be frightfully successful in such a process of destruction if long enough continued, upon his own nature. "Who can read without indignation of Kant", remarks Deuteronomy Quincey, "that at his own table in social sincerity and confidential talk, let him say what he would in his books, he exulted in the prospect of absolute and ultimate annihilation; that he planted his glory in the grave, and was ambitious of rotting for ever! The King of Prussia, though a personal friend of Kant's, found himself obliged to level his State thunders at some of his doctrines, and terrified him in his advance; else I am persuaded that Kant would have formally delivered Atheism from the professor's chair, and would have enthroned the horrid ghoulish creed, which privately he professed, in the University of Königsberg. It required the artillery of a great king to make him pause. The fact is, that as the stomach has been known by means of its natural secretion, to attack not only whatsoever alien body is introduced within it, but also (as John Hunter first showed), sometimes to attack itself and its own organic structure; so, and with the same preternatural extension of instinct, did Kant carry forward his destroying functions, until he turned them upon his own hopes, and the pledges of his own superiority to the dog, the ape, the worm." —*George B. Cheever, in "Voices of Nature", 1852.*

Ver. 6. *A fool.* The simpleton is an automaton, he is a machine, he is worked by a spring; mere gravity carries him forward, makes him move,

makes him turn, and that unceasingly and in the same way, and exactly with the same equable pace: he is uniform, he is never inconsistent with himself; whoever has seen him once, has seen him at all moments, and in all periods of his life; he is like the ox that bellows, or the blackbird which whistles; that which is least visible in him is his soul; it does not act, it is not exercised, it takes its rest. —*Jean de la Bruyère* (1639-1696), *quoted by Ramage*.

Ver. 6. *Neither doth a fool understand this.*

*He roved among the vales and streams,
In the green wood and hollow dell;
They were his dwellings night and day, —
But nature never could find the way
Into the heart of Peter Bell.*

*In vain, through every changeful year,
Did Nature lead him as before;
A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more.*

*In vain, through water, earth, and air,
The soul of happy sound was spread,
When Peter on some April morn,
Beneath the broom or budding thorn,
Made the warm earth his lazy bed.*

*At noon, when by the forest's edge
He lay beneath the branches high,
The soft blue sky did never melt
Into his heart; he never felt
The witchery of the soft blue sky!*

*There was a hardness in his cheek,
There was a hardness in his eye,
As if the man had fixed his face,
In many a solitary place,
Against the wind and open sky.*

—*W. Wordsworth*, 1770-1850.

PSALM 92:7

EXPOSITION.

Ver. 7. *When the wicked spring as the grass*, in abundance, and apparent strength, hastening on their progress like verdant plants, which come to perfection in a day,

and when all the workers of iniquity do flourish; flowering in their prime and pride, their pomp and their prosperity;

it is that they shall be destroyed for ever. They grow to die, they blossom to be blasted. They flower for a short space to wither without end. Greatness and glory are to them but the prelude of their overthrow. Little does their opposition matter, the Lord reigns on as if they had never blasphemed him; as a mountain abides the same though the meadows at its feet bloom or wither, even so the Most High is unaffected by the fleeting mortals who dare oppose him; they shall soon vanish for ever from among the living. But as for the wicked— how can our minds endure the contemplation of their doom "*for ever.*" Destruction "*for ever*" is a portion far too terrible for the mind to realise. Eye hath not seen, nor ear heard, the full terror of the wrath to come!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *When the wicked spring as the grass*, etc. Their felicity is the greatest infelicity. —*Adam Clarke.*

Ver. 7. Little do they think that they are suffered to prosper that like beasts they may be fitter for slaughter. The fatter they are, the fitter for slaughter, and the sooner slain: "He slew the fattest of them." Psalm 78:31. —*Zachary Bogan.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7. Great prosperity the frequent forerunner of destruction to wicked men, for it leads them to provoke divine wrath—

1. By hardness of heart, as Pharaoh.
2. By pride, as Nebuchadnezzar.

3. By haughty hatred of the saints, as Haman.
4. By carnal security, as the rich fool.
5. By self exaltation, as Herod.

Ver. 7-10. Contrasts. Between the wicked and God, Psalm 92:7-8.
Between God's enemies and his friends, Psalm 92:9-10. —C.A. Davis.

Ver. 7, 12-14. The wicked and the righteous pourtrayed. —C.A. Davis.

PSALM 92:8

EXPOSITION.

Ver. 8. *But thou, Lord, art most high for evermore.* This is the middle verse of the Psalm, and the great fact which this Sabbath song is meant to illustrate. God is at once the highest and most enduring of all beings. Others rise to fall, but he is the Most High to eternity. Glory be to his name! How great a God we worship! Who would not fear thee, O thou High Eternal One! The ungodly are destroyed for ever, and God is most high for ever; evil is cast down, and the Holy One reigns supreme eternally.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. Here is the central pivot of the Psalm. *But thou, Lord, art most high for evermore*, lit. "art height", & c., the abstract used for the concrete, to imply that the essence of all that is *high* is concentrated in Jehovah. When God and the cause of holiness *seem low*, God *is really* never higher than then; for out of seeming weakness he perfects the greatest strength. When the wicked *seem high*, they are then on the verge of being cast down for ever. The believer who can realize this will not despair at the time of his own depression, and of the seeming exaltation of the wicked. If we can feel "*Jehovah most high for evermore*", we can well be unruffled, however low we lie. —A.R. Fausset.

PSALM 92:9

EXPOSITION.

Ver. 9. *For, lo, thine enemies, O Lord.* It is a wonder full of instruction and warning, observe it, O ye sons of men;

for, lo, thine enemies shall perish; they shall cease from among men, they shall be known no more. In that the thing is spoken twice it is confirmed by the Lord, it shall surely be, and that speedily.

All the workers of iniquity shall be scattered; their forces shall be dispersed, their hopes broken, and themselves driven hither and thither like chaff before the tempest. They shall scatter like timid sheep pursued by the lion, they will not have the courage to remain in arms, nor the unity to abide in confederacy. The grass cannot resist the scythe, but falls in withering ranks, even so are the ungodly cut down and swept away in process of time, while the Lord whom they despised sits unmoved upon the throne of his infinite dominion. Terrible as this fact is, no true hearted heart would wish to have it otherwise. Treason against the great Monarch of the universe ought not to go unpunished; such wanton wickedness richly merits the severest doom.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *"Lo thine enemies"; "lo thine enemies."* He represents their destruction as present, and as certain, which the repetition of the words implies. —*Matthew Pool.*

Ver. 9. *Thine enemies shall perish.* This is the only Psalm in the Psalter which is designated a Sabbath song. The older Sabbath was a type of our rest in Christ from sin; and therefore the final extirpation of sin forms one of the leading subjects of the psalm. —*Joseph Francis Thrupp.*

Ver. 9. *All the workers of iniquity shall be scattered.* The wicked may unite and confederate together, but the bands of their society are feeble. It is seldom that they long agree together; at least as to the particular object of their pursuit. Though they certainly harmonize in the general one, that of working iniquity. But God will soon by his power, and in his wrath, confound and scatter them even to destruction. —*Samuel Burder.*

PSALM 92:10

EXPOSITION.

Ver. 10. *But my horn shalt thou exalt like the horn of an unicorn.* The believer rejoices that he shall not be suffered to perish, but shall be strengthened and enabled to triumph over his enemies, by the divine aid. The unicorn may have been some gigantic ox or buffalo now unknown, and perhaps extinct—among the ancients it was the favourite symbol of unconquerable power; the psalmist adopts it as his emblem. Faith takes delight in foreseeing the mercy of the Lord, and sings of what he will do as well as of what he has done.

I shall be anointed with fresh oil. Strengthening shall be attended with refreshment and honour. As guests were anointed at feasts with perfumed unguents, so shall the saints be cheered and delighted by fresh outpourings of divine grace; and for this reason they shall not pass away like the wicked. Observe the contrast between the happiness of the brutish people and the joy of the righteous: the brutish men grow with a sort of vegetable vigour of their own, but the righteous are dealt with by the Lord himself, and all the good which they receive comes directly from his own right hand, and so is doubly precious in their esteem. The psalmist speaks in the first person, and it should be a matter of prayer with the reader that he may be enabled to do the same.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *Thou shalt lift up, as a Reêym, my horn,* seems to point to the mode in which the *bovidoe* use their horns, lowering the head and then tossing it up. —*William Houghton, in Smith's Bible Dictionary.*

Ver. 10. *The horn of an unicorn.* —After discussing the various accounts which are given of this animal by ancient and modern writers, Winer says, I do not hesitate to say, it is the *Antelope Leucoryx*, a species of goat with long and sharp horns. —*William Walford.*

Ver. 10. *If shall be anointed with fresh oil.* Montanus has, instead of "fresh oil", given the literal meaning of the original *virido oleo*, "with green oil." Ainsworth also renders it: "fresh or green oil." The remark of Calmet is: "The plants imparted somewhat of their colour, as well as of

their fragrance, hence the expression, *`green oil*.'" Harmer says, "I shall be anointed with green oil." Some of these writers think the term *green*, as it is in the original, signifies "precious fragrant oil"; others, literally "green" in colour; and others, "fresh" or newly made oil. But I think it will appear to mean "cold drawn oil", that which has been expressed or squeezed from the nut or fruit without the process of boiling. The Orientals prefer this kind to all others for anointing themselves; it is considered the most precious, the most pure and efficacious. Nearly all their medicinal oils are thus extracted; and because they cannot gain so much by this method as by the boiling process, oils so drawn are very dear. Hence their name for the article thus prepared is also *patche*, that is, *"green oil."* But this term, in Eastern phraseology, is applied to other things which are not boiled or raw: thus unboiled water is called *patchi-tameer*, *"green water"*: *patche-pal*, likewise, *"green milk"*, means that which has not been boiled, and the butter made from it is called *"green butter"*; and uncooked meat or yams are known by the same name. I think, therefore, the Psalmist alludes to that valuable article which is called *"green oil"*, on account of its being expressed from the nut or fruit, without the process of boiling. —*Joseph Roberts's Oriental Illustrations*.

Ver. 10. *Anointed with fresh oil*. Every kind of benediction and refreshment I have received, do receive, and shall receive, like one at a feast, who is welcomed as a friend, and whose *head* is copiously anointed with oil or fragrant balm. In this way, the spirits are gently refreshed, an inner joyousness excited, the beauty of the face and limbs, according to the custom of the country, brought to perfection. Or, there is an allusion to the custom of *anointing* persons at their solemn installation in some splendid office. Compare Psalm 23:5 *"Thou anointest my head with oil,"* and Psalm 45:7, *"God, thy God, hath anointed thee with the oil of gladness."* —*Martin Geier*.

Ver. 10. (*last clause*). The phrase is not "I am anointed", *hvaæ*, but *ytLbæ* *imbutus sum—perfusus sum*; apparently in reference to the abundance of perfume employed on the occasion, viz., his being elected King over all the tribes, as indicative of the greater popularity of the act, or the higher measure of Jehovah's blessing on his people. The difference, indeed, between the first anointing of David and that of Saul, as performed by Samuel, is well worthy of notice on the present occasion. When Samuel was commanded to anoint Saul, he "took a *vial* of oil, and poured it upon his head." in private, 1 Samuel 16:13. Here we find the horn again made

use of and apparently full to the brim—*David was soaked or imbued with it.* —*John Mason Good.*

HINTS TO THE VILLAGE PREACHER.

Ver. 10. (*last clause*). Christian illumination, consecration, gladness, and graces, are all of them the anointing of the Spirit. —*William Garrett Lewis, 1872.*

Ver. 10. (*last clause*). The subject of David's confidence was—

1. Very comprehensive, including renewed strength, fresh tokens of favour, confirmation in office, qualification for it, and new joys.
2. Well grounded, since it rested in God, and his promises.
3. Calming all fears.
4. Exciting hopes.
5. Causing pity for those who have no such confidence.

PSALM 92:11

EXPOSITION.

Ver. 11. *Mine eye also shall see MY DESIRE on mine enemies.* The words, "my desire", inserted by the translators, had far better have been left out. He does not say what he should see concerning his enemies, he leaves that blank, and we have no right to fill in the vacant space with words which look vindictive. He would see that which would be for God's glory, and that which would be eminently right and just.

And mine ears shall hear MY DESIRE of the wicked that rise up against me. Here, again, the words "my desire" are not inspired, and are a needless and perhaps a false interpolation. The good man is quite silent as to what he expected to hear; he knew that what he should hear would vindicate his faith in his God, and he was content to leave his cruel foes in God's hands, without an expression concerning his own desire one way or the other. It is always best to leave Scripture as we find it. The broken sense of inspiration is better let alone than pieced out with additions of a translator's own invention; it is like repairing pure gold with tinsel, or a mosaic of gems with painted wood. The holy psalmist had seen the beginning of the

ungodly, and expected to see their end; he felt sure that God would right all wrongs, and clear his Providence from the charge of favouring the unjust; this confidence he here expresses, and sits down contentedly to wait the issues of the future.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *Mine enemies.* —The word here used **rWV** *shur* — occurs nowhere else. It means, properly, a liar in wait, one who *watches*; one who is in ambush; and refers to persons who *watched* his conduct; who *watched* for his ruin. —A. Barnes.

PSALM 92:12

EXPOSITION.

Ver. 12. The song now contrasts the condition of the righteous with that of the graceless. The wicked "spring as the grass", but *The righteous shall flourish like a palm tree*, whose growth may not be so rapid, but whose endurance for centuries is in fine contrast with the transitory verdure of the meadow. When we see a noble palm standing erect, sending all its strength upward in one bold column, and growing amid the dearth and drought of the desert, we have a fine picture of the godly man, who in his uprightness aims alone at the glory of God; and, independent of outward circumstances, is made by divine grace to live and thrive where all things else perish. The text tells us not only what the righteous is, but what he shall be; come what may, the good man shall flourish, and flourish after the noblest manner.

He shall grow like a cedar in Lebanon. This is another noble and long lived tree. "As the days of a tree are the days of my people", saith the Lord. On the summit of the mountain, unsheltered from the blast, the cedar waves its mighty branches in perpetual verdure, and so the truly godly man under all adversities retains the joy of his soul, and continues to make progress in the divine life. Grass, which makes hay for oxen, is a good enough emblem of the unregenerate; but cedars, which build the temple of the Lord, are none too excellent to set forth the heirs of heaven.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Like the palm tree.* Look now at those stately palm trees, which stand here and there on the plain, like military sentinels, with feathery plumes nodding gracefully on their proud heads. The stem, tall, slender, and erect as Rectitude herself, suggests to the Arab poets many a symbol for their lady love; and Solomon, long before them, has sung, "How fair and how pleasant art thou, O love, for delights! This thy stature is like a palm tree" (Song of Solomon 7:6-7). Yes; and Solomon's father says, "*The righteous shall flourish like a palm tree*", etc. The royal poet has derived more than one figure from the customs of men, and the habits of this noble tree, with which to adorn his sacred ode. The palm grows slowly, but steadily, from century to century uninfluenced by those alternations of the seasons which affect other trees. It does not rejoice over much in winter's copious rain, nor does it droop under the drought and the burning sun of summer. Neither heavy weights which men place upon its head, nor the importunate urgency of the wind, can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. They *bring forth fruit in old age*.

The allusion to being *planted in the house of the Lord* is probably drawn from the custom of planting beautiful and long lived trees in the courts of temples and palaces, and in all "high places" used for worship. This is still common; nearly every palace, and mosque, and convent in the country has such trees in the courts, and being well protected there, they flourish exceedingly. Solomon covered all the walls of the "Holy of Holies" round about with palm trees. They were thus planted, as it were, within the very house of the Lord; and their presence there was not only ornamental, but appropriate and highly suggestive. The very best emblem, not only of patience in well doing, but of the rewards of the righteous—a fat and flourishing old age—a peaceful end—a glorious immortality. —*W.M. Thomson.*

Ver. 12. *The palm tree.* The palms were entitled by Linnaeus, "the princes of the vegetable world"; and Von Martius enthusiastically says, "The common world atmosphere does not become these vegetable monarchs: but in those genial climes where nature seems to have fixed her court, and summons around her of flowers, and fruits, and trees, and animated beings, a galaxy of beauty, —there they tower up into the balmy air, rearing their

majestic stems highest and proudest of all. Many of them, at a distance, by reason of their long perpendicular shafts, have the appearance of columns, erected by the Divine architect, bearing up the broad arch of heaven above them, crowned with a capital of gorgeous green foliage." And Humboldt speaks of them as "the loftiest and stateliest of all vegetable forms." To these, above all other trees, the prize of beauty has always been awarded by every nation, and it was from the Asiatic palm world, or the adjacent countries, that human civilization sent forth the first rays of its early dawn.

On the northern borders of the Great Desert, at the foot of the Atlas mountains, the groves of date palms form the great feature of that parched region, and few trees besides can maintain an existence. The excessive dryness of this arid tract, where rain seldom falls, is such that wheat refuses to grow, and even barley, maize, and Caffre corn, (*Holcus sorghum*), afford the husbandman only a scanty and uncertain crop. The hot blasts from the south are scarcely supportable even by the native himself, and yet here forests of date palms flourish, and form a screen impervious to the rays of the sun, beneath the shade of which the lemon, the orange, and the pomegranate, are cherished, and the vine climbs up by means of its twisted tendrils; and although reared in constant shade, all these fruits acquire a more delicious flavour than in what would seem a more favourable climate. How beautiful a comment do these facts supply to the words of Holy Writ, "*The righteous shall flourish like the palm tree!*" Unmoved by the scorching and withering blasts of temptations or persecutions, the Christian sustained by the secret springs of Divine grace, lives and grows in likeness to his Divine Master, when all others are overcome, and their professions wither. How striking is the contrast in the psalm. The wicked and worldlings are compared to grass, which is at best but of short duration, and which is easily withered; but the emblem of the Christian is the palm tree, which stands for centuries. Like the grateful shade of the palm groves, the Christian extends around him a genial, sanctified, and heavenly influence; and just as the great value of the date palm lies in its abundant, wholesome, and delicious fruit, so do those who are the true disciples of Christ abound in "fruits of righteousness", for, said our Saviour, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." — "*The Palm Tribes and their Varieties.*" *R.T. Society's Monthly Volume.*

Ver. 12. *The righteous shall flourish.* David here tells us *how* he shall flourish. "He shall flourish *like the palm tree*: he shall grow like a cedar in Lebanon." Of the wicked he had said just before, "When the wicked spring

as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." They flourish as the *grass*, which today is, and tomorrow is cast into the oven. What a contrast with the worthlessness, the weakness, transitoriness, and destiny, of grass—in a warm country too—are the palm tree and cedar of Lebanon! They are evergreens. How beautifully, how firmly, how largely, they grow! How strong and lofty is the cedar! How upright, and majestic, and tall, the palm tree. The palm also bears fruit, called dates, like bunches of grapes. It sometimes yields a hundredweight at once.

He tells us *where* he shall flourish. "Those that be planted in the house of the Lord shall flourish in the courts of our God." The allusion is striking. It compares the house of God to a garden, or fine well watered soil, favourable to the life, and verdure, and fertility, of the trees fixed there. The reason is, that in the sanctuary we have the communion of saints. *There* our fellowship is with the Father, and with his Son Jesus Christ. *There* are dispensed the ordinances of religion, and the word of truth. *There* God commandeth the blessing, even life for evermore.

He also tells us *when* he shall flourish. "They shall still bring forth fruit in old age." This is to show the permanency of their principles, and to distinguish them from natural productions.

*"The plants of grace shall ever live;
Nature decays, but grace must thrive;
Time, that doth all things else impair,
Still makes them flourish strong and fair."*

The young Christian is lovely, like a tree in the blossoms of spring: the aged Christian is valuable, like a tree in autumn, bending with ripe fruit. We therefore look for something superior in old disciples. More deadness to the world, the vanity of which they have had more opportunities to see; more meekness of wisdom; more disposition to make sacrifices for the sake of peace; more maturity of judgment in divine things; more confidence in God; more richness of experience.

He also tells us *why* he shall flourish. "They shall be fat and flourishing; to shew that the Lord is upright." We might rather have supposed that it was necessary to shew that *they* were upright. But by the grace of God they are what they are—not they, but the grace of God which is in them. From *him* is their fruit found. Their preservation and fertility, therefore, are to the

praise and glory of God; and as what he does for them he had *engaged* to do, it displays his truth as well as his mercy, and proves that he is upright.
—William Jay.

Ver. 12. *The righteous shall flourish like a palm tree.*

1. *The palm tree grows in the desert.* Earth is a desert to the Christian; true believers are ever refreshed in it as a palm is in the Arabian desert. So *Lot* amid Sodom's wickedness, and *Enoch* who walked with God amongst the antediluvians.

2. *The palm tree grows from the sand, but the sand is not its food;* water from below feeds its tap roots, though the heavens above be brass. Some Christians grow, not as the lily, Hosea 14:5, by green pastures, or the willow by water courses, Isaiah 44:4, but as the palm of the desert; so *Joseph* among the Cat-worshippers of Egypt, *Daniel* in voluptuous Babylon. Faith's penetrating root reaches the fountains of living waters.

3. *The palm tree is beautiful,* with its tall and verdant canopy, and the silvery flashes of its waving plumes; so the Christian virtues are not like the creeper or bramble, tending downwards, their palm branches shoot upwards, and seek the things above where Christ dwells, Colossians 3:1: some trees are crooked and gnarled, but the Christian is a tall palm as a son of the light, Matthew 3:12; Philippians 2:15. The Jews were called a crooked generation, Deuteronomy 32:5, and Satan a crooked serpent, Isaiah 27:1, but the Christian is upright like the palm. Its beautiful, unfading leaves make it an emblem of victory; it was twisted into verdant booths at the feast of Tabernacles; and the multitude, when escorting Christ to his coronation in Jerusalem, spread leaves on the way, Matthew 21:8; so victors in heaven are represented as having palms in their hands, Revelation 7:9. No dust adheres to the leaf as it does with the *battree*; the Christian is in the world, not of it; the dust of earth's desert adheres not to his palm leaf. The leaf of the palm is the same—it does not fall in winter, and even in the summer it has no holiday clothing, it is an evergreen; the palm trees' rustling is the desert orison.

4. *The palm tree is very useful.* The Hindus reckon it has 360 uses. Its shadow shelters, its fruit refreshes the weary traveller, it points out the place of water, such was Barnabas, a son of consolation, Acts 4:36; such Lydia, Dorcas, and others, who on the King's highway showed the

way to heaven, as Philip did to the Ethiopian eunuch, Acts 9:34. Jericho was called the City of Palms, Deuteronomy 34:3.

5. *The palm tree produces even to old age.* The best dates are produced when the tree is from thirty to one hundred years old; 300 pounds of dates are annually yielded: so the Christian grows happier and more useful as he becomes older. Knowing his own faults more, he is more mellow to others: he is like the sun setting, beautiful, mild, and large, looking like Elim, where the wearied Jews found twelve wells and seventy palm trees. —*J. Long, in "Scripture Truth in Oriental Dress", 1871.*

Ver. 12. *Palm trees.* The open country moreover wears a sad aspect now: the soil is rent and dissolves into dust at every breath of wind; the green of the meadows is almost entirely gone, —the *palm tree* alone preserves in the drought and heat its verdant root of leaves. —*Gotthelf H. von Schubert, 1780-1860.*

Ver. 12. *A cedar in Lebanon.* Laying aside entirely any enquiry as to the palm tree, and laying aside the difficulty contained in the Psalm 92:13, I have only to compare this description of the cedar in Lebanon with the accounts of those who have visited them in modern days. Without believing (as the Maronites or Christian inhabitants of the mountains do), that the seven very ancient cedars which yet remain in the neighbourhood of the village of Eden in Lebanon are the remains of the identical forest which furnished Solomon with timber for the Temple, full three thousand years ago, they can yet were be proved to be of very great antiquity. These very cedars were visited by Belonius in 1550, nearly three hundred years ago, who found them twenty-eight in number. Rawolf, in 1575, makes them twenty-four. Dandini, in 1600, and Thevenot about fifty years after, make them twenty-three. Maundrell, in 1696, found them reduced to sixteen. Pococke, in 1738, found fifteen standing, and a sixteenth recently blown down, or (may we not conjecture?) shivered by the voice of God. In 1810, Burckhardt counted eleven or twelve; and Dr. Richardson, in 1818, states them to be no more than seven. There cannot be a doubt, then, that these cedars which were esteemed ancient nearly three hundred years ago, must be of a very great antiquity; and yet they are described by the last of these travellers as "large, and tall, and beautiful, the most picturesque productions of the vegetable world that we had seen." The oldest are large and massy, rearing their heads to an enormous height, and spreading their branches afar. Pococke also remarks, that "the young cedars are not easily

known from pines. I observed, they bear a *greater quantity* of fruit than the large ones." This shows that the old ones still bear fruit, though not so abundantly as the young cedars, which, according to Richardson, are very productive, and cast many seeds annually. How appropriate, then, and full of meaning, is the imagery of the Psalmist: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. They shall still bring forth fruit in old age; they shall be fat and flourishing." —*R.M. Macheyne.*

Ver. 12-15. The life and greenness of the branches in an honour to the root by which they live. Spiritual greenness and fruitfulness is in a believer an honour to Jesus Christ who is his life. The fulness of Christ is manifested by the fruitfulness of a Christian. —*Ralph Robinson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12.

1. The righteous flourish in all places. Palm in the valley, cedar on the mountain.
2. In all seasons. Both trees are evergreen.
3. Under all circumstances. Palm in drought, cedar in storm and frost.
—*G.R.*

PSALM 92:13

EXPOSITION.

Ver. 13. *Those that be planted in the house of the Lord shall flourish in the courts of our God.* In the courtyards of Oriental houses trees were planted, and being thoroughly screened, they would be likely to bring forth their fruit to perfection in trying seasons; even so, those who by grace are brought into communion with the Lord, shall be likened to trees planted in the Lord's house, and shall find it good to their souls. No heart has so much joy as that which abides in the Lord Jesus. Fellowship with the stem begets fertility in the branches. If a man abide in Christ he brings forth much fruit. Those professors who are rooted to the world do not flourish; those who send forth their roots into the marshes of frivolous pleasure cannot be in a vigorous condition; but those who dwell in habitual

fellowship with God shall become men of full growth, rich in grace, happy in experience, mighty in influence, honoured and honourable. Much depends upon the soil in which a tree is planted; everything, in our case, depends upon our abiding in the Lord Jesus, and deriving all our supplies from him. If we ever really grow in the courts of the Lord's house we must be planted there, for no tree grows in God's garden self sown; once planted of the Lord, we shall never be rooted up, but in his courts we shall take root downward, and bring forth fruit upward to his glory for ever.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *Those that be planted in the house of the Lord shall flourish in the courts of our God*, are not distinctive of some from others, as though some only of the flourishing righteous were so planted; but they are descriptive of them all, with an addition of the way and means whereby they are caused so to grow and flourish. And this is their implantation in the house of the Lord, —that is, in the church, which is the seat of all the means of spiritual life, both as unto growth and flourishing, which God is pleased to grant unto believers. To be planted in the house of the Lord, is to be fixed and rooted in the grace communicated by the ordinances of divine worship. Unless we are planted in the house of the Lord, we cannot flourish in his courts. See Psalm 1:3. Unless we are partakers of the grace administered in the ordinances, we cannot flourish in a fruitful profession. —*John Owen*.

Ver. 13. *Those that be planted in, the house of the Lord*, etc. Saints are planted in the house of God; they have a kind of rooting there: but though the tabernacle be a good rooting place, yet we cannot root firmly there, unless we are rooted in Jesus Christ. To root in tabernacle work, or in the bare use of ordinances, as if that would carry it, and commend us to God, when there is no heart work, when there is no looking to the power of godliness, and to communion with Christ, what is this but building upon the sand? Many come often to the tabernacle, who are more strangers to Christ; they use pure ordinances, but are themselves impure. These may have a great name in the tabernacle for a while, but God blots their names, and roots their hopes out of the tabernacle; yea, he puts them from the horns of the altar, or slays them there, as Solomon gave commandment concerning Joab. —*Abraham Wright*.

Ver. 13. *In the house of the Lord.* As if in a most select viridarium or as if in a park, abounding in trees dedicated to God. And as in Psalm 5:12 he had made mention of Lebanon, where the cedars attain their highest perfection, so now he tacitly opposes to Lebanon the *house of God*, or church, wherein we bloom, grow, and bring forth fruit pleasing to God. — *Martin Geier.*

PSALM 92:14

EXPOSITION.

Ver. 14. *They shall still bring forth fruit in old age.* Nature decays but grace thrives. Fruit, as far as nature is concerned, belongs to days of vigour; but in the garden of grace, when plants are weak in themselves, they become strong in the Lord, and abound in fruit acceptable with God. Happy they who can sing this Sabbath Psalm, enjoying the rest which breathes through every verse of it; no fear as to the future can distress them, for their evil days, when the strong man faileth, are the subject of a gracious promise, and therefore they await them with quiet expectancy. Aged believers possess a ripe experience, and by their mellow tempers and sweet testimonies they feed many. Even if bedridden, they bear the fruit of patience; if poor and obscure, their lowly and contented spirit becomes the admiration of those who know how to appreciate modest worth. Grace does not leave the saint when the keepers of the house do tremble; the promise is still sure though the eyes can no longer read it; the bread of heaven is fed upon when the grinders fail; and the voice of the Spirit in the soul is still melodious when the daughters of music are brought low. Blessed be the Lord for this! Because even to hoar hairs he is the I AM, who made his people, he therefore bears and carries them.

They shall be fat and flourishing. They do not drag out a wretched, starveling existence, but are like trees full of sap, which bear luxuriant foliage. God does not pinch his poor servants, and diminish their consolations when their infirmities grow upon them; rather does he see to it that they shall renew their strength, for their mouths shall be satisfied with his own good things. Such an one as Paul the aged would not ask our pity, but invite our sympathetic gratitude; however feeble his outward man may

be, his inner man is so renewed day by day that we may well envy his perennial peace.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. *They shall still bring forth fruit in, old age.* The point on which the Psalmist in this passage fixes, as he contemplates the blessedness of God's own children, is the beauty and happiness of their old age. The court or open area in the centre of an eastern dwelling, and especially the court of any great and stately dwelling, was often adorned with a tree, or sometimes with more than one, for beauty, for shade, and, as it might be, for fruit. There sometimes the palm tree, planted by the cool fountain, shot up its tall trunk toward the sky, and waved its green top, far above the roof, in the sunlight and the breeze. There sometimes the olive, transplanted from the rocky hill side, may have flourished under the protection and culture of the household, and may have rewarded their care with the rich abundance of its nutritious berries. With such images in his mind, the Psalmist, having spoken of the brief prosperity of the wicked, and having compared it with the springing and flourishing of the grass, which grows to its little height only to be immediately cut down, naturally and beautifully compares the righteous, not with the deciduous herbage, but with the hardy tree that lives on through the summer's drought and the winter's storms, and from season to season still renews its growth. These trees of righteousness, as the poet conceives of them, are "planted in the house of the Lord"; they stand fair and "flowering in the courts of our God" —even "in old age they bring forth fruit" —they are "full of sap and flourishing" —they are living memorials "to show that the Lord is faithful", and that those who trust in him shall never be confounded. —*Leonard Bacon*, 1845.

Ver. 14. —There be three things which constitute a spiritual state, or belong to the life of God.

1. That believers be fat; that is, by the heavenly juice, sap, or fatness of the true olive, of Christ himself, as Romans 11:17. This is the principle of spiritual life and grace derived from him. When this abounds in them, so as to give them strength and rigour in the exercise of grace, to keep them from decays and withering, they are said to be fat; which, in the Scripture phrase, is strong and healthy.

2. That they flourish in the greenness (as the word is) and verdure of profession; for vigorous grace will produce a flourishing profession.
3. That they still bring forth fruit in all duties of holy obedience. All these are promised unto them even in old age.

Even trees, when they grow old (the palm and the cedar), are apt to lose a part of their juice and verdure: and men in old age are subject unto all sorts of decays, both outward and inward. It is a rare thing to see a man in old age naturally vigorous, healthy, and strong; and would it were not more rare to see any spiritually so at the same season! But this is here promised unto believers as an especial grace and privilege, beyond what can be represented in the growth or fruit bearing of plants and trees. The grace intended is, that when believers are under all sorts of bodily and natural decays, and, it may be, have been overtaken with spiritual decays also, there is provision made in the covenant to render them fat, flourishing, and fruitful, —vigorous in the power of internal grace, and flourishing in the expression of it in all duties of obedience; which is that which we now inquire after. Blessed be God for this good word of his grace, that he hath given us such encouragement against all the decays and temptations of old age which we have to conflict withal!

And the Psalmist, in the next words, declares the greatness of the privilege: "To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him." Consider the oppositions that lie against the flourishing of believers in old age, the difficulties of it, the temptations that must be conquered, the acting of the mind above its natural abilities which are decayed, the weariness that is apt to befall us in a long spiritual conflict, the cries of the flesh to be spared, and we shall see it to be an evidence of the faithfulness, power, and righteousness of God in covenant; nothing else could produce this mighty effect. So the prophet, treating of the same promise, Ho 14:4-8, closes his discourse with that blessed remark, Ho 14:9, "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them." Spiritual wisdom will make us to see that the faithfulness and power of God are exerted in this work of preserving believers flourishing and fruitful unto the end. —*John Owen*.

Ver. 14. Constancy is an ingredient in the obedience Christ requires. His trees bring forth fruit in old age. Age makes other things decay, but makes a Christian flourish. Some are like hot horses, mettlesome at the beginning

of a journey, and tired a long time before they come to their journey's end. A good disciple, as he would not have from God a temporary happiness, so he would not give to God a temporary obedience; as he would have his glory last as long as God lives, so he would have his obedience last as long as he lives. Judas had a fair beginning, but destroyed all in the end by betraying his Master. —*Stephen Charnock*.

Ver. 14. *Flourishing*. Here is not only mention of growing but of *flourishing*, and here's flourishing three times mentioned, and it is growing and flourishing not only like a tree, but like a *palm tree*, (which flourisheth under oppression), and like a *cedar* (not growing in ordinary places, but) "in *Lebanon*", where were the goodliest cedars. Nor doth the Spirit promise here a flourishing in boughs and leaves only (as some trees do, and do no more), but in fruit; and this not only fruit for once in a year, or one year, but they *still bring forth fruit*, and that not only in the years of their youth, or beginnings in grace, but *in old age*, and that not only in the entrance of that state which is called *old age*, threescore years, but that which the Scripture calls the perfection of *old age*, threescore years and ten, as the learned Hebrews observe upon the word used in the psalm. What a *divine climax* doth the Spirit of God make in this Scripture, to show that the godly man as to his state, is so far from declining, that he is still climbing higher and higher. —*Joseph Caryl*.

HINTS TO THE VILLAGE PREACHER.

Ver. 14-16.

1. Regeneration—"planted."
2. Growth in grace—"flourish."
3. Usefulness—"fruit."
4. Perseverance—"old age."
5. The reason of it all—"to shew that the Lord", etc.

PSALM 92:15

EXPOSITION.

Ver. 15. This mercy to the aged proves the faithfulness of their God, and leads them

to shew that the Lord is upright, by their cheerful testimony to his ceaseless goodness. We do not serve a Master who will run back from his promise. Whoever else may defraud us, he never will. Every aged Christian is a letter of commendation to the immutable fidelity of Jehovah.

He is my rock, and there is no unrighteousness in him. Here is the psalmist's own seal and sign manual; still was he building upon his God, and still was the Lord a firm foundation for his trust. For shelter, for defence, for indwelling, for foundation, God is our rock; hitherto he has been to us all that he said he would be, and we may be doubly sure that he will abide the same even unto the end. He has tried us, but he has never allowed us to be tempted above what we are able to bear: he has delayed our reward, but he has never been unrighteous to forget our work of faith and labour of love. He is a friend without fault, a helper without fail. Whatever he may do with us, he is always in the right; his dispensations have no flaw in them, no, not the most minute. He is true and righteous altogether, and so we weave the end of the psalm with its beginning, and make a coronet of it, for the head of our Beloved.

It is a good thing to sing praises unto the Lord, for "*he is my rock, and there is no unrighteousness in him.*"

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. *He is my rock, and there is no unrighteousness in, him.* Implying that God can no more be moved or removed from doing righteously, than a rock can be removed out of its place. —*Joseph Caryl.*

HINTS TO THE VILLAGE PREACHER.

Ver. 15-16. The reason and the pledge of final perseverance. —*C.A. Davis.*

PSALM 93

PSALM 93:1

This brief Psalm is without title or name of author, but its subject is obvious enough, being stated in the very first line. It is the Psalm of Omnipotent Sovereignty: Jehovah, despite all opposition, reigns supreme. Possibly at the time this sacred ode was written, the nation was in danger from its enemies, and the hopes of the people of God were encouraged by remembering that the Lord was still King. What sweeter and surer consolation could they desire?

EXPOSITION.

Ver. 1. *The LORD reigneth*, or Jehovah reigns. Whatever opposition may arise, his throne is unmoved; he has reigned, does reign, and will reign for ever and ever. Whatever turmoil and rebellion there may be beneath the clouds, the eternal King sits above all in supreme serenity; and everywhere he is really Master, let his foes rage as they may. All things are ordered according to his eternal purposes, and his will is done. In the verse before us it would seem as if the Lord had for a while appeared to vacate the throne, but on a sudden he puts on his regal apparel and ascends his lofty seat, while his happy people proclaim him with new joy, shouting "The Lord reigneth." What can give greater joy to a loyal subject than a sight of the king in his beauty? Let us repeat the proclamation, "the Lord reigneth," whispering it in the ears of the desponding, and publishing it in the face of the foe.

He is clothed with majesty. Not with emblems of majesty, but with majesty itself: everything which surrounds him is majestic. His is not the semblance but the reality of sovereignty. In nature, providence, and salvation the Lord is infinite in majesty. Happy are the people among whom the Lord appears in all the glory of his grace, conquering their enemies, and subduing all things unto himself; then indeed is he seen to be clothed with majesty.

The LORD is clothed with strength. His garments of glory are not his only array, he wears strength also as his girdle. He is always strong, but

sometimes he displays his power in a special manner, and may therefore be said to be clothed with it; just as he is always majestic essentially, but yet there are seasons when he reveals his glory, and so wears his majesty, or shows himself in it. May the Lord appear in his church, in our day in manifest majesty and might, saving sinners, slaying errors, and honouring his own name. O for a day of the Son of man, in which the King Immortal and Almighty shall stand upon his glorious high throne, to be feared in the great congregation, and admired by all them that believe.

Wherewith he hath girded himself. As men gird up their loins for running or working, so the Lord appears in the eyes of his people to be preparing for action, girt with his omnipotence. Strength always dwells in the Lord Jehovah, but he hides his power full often, until, in answer to his children's cries, he puts on strength, assumes the throne, and defends his own. It should be a constant theme for prayer, that in our day the reign of the Lord may be conspicuous, and his power displayed in his church and on her behalf. "Thy kingdom come" should be our daily prayer: that the Lord Jesus does actually reign should be our daily praise.

The world also is stablished, that it cannot be moved. Because Jehovah reigns terrestrial things for a while are stable. We could not be sure of anything if we were not sure that he has dominion. When he withdraws his manifest presence from among men all things are out of order; blasphemers rave, persecutors rage, the profane grow bold, and the licentious increase in wantonness; but when the divine power and glory are again manifested order is restored, and the poor distracted world is at peace again. Society would be the football of the basest of mankind if God did not establish it, and even the globe itself would fly through space, like thistle down across the common, if the Lord did not hold it in its appointed orbit. That there is any stability, either in the world or in the church, is the Lord's doings, and he is to be adored for it. Atheism is the mother of anarchy; the reigning power of God exhibited in true religion is the only security for the human commonwealth. A belief in God is the foundation and cornerstone of a well ordered state.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. This is one of those magnificent psalms which describe Jehovah's reign. Even Jewish interpreters say of them: "these all treat of the things which will take place in the times of Messiah." Throughout it reads

like a commentary and application of the great fundamental truth, "Jehovah reigneth." Already he hath laid the foundations of his kingdom in his Church, and anon shall he in his faithfulness and power establish it. Those elements which have hitherto resisted shall not be allowed to continue. Right royally he manifests himself. *"He is clothed with majesty; clothed is Jehovah, might hath he girt about him."* The present state of things is connected with Christ's humiliation. But when he puts on his royal mantle of majesty, and girds about him the sword of his might: *"thus the world shall be established; it cannot be moved."* And yet, though seemingly the enemy has long prevailed, *"Thy throne is established of old: thou art from everlasting."* The establishment of his throne is the ground and the pledge of the establishment of the world and of his kingdom. "Jesus Christ, the same yesterday, and today, and for ever." In view of all this the Church stands a wondering spectator, first struck with awe, and then filled with adoring, gratitude. *"The floods have lifted up, O Jehovah, they have lifted up their roaring; the floods are lifting up their dashing noise."* The latter term refers to the sound of the waves as they break, and in connexion with it the change of tense is very marked. The enemies of God and his kingdom have risen like the floods or waves of the sea, lashed by the storm; with roaring noise have they advanced; but as they near the vessel which bears the King, their noise is that of waves dashing into foam. Their utmost nearness is—to their destruction; their utmost noise is—in breaking. And even now, and in the height of the storm also far overtopping not only all danger, but even its threatening noise, is Jehovah. *"Jehovah on high"* (even there) *"is mightier than the roaring of many waters and mighty, than the breaking waves of the sea"* (the word here rendered *"breaking waves"* being literally a *derivative* from the verb to break). What a picture this of our safety; what an epitome of the history of God's government and of his church! Thus the calming of the storm on the lake of Galilee was not only a parabolic representation of the history of the Kingdom of God, but also typical of the final consummation of all things; a summary of the past, a prophecy of the future, a type of the end. And what applies to the Church as a whole, holds equally true of individual believers. Let us ever remember that the noise is that of the breaking wave. Our greatest dangers are only breaking waves; waves which break at his feet. The same expression is also sometimes applied to the waves of God's wrath or judgments threatening to engulf the believer, as in Psalm 42:7 88:7. These also, blessed be his name, are only breaking waves. Meanwhile, while waiting for the manifestation of his majesty and might, "we have the more sure word of

prophecy." *"Thy testimonies are very sure"* (very reliable, literally very *Amen*-ed): and, so far as we are concerned, our faith and patience are tried and proved: *"Holiness becometh thine house, O LORD, for ever."*

Thus we have here the history of the Church of God deduced from the text, *"Jehovah reigneth."* Those words are to us as "a light that shineth in a dark place, until the day dawn and the daystar arise in our hearts." So long as they are left us, all that threatens us from without is only like the noise of the breaking wave. The unspeakable comfort conveyed in this assurance is ever tested in the experience of God's people. There is no truth more precious to the heart of the Christian than that *"the LORD reigneth."* The conviction of this must carry us far above all cares and fears. A personal God, a living God, a reigning God—alike in the armies of heaven and among the inhabitants of the earth—and this God the Father of our Lord and Saviour Jesus Christ, —such are the steps by which we reach a height, where, far removed from the turmoil of men, we gain a comprehensive and clear view of earth and its concerns. I would not exchange the assurance which these two words, *"Jehovah reigneth,"* convey, for all the wisdom, combined with all the power, of this world. Received into my heart, they are the solution of every difficulty, the end of all perplexity. It seems to me as if, after puzzling over the cross writing and hieroglyphics of men, I turned a fresh leaf, on the top of which stood these words, as the text to be preached out in all history, whether of the individual, the family, or the nation, the Church or the world. It seems as if, after revolving sorrowfully and helplessly all the difficulties and wants which distress my heart, I were at once rising above those floating clouds into clear atmosphere: as if all at once I were unburdened; as if I had reached a haven of rest; as if I had found a firm foundation, an ultimate principle. After all, in every real trial there is but this one final and full comfort. What matters the opinion of men, —who may be for and who against me; who may be with me, or who may leave me. Who would speak of prospects or probabilities, of the support to be derived from wealth or power, or of the defections of friends on whose sympathy and help we had counted? *"Jehovah reigneth!"* There is light here across my every path, provided I follow Christ, walking in the narrow way. Only let me be sure that, in any and every respect, I am on the Lord's side and in the Lord's way, and I ask no more. My God has all the silver and all the gold in his own hand. He holdeth the hearts of all men at his disposal; he directeth all events, from the least to the greatest. If I want power with God or with men, let me pray; for, *Jehovah reigneth.* Nor let

me think that special interpositions are either impossible or rare. They are constant. The course of God's providence is one of constant interposition; for "all things work together for good to them that love God." Only these interpositions are not violent, and therefore not noticed by the superficial observer; they are the interpositions of all wise and almighty God, not of poor, weak man; they are the *interpositions*, not *interferences*; they are the working of the machinery by the Mastermind which designed, and the Master hand which framed it. They are not the stoppage, but the working of the machinery, whereby its real object is wrought out.

Lastly, let me note in the Psalm these three things:

In *creation and nature*: preestablished law *along with* continuous, personal government, —not as opposed to, but as presupposing one another (Psalm 93:1-2). In *Providence*: "The LORD on *high* is mightier than the noise of many waters" —which would otherwise strike terror, even as their swelling would threaten constant danger. And in *grace*: "His testimonies are *very* sure." I can rest on them. Not one tittle or iota shall fall to the ground. Wherever I have a word of promise, I can safely plant my steps. The conclusion and inference from the whole matter is that "*holiness*" —not fear nor man serving, but separation unto the Lord—"becometh," or is the right, wise, and proper attitude of his house and people. *Alfred Edersheim, in "The Golden Diary of Heart Converse with Jesus in the Book of Psalms," 1866.*

Whole Psalm. It is mentioned in the Babylonian Talmud that it was the custom of the Jews to sing this psalm on the sixth day of the week, to which it is well suited as celebrating the reestablishing and founding again of the world in the new creation (Psalm 93:1): which is confirmed by a title given to it in the Septuagint—"On the day before the Sabbath, when the earth was founded: A Psalm of thanksgiving to (or for) David"—adopted by the Vulgate and the Oriental Version in general. And thus is this Psalm identified in subject with the preceding: as also Hengstenberg observes—"The reference, which it is impossible not to notice, in which 'The Lord on high is mightier, 'here (Psalm 93:4) stands to 'But Thou, Lord, art most high for evermore' (Psalm 92:8) —the kernel and middle point of the whole psalm—has already led commentators to notice a near connexion between these two psalms... which is decidedly favoured by the contents; both psalms minister consolation to the Church, exposed to danger by the might of the world." He might have added—in the promise they give of "the *rest*

the Sabbatism that remains to the people of God, "when both shall be fulfilled. *W. De Burgh.*

Ver. 1. *The LORD reigneth.* It is a kind of proclamation in which God's people are invited to declare before men and angels that the Lord is King, He and He only. It is the response of the Church to the preaching of the gospel—so rapturously hailed in Isaiah—the preaching of the messenger "that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" *William Binnie.*

Ver. 1. *The LORD.* He describes God by the name *Jehovah*, partly, to lead us to think of the God of Israel, accustomed by this name to be distinguished from the gods of the nations; partly, to call to mind the virtues of veracity, grace and justice, comprehended by this name, and now clearly made known... When he says, *Jehovah reigns*, without adding any restriction, or mentioning any people, it would seem that the *Kingdom of Jehovah* is to be taken absolutely and generally, with equal reference to the government of *the world* and *the church*. In the *former* sense *Jehovah* may be said to *reign*, not as if He then at last begun to reign, but because He proved himself to be the King of the world in an extraordinary way, by giving public and manifest signs; by which it was clearly established that *Jehovah* is the true God, the Creator of heaven and earth, the Lord and Ruler of the whole universe, and a just and equitable judge, in inflicting notable judgements upon sinners, in casting down the idols, and vindicating the cause of true religion and virtue. This meaning I regard as contained in the general proposition: yet directly in its primary signification I understand the Kingdom of God in His Church, partly, because God is here said to vindicate the cause of religion, and of his people; partly, he is said, in Psalm 99:1 to show himself *exalted in Zion*, and *there to undertake the Kingdom*, Isaiah 24:23, and often elsewhere in the Prophetic word; and lastly, because *Jehovah*, the King of his people, he himself *who reigns*, is set forth as the *ruler* of the universe. He is the King therefore of his people, He has his *Kingdom* in their midst, but to Him all things in heaven and earth are subject as well.

In this latter sense, therefore, the phrase, *Jehovah has reigned*, will stand for, *He has undertaken the Kingdom*, *He is become King*, as it is often used in the histories of the Kings of Judah and Israel; so also in Isaiah 28:23, and elsewhere... When He is said to *have taken* the Kingdom in the

midst of his people, it must not be understood absolutely, but in a restricted sense, in reference partly to the *manner* and form of rule, being more or less *theocratic*; partly, to the displays of the Divine Majesty, being more or less conspicuous; and partly, to the servile or afflicted state of his people, as extending from the Babylonish exile to the time of the Maccabees. In which times God is said *to have taken the Kingdom*, in many other prophecies beside this, Isaiah 24:21-23, Obad., ult. Micah 4:6-8. *Venema*.

Ver. 1. *The LORD reigneth.* These are the initial words of Psalm 97:1 and Psalm 99:1 also. Perhaps a threefold manner of reigning is suggested, namely, over things subjected to God by a natural necessity, over those that resist his will and as far as in them lies withdraw themselves from his dominion, and over those who spontaneously and freely obey. For in this place the Kingdom is declared to be coextensive with the foundation of the world: in Psalm 97:1 it is hinted at for the exultation of the earth, and for the gladness of the isles; in Psalm 99:1 God is said to reign, although the people are angry, and the earth is filled with commotion. *Zorinus*.

Ver. 1. *The LORD reigneth.* Having considered in all quarters the worldly rule of idols, and earthly deities or kings, the Psalmist at last bursts forth into the words which attribute supreme government to none other, but to Jehovah the true God. Let it be granted that the monarchs of Assyria, the kings of Egypt, and the masters of other nations, extend their empire far and wide; let it be allowed that royal majesty is ascribed to the idols by their worshippers; yet all these are as nothing to the kingdom and majesty of Jehovah. *Martin Geier*.

Ver. 1. *The LORD reigneth*, i.e., the Lord has become King (Psalm 96:10 97:1 99:1). The formula proclaimed at the accession of earthly sovereigns (2 Samuel 15:10 1 Kings 1:11,13; *margin*, 2 Kings 9:13, "*Jehu reigneth*"). The reference is not to the *ordinary and constant* government of God, but to his *assuming* a *new* and glorious kingdom. The arrogant proclamation of the world power was virtually "the Assyrian reigneth"; the overthrow of him was God's counter proclamation: "The Lord (Jehovah) reigneth." The antitypical sense is, the world powers under Antichrist, energized by Satan (Revelation 16:14 17:12-14,17), shall make one last desperate stroke, seemingly for the moment successful, for the dominion of the earth, in defiance of the Lord, (2 Thessalonians 2:3-12) But Christ will take his great power and reign as King of kings and Lord of lords, having

overthrown utterly the antichristian enemy. (Isaiah 24:23 Obadiah 1:21; Zechariah 14:9 Revelation 11:15,17 19:6.) *A. R. Fausset.*

Ver. 1. *The LORD reigneth.* The very first words of this psalm seem to indicate a morning of calm repose after a night of storm, a day of stillness after the tumult of battle. "The LORD reigneth." "He hath put all enemies under his feet." *Barton Bouchier.*

Ver. 1. *The world also is established.* The word *world* is properly taken for the habitable globe, and metonymically for the inhabitants of the earth. This is clear from Psalm 24:1-2 89:12 9:9; Psalm 96:1,3 98:9. In this passage the former signification seems to obtain, because this majestic King has fortified no tower or palace strongly, but the whole world, by the word of his power, that therein there might be a constant habitation for the men who worship Him, even to the destined day of the last judgment. *Martin Geier.*

HINTS TO THE VILLAGE PREACHER.

Whole Psalm. Revivals of religion described.

1. God reigns.
2. His power is felt.
3. His kingdom is established.
4. Opposition is overcome.
5. The word is valued.
6. Holiness is cultivated.

Ver. 1-2. The prophet in the first verse describes our King:

1. From his office.
 - (a) He "reigns." He is the great and chief Monarch; he is no idle spectator of things below; but wisely, and justly, and powerfully administers all things.
 - (b) He is a glorious King: "He is clothed with majesty."
 - (c) He is a potent King: "The Lord is clothed with strength."

(d) He is a warlike King: "He hath girded himself, " buckled his sword upon his armour; for offence towards his enemies, for defence of his kingdom.

2. From his kingdom.

(a) It is universal: "The world."

(b) It is fixed, firm, and stable: "The world also is stablished, and cannot be moved."

(c) It is an everlasting kingdom: "From everlasting to everlasting; thy throne is established of old; thou art from everlasting." *Adam Clarke.*

Ver. 1-2. Shew,

- 1.** The royal proclamation.
- 2.** The imperial robe.
- 3.** The stable kingdom.
- 4.** The ancient throne.
- 5.** The Eternal King. *C.A.D.*

Ver. 1-2.

- 1.** Make the great proclamation. The right, stability, antiquity, extent, perpetuity of the Lord's dominion.
- 2.** Note the different emotions it inspires. In the rebellious, condemned, loyal, &c.
- 3.** Negotiate for submission to the King. *C. A. D.*

PSALM 93:2

EXPOSITION.

Ver. 2. *Thy throne is established of old.* Though thou mayest just now appear in more conspicuous sovereignty, yet thine is no upstart sovereignty: in the most ancient times thy dominion was secure, yea, before time was thy throne was set up. We often hear of ancient dynasties, but what are they when compared with the Lord? Are they not as the bubble on the breaker, born an instant ago and gone as soon as seen?

Thou art from everlasting. The Lord himself is eternal. Let the believer rejoice that the government under which he dwells has an immortal ruler at its head, has existed from all eternity and will flourish when all created things shall have for ever passed away. Vain are the rebellions of mortals, the kingdom of God is not shaken.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Thy throne is established.* The invariable perpetuity of the divine kingdom is celebrated in these words. No vicissitudes are apprehended there, as in earthly monarchies and kingdoms, where thrones are not infrequently shaken, either on account of the death of their kings or principal men, or by reason of the unfaithfulness of subjects or ministers, or because of the schemes or attacks of enemies; none of which can disturb the divine rule. *Martin Geier.*

Ver. 2. *Thy throne is established of old.* Lest any one should suspect that the royal dignity depicted and demonstrated in the previous verse by the creation of the world, which was the effect of kingly power and majesty, was a new thing or came into existence yesterday or the day before, or that God had recently obtained the office of ruling and governing, or that by long use and experience he had acquired skill, or held a somewhat foreign throne as other kings are wont, he says that this dignity is as ancient as creation itself, so that the throne of this kingdom was founded at the very time when the foundations of the earth were laid; and as the earth was established by him as his *footstool*, so the heaven was his throne, (Isaiah 66:1), which endures for ever. Especially does he teach that from eternity, before the formation of the world, God always remained the same in himself, not needing creation or any creature, thereby to obtain any new perfection. *Lorinus.*

Ver. 2. *Of old.* The Italian, *from all eternity*; Hebrew, *from then*; an Hebrew phrase to signify an eternity without any beginning, Proverbs 8:22: as eternity without end is signified by another term, which is as much as, *until then*. *Diodati.*

PSALM 93:3

EXPOSITION.

Ver. 3. *The floods have lifted up, O LORD.* Men have raged like angry waves of the sea, but vain has been their tumult. Observe that the psalmist turns to the Lord when he sees the billows foam, and hears the breakers roar; he does not waste his breath by talking to the waves, or to violent men; but like Hezekiah he spreads the blasphemies of the wicked before the Lord.

The floods have lifted up their voice; the floods lift up their waves. These repetitions are needed for the sake both of the poetry and the music, but they also suggest the frequency and the violence of wicked assaults upon the government of God, and the repeated defeats which they sustain. Sometimes men are furious in words—they lift up their voice, and at other times they rise to acts of violence—they lift up their waves; but the Lord has control over them in either case. The ungodly are all foam and fury, noise and bluster, during their little hour, and then the tide turns or the storm is hushed, and we hear no more of them; while the kingdom of the Eternal abides in the grandeur of its power.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *The floods have lifted up*, etc. Advisedly in this place does he make mention of floods, in order better to depict the effects of war. For when rivers are raised and swollen with inundations, they burst the restraining banks, and sweep far and wide over the neighbouring plains, carrying everything in their course. Such is the manner of war; when armies are despatched into countries, they lay waste and fill all places with slaughter. Whence Virgil employs this simile (Aeneid 2) in describing the violence of the Grecian army breaking into the citadel of Priam, —*rendered by Dryden thus* —

*"In rush the Greeks, and all the apartments fill;
Those few defendants whom they find, they kill.
Not with so fierce a rage the foaming flood
Roars, when he finds his rapid course withstood;
Bears down the dittos with unresisted sway,
And sweeps the cattle and the cots away." Mollerus.*

Ver. 3. *Their waves.* The word **k**isignifies a wave; because the water being dashed against a rock, or the shore, or another wave, is broken into spray. For the central idea of the word is breaking. And this aptly serves to picture the issue of those commotions and wars which are undertaken for the overthrow of empires and the church. For as mighty waves fill the beholders with horror, so great and powerful armies fill all things with fear and terror. But as the waves striking, in a moment are broken, and disappear, so the mighty power of kings and princes is often dissolved at one glance of God. The Church dwells in this life, as a rock in the waves, beaten by the waves of every tempest; but yet remains immutable, because the Son of God confirms and sustains her. *Mollerus.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. The voice of the floods.

1. The voice of Nature is the voice of God.
2. It is a voice from God.
3. It is a voice for God.

*"God hath a voice that ever is heard,
In the peal of the thunder, the chirp of the bird:
It comes in the torrent, all rapid and strong,
In the streamlet's soft gush, as it ripples along;*

*In the waves of the ocean, the furrows of land,
In the mountain of granite, the atom of sand;
Turn where ye may, from the sky to the sod,
Where can ye gaze that ye see not a God?"*

G. R. Poetry by Eliza Cook.

PSALM 93:4

EXPOSITION.

Ver. 4. *The LORD on high is mightier than the noise of many waters.* The utmost of their power is to him but a sound and he can readily master it, therefore he calls it a noise by way of contempt. When men combine to

overthrow the kingdom of Jesus, plot secretly, and by and by rage openly, the Lord thinks no more of it than of so much noise upon the sea beach. Jehovah, the self-existent and omnipotent, cares not for the opposition of dying men, however many or mighty they may be.

*"Loud the stormy billows spoke,
Loud the billows raised their cry;
Fierce the stormy billows broke,
Sounding to the echoing sky.*

*Strong the breakers tossing high,
Stronger is Jehovah's might.
True thy words; and sanctity
Well becomes thy temple bright."*

Yea, than the mighty waves of the sea. When the storm raises Atlantic billows, and drives them on with terrific force, the Lord is still able to restrain them, and so also when impious men are haughty and full of rage the Lord is able to subdue them and overrule their malice. Kings or mobs, emperors or savages, all are in the Lord's hands, and he can forbid their touching a hair of the heads of his saints.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 4. *The LORD on high.* "On high" is not to be regarded in the sense of locality, as none compete with God in that, but in reference to dominion and glory. *Martin Geier.*

Ver. 4. *The LORD on high is mightier,* etc. Therefore consider not so much thy distress, as thy Deliverer; and when men's malicious combination may affright thee, let Divine association support thee. The danger may exceed thy resistance, but not God's assistance; the enemies' power may surpass thy strength, their subtlety outwit thy prudence, but neither can excel the wisdom and might of God that is with thee. O learn therefore to try God in his strength, to trust him in difficulties; and when the merciless waves are ready to swallow thee; commit thyself to his custody. The mariner in straits looks up to heaven, do thou so; and remember that when the waters of affliction are never so high, yet "*the Lord on high is mightier than they.*" *Abraham Wright.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4.

1. God is mighty in creation.
2. He is mightier in providence.
3. He is mightiest in redemption. *G. R.*

PSALM 93:5

EXPOSITION.

Ver. 5. *Thy testimonies are very sure.* As in providence the throne of God is fixed beyond all risk, so in revelation his truth is beyond all question. Other teachings are uncertain, but the revelations of heaven are infallible. As the rocks remain unmoved amid the tumult of the sea, so does divine truth resist all the currents of man's opinion and the storms of human controversy; they are not only sure, but *very sure*. Glory be to God, we have not been deluded by a cunningly devised fable: our faith is grounded upon the eternal truth of the Most High.

Holiness becometh thine house, O LORD, for ever. Truth changes not in its doctrines, which are very sure, nor holiness in its precepts, which are incorruptible. The teaching and the character of God are both unaltered. God has not admitted evil to dwell with him, he will not tolerate it in his house, he is eternally its enemy, and is for ever the sworn friend of holiness. The church must remain unchanged, and for ever be holiness unto the Lord; yea, her King will preserve her undefiled by the intruder's foot. Sacred unto the Lord is the church of Jesus Christ, and so shall she be kept evermore. "Jehovah reigns," is the first word and the main doctrine of the psalm, and holiness is the final result; a due esteem for the great King will lead us to adopt a behaviour becoming his royal presence. Divine sovereignty both confirms the promises as sure testimonies, and enforces the precepts as seemly and becoming in the presence of so great a Lord.

The whole psalm is most impressive, and is calculated to comfort the distressed, confirm the timorous, and assist the devout. O thou who art so great and gracious a King, reign over us for ever! We do not desire to question or restrain thy power, such is thy character that we rejoice to see

thee exercise the rights of an absolute monarch. All power is in thine hands, and we rejoice to have it so. Hosanna! Hosanna!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *Thy testimonies*, i.e., thy words; either,

1. Thy precepts, which are commonly called God's *testimonies*. And so having spoken of God's kingdom, he now sheweth that the laws of that kingdom are just, and true, and holy; which is a singular commendation of it. Or,

2. Thy promises, as may be gathered from the following words, "*are sure, or true, or faithful*"; which attribute properly belongs, and everywhere in Scripture is ascribed, to promises rather than to precepts. And the promises no less than the precepts are God's *testimonies*, or the witnesses or declarations of his mind and will to mankind. And he seems here to speak of those great and precious promises concerning the erection and establishment of his kingdom in the world by the Messiah; which, saith he, are infallibly true, and shall certainly be accomplished in thy time. *Matthew Pool.*

Ver. 5. *Holiness becometh thine house, O LORD.* Singular things are expected of all that draw nigh to God in any duty, but especially in the office of the ministry; they must sanctify themselves with a singular care above that of the rest of the people. Those that stand in the presence of princes must be exact in their carriage. God appointed both the weights and measures of the sanctuary to be twice as large as those of the commonwealth, to shew that he expects much more of those that serve him there, than he doth of others. Holiness becomes every house well, but best God's; and every man, but most of all the minister, who is the mirror in which the people behold heaven, and the convoy to direct them thither. Now if the glass be spotted, instead of an angel they look upon a fury; and if the conduct be false, there is more danger in the guide than the way. None, therefore, are to walk so strictly as the ministry. *Abraham Wright.*

Ver. 5. *Holiness becometh thine house, O LORD, for ever.* No hangings, no tapestry become God's house so well as holiness; and no place is so proper as the house of God for this costly, comely furniture... The blind heathen were choice and devout in the service of dumb idols; they served them in white, an emblem of purity; they thought nothing too good for

those false gods, for whom the worst was not bad enough. Solon, the Athenian lawgiver, enacted, that none should serve the gods *obiter*, or by the by, that their sacrificers should purify themselves some days beforehand. *George Swinnock*.

HINTS TO THE VILLAGE PREACHER.

Ver. 5.

1. Faithfulness becometh the word of God.
2. Holiness becometh the house of God. *G. R.*

Ver. 5 (last clause).

1. Holiness becometh God's typical house, the temple.
2. His greater spiritual house, the church.
3. His smaller spiritual house, the believer.
4. His eternal house, heaven. *C. A. D.*

PSALM 94

PSALM 94:1

SUBJECT. The writer sees evil doers in power, and smarts under their oppressions. His sense of the divine sovereignty, of which he had been singing in the previous Psalm, leads him to appeal to God as the great Judge of the earth; this he does with much vehemence and importunity, evidently tingling under the lash of the oppressor. Confident in God's existence, and assured of his personal observation of the doings of men, the psalmist rebukes his atheistic adversaries, and proclaims his triumph in his God: he also interprets the severe dispensation of Providence to be in very deed most instructive chastisements, and so he counts those happy who endure them. The Psalm is another pathetic form of the old enigma—"Wherefore do the wicked prosper?" It is another instance of a good man perplexed by the prosperity of the ungodly, cheering his heart by remembering that there is, after all, a King in heaven, by whom all things are overruled for good.

DIVISIONS. In Psalm 94:1-7 the psalmist utters his complaint against wicked oppressors. From Psalm 94:8-11 he reasons against their sceptical notion that God did not notice the actions of men. He then shows that the Lord does bless his people and will deliver them, though for a while they may be chastened, Psalm 94:12-15. He again pleads for help in Psalm 94:16, and declares his entire dependence upon God for preservation, Psalm 94:17-19; yet a third time urges his complaint, Psalm 94:20-21; and then concludes with the confident assurance that his enemies, and all other wicked men, would certainly be made to reap the due reward of their deeds,—"yea, the Lord our God shall cut them off."

EXPOSITION.

Ver. 1. *O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself:* or, *God of retribution, Jehovah, God of retribution, shine forth!* A very natural prayer when innocence is trampled down, and wickedness exalted on high. If the execution of justice be a right thing, —and who can deny the fact? —then it must be a very

proper thing to desire it; not out of private revenge, in which case a man would hardly dare to appeal to God, but out of sympathy with right, and pity for those who are made wrongfully to suffer, Who can see a nation enslaved, or even an individual downtrodden, without crying to the Lord to arise and vindicate the righteous cause? The toleration of injustice is here attributed to the Lord's being hidden, and it is implied that the bare sight of him will suffice to alarm the tyrants into ceasing their oppressions. God has but to show himself, and the good cause wins the day. He comes, he sees, he conquers! Truly in these evil days we need a manifest display of his power, for the ancient enemies of God and man are again struggling for the mastery, and if they gain it, woe unto the saints of God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 1. *O LORD God, to whom vengeance belongeth.* It may perhaps seem to accord too little with a lover of piety, so strenuously to urge upon God to show himself an avenger against the wicked, and to rouse Him as if He were lingering and procrastinating. But this supplication must be regarded in its proper bearing; for David does not pray, neither should we pray, that God would take vengeance on the wicked in the same way that men, inflamed with anger and hatred, are wont often to avenge themselves of their enemies, but that He would punish them after his own divine manner and measure. The vengeance of God is for the most part a medicine for the evil; but ours is at times destruction even to the good. Therefore truly the Lord is alone the God of revenges. For we, when we think we have inflicted a penalty upon our enemy, are often much mistaken. What injury to us was the body of our enemy? in depriving him of which we nevertheless express all our bitterness. What wounded thee and wrought thee harm and shame, was the spirit of thine enemy, and that thou art not able to seize and hold, but God is able; and He alone has such power that in no way can the spirit escape his strength and force. Leave vengeance with Him, and He will repay. He admonishes us, that if we ourselves wish to be avengers of our own pains and injuries we may hurt ourselves more deeply than our enemy: for when we take vengeance on him, we indeed wound and do violence to his body, which in itself is vile and of little regard; but in our own best and most precious part, that is, in our spirit; we ourselves, by losing patience, receive a deep stain, because when virtue and humanity have been expelled thence, we meanwhile incur faults to be atoned for therein. Wherefore God is entreated to become Himself the

avenger of our injuries, for He alone knows aright and is able to avenge; and to become such an avenger that only the very thing which injured us may be punished. Some greedy man has cheated thee in money, may He punish avarice in him. A proud man has treated thee with scorn, may He destroy his pride, etc... This is vengeance most worthy to be inflicted of God, and by us to be sought. *Jacopo Sadoletto. 1477-1547.*

Ver. 1. I do not think that we sufficiently attend to the distinction that exists between revenge and vengeance. "Revenge," says Dr. Johnson, "is an act of passion, vengeance of justice; injuries are revenged, crimes avenged." And it is from not attending to this essential distinction that the scorner has been led into such profane remarks, as if there were a vindictive spirit in the Almighty, and as if he found delight in wreaking vengeance on an adversary. The call which the psalmist here makes on God as a God to whom vengeance belongeth, is no other than if he had said, "O God, to whom justice belongeth!" Vengeance indeed is not for man, because with man's feelings and propensities it would ever degenerate into revenge. "I wilt be even with him," says nature; "I will be above him," says grace. *Barton Bouchier.*

Ver. 1. The two divine names (*El* and *Jehovah*, —*God* and *Lord*) recognize God as almighty, eternal, self existent, bound by covenant to his people, and alone entitled to take vengeance. *J. A. Alexander.*

Ver. 1-6.

*"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;*

*Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold*

*Slain by the bloody Piemontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow*

*Over all the Italian fields, where still doth sway
The triple Tyrant; that from these may grow
A hundredfold, who having learned the way,
Early may fly the Babylonian woe."* **John Milton.**

HINTS TO THE VILLAGE PREACHER.

Ver. 1.

1. Retribution the prerogative of God alone.
2. Under what aspects may we desire his rendering it.
3. How, and when he will surely fulfil this righteous wish.

Ver. 1.

1. Vengeance belongs to God and not to man.
2. Vengeance is better in the hands of God than of man. *Let us fall into the hands of God*, etc. *G. R.*

PSALM 94:2

EXPOSITION.

Ver. 2. *Lift up thyself, thou judge of the earth.* Ascend thy judgment seat and be acknowledged as the ruler of men: and, moreover, raise thyself as men do who are about to strike with all their might; for the abounding sin of mankind requires a heavy blow from thy hand.

Render a reward to the proud, give them measure for measure, a fair retaliation, blow for blow. The proud look down upon the gracious poor and strike them from above, as a giant might hurl down blows upon his adversary; after the same manner, O Lord, lift up thyself, and "return a recompense upon the proud, "and let them know that thou art far more above them than they can be above the meanest of their fellow men. The psalmist thus invokes the retribution of justice in plain speech, and his request is precisely that which patient innocence puts up in silence, when her looks of anguish appeal to heaven.

HINTS TO THE VILLAGE PREACHER.

Ver. 2. The peculiar provocation of the sin of pride and its kindred vices. Its influence on the proud, on their fellow men, and upon God himself.

PSALM 94:3

EXPOSITION.

Ver. 3. *LORD, how long shall the wicked, how long shall the wicked triumph?* Shall wrong for ever rule? Are slavery, robbery, tyranny, never to cease? Since there is certainly a just God in heaven, armed with almighty power, surely there must be sooner or later an end to the ascendancy of evil, innocence must one day find a defender. This "*how long?*" of the text is the bitter complaint of all the righteous in all ages, and expresses wonder caused by that great enigma of providence, the existence and predominance of evil. The sound "*how long?*" is very akin to howling, as if it were one of the saddest of all the utterances in which misery bemoans itself. Many a time has this bitter complaint been heard in the dungeons of the Inquisition, at the whipping posts of slavery, and in the prisons of oppression. In due time God will publish his reply, but the full end is not yet.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *How long shall the wicked, how long,* etc. Twice he saith it, because the wicked boast day after day, with such insolence and outrage, as if they were above control. *John Trapp.*

Ver. 3. *How long shall the wicked triumph?* For "*triumph*," the Hebrew word is **WzD[yaw]** which signifies to exalt. That is, they give themselves vain applause on account of their prosperity, and declare their success both with words and with the gestures of their body, like peacocks spreading their feathers. *How long shall they utter?* etc. For "*utter*" the Hebrew is **W[yBy]** they shall flow, they shall cast forth. The metaphor is taken from fountains springing out of the rock with a rush and abundance of water. Where the abundance of words is noted, their rashness, their waste and profusion, their sound and eagerness, their continuance and the difficulty of obstructing them. *Le Blanc.*

Ver. 3. *How long shall the wicked triumph?* What answer shall we give, what date shall we put to this, "*How long?*" The answer is given in Psalm 94:23, "*He shall bring upon them their own iniquity, and shall cut them off in their own wickedness,*" etc. As if he had said, Except the Lord cut them off in their wickedness, they will never leave off doing wickedly.

They are men of such a kind that there is no curing of them, they will never have done doing mischief until they be cut off by death, therefore God threatens death to deter men from sin. A godly man saith, "If God kill me, yet will I trust in him; "and some wicked men say (in effect, if not in the letter), Till God kills us we will sin against him. *Joseph Caryl*.

Ver. 3-4. *Triumph, utter and speak, boast.* In the very terms wherein the Psalmist complains of the continued prevalence of the wicked, there is matter of comfort, for we have three (rather four, as in the authorised version) words to denote speaking, and only one, *workers*, to denote action, showing us that they are far more powerful with their tongues than with their hands. *Hugo Cardinalis, quoted by Neale.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3.

1. The sweet potion of the wicked—present triumph.
2. The gall which embitters it—it is but temporary, and is prayed against. *C. A. Davis.*

PSALM 94:4

EXPOSITION.

Ver. 4. *How long shall they utter and speak hard things?* The ungodly are not content with deeds of injustice, but they add hard speeches, boasting, threatening, and insulting over the saints. Will the Lord for ever endure this? Will he leave his own children much longer to be the prey of their enemies? Will not the insolent speeches of his adversaries and theirs at last provoke his justice to interfere? Words often wound more than swords, they are as hard to the heart as stones to the flesh; and these are poured forth by the ungodly in redundancy, for such is the force of the word translated utter; and they use them so commonly that they become their common speech (they utter and speak them) —will this always be endured?

And all the workers of iniquity boast themselves? —they even soliloquise and talk to themselves, and of themselves, in arrogance of Spirit, as if they were doing some good deed when they crush the poor and needy, and spit

their spite on gracious men. It is the nature of workers of iniquity to boast, just as it is a characteristic of good men to be humble—will their boasts always be suffered by the great Judge, whose ear hears all that they say? Long, very long, have they had the platform to themselves, and loud, very loud, have been their blasphemies of God, and their railings at his saints—will not the day soon come when the threatened heritage of shame and everlasting contempt shall be meted out to them?

Thus the oppressed plead with their Lord, and shall not God avenge his own elect? Will he not speak out of heaven to the enemy and say, "Why persecutest thou me"?

PSALM 94:5

EXPOSITION.

Ver. 5. *They break in pieces thy people, O LORD*, grinding them with oppression, crushing them with contempt. Yet the men they break in pieces are God's own people, and they are persecuted because they are so; this is a strong plea for the divine interposition.

And afflict thine heritage, causing them sorrowful humiliation and deep depression of heart. The term, "thine heritage," marks out the election of the saints, God's peculiar interest and delight in them, his covenant relation, of long standing, to them and their fathers; this also is a storehouse of arguments with their faithful God. Will he not defend his own? Will a man lose his inheritance, or permit it to be contemptuously despoiled? Those who are ground down, and trampled on, are not strangers, but the choice and chosen ones of the Lord; how long will he leave them to be a prey to cruel foes

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *They break in pieces thy people.* They tread down; they grind; they crush. The Hebrew word is often used as meaning to crush under foot; to trample on; and hence it means to oppress. Lamentations 3:34, Isaiah 3:15. *Albert Barnes.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5-10.

1. High handed oppression by the wicked (Psalm 94:5-6).
2. Hard hearted indifference to Divine supervision (Psalm 94:7).
3. Clear headed demonstration of the Divine cognisance and vengeance (Psalm 94:8-10). *C.A.D.*

PSALM 94:6

EXPOSITION.

Ver. 6. *They slay the widow and the stranger, and murder the fatherless.* They deal most arrogantly with those who are the most evident objects of compassion. The law of God especially commends these poor ones to the kindness of good men, and it is peculiar wickedness which singles them out to be the victims not only of fraud but of murder. Must not such inhuman conduct as this provoke the Lord? Shall the tears of widows, the groans of strangers, and the blood of orphans be poured forth in vain? As surely as there is a God in heaven, he will visit those who perpetrate such crimes; though he bear long with them, he will yet take vengeance, and that speedily.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Widow; fatherless.* An old Jewish writer (Philo Judaeus) has pointed out how aptly the titles of *widow* and *orphan* befitted the Hebrew nation, because it had no helper save God only, and was cut off from all other people by its peculiar rites and usages, whereas the Gentiles, by their mutual alliances and intercourse, had, as it were, a multitude of kindred to help them in any strait. *J. M. Neale.*

HINTS TO THE VILLAGE PREACHER.

Ver. 6-9.

1. Conspicuous sin.
2. Absurd supposition.

3. Overwhelming argument.

PSALM 94:7

EXPOSITION.

Ver. 7. *Yet they say, the Lord shall not see.* This was the reason of their arrogance, and the climax of their wickedness: they were blindly wicked because they dreamed of a blind God. When men believe that the eyes of God are dim, there is no reason to wonder that they give full license to their brutal passions. The persons mentioned above not only cherished an infidel unbelief, but dared to avow it, uttering the monstrous doctrine that God is too far away to take notice of the actions of men.

Neither shall the God of Jacob regard it. Abominable blasphemy and transparent falsehood If God has actually become his people's God, and proved his care for them by a thousand acts of grace, how dare the ungodly assert that he will not notice the wrongs done to them? There is no limit to the proud man's profanity, reason itself cannot restrain him; he has broken through the bounds of common sense. Jacob's God heard him at the brook Jabbok; Jacob's God led him and kept him all his life long, and said concerning him and his family, "Touch not mine anointed, and do my prophets no harm;" and yet these brutish ones profess to believe that he neither sees nor regards the injuries wrought upon the elect people! Surely in such unbelievers is fulfilled the saying of the wise, that those whom the Lord means to destroy he leaves to the madness of their corrupt hearts.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *They say, the Lord shall not see.* As if they had said, Though God should set himself to search us out, and would greatly wish to see what we are doing, yet he shall not. We will carry it so closely and cunningly, that the eye of God shall not reach us. Their works were so foul and bloody, that the sun might be ashamed to look upon them, and they were so secret that they believed God could not look upon them, or bring them to shame for them. *Joseph Caryl.*

Ver. 7. *The LORD... the God of Jacob.* The divine names are, as usual, significant. That the self existent and eternal God should not see, is a

palpable absurdity; and scarcely less so, that the God of Israel should suffer his own people to be slaughtered without even observing it. The last verb means to mark, note, notice. *J. A. Alexander.*

PSALM 94:8

EXPOSITION.

Ver. 8. *Understand, ye brutish among the people.* They said that God did not note, and now, using the same word in the original, the psalmist calls on the wicked to note, and have regard to the truth. He designates them as boors, boarish, swinish men, and well was the term deserved; and he bids them understand or consider, if they can. They thought themselves to be wise, and indeed the only men of wit in the world, but he calls them "boars among the people": wicked men are fools, and the more they know, the more foolish they become. "No fool like a learned fool" is a true proverb. When a man has done with God, he has done with his manhood, and has fallen to the level of the ox and the ass, yea, beneath them, for "the ox knoweth his owner, and the ass his master's crib." Instead of being humbled in the presence of scientific infidels, we ought to pity them; they affect to look clown upon us, but we have far more cause to look down upon them.

And ye fools, when will ye be wise? Is it not high time? Ye know the ways of folly, what profit have ye in them? Have ye no relics of reason left? no shreds of sense? If as yet there lingers in your minds a gleam of intelligence, hearken to argument, and consider the questions now about to be proposed to you.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8-11. In these words the following particulars are to be observed.

(1.) A certain spiritual *disease* charged on some persons, viz. darkness, and *blindness* of mind, appearing in their ignorance and folly.

(2.) The great *degree* of this disease; so as to render the subjects of it *fools*. *Ye fools, when will ye be wise?* And so as to reduce them to a degree of *brutishness*. *Ye brutish among the people.* This ignorance and folly were to such a degree as to render men like beasts.

(3.) The *obstinacy* of this disease; expressed in that interrogation, *When will ye be wise?* Their blindness and folly were not only very great, but deeply rooted and established, resisting all manner of cure.

(4.) Of what *nature* this blindness is. It is especially in things pertaining to God. They were strangely *ignorant* of his perfections, like beasts: and had *foolish* notions of him, as though he did not see, nor know: and as though he would not execute justice, by chastising and punishing wicked men.

(5.) The *unreasonableness* and *sottishness* of the notion they had of God, that he did not hear, did not *observe* their reproaches of him and his people, is shown by observing that he *planted* the ear. It is very *unreasonable* to suppose that he who gave power of perceiving words to others, should not perceive them himself. And the *sottishness* of their being insensible of God's all seeing eye, and particularly of his seeing their wicked actions, appears, in that God is the being who *formed* the eye, and gave others a *power* of seeing. The *sottishness* of their apprehension of God, as though he did not know what they did, is argued from his being the *fountain* and original of all knowledge. The *unreasonableness* of their expecting to escape God's just chastisement and judgments for sin, is set forth by his chastising even the *heathen*, who did not sin against that light, or against so great mercies, as the wicked in Israel did; nor had ever made such a profession as they.

(6.) We may observe, that this dreadful disease is ascribed to *mankind in general*. *The Lord knoweth the thoughts of MAN, that they are vanity.* The psalmist had been setting forth the vanity and unreasonableness of the thoughts of *some* of the children of men; and immediately upon it he observes, that this vanity and foolishness of thought is *common* and *natural to mankind*. From these particulars we may fairly deduce the following doctrinal observation: *That there is an extreme and brutish blindness in things of religion, which naturally possesses the hearts of mankind.*
Jonathan Edwards.

Ver. 8-15. God hath ability, bowels, verity. Ability, *He that made the eye, cannot he see? He that planted the ear, cannot he hear?* Psalm 94:8-11.

Bowels, *He doth but chasten his, not cast them off,* Psalm 94:12-14.

Verity, *this is but until a pit be made for the wicked,* Psalm 94:13.

Mordecai is frowned upon, but till a gallows be made for Haman, and then judgment returns unto righteousness. *Nicholas Lockyer.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. The duration of the reign of evil.

1. Till it has filled up its measure of guilt.
2. Till it has proved its own folly.
3. Till it has developed the graces and prayers of saints.
4. Till it has emptied man of all human trust and driven us to look to the Lord alone, his Spirit, and his advent.

HINTS TO THE VILLAGE PREACHER.

Ver. 8. Practical Atheists.

1. Truly described.
2. Wisely counselled. *C.A.D.*

Ver. 8-11.

1. The Exhortation (Psalm 94:8).
2. The Expostulation (Psalm 94:9-10).
3. The Affirmation (Psalm 94:11). *G. R.*

PSALM 94:9

EXPOSITION.

Ver. 9. *He that planted the ear, shall he not hear?* He fashioned that marvellous organ, and fixed it in the most convenient place near to the brain, and is he deaf himself? Is he capable of such design and invention, and yet can he not discern what is done in the world which he made? He made you hear, can he not himself hear? Unanswerable question! It overwhelms the sceptic, and covers him with confusion.

He that formed the eye, shall he not see? He gives us vision; is it conceivable that he has no sight himself? With skilful hand he fashioned the optic nerve, and the eyeball, and all its curious mechanism, and it surpasses all conception that he can himself be unable to observe the doings of his creatures. If there be a God, he must be a personal intelligent being, and no limit can be set to his knowledge.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *He that planted the ear, shall he not hear?* etc. The psalmist does not say, He that planteth the ear, *hath he not an ear?* He that formed the eye, *hath he not eyes?* No; but, Shall he not *hear?* Shall he not *see?* And why does he say so? To prevent the error of humanizing God, of attributing members or corporeal parts to the infinite Spirit. *Adam Clarke.*

Ver. 9. *Planted the ear.* The mechanism of the ear, like a root planted in the earth, is sunk deep into the head, and concealed from view. *Bagster's Comprehensive Bible.*

Ver. 9. The *planting* or deep seated position of the ear, as well as its wonderful construction, are illustrated by the following extract: —"The organ or instrument of hearing is in all its most important parts so hidden within the head, that we cannot perceive its construction by a mere external inspection. What in ordinary language we call the ear, is only the outer porch or entrance vestibule of a curious series of intricate, winding passages, which, like the lobbies of a great building, lead from the outer air into the inner chambers. Certain of these passages are full of air; others are full of liquid; and their membranes are stretched like parchment curtains across the corridors at different places, and can be thrown into vibration, or made to tremble, as the head of a drum or the surface of a tambourine does when struck with a stick or the fingers. Between two of these parchment like curtains, a chain of very small bones extends, which serves to tighten or relax these membranes, and to communicate vibrations to them. In the innermost place of all, rows of fine threads, called nerves, stretch like the strings of a piano from the last points to which the tremblings or thrillings reach, and pass inwards to the brain. If these threads or nerves are destroyed, the power of hearing as infallibly departs as the power to give out sound is lost by a piano or violin when its strings are broken."

We know far less, however, of the ear than of the eye. The eye is a single chamber open to the light, and we can see into it, and observe what happens there. But the ear is many chambered, and its winding tunnels traversing the rock like bones of the skull are narrow, and hidden from us as the dungeons of a castle are, like which, also, they are totally dark. Thus much, however, we know, that it is in the innermost recesses of these unilluminated ivory vaults, that the mind is made conscious of sound. Into these gloomy cells, as into the bright chamber of the eye, the soul is ever

passing and asking for news from the world without; and ever and anon, as of old in hidden subterranean caverns where men listened in silence and darkness to the utterance of oracles, reverberations echo along the surrounding walls, and responses come to the waking spirit, while the world lifts up its voice and speaks to the soul. The sound is that of a hushed voice, a low but clear whisper; for as it is but a dim shadow of the outer world we see; so it is but a faint echo of the outer world we hear. *George Wilson, in "The Five Gateways of Knowledge, "1861.*

Ver. 9. *He that planted the ear, &c.* Shall the Author of these senses be senseless? Our God is not as that Jupiter of Crete, who was pictured without ears, and could not be at leisure to attend upon small matters. He is **ονς και νου**; he is also **ολοφψαλμος**, all eye, all ear. We read of a people called *Panotii*; God only is so, to speak properly *John Trapp.*

Ver. 9. *Formed the eye.* The term used of the creation of the eye, is not merely "*made*," as the Prayer Book version reads, but "*formed*," **πλασας**, *finxit*, directing our attention to the wonderful mechanism of the organs of sight, and thence to the marvellous skill of the Artificer. *J. M. Neale.*

Ver. 9. *He that formed the eye.* The word here used is frequently employed in reference to a *potter*; and the idea is that God has moulded or formed the eye as the potter fashions the clay. The more the eye is studied in its structure, the more deeply shall we be impressed with the wonderful skill and wisdom of God. *Albert Barnes.*

Ver. 9. *The eye.* As illustrating the wisdom displayed in the eye we have selected the following. "Our physical good demands that we should have the power of comprehending the world in all the respects in which it is possible for matter or its forces to affect our bodies." The senses completely meet this want... We are too apt to confine ourselves to the mere mechanism of the eye or ear, without considering how the senses supplement each other, and without considering the provision made in the world that it may be a fit place for the exercise of the senses. The eye would be useless without all the properties of light; the ear would have no power in a world without an atmosphere. Sight enables us to avoid danger, and seek distant needful objects. What a vast length of time and wearisome labour would it require for a blind man to learn what one glance of the eye may give to one blessed with sight. A race of blind men could not exist on this globe.

The sense of sight alone, as a means of adapting us to the world, would strike us as wonderful in its results, and worthy of the conception of the highest intelligence in adapting means to ends, if we knew nothing of the adjustments by which sight is secured. We can conceive of the power of sight as direct perception, without the aid of light, or of a special organ corresponding to the eye. But constituted as we are, we see only through the agency of light; and we perceive light only by a special organ; and objects only in consequence of a peculiar structure of that organ. Of all these relationships of light to objects, and of light to the eye, and of the parts of the eye to each other, not one of them is a necessary condition of matter. The arrangement of so many things by which this wonderful power of perceiving distant objects is secured, is the only one that will secure the end desired, out of an endless number of arrangements that can be conceived of... Whoever contrived the organ through which we are to perceive, understood perfectly all the properties of light, and the wants of the being that was to use it. The eye of man, though limited in its power to a certain range, gives all that the common wants of life demand. And if man needs greater range of vision, he has but to study the eye itself, and fashion instruments to increase its power; as he is able when the proper time has come in his civilization, to increase by science and art the efficacy of nearly all his physical powers. For the ordinary purposes of life, neither telescopic nor microscopic adjustment of the eye is needful.

But the eye has not only the power of vision so necessary to man, but it is an instrument of power, an instrument made up of distinct parts, of solids and liquids, of transparent and opaque tissues, of curtains, and lenses, and screens. Its mechanism can be accurately examined and the use of each part as perfectly understood as any of the works of man. We examine every part of it as we would a microscope. We have first the solid case which is to hold all the machinery, and upon which are to be fastened the cords and pulleys of its skilful mounting. This covering, opaque, white, and glistening, like silver on the back and sides of the eye, in front, where the light must enter, suddenly becomes transparent as the clearest crystal. Within this is a second coating that coming to the front changes just as suddenly into an opaque screen, through the tissues of which no ray of light can pass. That screen is self adjusting, with a network that no art of man ever equalled. Whether expanding or contracting, its opening in the centre always remains a perfect circle, adapted in size to the intensity of the light. How much light shall enter the eye it determines without aid from us.

Next there must be connection with the brain, the seat of the being for whom the provision is made. These two coatings are pierced upon the back part of the eye, and a thread draw out from the brain is passed through this opening and spread out within the eye as a delicate screen upon which all impressions are to be made. To fill the larger portion of the cavity, there is packed into it a clear jelly, and imbedded in this a lens, fashioned with a skill that no artist can equal, to refract the light and throw the image on the perceptive screen. In front of this lens is another humour, not like jelly as the other, because in this, that delicate fringe the iris, is to float, and nothing but a watery fluid will answer its purpose. Here then we have a great variety of materials all brought together, of the exact quality and in the quantity needed, placed in the exact position which they ought to occupy, so perfectly adjusted that the most that man can do is to imitate the eye without ever hoping to equal it.

Nor is the curious structure of the eye itself all that is worthy of our attention. The instrument when finished must be mounted for use. A cavity is formed in solid bone, with grooves and perforations for all the required machinery. The eye, when placed, is packed with soft elastic cushions and fastened by strings and pulleys to give it variety and rapidity of motion. Its outer case is to cover it when not in use, and protect it when in danger. The delicate fringe upon its border never needs clipping; and set like a well arranged defence, its points all gracefully turned back, that no ray of light may be obstructed. Above the protecting brow is another defence to turn aside the acrid fluids from the forehead, while near the eye is placed a gland that bathes the whole organ with a clear soothing fluid, to prevent all friction and keep its outward lens free from dust, and polished for constant use. When we consider all this, the perfect adaptation of the eye to our wants, the arrangement of every part of its structure on strict mechanical and optical principles, and all the provisions for its protection, we pronounce the instrument perfect, the work of a Being like man, but raised immeasurably above the most skilful human workman. What shall we say when we learn that this instrument was prepared in long anticipation of its use; that there is a machinery within it to keep it in constant repair; that the Maker not only adjusted the materials, but that he was the chemist who formed all these substances from the dust of the earth? We may be told that the architect found this dust ready at hand, existing from all eternity. We may not be able to prove the contrary, nor do we need to do so for this argument. It is enough for our present purpose to know that the eyes with

which we now see, these wonderfully complex and perfect instruments, were not long since common earth, dust upon which we perchance have trod.

We can understand the mechanism of the eye, we can comprehend the wisdom that devised it; but the preparation of materials, and the adjustment of parts, speak of a power and skill to which man can never hope to attain. When he sees his most cunning workmanship surpassed both in plan and execution, shall he fail to recognise design? "Shall we fail to recognise a builder when we contemplate such a work?" *P. A. Chadbourne, in "Lectures on Natural Theology"; or, Nature and the Bible from the same Author. New York, 1867.*

Ver. 9. *Shall he not see?* A god or a saint that should really cast the glance of a pure eye into the conscience of the worshipper would not long be held in repute. The grass would grow again around that idol's shrine. A seeing god would not do: the idolater wants a blind god. The first cause of idolatry is a desire in an impure heart to escape from the look of the living God, and none but a dead image would serve the turn. *William Arnot.*

Ver. 9. He who made the sun itself, and causes it to revolve, being a small portion of his works, if compared with the whole, is he unable to perceive all things? *Epictus.*

Ver. 9. That is wise counsel of the Rabbins, that the three best safeguards against falling into sin are to remember, first, that there is an ear which hears everything; secondly, that there is an eye which sees everything; thirdly, that there is a hand which writes everything in the Book of Knowledge, which shall be opened at the Judgment. *J. M. Neale.*

Ver. 9-10. It was no limited power that could make this eye to see, this ear to hear, this heart to understand; and, if that eye which he hath given us, can see all things that are within our prospect, and that ear, that he hath planted, can hear all sounds that are within our compass, and that heart, that he hath given us, can know all matters within the reach of our comprehension; how much more shall the sight, and hearing, and knowledge of that Infinite Spirit, which can admit of no bounds, extend to all the actions and events of all the creatures, that lie open before him that made them! *Joseph Hall.*

Ver. 10. *He that teacheth man knowledge.* The question posts midway (for the words in Italics are not Scripture), the point of application being too obvious to need mention. "He that teacheth man all his knowledge." (Fill out the rest yourselves; think, What then?) *Henry Cowles.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9-10. True Rationalism; or, Reason's Revelation of God. *U.A.D.*

PSALM 94:10

EXPOSITION.

Ver. 10. *He that chastiseth the heathen, shall not he correct?* He reproves whole nations, can he not reprove individuals? All history shows that he visits national sin with national judgment, and can he not deal with single persons? The question which follows is equally full of force, and is asked with a degree of warmth which checks the speaker, and causes the inquiry to remain incomplete. It begins,

He that teacheth man knowledge, and then it comes to a pause, which the translators have supplied with the words, *shall not he know?* but no such words are in the original, where the sentence comes to an abrupt end, as if the inference were too natural to need to be stated, and the writer had lost patience with the brutish men with whom he had argued. The earnest believer often feels as if he could say, "Go to, you are not worth arguing with! If you were reasonable men, these things would be too obvious to need to be stated in your hearing. I forbear." Man's knowledge comes from God. Science in its first principles was taught to our progenitor Adam, and all after advances have been due to divine aid; does not the author and revealer of all knowledge himself know?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *He that teacheth man knowledge.* What knowledge have we but that which is derived from himself or from the external world? — and what is that world, but his Creation? —and what is creation, but the composition, structure, and arrangement of all things according to his previous designs, plans, intentions, will, and mandate? In studying creation

in any of its departments, we therefore study his mind: and all that we can learn from it must be his ideas, his purposes, and his performances. No author, in his compositions—no artificer, in his mechanisms, can more truly display their talents and ideas to others, than the unseen Creator manifests his thoughts and intelligence to us in the systems and substances which he has formed, and presents to our continual contemplation. In this sense, Nature is an unceasing revelation of them to us. *Sharon Turner.*

PSALM 94:11

EXPOSITION.

Ver. 11. Whether men admit or deny that God knows, one thing is here declared, namely, that

The Lord knoweth the thoughts of man, that they are vanity. Not their words alone are heard, and their works seen, but he reads the secret motions of their minds, for men themselves are not hard to be discerned of him, before his glance they themselves are but vanity. It is in the Lord's esteem no great matter to know the thoughts of such transparent pieces of vanity as mankind are, he sums them up in a moment as poor vain things. This is the sense of the original, but that given in the authorised version is also true—the thoughts, the best part, the most spiritual portion of man's nature, even these are vanity itself, and nothing better. Poor man! And yet such a creature as this boasts, plays at monarch, tyrannises over his fellow worms, and defies his God! Madness is mingled with human vanity, like smoke with the fog, to make it fouler but not more substantial than it would have been alone.

How foolish are those who think that God does not know their actions, when the truth is that their vain thoughts are all perceived by him! How absurd to make nothing of God when in fact we ourselves are as nothing in his sight.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *The LORD knoweth the thoughts.* The thoughts of man's heart—what millions are there of them in a day! The twinkling of the eye is not so sudden a thing as the twinkling of a thought; yet those thousands and

thousands of thoughts which pass from thee, that thou canst not reckon, they are all known to God. *Anthony Burgess.*

Ver. 11. The Lord knoweth the thoughts of man, that they are *vanity*. What a humbling thought is here suggested to us! Let us examine it.

1. If vanity had been ascribed to the meaner parts of the creation—if all inanimate and irrational beings, whose days are as a shadow, and who know not whence they came nor whither they go, had thus been characterized—it had little more than accorded with our own ideas. But the humiliating truth belongs to man, the *lord* of the lower creation—to man, that distinguished link in the chain of being which unites in his person mortality and immortality, heaven and earth. "The LORD knoweth the thoughts of *man*, that they are vanity."
2. Had vanity been ascribed only to the exercise of our sensual or mortal part, or of that which we possess in common with other animals, it had been less humiliating. But the charge is pointed at that which is the peculiar glory of man the intellectual part, his *thoughts*. It is here, if anywhere, that we excel the creatures which are placed around us. We can contemplate our own existence, dive into the past and the future, and understand whence we came and whither we go. Yet in this tender part; we are touched. Even the "*thoughts*" of man are vanity.
3. If vanity had been ascribed merely to those loose and trifling excursions of the imagination which fall not under the influence of choice, a kind of comers and goers, which are ever floating in the mind, like insects in the air on a summer's evening, it had been less affecting. The soul of man seems to be necessarily active. Everything we see, hear, taste, feel, or perceive, has some influence upon thought, which is moved by it as leaves on the trees are moved by every breeze of wind. But "*thoughts*" here include those exercises of the mind in which it is voluntarily or intensely engaged, and in which we are in earnest; even all our schemes, contrivances, and purposes. One would think, if there were anything in man to be accounted of, it should be those exercises in which his intellectual faculty is seriously and intensely employed. Yet the Lord knoweth that even these are vanity.
4. If during our state of childhood and youth only vanity had been ascribed to our thoughts, it would have been less surprising. This is a truth of which numberless parents have painful proof; yea, and of which

children themselves, as they grow up to maturity, are generally conscious. Vanity at this period, however, admits of some apology. The obstinacy and folly of some young people, while they provoke disgust, often excite a tear of pity. But the charge is exhibited against *man*. "*Man at his best estate is altogether vanity.*"

5. The decision proceeds from a quarter from which there can be no appeal. "*The LORD knoweth*" it. Opinions dishonourable to our species may sometimes arise from ignorance, sometimes from spleen and disappointment, and sometimes from a gloomy turn of mind, which views mankind through a distorted medium. But the judgment given in this passage is the decision of Him who cannot err; a decision therefore to which, if we had no other proof, it becomes us to accede. *Andrew Fuller*.

Ver. 11. *They are vanity.* The Syriac version is, *For they are a vapour.* Compare Jas 4:14. *John Gill*.

HINTS TO THE VILLAGE PREACHER.

Ver. 11.

1. With respect to the present world, consider what multitudes of thoughts are employed in vain.

(a) In seeking satisfaction where it is not to be found.

(b) In poring on events which cannot be recalled.

(c) In anticipating evils which never befall us.

(d) To these may be added the valuing ourselves on things of little or no account.

(e) In laying plans which must be disconcerted.

2. Let us see what are man's thoughts with regard to religion, and the concerns of a future life.

(a) What are the thoughts of the heathen world about religion?

(b) What are all the thoughts of the Christian world, where God's thoughts are neglected?

(c) What is all that practical atheism which induces multitudes to act as if there were no God?

(d) What are all the unbelieving, self flattering imaginations of wicked men, as though God were not in earnest in his declarations and threatenings?

(e) What are the conceits of the self righteous, by which they buoy up their minds with vain hopes, and refuse to submit to the righteousness of God? *Andrew Fuller.*

Ver. 11. God's intimate knowledge of man. A startling truth. A humiliating truth.

PSALM 94:12

EXPOSITION.

Ver. 12. *Blessed is the man whom thou chastenest, O LORD.* The psalmist's mind is growing quiet. He no longer complains to God or argues with men, but tunes his harp to softer melodies, for his faith perceives that with the most afflicted believer all is well. Though he may not feel blessed while smarting under the rod of chastisement, yet blessed he is; he is precious in God's sight, or the Lord would not take the trouble to correct him, and right happy will the results of his correction be. The psalmist calls the chastened one a "*man*" in the best sense, using the Hebrew word which implies strength. He is a man, indeed, who is under the teaching and training of the Lord.

And teachest him out of thy law. The book and the rod, the law and the chastening, go together, and are made doubly useful by being found in connection. Affliction without the word is a furnace for the metal, but there is no flux to aid the purifying: the word of God supplies that need, and makes the fiery trial effectual. After all, the blessing of God belongs far rather to those who suffer under the divine hand than to those who make others suffer: better far to lie and cry out as a "*man*" under the hand of our heavenly Father, than to roar and rave as a brute, and to bring down upon one's self a death blow from the destroyer of evil. The afflicted believer is under tuition, he is in training for something higher and better, and all that

he meets with is working out his highest good, therefore is he a blessed man, however much his outward circumstances may argue the reverse.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Blessed is the man*, &c. I shall show the various benefits of affliction, when it is sanctified by the Spirit of God to those persons who are exercised by it.

(1.) The Great God has made affliction the occasion of converting sinners, and bringing them into a spiritual acquaintance with Christ his Son. See Isaiah 48:10.

(2.) God not only makes affliction the occasion of converting sinners at first, but after conversion he sanctifies an afflicted state to the saints, to weaken the remains of indwelling sin in them, and make them afraid of sinning against him in future time.

(3.) God, in afflicting the saints, increases that good work of grace, which his Spirit has implanted in them. God causes his saints to grow in grace, when he corrects them with the rod of sorrow; God assimilates and makes the saints like unto himself, in a greater degree, by temporal troubles and distresses. Hebrews 12:10-11.

(4.) God afflicts the saints for the improvement of their knowledge in divine things. The Psalmist says, in the words of the text, *Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law*. See also Psalm 119:71.

(5.) The great God, by afflicting the saints, brings them unto him with greater nearness and frequency, by prayer and supplication.

(6.) God afflicts the saints, to make them better acquainted with the perfections of his nature.

(7.) To make them more conformed to Christ his Son.

(8.) To subdue the pride of their hearts, and make them more humble.

(9.) God oftentimes discovers to the saints, in the season of their affliction, in a clearer manner, that grace which he has implanted in them, and refreshes their souls with the consolations of his Spirit.

(10.) God afflicts the saints, to divide their hearts more from the love of the world, and to make them more meet for heaven. *Outline of a Sermon by John Farmer, 1744.*

Ver. 12. Here observe generally, what it is which afflictions, or God by afflictions, teacheth his children; even the self same thing which he teacheth in his word; as the schoolmaster teacheth his scholars the same thing by the rod, which he teacheth by words. The word, then, is the storehouse of all instruction. Look not for any new diverse doctrine to be taught thee by affliction, which is not in the word. For, in truth, herein stands our teaching by affliction, that it fits and prepares us for the word, by breaking and subdividing the stubbornness of our hearts, and making them pliable, and capable of the impression of the word. Wherefore, as the Apostle saith, that the law is our schoolmaster to Christ, Galatians 3:24. Because the law, by showing unto us our disease, forces us to the physician. So likewise it may be said that afflictions are schoolmasters to the law. For whilst we are at ease and in prosperity, though the sons of thunder terrify never so much with the fearful cracks of legal menaces, yet are we as deaf men, nothing moved therewith. But when we are humbled and meekened by affliction, then is there way made for the terrors of the law; then do we begin with some reverence of attention to listen and give ear unto them. When therefore God sends us any affliction, we must know that then he sends us to the law and to the testimony. For he teaches us indeed in our affliction, but it is in his law. And therefore if in our affliction we will learn anything, we must take God's book into our hands, and carefully and seriously peruse it. And hereby shall it appear that our afflictions have been our teachers, if by them we have felt ourselves stirred up to greater diligence, zeal, and reverence in reading and hearing the word... After that the prophet had preferred his complaint to the Lord against the adversaries of the church, from the first verse to the eighth, he leaveth God, and in a sudden conversion of speech, turns himself from the party complained unto, to the parties complained of, the cruel oppressors of the church, terrifying them by those just judgments of God, which in fine must overtake them, and so consequently cheering and comforting the distressed church. But because the distress of the church's enemies of itself could be no sufficient matter of comfort unto her, therefore a second argument of further and that far more effectual consolation is added in this twelfth verse, drawn from the happy condition of the church, even while she is thus overborne with those tigerly and tyrannical persecutors. And the argument

is propounded by the prophet, not directing his speech to the church, but rather in his own person, bringing in the church suddenly turning her speech from her enemies, with whom she was expostulating, to God himself, and breaking forth into this pathetic expostulation, *Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law.* From the coherence of which words with the former, we may observe, that the outward miseries of our enemies is but cold comfort, unless withal we have a persuasion of our own inward happiness... It would do the child little good to see the rod cast into the fire, if he himself should be cast in after it. Therefore the church having in this place meditated of the just judgments of God, which should in due time befall her adversaries, and not finding sufficiency of comfort therein, here in this verse proceedeth to a further meditation of her own case and condition. Wherein she seemeth thus to reason to herself. What though these mine enemies be brought to their deserved ends? what though I know they be reserved for shame and confusion? What ease can this bring to my mind now dejected, and happy thinking itself as miserable as these my foes? Now these doubtful thoughts something disquieting her, further comfort is ministered unto her by the Spirit of God in this verse, whereby she is enabled to answer that objection she made against herself, namely, that she is assured, that as her adversaries' case is wretched, so is her own most happy and blessed. *Daniel Dyke, in "The Schoole of Affliction," 1633.*

Ver. 12. *Blessed is the man whom thou chastenest,* etc. If by outward afflictions thy soul be brought more under the inward teachings of God, doubtless thy afflictions are in love. All the chastening in the world, without divine teaching, will never make a man blessed; that man that finds correction attended with instruction, and lashing with learning, is a happy man. If God, by the affliction that is upon thee, shall teach thee how to loathe sin more, how to trample upon the world more, and how to walk with God more, thy afflictions are in love. If God shall teach thee by afflictions how to die to sin more, and how to die to thy relations more, and how to die to thy self interest more, thy afflictions are in love. If God shall teach thee by afflictions how to live to Christ more, how to lift up Christ more, and how to long for Christ more, thy afflictions are in love. If God shall teach thee by afflictions to get assurance of a better life, and to be still in a gracious readiness and preparedness for the day of thy death, thy afflictions are in love. If God shall teach thee by afflictions how to mind heaven more, and how to fit for heaven more, thy afflictions are in love. If

God by afflictions shall teach thy proud heart how to lie more low, and thy hard heart how to grow more humble, and thy censorious heart how to grow more charitable, and thy carnal heart how to grow more spiritual, and thy froward heart how to grow more quiet, &c., thy afflictions are in love. Pambo, an illiterate dunce, as the historian terms him, was learning that one lesson, "I said I will take heed to my ways, that I sin not with my tongue, "nineteen years, and yet had not learned it. Ah! it is to be feared that there are many who have been in this school of affliction above this nineteen years and yet have not learned any saving lesson all this while. Surely their afflictions are not in love, but in wrath. Where God loves, he afflicts in love, and wherever God afflicts in love, there he will first and last teach such souls such lessons as shall do them good to all eternity.

If you enjoy the special presence of God with your spirits in your affliction, then your affliction is in love. Hast thou a special presence of God with thy spirit, strengthening of that, stilling of that, satisfying of that, cheering and comforting of that? "*In the multitude of my thoughts,*"—that is, of my troubled, intricate, ensnared, intertwined, and perplexed thoughts, as the branches of a tree by some strong wind are twisted one within another, as the Hebrew word properly signifies, —"*Thy comforts delight my soul.*" Here is a presence of God with the soul, here are comforts and delights that reach the soul, here is a cordial to strengthen the spirit. *Thomas Brooks.*

Ver. 12. You may and ought to get especial rejoicing faith out of sanctified afflictions. Thus: "Whom God doth correct and teach, *him* he loves, *he* is blessed: (Psalm 94:12 Hebrews 12:6:) but God doth so to me: *ergo.*" Here are bills and prayers for mercies; but who looks after the issue, the teaching, the holy use? Sanctified afflictions are very good evidences, and so very comfortable. There are those who would not have lost their sufferings, temptations, afflictions, for any good. The blessed Spirit hath taught them that way many a divine truth by heart out of the word; they are sensible of it, and from it conclude the love of God in Christ to them; and thence they have joy and comfort, —that joy that angels cannot give, and devils cannot take. Sanctified troubles are tokens of special love. *Christopher Fowler (1610-1678), in "The Morning Exercises."*

Ver. 12. If we have nothing but the rod, we profit not by the rod; yea, if we have nothing but the word, we shall never profit by the word. It is the Spirit given with the word, and the Spirit given with the rod, by which we

profit under both, or either. Chastening and divine teaching must go together, else there will be no profit by chastening. *Joseph Caryl.*

Ver. 12. God sees that the sorrows of life are very good for us; for, as seeds that are deepest covered with snow in winter flourish most in spring; or as the wind by beating down the flame raiseth it higher and hotter; and as when we would have fires flame the more, we sprinkle water upon them; even so, when the Lord would increase our joy and thankfulness, he allays it with the tears of affliction. *H. G. Salter.*

Ver. 12. *And teachest.* *Teaching* implies both a schoolmaster, a *teacher*, instructing and *lessons taught*. In this *teaching* both these points are here noted out. And for the first, namely, the *schoolmaster*, it is twofold: 1. The outward affliction and chastisement, "*Whom you chastise, teach,*" that is, whom by chastising you teach. 2. God himself, who is the chief and principal head schoolmaster, the other being but an inferior and subordinate one: "*Whom thou teachest.*" And for the second point, *the lessons taught*, they are included generally in those words, "*in thy law.*" To begin then with the schoolmasters, and first with the first.

The first schoolmaster is affliction. A sharp and severe and swingeing schoolmaster indeed, and so much the fitter for such stout and stubborn scholars as we are; who because we will not be overcome by fair means, must needs therefore be dealt withal by foul. For God doth not willingly afflict us, but being necessarily thereunto enforced, by that strength of corruption in us, which otherwise will not be subdued. So physicians and surgeons are constrained to come to cutting, lancing, and burning, when milder remedies will not prevail. Let us therefore hereby take notice of the hardness of our hearts, the fallow ground whereof cannot be broken up but by this sharp plough of affliction. See what dullards and blockheads we are, how slow to understand spiritual things, not able to conceive of them by the instruction of words, unless they be even beaten and driven into our brains by blows. So thick and brawny is that foreskin which is drawn over our uncircumcised ears and hearts, that no doctrine can enter, unless it be pegged, and hammered, and knocked into us by the fists of this sour and crabbed *schoolmaster*.

The second schoolmaster is God himself. Afflictions of themselves, though severe schoolmasters, yet can do us no good, unless God come by his Spirit, and teach our hearts inwardly. Let us therefore pray that as in the ministry of God's word, so also of his works and judgments, we may be *all*

taught of God. For it is his Spirit that quickens and animates the outward means, which otherwise are a dead letter. And this is the reason that many men have rather grown worse by their afflictions, than anything better; because God's Spirit hath not gone with the affliction, to put life and spirit into it, as Moses observed in the Israelites, Deuteronomy 29:24. *David Dyke.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12-13. Christ's College. The Master, the Book, the Rod, the blessed Scholar, and the result of his education.

Ver. 12-13.

1. The Blessed. (a) Divinely taught. (b) Divinely chastised.
2. The Blessing. (a) Rest in Affliction. (b) Rest from Affliction. *G. R.*

PSALM 94:13

EXPOSITION.

Ver. 13. *That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.* The chastening hand and instructive book are sanctified to us, so that we learn to rest in the Lord. We see that his end is our everlasting benefit, and therefore abide quiet under all trying providences and bitter persecutions, waiting our time. The Mighty Hunter is preparing the pit for the brutish ones; they are prowling about at this time, and tearing the sheep, but they will soon be captured and destroyed, therefore the people of the Lord learn to rest in days of adversity, and tarry the leisure of their God. Wicked men may not yet be ripe for punishment, nor punishment ready for them: hell is a prepared place for a prepared people; as days of grace ripen saints for glory, so days of wantonness help sinners to rot into the corruption of eternal destruction.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *That thou mayest give him rest.* Here usually, but hereafter certainly. *Mors aerumnarum requies*, was Chaucer's motto: those that die in the Lord *shall rest from their labours*. Meanwhile they are chastened of

the Lord, that they may not be condemned with the world. 1 Corinthians 11:32. *John Trapp.*

Ver. 13. *To give him rest.* This is the end of God's teaching, that his servant may wait in patience, unmoved by, safe *from, the days of evil* (comp. Psalm 49:5) seeing the evil all round lifting itself up, but seeing also the secret, mysterious retribution, slowly but surely accomplishing itself. In this sense the "rest" is the rest of a calm, self possessed spirit, as Isaiah 7:4 30:15 32:17 57:20; and "*to give him*" signifies "that thou mayest give him." *J. J. S. Perowne.*

Ver. 13. *Rest.* Let there be a revival of the passive virtues. Mr. Hume calls them the "monkish virtues." Many speak of them slightly, especially as compared with the dashing qualities so highly esteemed in the world. But quietness of mind and of spirit, like a broken heart, is of great price in the sight of God. Some seem to have forgotten that silence and meekness are graces. *William S. Plumer.*

Ver. 13. *Rest from the days of adversity.* To rest from the days of adversity is not to be disturbed by them to such an extent as to murmur, or despond in spirit, but to trust in God, and in silence of the mind and affections expect from God deliverance. See Isaiah 7:4; Isaiah 26:20, &c. Moreover he says not *ymaBi* in, but *ymami* from the days of adversity, an expression of greater elegancy and wider range of meaning. For there is a reference to the primary form of the verb *mqæ* to sink, to settle down, as when the dregs of disturbed liquor fall to the bottom; when it is applied to the mind when shaken with a great agitation of cares, and full of bitterness. The dregs, therefore, sprung from the days of adversity, are pointed out as settling down. Besides, not only is rest of mind while the evils continue indicated, but also while they are ceasing, since *m*, from, has here, as not infrequently elsewhere, a *negativ force*. *Venema.*

Ver. 13. *Until the pit be digged for the wicked.* Behold, thou hast the counsel of God, and the reason why he spareth the wicked; the pit is being digged for the sinner. You wish to bury him at once: the pit is as yet being dug for him: do not be in haste to bury him. *Augustine.*

PSALM 94:14

EXPOSITION.

Ver. 14. *For the LORD will not cast off his people.* He may cast them down, but he never can cast them off. During fierce persecutions the saints have been apt to think that the Lord had left his own sheep, and given them over to the wolf; but it has never been so, nor shall it ever be, for the Lord will not withdraw his love,

neither will he forsake his inheritance. For a time he may leave his own with the design of benefiting them thereby, yet never can he utterly desert them.

*"He may chasten and correct,
But he never can neglect;
May in faithfulness reprove,
But he never can cease to love."*

HINTS TO THE VILLAGE PREACHER.

Ver. 14.

1. Fear implied. That God will cast off, forsake, etc.
2. Fear denied. God will not cast off—will not forsake. *G. R.*

Ver. 14.

1. Display his bright doctrine on a dark background. What if the converse were true? Considerations that might lead us to apprehend it true.
2. Joyfully regard the glowing truth itself. The doctrine declared. The reasons hinted (His people. His inheritance). The confidence expressed. *C.A.D.*

PSALM 94:15

EXPOSITION.

Ver. 15. *But judgment shall return unto righteousness.* The great Judge will come, the reign of righteousness will commence, the course of affairs will yet be turned into the right channel, and then all the godly will rejoice. The chariot of right will be drawn in triumph through our streets,

and all the upright in heart shall follow it, as in happy procession. A delightful hope is here expressed in poetic imagery of much beauty. The government of the world has been for a while in the hands of those who have used it for the basest and most vicious ends; but the cry of prayer will bring back righteousness to the throne, and then every upright heart will have its portion of joy.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. My text contains two parts; the providence of God to his

people, and the prosperity of the providence among them. The providence of God to his people lies much in after games: God seems to go away from his, and then the wicked have the better: anon he returns, and then his people carry the day. *Judgment shall return unto righteousness*; or *justice shall return unto judgment*; a phrase of speech frequent in the Old Testament to note retaliation, *quid* for *quo*, like for like. The term is distinct as well as the phrase, and helps to give the sense of the Spirit of God here; **qrx**; from **qrx**; *se asseruit*, justice shall assert herself; Christ shall assert his people, his promises, his threatenings. "Shall return, "*retro-agi*: what evil men do to good shall be redone to them, done back again upon them by God. Or this root, here rendered "*return*," may be rendered to abide and rest. In Psalm 23:6, it is so rendered: "I shall dwell in the house of the Lord for ever." Justice doth, as it were, go from home sometimes, when it visits the saints; but it returns to its home and dwelling, *i.e.*, the wicked. Justice is, as it were, from home, till it returns to the wicked, there it abides and dwells. "*Justice shall dwell and rest in judgment*," *i.e.*, in the execution of punishments upon wicked men. **mpv**; **h** from **mpv**; *judicium exercuit*, notes the exercise and execution of justice: a thing rests in its end; justice dwells and rests in judgment, *i.e.*, in its

execution, in its end for which, and unto which and whom it is appointed.
Nicholas Lockyer, 1612-1684-5.

Ver. 15. *Shall follow it.* The right reading is in the margin, — *shall be after it*, or *after that*; that is,

(1) *shall observe it.* "He poureth contempt upon princes; he setteth the poor on high from affliction; whose is wise *shall observe these things*, "etc., Psalm 107:43: this Scripture, I think, in part explains the text.

(2) *"Shall be after it*, "that is, shall confess and acknowledge it. It is not a small thing to bring men to confess the justice of God in his dealings.

(3) *"Shall be after it*, "that is, shall triumph in it, and so to be compared with and opened by Psalm 58:10-11.

(4) *"Shall be after it*; "that is, the works of God shall be of effectual operation, to bring such as are upright in heart more to love and obey God, and so it is to be compared with Psalm 31:23. *Nicholas Lockyer.*

HINTS TO THE VILLAGE PREACHER.

Ver. 15.

1. Judgment suspended.
2. Judgment returned.
3. Judgment acknowledged. *G. R.*

PSALM 94:16

EXPOSITION.

Ver. 16. Notwithstanding the psalmist's persuasion that all would be well eventually, he could not at the time perceive any one who would stand side by side with him in opposing evil; no champion of the right was forthcoming, the faithful failed from among men. This also is a bitter trial, and a sore evil under the sun; yet it has its purpose, for it drives the heart still more completely to the Lord, compelling it to rest alone in him. If we could find friends elsewhere, it may be our God would not be so dear to

us; but when, after calling upon heaven and earth to help, we meet with no succour but such as comes from the eternal arm, we are led to prize our God, and rest upon him with undivided trust. Never is the soul safer or more at rest than when, all other helpers failing, she leans upon the Lord alone. The verse before us is an appropriate cry, now that the church sees error invading her on all sides, while faithful ministers are few, and fewer still are bold enough to "stand up" and defy the enemies of truth. Where are our Luthers and our Calvins? A false charity has enfeebled the most of the valiant men of Israel. Our John Knox would be worth a mint at this hour, but where is he? Our grand consolation is that the God of Knox and Luther is yet with us, and in due time will call out his chosen champions.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *Who will rise up*, etc. I think we ought to look upon David here in a public capacity, as a prince or magistrate; and then as such he deplores the increase and confidence of the wicked; and having fortified himself in God by prayer, he resolves, in the words of the text, to do the duty of his station, to employ all the power God had given him for the extirpation of wickedness, and the reformation of an impious people; and earnestly invites and calls in to his assistance all that had either heart or ability for such a work, as being well aware of the great difficulty of it. This is the sense I prefer, because it best becomes the zeal and faith of David, best suits the spirit and genius of several other parallel psalms, and seems plainly to me, to have the countenance of the Targum and the Septuagint.

In the words thus explained we have these three things:

1. *The deplorable state of Israel.* This is easily to be collected from the form and manner of David's expressing himself here, *Who will stand up for me?* or *who will take my part?* As if he should have said, Such is the number and power of the wicked, that how much soever my heart is set upon a reformation, I can hardly hope to effect it, without the concurrence and joint endeavours of good men. And yet, alas! how little is the assistance I can reasonably expect of this kind? How few are the sincere friends of goodness? How great and how general is the coldness and indifference which possesses men in the things of God?

2. *The duty of the magistrate.* This is plainly implied here, and is, to curb and restrain wickedness, and to promote a general reformation.

3. *The duty of all good people.* Which is, as far as in them lies, to assist and encourage the magistrate in this good work. *Richard Lucas, 1697.*

Ver. 16. *Who will rise up for me against the wicked?* In all ages, men who neither feared God nor regarded man have combined together and formed confederacies, to carry on the works of darkness. And herein they have shown themselves wise in their generation, for by this means they more effectually promoted the kingdom of their father the devil, than otherwise they could have done. On the other hand, men who did fear God, and desire the happiness of their fellow creatures, have in every age found it needful to join together in order to oppose the works of darkness, to spread the knowledge of God their Saviour, and to promote his kingdom upon earth. Indeed he himself instructed them so to do. From the time that men were upon the earth, he hath taught them to join together in his service, and has united them in one body by one Spirit. And for this very end he has joined them together, "that he might destroy the works of the devil; "first in them that are already united, and by them that are round about them. *John Wesley, in a Sermon on these words, preached before the Society for Reformation of Manners, Jan. 30, 1763.*

HINTS TO THE VILLAGE PREACHER.

Ver. 16.

1. The question asked by the church of her champions.
2. The answer of every true hearted man.
3. The yet more encouraging answer of her Lord.

Ver. 16-17. The sole source of succour.

1. A loud cry for help. As from a champion, or advocate.
2. Earth's answer. A dead silence, disturbed only by echo (Psalm 94:17).
3. The succouring voice that breaks the silence—the Lord's (Psalm 94:17). *C.A.D.*

PSALM 94:17

EXPOSITION.

Ver. 17. *Unless the Lord had been my help, my soul had almost dwelt in silence.* Without Jehovah's help, the psalmist declares that he should have died outright, and gone into the silent land, where no more testimonies can be borne for the living God. Or he may mean that he would not have had a word to speak against his enemies, but would have been wrapped in speechless shame. Blessed be God, we are not left to that condition yet, for the Almighty Lord is still the helper of all those who look to him. Our inmost soul is bowed down when we see the victories of the Lord's enemies—we cannot brook it, we cover our mouths in confusion; but he will yet arise and avenge his own cause, therefore have we hope.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 17. *Had been my help.* The word signifieth not only *help*, but *summum et plenum auxilium*, an *helpfulness*, or *full help*: the Hebrew hath a letter more than ordinary, to increase the signification, as learned Mr. Leigh observeth: there is the sufficiency of help. *Nathaniel Whiting, in "The Saints' Dangers, Deliverances, and Duties," 1659.*

Ver. 19. *In the multitude of my thoughts*, etc. That is, just when they were come to their height and extremity in me. The comforts of God are seasonable, and observe the proper time for their coming, neither too soon, nor too late but, *"in,"* that is, just in the very point and nick of time. There is another thing here spoken of. In the *"thoughts,"* and in the *"multitude"* of the *"thoughts;"* not in the indifference of thoughts, but in the perplexity; not in the paucity of thoughts, but in the plurality: our extremity is God's opportunity. *"In the mount will the Lord be seen,"* when we have thought and thought and thought all we could, and know not what to think more, then does God delight to tender and exhibit his comforts to us...

In the words *"within me"* we have, next, the intimacy or closeness, of this grief. The Hebrew word is **בְּקִרְבִּי** in *medio mei*. The Arabic *be-kalbi*, in *corde meo*. And so likewise the Septuagint, **ἐν τῇ καρδίᾳ μου**, in *my very heart*. This is added by way of further intention and aggravation of the present evil and distress. *First*, To show the *secrecy* of this grief. Those

evils which are external, and in the body, every one is ready to bemoan them, and to bewail them, and to take notice of them, and to shew a great deal of bowels towards those which are afflicted with them; but these griefs which are inward, and in the mind, they are such as are known but to God himself. "The heart knoweth his own bitterness, "saith Solomon, Proverbs 14:10.

Secondly, Here is hereby denoted the *settledness* and *radication* of this evil: it was within him and it was within his heart, that is, it was deeply rooted and fastened, and such as had a strong groundwork and foundation in him, such were these troublesome "*thoughts*", "they were got into his very inwards and bowels, and so were not easily got out again. *Thirdly*, Here is hereby also signified the impression which they had upon him, and the *sense* which he himself had of them. They were such as did grievously afflict him, and pierce him, and went near unto him, they went to his very heart, and touched him, as it were, to the quick, through the grievousness of them, as he speaks in another place concerning the reproaches of his enemies, Psalm 42:10: "As with a sword (or killing) in my bones mine enemies reproach me; while they say daily unto me, Where is thy God?"

Now what are these "*comforts*" of God which the psalmist does more especially intend here in this place? In a word, they are the comforts which do flow from our *communion* with him. The comforts of his attributes, and the comforts of his promises, and the comforts of his gracious presence drawing near unto our souls, when it pleases him to shine upon us, and to express his

PSALM 94:18

EXPOSITION.

Ver. 18. *When I said, My foot slippeth* —is slipping even now: I perceived my danger, and cried out in horror, and then, at the very moment of my extremity, came the needed help,

thy mercy, O LORD, held me up. Often enough is this the case, we feel our weakness, and see our danger, and in fear and trembling we cry out. At such times nothing can help us but *mercy*; we can make no appeal to any fancied merit, for we feel that it is our inbred sin which makes our feet so

ready to fail us; our joy is that mercy endureth for ever, and is always at hand to pluck us out of the danger, and hold us up, where else we should fall to our destruction. Ten thousand times has this verse been true in relation to some of us, and especially to the writer of this comment. The danger was imminent, it was upon us, we were going; the peril was apparent, we saw it, and were aghast at the sight; our own heart was failing, and we concluded that it was all over with us; but then came the almighty interposition: we did not fail, we were held up by an unseen hand, the devices of the enemy were frustrated, and we sang for joy. O faithful Keeper of our souls, be thou extolled for ever and ever. We will bless the Lord at all times, his praise shall continually be in our mouths.

HINTS TO THE VILLAGE PREACHER.

Ver. 18. The blessedness of the confession of weakness.

1. The confession.
2. The succour.
3. The time.
4. The acknowledgment. *C.A.D.*

PSALM 94:19

EXPOSITION.

Ver. 19. *In the multitude of my thoughts within me.* When I am tossed to and fro with various reasonings, distractions, questions, and forebodings, I will fly to my true rest, for

thy comforts delight my soul. From my sinful thoughts, my vain thoughts, my sorrowful thoughts, my griefs, my cares, my conflicts, I will hasten to the Lord; he has divine *comforts*, and these will not only console but actually *delight* me. How sweet are the comforts of the Spirit! Who can muse upon eternal love, immutable purposes, covenant promises, finished redemption, the risen Saviour, his union with his people, the coming glory, and such like themes, without feeling his heart leaping with joy? The little world within is, like the great world without full of confusion and strife; but when Jesus enters it, and whispers "Peace be unto you, "there is a

calm, yea, a rapture of bliss. Let us turn away from the mournful contemplation of the oppression of man and the present predominance of the wicked, to that sanctuary of pure rest which is found in the God of all comfort. Good will to us, and to give us some evidence and assurance of his love and favour towards us; these are his comforts.

"*Delight.*" This is a transcendent expression, which the Holy Ghost in the pen of the prophet David comes up unto. It had been a great matter to have said, they satisfy my soul, or, they quiet me, no more but so, that is the highest pitch which a perplexed spirit can wish to itself. Those which are in great pain, they would be glad if they might have but ease, they cannot aspire so high as *pleasure and delight*, this is more than can be expected by them; but see here now the notable efficacy of these Divine comforts; they do not only *pacify* the mind, but they *joy* it; they do not only *satisfy* it, but *ravish* it; they not only *quiet*, but *delight* it. *Thy comforts delight my soul.* That is, not only take away the present grief, but likewise put in the room and place of it most unspeakable comfort and consolation; as the *sun* does not only dispel darkness, but likewise brings in a glorious light in the stead of it.

"*My soul.*" We showed before how the grief was in the mind, and therefore the comfort must be so also, that the remedy may answer the malady. Bodily pleasure will not satisfy for mind distraction: nothing will ease the soul but such comforts as are agreeable to itself, and such are these present comforts of God, they delight the *soul*. *Thomas Horton.*

Ver. 19. *Thoughts* considered simply in themselves do not contain any matter of grief or evil; they are the proper and natural issue and emanations of the soul which come from it with a great deal of easiness, and with a great deal of delight; but it is the *exorbitance and irregularity* of them which is here intended, when they do not proceed *evenly and fairly*, as they ought to do, but with some kind of *interruption*; and so the word which is here used in the text seems to import; the Hebrew *sagnaphim* carrying an affinity with *segnaphim*, which is derived from a root which signifies properly a bough. Now we know that in a bough there are two things especially considerable, as pertinent to our present purpose. First, there's the *perplexity* of it. And, secondly, there's the *agitation*. Boughs usually catch, and entangle one another, and boughs they are easily shaken, and moved up and down by the wind. If there be never so little *air* or *breath* stirring abroad, the boughs presently discover it, and are made

sensible of it. So that this expression does serve very well to imitate and set forth unto us the perplexity and inconstancy of thoughts, which David was now troubled withal, and whereof he now complains, as grievous and offensive to him. They were not thoughts *in any consideration*, but *thoughts of distraction*, such thoughts as did bring some grief and trouble with them. This the Septuagint translators were so fully apprehensive of, that they quite leave out *thoughts*, and render it only by *griefs*, **κατα το πηπος των οδυνων μου**: *according to the multitude of my sorrows*. But it is more full and agreeable to the word to put them both together—*my grievous and sorrowful thoughts*—such thoughts as in regard of the carriage and ordering of them, do bring grief and sorrow with them.

And here we may by the way observe thus much, that God need not go far to punish and afflict men when he pleases; he can do it even with *their own thoughts*, no more but so. He can gather a rod of these boughs, and make a scourge of these twistings, wherewith to lash them, and that to purpose. If he does but raise a tempest in the mind, and cause these thoughts to bluster and bustle one with another, there will be trouble and affliction enough, though there were nothing else. It is no matter whether there be any *ground* or *occasion* for it in the things themselves; it is enough that there be so but in the *conceit and apprehension*. God can so use a *fancy*, a mere toy and imagination itself, and so set it on upon the soul, that there shall be no quiet nor rest for it. *Thomas Horton*.

Ver. 19. Observe the greatness of this man's distress. This is forcibly expressed in the text, though in our translation it is scarcely obvious. The word in it rendered "*thoughts*," scholars tell us, signifies originally the small branches of trees. The idea in the psalmist's mind appears to be this: 'Look at a tree, with its branches shooting in every direction, entangling and entwining themselves one with another; let the wind take them—see how they feel it, how restless they become and confused, beating against and striving one with another. Now my mind is like that tree. I have a great many thoughts in it; and thoughts which are continually shifting and changing; they are perplexed and agitated thoughts, battling one with another'. There is no keeping the mind quiet under them; they bring disorder into it as well as sorrow. And mark the word "*multitude*" in the text; there is exactly the same idea in that. It signifies more than number; confusion. Think of a crowd collected and hurrying about: 'so, 'says the psalmist, 'are my thoughts. I have a crowd of them in my mind, and a restless confused crowd. One painful thought is bad enough, but I have

many; a multitude of them; and almost countless, a disturbed throng.' We now, then, understand the case we have before us. The man's sorrow arose, at this time, from disquieting thoughts within his own breast; and his sorrow was great, because these thoughts were many, and at the same time tumultuous. When the psalmist says, "*Thy comforts*," he means more than comforts of which God is the author or giver. God is the author and giver of all our comforts—of all the earthly comforts that surround us; they are all the work and gift of his gracious hand... We are to understand *here* such comforts as are peculiarly and altogether God's, such as flow at once from God; not from him through creatures to us, but from him immediately to us without the intervention of creatures. The comforts that we get from his attributes—from meditating on, and what we call realising them; the comforts we get from his promises—believing and hoping in him; and the comforts of his presence, he drawing near to our souls and shining into them—we knowing he is near us, conscious of it by the light and happiness and renewed strength within us. "*Thy comforts*" —the comforts we get from the Lord Jesus Christ; from looking at him, considering him; thinking of his person, and offices, and blood, and righteousness, and intercession, and exaltation, and glory, and his second coming; our meeting him, seeing him, being like him. "*Thy comforts*" —the comforts which come from the Holy Spirit, "the Comforter": when he opens the Scriptures to us, or speaks through ceremonies and ordinances, or witnesses within us of our adoption of God; shining in on his own work of grace in our hearts; enabling us to see that work, and to see in it God's peculiar, eternal love to us; not opening to us the book of life, and showing us our names there, but doing something that makes us almost as joyful as though that book were opened to us; showing us the hand of God in our own souls—his converting, saving hand—his hand apprehending us as his own; making us feel as it were, his grasp of love, and feel, too, that it is a grasp which he will never loosen. *Charles Bradley.*

Ver. 19. *Thy comforts delight my soul* Xerxes offered great rewards to him that could find out a new pleasure; but the comforts of the Spirit are satisfactory, they recruit the heart. There is as much difference between heavenly comforts and earthly, as between a banquet that is eaten and one that is painted on the wall. *Thomas Watcom.*

Ver. 19. *Thy comforts.* Troubles may be of our own begetting; but true comforts come only from that infinite fountain, the God of consolation; for so he hath styled himself. *Thomas Adams.*

Ver. 19. *Delight my soul.* The original word *W[v] ay* signifies "to cause to leap or dance for joy; "but the English language will not bear an application of this image to the soul; though we say "to make the heart leap for joy." *Samuel Horsley.*

Ver. 19. Because the malignant host is first entered into the ground of my text, consider with me:

1. The rebels, or mutineers, "*thoughts.*"
2. The number of them, no less than a "*multitude.*"
3. The captain whose colours they bear; a disquieted mind; "*my thoughts.*"
4. The field where the battle is fought; in the heart; *apud me*, "within me." In the other army we find,
 1. *Quanta*, how puissant they are; *comforts.*
 2. *Quota*, how many they are; indefinitely set down; abundant comfort.
 3. *Cujus*, whose they are; the Lord's, he is their general; *thy comforts.*
 4. *Quid operantur*, what they do; they delight the soul.

In the nature of them being comforts, there is tranquillity; in the number of them, being many comforts, there is sufficiency; in the owner of them, being *thy* comforts, there is omnipotence; and in the effect of them, delighting the soul, there is security. *From Thomas Adams' Sermon entitled "Man's comfort."*

Ver. 19. A text of this kind shows us forcibly the power of Divine grace in the human heart: how much it can do to sustain and cheer the heart. The world may afflict a believer, and pain him; but if the grace which God has given him is in active exercise in his soul, the world cannot make him unhappy. It rather adds by its ill treatment to his happiness; for it brings God and his soul nearer together—God the fountain of all happiness, the rest and satisfaction of his soul.

This psalm was evidently written by a deeply afflicted man. The wicked, he says, were triumphing over him; and had been so for a long while. He could find no one on earth to take his part against them. *Who will rise up for me against the evildoers?* he asks in Psalm 94:16; *or who will stand up for me against the workers of iniquity?* And it seemed, too, as though God had abandoned him. His enemies thought so, and he seems to have been almost ready to think so himself. But what was the fact? All this time the

Lord was secretly pouring consolation into his soul, and in the end made that consolation abundant. In appearance a wretched, he was in reality a happy man; suffering, yet comforted; yea, the text says *delighted* — *Thy comforts delight my soul*. Charles Bradley, 1845.

HINTS TO THE VILLAGE PREACHER.

Ver. 19.

1. In the multitude of my unbelieving thoughts thy comforts delight my soul.
2. In the multitude of my penitential thoughts thy comforts, etc.
3. In the multitude of my worldly thoughts, etc.
4. In the multitude of my family or social thoughts, etc.
5. Of my desponding thoughts, etc.
6. Of my prospective thoughts, etc.

Or

1. There is no consolation for man in himself.
2. There is no consolation for him in other creatures.
3. His only consolation is in God. *G.R.*

Ver. 19.

1. The soul jostled in the thoroughfare of anxious thoughts.
2. The delectable company nevertheless enjoyed. *C.A.D.*

PSALM 94:20

EXPOSITION.

Ver. 20. *Shall the throne of iniquity have fellowship with thee?* Such thrones there are, and they plead a right divine, but their claim is groundless, a fraud upon mankind and a blasphemy of heaven. God enters into no alliance with unjust authority, he gives no sanction to unrighteous legislation.

Which frameth mischief by a law? They legalise robbery and violence, and then plead that it is the law of the land; and so indeed it may be, but it is a wickedness for all that. With great care men prepare enactments intended to put down all protests, so as to render wrong-doing a permanent institution, but one element is necessary to true Conservatism, viz., righteousness; and lacking that, all their arrangements of the holders of power must come to an end, and all their decrees must in process of time be wiped out of the statute book. Nothing can last for ever but impartial right. No injustice can be permanent, for God will not set his seal upon it, nor have any fellowship with it, and therefore down it must come, and happy shall be the day which sees it fall.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 20. *The throne of iniquity... which frameth mischief by a law.* The first pretext of wicked men to colour their proceedings against innocent men is their throne; the second is the law; and the third is their council. What tyrant could ask more? But God has prepared an awful hell for impenitent tyrants, and they will be in it long before they now expect to leave the world. *William Nicholson.*

Ver. 20. *The throne of iniquity... which frameth mischief by a law.* If there never had been such thrones in the world, there would not have been that mention made of them in the Scripture. But such there have been. That of Jeroboam was one, who would not suffer the people, according to the divine command, to go up to Jerusalem to worship God, who had there placed his name; but spread, for them that went, nets upon Mizpah, and set snares upon Mount Tabor. (Ho 5:1) And such thrones there have been since, too many of them. Well saith the Psalmist, *Shall they have fellowship with thee?* No, no; God keeps his distance from them. Those that we call "stinking dunghills" are not so offensive to God as thrones of iniquity are, which shall neither be approved by him nor secured. Stay a while, Christians, and "in patience possess your souls; "for the world shall see that in due time he will overturn them all. *Samuel Slater, in "The Morning Exercises."*

Ver. 20. *Which frameth mischief by a law, i.e.,* frame wicked laws, or under the colour of law and justice, oppress the innocent. *Summum jus, summa injuria*, the higher the law, the greater the injustice, and injuries may and are too often done *ex prava interpretatione legis*, from a wicked

interpretation of the law. With those who do injustice with the sword of justice, God will have no fellowship. *William Nicholson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 20. "It is the law of the land, you know, "—the limit of this authority both in temporal and spiritual matters.

Ver. 20.

1. God can have no fellowship with the wicked.
2. The wicked can have no fellowship with God. *G. R.*

Ver. 20. Divine politics.

1. There are thrones erected in opposition to the throne of God, "thrones of iniquity, "e.g. which trespass on civil liberty, which infringe religious equality, which derive revenue from evil commerce, etc.
2. Such thrones, whatever their pretensions, are excluded from divine fellowship; between them and God a great gulf is fixed. *C.A.D.*

PSALM 94:21

EXPOSITION.

Ver. 21. *They gather themselves together against the soul of the righteous,* so many are there of them that they crowd their assemblies, and carry their hard measures with enthusiasm; they are the popular party, and are eager to put down the saints. In counsel, and in action, they are unanimous; their one resolve is to hold their own tyrannical position, and put down the godly party.

And condemn the innocent blood. They are great at slander and false accusation, nor do they stick at murder; no crime is too great for them, if only they can trample on the servants of the Lord. This description is historically true in reference to persecuting times; it has been fulfilled in England, and may be again if Popery is to advance in future time at the same rate as in the past few years. The dominant sect has the law on its side, and blasts that it is the national church; but the law which establishes and endows one religion rather than another is radically an injustice. God

has no fellowship with it, and therefore the synagogue of Ritualism will yet be a stench in the nostrils of all sane men. What evil times are in store for us it is not for us to prophesy; it is ours to leave the matter in the hands of him who cannot be in fellowship with an oppressive system, and will not always endure to be insulted to his face by Popish idols, and their priests.

HINTS TO THE VILLAGE PREACHER.

Ver. 21-22.

1. The Danger of the righteous (Psalm 94:21).
2. Their Defence (Psalm 94:22). *G. R.*

Ver. 21-23.

1. Sentence passed in the court of injustice (Psalm 94:21).
2. An element in the case not considered by the court (Psalm 94:22).
3. The sentence consequently alighting on the right heads (Psalm 94:23). (This passage, under a very thin veil, exhibits Christ. Matthew 27:1) *C.A.D.*

PSALM 94:22

EXPOSITION.

Ver. 22. Let the wicked gather as they may, the psalmist is not afraid, but sweetly sings,

The Lord is my defence, and my God is the rock of my refuge. Firm as a rock is Jehovah's love, and there do we betake ourselves for shelter. In him, even in him alone, we find safety, let the world rage as it may; we ask not aid from man, but are content to flee into the bosom of omnipotence.

PSALM 94:23

EXPOSITION.

Ver. 23. The natural result of oppression is the destruction of the despot; his own iniquities crush him ere long. Providence arranges retaliations as remarkable as they are just. High crimes in the end bring on heavy judgments, to sweep away evil men from off the face of the earth; yea, God himself interposes in a special manner, and cuts short the career of tyrants while they are in the very midst of their crimes. Wicked men are often arrested by the pursuivants of divine justice red handed, with the evidences of their guilt upon them.

He shall bring upon them their own iniquity, and shall cut them off in their own wickedness. While the stolen bread is in their mouths wrath slays them, while the ill gotten wedge of gold is yet in their tent judgment overtakes them. God himself conspicuously visits them, and reveals his own power in their overthrow,

yea, the Lord our God shall cut them off. Here, then, the matter ends; faith reads the present in the light of the future, and ends her song without a trembling note.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 23. *He shall bring upon them their own iniquity*, etc. It is an ill work wicked ones are about, they make fetters for their own feet, and build houses for to fall upon their own heads; so mischievous is the nature of sin that it damnifies and destroys the parents of it. *William Greenhill.*

HINTS TO THE VILLAGE PREACHER.

Ver. 23.

1. None may punish God's enemies but himself. "He shall bring, "etc.
2. None need punish them but himself.
- (a) It will be complete, —"shall cut them off."
- (b) Certain. "Yea, "etc. *G.R.*

WORK ON THE NINETY-FOURTH PSALM.

In the Works of Cardinal Sadoletto (1477-1547), pp. 895-972, there is an Exposition of this Psalm, 8 volume edition, Anno Domini 1607.

PSALM 95

PSALM 95:1

This Psalm has no title, and all we know of its authorship is that Paul quotes it as "*in David.*" (Hebrews 4:7.) It is true that this may merely signify that it is to be found in the collection known as David's Psalms; but if such were the Apostle's meaning it would have been more natural for him to have written, "saying in the Psalms; "we therefore incline to the belief that David was the actual author of this poem. It is in its original a truly Hebrew song, directed both in its exhortation and warning to the Jewish people, but we have the warrant of the Holy Spirit in the epistle to the Hebrews for using its appeals and entreaties when pleading with Gentile believers. It is a psalm of invitation to worship. It has about it a ring like that of church bells, and like the bells it sounds both merrily and solemnly, at first ringing out a lively peal, and then dropping into a funeral knell as if tolling at the funeral of the generation which perished in the wilderness. We will call it THE PSALM OF THE PROVOCATION.

DIVISION. It would be correct as to the sense to divide this psalm into an invitation and a warning so as to commence the second part with the last clause of Psalm 95:7: but upon the whole it may be more convenient to regard Psalm 95:6 as "the beating heart of the psalm," as Hengstenberg calls it, and make the division at the end of Psalm 95:5. Thus it will form

- (1) an invitation with reasons, and
- (2) an invitation with warnings.

EXPOSITION.

Ver. 1. *O come, let us sing unto the LORD.* Other nations sing unto their gods, let us sing unto Jehovah. We love him, we admire him, we reverence him, let us express our feelings with the choicest sounds, using our noblest faculty for its noblest end. It is well thus to urge others to magnify the Lord, but we must be careful to set a worthy example ourselves, so that we may be able not only to cry "Come", but also to add "*let us sing*", because we are singing ourselves. It is to be feared that very much even of religious

singing is not unto the Lord but unto the car of the congregation: above all things we must in our service of song take care that all we offer is with the heart's sincerest and most fervent intent directed toward the Lord himself.

Let us make a joyful noise to the rock of our salvation. With holy enthusiasm let us sing, making a sound which shall indicate our earnestness; with abounding joy let us lift up our voices, actuated by that happy and peaceful spirit which trustful love is sure to foster. As the children of Israel sang for joy when the smitten rock poured forth its cooling streams, so let us make a joyful noise to the rock of our salvation. The author of this song had in his mind's eye the rock, the tabernacle, the Red Sea, and the mountains of Sinai, and he alludes to them all in this first part of his hymn. God is our abiding, immutable, and mighty rock, and in him we find deliverance and safety, therefore it becomes us to praise him with heart and with voice from day to day; and especially should we delight to do this when we assemble as his people for public worship.

*"Come let us to the Lord sing out
With trumpet voice and choral shout."*

it becomes us to praise him with heart and with voice from day to day; and especially should we delight to do this when we assemble as his people for public worship.

*"Come let us to the Lord sing out
With trumpet voice and choral shout."*

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*"Come let us to the Lord sing out
With trumpet voice and choral shout."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. —These six psalms, 95 to 100, form, if I mistake not, one entire prophetic poem, cited by St. Paul in the Epistle to the Hebrews, under the title of the Introduction of the First Born into the world. Each Psalm has its proper subject, which is some particular branch of the general argument, the establishment of the Messiah's Kingdom. The 95th Psalm asserts Jehovah's Godhead, and his power over all nature, and exhorts his

people to serve him. In Psalm 96th all nations are exhorted to join in his service, because he cometh to judge all mankind, Jew and Gentile. In the 97th Psalm, Jehovah reigns over all the world, the idols are deserted, the Just One is glorified. In the 98th Psalm, Jehovah hath done wonders, and wrought deliverance for himself: he hath remembered his mercy towards the house of Israel; he comes to judge the whole world. In the 99th, Jehovah, seated between the cherubim in Zion, the visible Church, reigns over all the world, to be praised for the justice of his government. In the 100th Psalm, all the world is called upon to praise Jehovah the Creator, whose mercy and truth are everlasting. —*Samuel Horsley.*

Whole Psalm. —This Psalm is twice quoted in the Epistle to the Hebrews, as a warning to the Jewish Christians at Jerusalem, in the writer's day, that they should not falter in the faith, and despise God's promises, as their forefathers had done in the wilderness, lest they should fail of entering into his rest; see He 3:7, where verse 7 of this Psalm is introduced with the words, "As the Holy Ghost saith, Today if ye will hear his voice, "and see Hebrews 4:7, where it is said, "Again, he limiteth a certain day, saying in David, Today." It has by some been inferred from these words that the writer of the Epistle to the Hebrews ascribes this Psalm to David. It may be so. But it seems not improbable that the words "in David" mean simply "the Book of Psalms, "the whole being named from the greater part; and that if he had meant that David wrote the Psalm, he would have written, "David spake, "or, "the Holy Ghost spake by David, "and not as it is written, "as it is said in David." —*Christopher Wordsworth.*

Verse 1. —*O come, let us sing unto the Lord*, etc. The first verse of the Psalm begins the invitation unto praise and exultation. It is a song of three parts, and every part (like Jacob's part of the sheep) brings forth twins; each a double string, as it were, in the music of this praise, finely twisted of two parts into a kind of discordant concord, falling into a musical close through a differing yet reconciled diapason. The first couple in this song of praise are multitude and unity, concourse and concord: "*O come*", there's multitude and concourse; "let us, "there's unity and concord. The second twisted pair, are tongue and heart, "let us sing, "there's the voice and sound; and "heartily rejoice, "there's the heart and soul. The third and last intertwined string, or part in the musick, is might and mercy, (rock or) strength and salvation; God's strength and our salvation: "to the strength (or rock) of our salvation." —*Charles Herle* (1598-1659) in a "*Sermon before the House of Lords*", entitled, "*David's Song of Three Parts*".

Ver. 1. —*Come*. The word "come" contains an exhortation, exciting them to join heart and lips in praising God; just as the word is used in Genesis, where the people, exciting and encouraging each other, say, "Come, let us make bricks; "and "Come, let us make a city and a town; "and, in the same chapter, the Lord says, "Come, let us go down, and there confound their tongue." —*Bellarmino*.

Ver. 1. —If it be so that one "come, let us" goes further than twenty times go and do, how careful should such be whom God hath raised to eminence of place that their examples be Jacob's ladders to help men to heaven, not Jeroboam's stumbling blocks to lie in their way, and make Israel to sin. —*Charles Herle*.

Ver. 1. —There is a silent hint here at that human listlessness and distraction of cares whereby we are more prompt to run after other things than to devote ourselves seriously to the becoming praises and service of God. Our foot has a greater proclivity to *depart* to the field, the oxen, and the new wife, than to come to the sacred courts, Luke 14:18, *seq.* See Isaiah 2:3, "Come ye, and let us go up to the mountain of the Lord." —*Martin Geier*.

Ver. 1. *Joyful noise*. The verb [ywh] signifies to make a loud sound of any sort, either with the voice or with instruments. In the psalms, it generally refers to the mingled din of voices and various instruments, in the Temple service. This wide sense of the word cannot be expressed otherwise in the English language than by a periphrasis. —*Samuel Horsley*.

Ver. 1. *The rock of our salvation*. Jesus is the Rock of ages, in which is opened a fountain for sin and uncleanness; the Rock which attends the church in the wilderness, pouring forth the water of life, for her use and comfort; the Rock which is our fortress against every enemy, shadowing and refreshing a weary land. —*George Horne*.

HINTS TO THE VILLAGE PREACHER.

Ver. 1. An invitation to praise the Lord.

1. A favourite method of worship—"let us sing."
2. A fitting state of mind for singing—joyful gratitude.
3. A fitting subject to excite both gladness and thankfulness—the rock of our salvation.

Ver. 1. *The rock of our salvation.* Expressive imagery. Rock of shelter, support, indwelling, and supply—illustrate this last by the water flowing from the rock in the wilderness.

PSALM 95:2

EXPOSITION.

Ver. 2. *Let us come before his presence with thanksgiving.* Here is probably a reference to the peculiar presence of God in the Holy of Holies above the mercy seat, and also to the glory which shone forth out of the cloud which rested above the tabernacle. Everywhere God is present, but there is a peculiar presence of grace and glory into which men should never come without the profoundest reverence. We may make bold to come before the immediate presence of the Lord—for the voice of the Holy Ghost in this psalm invites us, and when we do draw near to him we should remember his great goodness to us and cheerfully confess it. Our worship should have reference to the past as well as to the future; if we do not bless the Lord for what we have already received, how can we reasonably look for more. We are permitted to bring our petitions, and therefore we are in honour bound to bring our thanksgivings.

And make a joyful noise unto him with psalms. We should shout as exultingly as those do who triumph in war, and as solemnly as those whose utterance is a psalm. It is not always easy to unite enthusiasm with reverence, and it is a frequent fault to destroy one of these qualities while straining after the other. The perfection of singing is that which unites joy with gravity, exultation with humility, fervency with sobriety. The invitation given in the first verse (Psalm 95:1) is thus repeated in the second (Psalm 95:2) with the addition of directions, which indicate more fully the intent of the writer. One can imagine David in earnest tones persuading his people to go up with him to the worship of Jehovah with sound of harp and hymn, and holy delight. The happiness of his exhortation is noteworthy, the noise is to be *joyful*; this quality he insists upon twice. It is to be feared that this is too much overlooked in ordinary services, people are so impressed with the idea that they ought to be serious that they put on the aspect of misery, and quite forget that joy is as much a characteristic of true worship as solemnity itself.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Let us come before his presence.* Hebrew, *prevent his face*, be there with the first. "*Let us go speedily ...I will go also*", Zec 8:21. Let praise wait for God in Sion, Psalm 65:1. —*John Trapp.*

Ver. 2. (*second clause*). *Let us chant aloud to him the measured lay.* *twOmizal* take to be songs, in measured verse, adjusted to the bars of a chaunt. —*S. Horsley.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2.

1. What is meant by coming before his presence? Certainly not the holiness of places, etc.
2. What offering is most appropriate when we come into his presence?

PSALM 95:3

EXPOSITION.

Ver. 3. *For the LORD is a great God, and a great King above all gods.* No doubt the surrounding nations imagined Jehovah to be a merely local deity, the god of a small nation, and therefore one of the inferior deities; the psalmist utterly repudiates such an idea. Idolaters tolerated gods many and lords many, giving to each a certain measure of respect; the monotheism of the Jews was not content with this concession, it rightly claimed for Jehovah the chief place, and the supreme power. He is great, for he is all in all; he is a great King above all other powers and dignitaries, whether angels or princes, for they owe their existence to him; as for the idol gods, they are not worthy to be mentioned. This verse and the following supply some of the reasons for worship, drawn from the being, greatness, and sovereign dominion of the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. He that hath a mind to praise God, shall not want matter of praise, as they who come before princes do, who for want of true grounds of praise in them, do give them flattering words; *for the Lord is a great God*,

for power and preeminence, for strength and continuance. —*David Dickson*.

Ver. 3. The Supreme Being has *three* names here: *I a El*, *hwhy* *Jehovah*, *pyhl a'Elohim*, and we should apply none of them to *false gods*. The *first* implies his *strength*; the *second*, his *being* and *essence*; the *third*, his *covenant relation* to mankind. In public worship these are the views we should entertain of the Divine Being. —*Adam Clarke*.

Ver. 3. *Above all gods*. When He is called a great *God* and *King* above *all gods*, we may justly imagine that the reference is to the angels who are wont to be introduced absolutely under this name, and to the supreme *Judges* in the land, who also wear this title, as we have it in Psalm 82:1-8. —*Venema*.

HINTS TO THE VILLAGE PREACHER.

Ver. 3.

1. The greatness of God as god. He is to be conceived of as great in goodness, power, glory, etc.
2. His dominion over all other powers in heaven or earth.
3. The worship which is consequently due to him.

PSALM 95:4

EXPOSITION.

Ver. 4. *In his hand are the deep places of the earth*. He is the God of the valleys and the hills, the caverns, and the peaks. Far down where the miners sink their shafts, deeper yet where lie the secret oceans by which springs are fed, and deepest of all in the unknown abyss where rage and flame the huge central fires of earth, there Jehovah's power is felt, and all things are under the dominion of his hand. As princes hold the mimic globe in their hands, so does the Lord in very deed hold the earth. When Israel drank of the crystal fount which welled up from the great deep, below the smitten rock, the people knew that in the Lord's hands were the deep places of the earth.

The strength of the hills is his also. When Sinai was altogether on a smoke the tribes learned that Jehovah was God of the hills as well as of the valleys. Everywhere and at all times is this true; the Lord rules upon the high places of the earth in lonely majesty. The vast foundations, the gigantic spurs, the incalculable masses, the untrodden heights of the mountains are all the Lord's. These are his fastnesses and treasure houses, where he stores the tempest and the rain; whence also he pours the ice torrents and looses the avalanches. The granite peaks and adamantine aiguilles are his, and his the precipices and the beetling crags. Strength is the main thought which strikes the mind when gazing on those vast ramparts of cliff which front the raging sea, or peer into the azure sky, piercing the clouds, but it is to the devout mind the strength of God; hints of Omnipotence are given by those stern rocks which brave the fury of the elements, and like walls of brass defy the assaults of nature in her wildest rage.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *In his hand.* The dominion of God is founded upon his preservation of things. "The Lord is a great King above all gods." Why?

In his hand are the deep places of the earth. While his hand holds, his hand hath a dominion over them. He that holds a stone in the air exerciseth a dominion over its natural inclination in hindering it from falling. The creature depends wholly upon God in its preservation; as soon as that divine hand which sustains everything were withdrawn, a languishment and swooning would be the next turn in the creature. He is called Lord, *Adonai*, in regard of his sustentation of all things by his continual influx, the word coming of *Nwa*, which signifies a basis or pillar that supports a building. God is the Lord of all, as he is the sustainer of all by his power, as well as the Creator of all by his word. —*Stephen Charnock.*

Ver. 4.

*"In whose hand are the recesses of the earth
And the treasures of the mountains are his."*

—*Thomas J. Conant's Translation.*

Ver. 4. *In his hand are the deep places of the earth.* This affords consolation to those; who for the glory of the divine name are cast into

prisons and subterraneous caves; because they know, that even there it is not possible to be the least separated from the presence of Christ. Wherefore He preserved Joseph when hurled by his brethren into the old pit, and when thrust by his shameless mistress into prison; Jeremiah also when sent down into the dungeon; Daniel among the lions, and his companions in the furnace. So all who cleave to Him with a firm faith, he wonderfully keeps and delivers to this day. —*Solomon Gesner*, 1559-1605.

Ver. 4. *In his hand are the deep places of the earth.* As an illustration of the working and presence of the Lord in the mines amid the bowels of the earth we have selected the following: "The natural disposition of coal in detached portions", says the author of an excellent article in the *Edinburgh Review*, "is not simply a phenomenon of geology, but it also bears upon natural considerations. It is remarkable that this natural disposition is that which renders the fuel most accessible and most easily mined. Were the coal situated at its normal geological depth, that is, supposing the strata to be all horizontal and undisturbed or upheaved, it would be far below human reach. Were it deposited continuously in one even superficial layer, it would have been too readily, and therefore too quickly, mined, and therefore all the superior qualities would be wrought out, and only the inferior left; but as it now lies it is broken up by geological disturbances into separate portions, each defined and limited in area, each sufficiently accessible to bring it within man's reach and labour, each manageable by mechanical arrangements, and each capable of gradual excavation without being subject to sudden exhaustion. Selfish plundering is partly prevented by natural barriers, and we are warned against reckless waste by the comparative thinness of coal seams, as well as by the ever augmenting difficulty of working them at increased depths. By the separation of seams one from another, and by varied intervals of waste sandstones and shales, such a measured rate of winning is necessitated as precludes us from entirely robbing posterity of the most valuable mineral fuel, while the fuel itself is preserved from those extended fractures and crumbings and falls, which would certainly be the consequence of largely mining the best bituminous coal, were it aggregated into one vast mass. In fact, by an evident exercise of forethought and benevolence in the Great Author of all our blessings, our invaluable fuel has been stored up for us in deposits the most compendious, the most accessible, yet the least exhaustible, and has been locally distributed into the most convenient situations. Our coal fields are so many *Bituminous Banks*, in which there is abundance for an

adequate currency, but against any sudden run upon them nature has interposed numerous checks; whole reserves of the precious fuel are always locked up in the bank cellar under the invincible protection of ponderous stone beds. It is a striking fact, that in this nineteenth century, after so long an inhabitation of the earth by man, if we take the quantities in the broad view of the whole known coal fields, so little coal has been excavated, and that there remains an abundance for a very remote posterity, even though our own best coal fields may be then worked out."

But it is not only in these inexhaustible supplies of mineral fuel that we find proofs of divine foresight, all the other treasures of the earth rind equally convince us of the intimate harmony between its structure and the wants of man. Composed of a wonderful variety of earths and ores, it contains an inexhaustible abundance of all the substances he requires for the attainment of a higher grade of civilisation. It is for his use that iron, copper, lead, silver, tin, marble, gypsum, sulphur, rock salt, and a variety of other minerals and metals, have been deposited in the veins and crevices, or in the mines and quarries, of the subterranean world. It is for his benefit that, from the decomposition of the solid rocks results that mixture of earths and alkalies, of marl, lime, sand, or chalk, which is most favourable to agriculture.

It is for him, finally, that, filtering through the entrails of the earth, and dissolving salutary substances on their way, the thermal springs gush forth laden with treasures more inestimable than those the miner toils for. Supposing man had never been destined to live, we well may ask wily all those gifts of nature useless to all living beings but to him why those vast coal fields, those beds of iron ore, those deposits of sulphur, those hygeian fountains, should ever have been created? Without him there is no design, no purpose, in their existence; with him they are wonderful sources of health or necessary instruments of civilisation and improvement. Thus the geological revolutions of the earth rind harmoniously point to man as to its future lord; thus, in the life of our planet and that of its inhabitants, we everywhere find proofs of a gigantic unity of plan, embracing unnumbered ages in its development and progress. —*G. Hartwig*, in "*The Harmonies of Nature*", 1866.

Ver. 4. —*The deep places of the earth*, penetralia terrae, which are opposed to the heights of the hills, and plainly mean the deepest and most

lired parts of the terraqueous globe, which are explorable by the eye of God, and by his only. —*Richard Mant.*

Ver. 4. —*The strength of the hills.* The word translated "strength" is plural in Hebrew, and seems properly to mean fatiguing exertions, from which some derive the idea of strength, others that of extreme height, which can only be reached by exhausting effort. —*J.A. Alexander.*

Ver. 4. —*The strength of the hills is his also.* The reference may be to the wealth of the hills, obtained only by labour *Gesenius*, corresponding to the former—"the deep places of the earth", explained as referring to the mines *Mendelssohn*. Go where man may, with all his toil and searching in the heights or in the depths of the earth, he cannot find a place beyond the range of God's dominion. —*A.R. Faussett.*

Ver. 4. —*Hills, The Sea, the dry land.* The relation of areas of land to areas of water exercises a great and essential influence on the distribution of heat, variations of atmospheric pressure, directions of the winds, and that condition of the air with respect to moisture, which is so necessary for the health of vegetation. Nearly three fourths of the earth's surface is covered with water, but neither the exact height of the atmosphere nor the depth of the ocean are fully determined. Still we know that with every addition to or subtraction from the present bulk of the waters of the ocean, the consequent variation in the form and magnitude of the land would be such, that if the change was considerable, many of the existing harmonies of things would cease. Hence, the inference is, that the magnitude of the sea is one of the conditions to which the structure of all organised creatures is adapted, and on which indeed they depend for wellbeing. The proportions between land and water are exactly what the world as constituted requires; and the whole mass of earth, sea, and air, must have been balanced with the greatest nicety before even a crocus could stand erect. Or a snowdrop or a daffodil bend their heads to the ground. The proportions of land and sea are adjusted to their reciprocal functions. Nothing deduced from modern science is more certain than this. —*Edwin Sidney*, in "*Conversations on the Bible and Science.*"

HINTS TO THE VILLAGE PREACHER.

Ver. 4-5. The universality of the divine government.

1. In all parts of the globe.

2. In all providences.

3. In every phase of moral condition. Or, Things deep, or high, dark or perilous are in his hand; circumstances shifting, terrible, overwhelming as the sea, are under his control as much as the comfortable terra firma of peace and prosperity.

PSALM 95:5

EXPOSITION.

Ver. 5. *The sea is his.* This was seen to be true at the Red Sea when the waters saw their God, and obediently stood aside to open a pathway for his people. It was not Edom's sea though it was red, nor Egypt's sea though it washed her shores. The Lord on high reigned supreme over the flood, as King far ever and ever. So is it with the broad ocean, whether known as Atlantic or Pacific, Mediterranean or Arctic; no man can map it out and say "It is mine"; the illimitable acreage of waters knows no other lord but God alone. Jehovah rules the waves. Far down in vast abysses, where no eye of man has gazed, or foot of diver has descended, he is sole proprietor; every rolling billow and foaming wave owns him for monarch; Neptune is but a phantom, the Lord is God of ocean.

And he made it. Hence his right and sovereignty. He scooped the unfathomed channel and poured forth the overflowing flood; seas were not fashioned by chance, nor their shores marked out by the imaginary finger of fate; God made the main, and every creek, and bay, and current, and far sounding tide owns the great Maker's hand. All hail, Creator and Controller of the sea, let those who fly in the swift ships across the wonder realm of waters worship thee alone!

And his hands formed the dry land. Whether fertile field or sandy waste, he made all that men called *terra firma*, lifting it from the floods and fencing it from the overflowing waters. "The earth is the Lord's, and the fulness thereof." He bade the isles upraise their heads, he levelled the vast plains, upreared the table lands, cast up the undulating hills, and piled the massive Alps. As the potter moulds his clay, so did Jehovah with his hands fashion the habitable parts of the earth. Come ye, then, who dwell on this fair world, and worship him who is conspicuous wherever ye tread! Count it all as the floor of a temple where the footprints of the present Deity are

visible before your eyes if ye do but care to see. The argument is overpowering if the heart be right; the command to adore is alike the inference of reason and the impulse of faith.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. —*The sea is his.* When God himself makes an oration in defence of his sovereignty, Job 38:1 his chief arguments are drawn from creation: "The Lord is a great King above all gods. The sea is his, and he made it." And so the apostle in his sermon to the Athenians. As he "made the world, and all things therein," he is styled "Lord of heaven and earth," Acts 17:24. His dominion also of property stands upon this basis: Psalm 84:11, "The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them." Upon this title of forming Israel as a creature, or rather as a church, he demands their services to him as their Sovereign. "O jacob and Israel, thou art my servant: I have formed thee; thou art my servant, O Israel," Isaiah 44:21. The sovereignty of God naturally ariseth from the relation of all things to himself as their entire creator, and their natural and inseparable dependence upon him in regard of their being and wellbeing. —*Stephen Charrwick.*

Ver. 5. —*He made it.*

The Earth was formed, but in the womb as yet
Of waters, embryo immature involved,
Appeared not: over all the face of Earth
in ocean flowed, not idle; but, with warm
Prolific humour softening all her globe,
Fermented the great mother to conceive,
Sate with genial moisture; when God said,
Be gathered now, ye waters under Heaven
unto one place and let dry land appear.
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
unto the clouds; their tops ascend the sky:
So high as heaved the tumid hills, so low
own sunk a hollow bottom broad and deep,
Capacious bed of waters. —*John Milton.*

PSALM 95:6

EXPOSITION.

Ver. 6. Here the exhortation to worship is renewed and backed with a motive which, to Israel of old and to Christians now, is especially powerful; for both the Israel after the flesh and the Israel of faith may be described as the people of his pasture, and by both he is called "our God."

O come, let us worship and bow down. The adoration is to be humble. The "joyful noise" is to be accompanied with lowliest reverence. We are to worship in such style that the bowing down shall indicate that we count ourselves to be as nothing in the presence of the all glorious Lord.

Let us kneel before the Lord our maker. As suppliants must we come; joyful, but not presumptuous; familiar as children before a father, yet reverential as creatures before their maker. Posture is not everything, yet is it something; prayer is heard when knees cannot bend, but it is seemly that an adoring heart should show its awe by prostrating the body, and bending the knee.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. —You hold it a good rule in worldly business, not to say to your servants, "O come", arise ye, go ye; but, Let us come, let us go, let us arise. Now shall the children of this world be wiser in their generation than the children of light? Do we commend this course in mundane affairs, and neglect it in religious offices? Assuredly, if our zeal were as great to religion, as our love is towards the world, masters would not come to church (as many do) without their servants, and servants without their masters; parents without their children, and children without their parents: husbands without their wives, and wives without their husbands; but all of us would call one to another, as Esau prophesied (chap. 2:3): "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," and as David here practised. —*John Boys.*

Ver. 6. —*Let us worship and bow down.* To fall upon the ground is a gesture of worship, not only when the worshipper mourns, but when the worshipper rejoiceth. It is said (Matthew 2:10,11) that the wise men when

they found Christ, "rejoiced with exceeding great joy", and presently, "they fell down, and worshipped him". Neither is this posture peculiar to worship in times or upon occasions of extraordinary joy and sorrow; for the ordinary invitation was, "O come, let us worship and bow down: let us kneel before the Lord our maker". —*Joseph Caryl*.

Ver. 6. —"Let us worship and bow down: let us kneel before the Lord our maker." Not before a crucifix, not before a rotten image, not before a fair picture of a foul saint: these are not our makers; we made them, they made not us. Our God, unto whom we must sing, in whom we must rejoice, before whom we must worship, is a great "King above all gods": he is no god of lead, no god of bread, no brazen god, no wooden god; we must not fall down and worship our Lady, but our Lord; not any martyr, but our Maker not any saint, but our Saviour: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." Wherewith: with voice, "Let us sing; "with soul, "Let us heartily rejoice"; with hands and knees, "Let us worship and bow down: let us kneel"; with all that is within us, with all that is without us; he that made all, must be worshipped with all, especially when we "come before his presence". —*John Boys*.

Ver. 6. —*Bow down*. That is, so as to touch the floor with the forehead, while the worshipper is prostrate on his hands and knees. See 2 Chronicles 7:3. —*John Fry*, 1842.

Ver. 6. —*Worship, bow down, kneel*. Kimchi distinguishes the several gestures expressed by the different words here used. The first we render, worship, signifies, according to him, the prostration of the whole body on the ground, with the hands and legs stretched out. The second a bowing of the head, with part of the body; and the third a be drag of the knees on the ground. —*Samuel Burder*.

HINTS TO THE VILLAGE PREACHER.

Ver. 6. A true conception of God begets

1. A disposition to worship.
2. Mutual incitement to worship.
3. Profound reverence in worship.
4. Overwhelming sense of God's presence in worship. —*C.A. Davis*.

Ver. 6-7. God is to be worshipped—

1. As our Creator—"our maker."
2. As our Redeemer, "the people", etc.
3. As our Preserver, "the sheep", etc. —*George Rogers.*

PSALM 95:7

EXPOSITION.

Ver. 7. *For he is our God.* Here is the master reason for worship. Jehovah has entered into covenant with us, and from all the world beside has chosen us to be his own elect. If others refuse him homage, we at least will render it cheerfully. He is ours, and our God; ours, therefore will we love him; our God, therefore will we worship him. Happy is that man who can sincerely believe that this sentence is true in reference to himself.

And we are the people of his pasture, and the sheep of his hand. As he belongs to us, so do we belong to him. "My Beloved is mine, and I am his." And we are his as the people whom he daily feeds and protects. Our pastures are not ours, but his; we draw all our supplies from his stores. We are his, even as sheep belong to the shepherd, and his hand is our rule, our guidance, our government, our succour, our source of supply. Israel was led through the desert, and we are led through this life by "that great Shepherd of the sheep." The hand which cleft the sea and brought water from the rock is still with us, working equal wonders. Can we refuse to "worship and bow down" when we clearly see that "this God is our God for ever and ever, and will be our guide, even unto death"?

But what is this warning which follows? Alas, it was sorrowfully needed by the Lord's ancient people, and is not one whit the less required by ourselves. The favoured nation grew deaf to their Lord's command, and proved not to be truly his sheep, of whom it is written, "My sheep hear my voice": will this turn out *to be our character also*? God forbid.

To day if ye will hear his voice. Dreadful "if." Many would not hear, they put off the claims of love, and provoked their God." Today, "in the hour of grace, in the day of mercy, we are tried as to whether we have an ear for the voice of our Creator. Nothing is said of tomorrow, "he limiteth a certain day, "he presses for immediate attention, for our own sakes he asks

instantaneous obedience. Shall we yield it? The Holy Ghost saith "Today, "will we grieve him by delay?"

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *We are the people of his pasture, and the sheep of his hand.* See how elegantly he hath transposed the order of the words, and as it were not given its own attribute to each word; that we may understand these very same to be "*the sheep*", who are also "*the people*." He said not, the sheep of his pasture, and the people of his hand; which might be thought more congruous, since the sheep belong to the pasture; but he said, "*the people of his pasture*": the people themselves are sheep. But again, since we have sheep which we buy, not which we create; and he had said above, "*Let us fall down before our Maker*"; it is rightly said, "*the sheep of his hand*." No man maketh for himself sheep, he may buy them, they may be given, he may find them, he may collect them, lastly he may steal them; make them he cannot. But our Lord made us; therefore "*the people of his pasture, and the sheep of his hand*", are the very sheep which he hath deigned by his grace to create unto himself. —*Augustine*.

Ver. 7. *The sheep of his hand*, is a fit though figurative expression, the shepherd that feeds, and rules, and leads the sheep, doing it by his hand, which manages the rod and staff (Psalm 23:4), by which they are administered. The Jewish Arabs read, the people of his feeding or, flock, and the sheep of his guidance. —*H. Hammond*.

Ver. 7. *For we are his people whom he feeds in his pastures, and his sheep whom he leads as by his hand.* (French Version.) Here is a reason to constrain us to praise God; it is this, —that not only has he created us, but that he also directs us by special providence, as a shepherd governs his flock. Jesus Christ, Divine Shepherd of our souls, who not only feeds us in his pastures, but himself *leads us with his hand*, as intelligent sheep. Loving Shepherd, who feeds us not only from the pastures of Holy Wilt, but even with his own flesh. What subjects of ceaseless adoration for a soul penetrated by these great verities! What a fountain of tears of joy at the sight of such prodigious mercy! —*Quesnel*.

Ver. 7. *Today if ye will hear his voice.* If we put of repentance another day, we have a day more to repent of, and a day less to repent in. —*W. Mason*.

Ver. 7. He that hath promised pardon on our repentance hath not promised to preserve our lives till we repent. —*Francis Quarles.*

Ver. 7. You cannot repent too soon, because you do not know how soon it may be too late. —*Thomas Fuller.*

Ver. 7. *If ye will hear his voice.* Oh! what an *if* is here! what a reproach is here to those that hear him not! "My sheep hear my voice, and I know them, and they follow me"; "but ye will not come to me that ye might have life." And yet there is mercy, there is still salvation, if ye will hear that voice. Israel heard it among the thunders of Sinai, "which voice they that heard it entreated that the word should not be spoken to them any more"; so terrible was the sight and sound that even Moses said, "I exceedingly quake and fear": and yet they heard too the Lord's still voice of love in the noiseless manna that fell around their tents, and in the gushing waters of the rock that followed them through every march for forty years. Yet the record of Israel's ingratitude runs side by side with the record of God's mercies—"My people would not hearken to my voice, and Israel would none of me." —*Barton Bouchier.*

Ver. 7. *If ye will hear his voice.* And yet, as S. Bernard tells us, there is no difficulty at all in hearing it; on the contrary, the difficulty is to stop our ears effectually against it, so clear is it in enunciation, so constant in appeal. Yet there are many who do not hear, from divers causes; because they are far off; because they are deaf; because they sleep; because they turn their heads aside; because they stop their ears; because they hurry away to avoid hearing; because they are dead; all of them topics of various forms and degrees of unbelief. —*Bernard and Hugo Cardinalis, in Neale and Littledale.*

Ver. 7. *If ye will hear his voice.* These words seem to allude to the preceding words, in which we are represented as the sheep of God's pasture, and are to be considered as an affectionate call of our heavenly Shepherd to follow and obey him. —*From "Lectures on the Liturgy, from the Commentary of Peter Waldo", 1821.*

Ver. 7-8. —It will be as difficult, nay, more difficult, to come to Christ tomorrow, than it is today: therefore *today hear his voice, and harden not your heart.* Break the ice now, and by faith venture upon your present duty, wherever it lies; do what you are now called to. You will never know how easy the yoke of Christ is, till it is bound about your necks, nor how

light his burden is, till you have taken it up. While you judge of holiness at a distance, as a thing without you and contrary to you, you will never like it. Come a little nearer to it; do but take it in, actually engage in it, and you will find religion carries meat in its mouth; it is of a reviving, nourishing, strengthening nature. It brings that along with it, that enables the soul cheerfully to go through with it. —*Thomas Cole* (1627-1697) in the *"Morning Exercises."*

HINTS TO THE VILLAGE PREACHER.

Ver. 7. The entreaty of the Holy Ghost.

1. The special voice—"the Holy Ghost saith" —

- (a)** In Scripture.
- (b)** In the hearts of his people.
- (c)** In the awakened.
- (d)** By his deeds of grace.

2. A special duty, "hear his voice", instructing, commanding, inviting, promising, threatening.

3. A special time—"today." While God speaks, after so long a time, in the day of grace, now, in your present state.

4. The special danger—"harden not your hearts", by indifference, unbelief, asking for signs, presumption, worldly pleasures, etc.

Ver. 7. Sinners entreated to hear God's voice. "Hear his voice", because—

- 1.** Life is short and uncertain;
- 2.** You cannot properly or lawfully promise to give what is not your own;
- 3.** If you defer, though but till tomorrow, you must harden your hearts;
- 4.** There is great reason to fear that, if you defer it today, you will never commence;
- 5.** After a time God ceases to strive with sinners;
- 6.** There is nothing irksome or disagreeable in a religious life, that you should wish to defer its commencement. —*Edward Payson.*

Ver. 7. The Difference of Times with respect to Religion. —Upon a spiritual account there is great difference of time. To make this out, I will shew you,

1. That *sooner* and *later* are not alike, in respect of eternity.
2. That *times of ignorance* and of *knowledge* are not alike.
3. That *before* and *after voluntary commission of known iniquity*, are not alike.
4. That *before* and *after contracted naughty habits*, are not alike.
5. That the time of *God's gracious and particular visitation* and the time when God *withdraws* his gracious presence and assistance, are not alike.
6. The flourishing time of our *health and strength*, and the hour of *sickness, weakness*, and approach of *death*, are not alike.
7. Now and hereafter, present and future, *this world* and *the world to come*, are not alike. —*Benjamin Whichcot.*

Ver. 7. This supposition, *If ye will hear*, and the consequence inferred thereupon, *harden not your hearts*, doth evidently demonstrate that a right hearing will prevent hardness of heart; especially hearing of Christ's voice, that is, the gospel. It is the gospel that maketh and keepeth a soft heart. —*William Gouge.*

PSALM 95:8

EXPOSITION.

Ver. 8. *Harden not your heart.* If ye will hear, learn to fear also. The sea and the land obey him, do not prove more obstinate than they!

*"Yield to his love who round you now
The bands of a man would east."*

We cannot soften our hearts, but we can harden them, and the consequences will be fatal. Today is too good a day to be profaned by the hardening of our hearts against our own mercies. While mercy reigns let not obduracy rebel. "As in the provocations, and as in the day of temptation in the wilderness" (or, "like Meribah, like the day of Massah in

the wilderness"). Be not wilfully, wantonly, repeatedly, obstinately rebellious. Let the example of that unhappy generation serve as a beacon to you; do not repeat the offences which have already more than enough provoked the Lord. God remembers men's sins, and the more memorably so when they are committed by a favoured people, against frequent warnings, in defiance of terrible judgments, and in the midst of superlative mercies; such sins write their record in marble. Reader, this verse is for you, for you even if you can say, "He is our God, and we are the people of his pasture." Do not seek to turn aside the edge of the warning; thou hast good need of it, give good heed to it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Harden not your hearts.* An old man, one day taking a child on his knee, entreated him to seek God *now* —to pray to him, and to love him; when the child, looking up at him, asked, "But why do not *you* seek God?" The old man, deeply affected, answered, "I would, child; but my heart is *hard* —my heart is *hard*." —*Arvine's Anecdotes.*

Ver. 8. *Harden not your heart.* —*Heart* is ascribed to reasonable creatures, to signify sometimes the whole soul, and sometimes the several faculties appertaining to the soul.

1. It is frequently put for the whole soul, and that for the most part when it is set alone; as where it is said, "Serve the Lord with all your heart", 1 Samuel 7:20.
2. For that principal part of the soul which is called the mind or understanding. "I gave my heart to know wisdom", Ecclesiastes 1:17. In this respect darkness and blindness are attributed to the heart, Ephesians 6:18, Romans 1:21.
3. For the will: as when heart and soul are joined together, the two essential faculties of the soul are meant, namely, the mind and will: *soul* put for the mind, heart for the will "Serve the Lord with all your heart and with all your soul", Deuteronomy 6:13.
4. For the memory. "I have hid thy word in my heart", saith the prophet, Psalm 119:11. The memory is that faculty wherein matters are laid up and hid.

5. For the conscience. It is said that "David's heart smote him", that is, his conscience, 1 Samuel 24:5 2 Samuel 24:10. Thus is heart taken, 1 John 3:20-21.

6. For the affections: as where it is said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind", Matthew 22:37. By the *mind* is meant the understanding faculty; by the *soul*, the will; by the *heart*, the affections.

Here in this text the heart is put for the whole soul, even for mind, will, and affections. For blindness of mind, stubbornness of will, and stupidity of affections go together. —*William Gouge*.

Ver. 8. *In Massah—in Meribah*. Our translators say, *in the provocation, in the day of temptation*. But the places were denominated by names taken from the transactions that occurred in them; and the introduction of those names gives more liveliness to the allusion. See to the same effect Psalm 81:7; where the Bible translation retains the proper name. —*Richard Mant*.

Ver. 8. Let us not fail to notice, that while it is the flock who speak in Psalm 95:1-7, it is *the Shepherd* who takes up their expostulating words, and urges them home himself at Psalm 95:8, to the end, using the argument which by the Holy Ghost is addressed to us also in Hebrews 3:7-19. There is something very powerful in this expostulation, when connected with the circumstances that give rise to it. In themselves, the burst of adoring love, and the full out pouring of affection in Psalm 95:1-7 are irresistibly persuasive; but when (Psalm 95:8) the voice of the Lord himself is heard (such a voice, using terms of vehement entreaty!) we cannot imagine expostulation carried further. Unbelief alone could resist this voice; blind, malignant unbelief alone could repel *The flock, and then the Shepherd, inviting men now to enter the fold*. —*Andrew A. Bonar*.

HINTS TO THE VILLAGE PREACHER.

Ver. 8-11.

1. Israel's fearful experiment in tempting God.
2. The awful result.
3. Let it not be tried again. —*C.A. Davis*.

PSALM 95:9

P EXPOSITION.

Ver. 9. *When your fathers tempted me.* As far as they could do so they tempted God to change his usual way, and to do their sinful bidding, and though he cannot be tempted of evil, and will never yield to wicked requests, yet their intent was the same, and their guilt was none the less. God's way is perfect, and when we would have him alter it to please us, we are guilty of tempting him; and the fact that we do so in vain, while it magnifies the Lord's holiness, by no means excuses our guilt. We are in most danger of tilling sin in times of need, for then it is that we are apt to fall into unbelief, and to demand a change in those arrangements of providence which are the transcript of perfect holiness and infinite wisdom. Not to acquiesce in the will of God is virtually to tempt him to alter his plans to suit our imperfect views of how the universe should be governed.

Proved me. They put the Lord to needless tests, demanding new miracles, fresh interpositions, and renewed tokens of his presence. Do not we also peevishly require frequent signs of the Lord's love other than those which every hour supplies? Are we not prone to demand specialities, with the alternative secretly offered in our hearts, that if they do not come at our bidding we will disbelieve? True, the Lord is very condescending, and frequently grants us marvellous evidences of his power, but we ought not to require them. Steady faith is due to one who is so constantly kind. After so many proofs of his love, we are ungrateful to wish to prove him again, unless it be in those ways of his own appointing, in which he has said, "Prove me now." If we were for ever testing the love of our wife or husband, and remained unconvinced after years of faithfulness, we should wear out the utmost human patience. Friendship only flourishes in the atmosphere of confidence, suspicion is deadly to it: shall the Lord God, true and immutable, be day after day suspected by his own people? Will not this provoke him to anger?

And saw my work. They tested him again and again, through out forty years, though each time his work was conclusive evidence of his faithfulness. Nothing could convince them for long.

*"They saw his wonders wrought,
And then his praise they sung;
But soon his works of power forgot,
And murmured with their tongue."*

*"Now they believe his word,
While rocks with rivers flow;
Now with their lusts provoke the Lord,
And he reduced them low."*

Fickleness is bound up in the heart of man, unbelief is our besetting sin; we must for ever be seeing, or we waver in our believing. This is no mean offence, and will bring with it no small punishment.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *Your fathers tempted me.* Though God cannot be tempted with evil he may justly be said to be tempted whenever men, by being dissatisfied with his dealings, virtually ask that he will alter those dealings, and proceed in a way more congenial to their feelings. If you reflect a little, you will hardly fail to perceive, that in a very strict sense, this and the like may be called tempting God. Suppose a man to be discontented with the appointments of providence, suppose him to murmur and to repine at what the Almighty allots him to do or to bear; is he not to be charged with the asking God to change his purposes? And what is this if it is not tempting God, and striving to induce him to swerve from his plans, though every one of those plans has been settled by Infinite Wisdom?

Or again, if any one of us, notwithstanding the multiplied proofs of Divine lovingkindness, doubt or question whether or not God do indeed love him, of what is he guilty, if not of tempting the Lord, seeing that he solicits God to the giving additional evidence, as though there was a deficiency, and challenges him to a fresh demonstration of what he has already abundantly displayed? This would be called tempting amongst men. If a child were to show by his actions that he doubted or disbelieved the affection of his parents, he would be considered as striving to extract from them new proofs, by asking them to evince their love more, though they may already have done as much as in wisdom and in justice they ought to do. And this is clearly tempting them, and that too in the ordinary sense of the term. In short, unbelief of every kind and every degree may be said to tempt God. For not to believe upon the evidence which he has seen fit to give, is to

provoke him to give more, offering our possible assent if proof were increased as an inducement to him to go beyond what his wisdom has prescribed. And if in this, and the like sense, God may be tempted, what can be more truly said of the Israelites, than that they tempted God in Massah? ...We are perhaps not accustomed to think of unbelief or murmuring as nothing less than a tempting God, and therefore, we do not attach to what is so common, its just degree of heinousness. It is so natural to us to be discontented whenever God's dealings are not just what we like, to forget what has been done for us as soon as our wishes seem thwarted, to be impatient and fretful under every new cross, that we are scarcely conscious of committing a sin, and much less one more than usually aggravated. Yet we cannot be dissatisfied with God's dealings, and not be virtually guilty of tempting God. It may seem a harsh definition of a slight and scarcely avoidable fault, but nevertheless it is a true definition. You cannot mistrust God, and not accuse him of want either of power or of goodness. You cannot repine, no, not even in thought, without virtually telling him that his plans are not the best, nor his dispensations the wisest which he might have appointed in respect of yourselves. So that your fear, or your despondency, or your anxiety, in circumstances of perplexity, or peril, are nothing less than the calling upon God to depart from his fixed course—a suspicion, or rather an assertion that he might proceed in a manner more worthy of himself, and therefore, a challenge to him to alter his dealings if he would prove that he possesses the attributes which he claims. You may not intend thus to accuse or to provoke God whenever you murmur, but your murmuring does all this, and cannot fail to do it. You cannot be dissatisfied without virtually saying that God might order things better; you cannot say that he might order things better without virtually demanding that he change his course of acting, and give other proofs of his Infinite perfections. —*Henry Melvill.*

Ver. 9. *Your fathers tempted me.* There are two ways of interpreting the words which follow. As *tempting God* is nothing else than yielding to a diseased and unwarrantable craving after proof of his power, we may consider the verse as connected throughout, and read, *They tempted me and proved me, although they had already seen my work.* God very justly complains, that they should insist upon new proof, after his power had been already amply testified by undeniable evidences. There is another meaning, however, that may be given to the term "*proved*", —according to which, the meaning of the passage would run as follows: —Your fathers

tempted me in asking where God was, notwithstanding all the benefits I had done them; and they proved me, that is, they had actual experience of what I am, inasmuch as I did not cease to give them open proofs of my presence, and consequently they saw my work. —*John Calvin.*

Ver. 9. *Proved me*, put me to the proof of my existence, presence, and power, by requiring me to work, *i.e.* to act in an extraordinary manner. And this desire, unreasonable as it was, I gratified. They not only demanded, but they *warMg* likewise saw *my work*, *i.e.* what I could do. —*J.A. Alexander.*

Ver. 9. *Forty years.* To understand this passage we must bear in mind the event referred to. The same year in which the people of Israel came forth from Egypt, they were distressed for water at Rephidim, (Exodus 17:1); and the place had two names given to it, Massah and Meribah, because the people tempted God and chided with Moses. The Lord did not swear *then* that they should not enter into the land of Canaan; but this was in the following year, after the return of the spies. (Numbers 14:20-38.) And God said then that they had tempted him "ten times"; that is, during the short time since their deliverance from Egypt. It was after ten temptations that God deprived them of the promised land.

Bearing in mind these facts, we shall be able to see the full force of the passage. The "provocation" or contention, and "temptation" refer clearly to the latter instance, as recorded in Numbers 14:1-45 because it was then that God swore that the people should not enter into his rest. The people's conduct was alike in both instances.

To connect "forty years" with grieved, was the work of the Punctuists, and this mistake the Apostle corrected; and it is to be observed that he did not follow in this instance the *Septuagint*, in which the words are arranged as divided by the Masorites. Such a rendering as would correspond with the Hebrew is as follows, —

"Today when ye hear his voice,

8. Harden not your hearts us in the provocation, In the day of temptation in the wilderness.

9. When your fathers tempted me, they proved me And saw my works forty years:

10. I was therefore offended with that generation and said, Always do they go astray in heart, And they have not known my ways;

11. So that I swore in my wrath, `They shall by no means enter into my rest.'"

The meaning of the ninth verse is, that when the children of Israel tempted God, they proved him, *i.e.*, found out by bitter experience how great his displeasure was, and saw his works or his dealings with them forty years. He retained them in the wilderness during that period until the death of all who disbelieved his word at the return of the spies; he gave them this proof of his displeasure. —*John Owen, of Thrussington, 1853.*

PSALM 95:10

EXPOSITION.

Ver. 10. *Forty years long was I grieved with this generation.* The impression upon the divine mind is most vivid; he sees them before him now, and calls them "this generation." He does not leave his prophets to upbraid the sin, but himself utters the complaint and declares that he was grieved, nauseated, and disgusted. It is no small thing which can grieve our long suffering God to the extent which the Hebrew word here indicates, and if we reflect a moment we shall see the abundant provocation given; for no one who values his veracity can endure to be suspected, mistrusted, and belied, when there is no ground for it, but on the contrary the most overwhelming reason for confidence. To such base treatment was the tender Shepherd of Israel exposed, not for a day or a month, but for forty years at a stretch, and that not by here and there an unbeliever, but by a whole nation, in which only two men were found so thoroughly believing as to be exempted from the doom which at last was pronounced upon all the rest. Which shall we most wonder at, the cruel insolence of man, or the tender patience of the Lord? Which shall leave the deepest impression on our minds, the sin or the punishment? unbelief, or the barring of the gates of Jehovah's rest against the unbelievers?

And said, It is a people that do err in their heart, and they have not known my ways. Their heart was obstinately and constantly at fault; it was not their head which erred, but their very heart was perverse: love, which

appealed to their affections, could not convert them. The heart is the main spring of the man, and if it be not in order, the entire nature is thrown out of gear. If sin were only skin deep, it might be a slight matter; but since it has defiled the soul, the case is bad indeed. Taught as they were by Jehovah himself in lessons illustrated by miracles, which came to them daily in the manual from heaven, and the water from the flinty rock, they ought to have learned something, and it was a foul shame that they remained obstinately ignorant, and would not know the ways of God. Wanderers in body, they were also wanderers in heart, and the plain providential goodness of their God remained to their blinded minds as great a maze as those twisting paths by which he led them through the wilderness. Are we better than they? Are we not quite as apt to misinterpret the dealings of the Lord? Have we suffered and enjoyed so many things in vain? With many it is even so. Forty years of providential wisdom, yea, and even a longer period of experience, have failed to teach them serenity of assurance, and firmness of reliance. There is ground for much searching of heart concerning this. Many treat unbelief as a minor fault, they even regard it rather as an infirmity than a crime, but the Lord thinketh not so. Faith is Jehovah's due, especially from those who claim to be the people of his pasture, and yet more emphatically from those whose long life has been crowded with evidences of his goodness: unbelief insults one of the dearest attributes of Deity, it does so needlessly and without the slightest ground and in defiance of all sufficient arguments, weighty with the eloquence of love. Let us in reading this psalm examine ourselves, and lay these things to heart.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. O the desperate presumption of man, that he should offend his Maker *forty years*! O the patience and longsuffering of his Maker, that he should allow him forty years to offend in! Sin begins in the *heart*, by its desires *wandering* and going astray after forbidden objects; whence follows inattention to the *ways* of God, to his dispensations, and our own duty. Lust in the heart, like vapour in the stomach, soon affects the head, and clouds the understanding. —*George Horne*.

Ver. 10. *Forty Years*. It is curious to know that the ancient Jews believed that "the days of the Messiah were to be forty years." Thus Tanchuma, F. 79, 4. "Quamdiu durant anni Messiae? R. Akiba dixit, 40 annos, quemadmodum Israelitae per tot annos in deserto fuerunt." It is

remarkable, that in forty years after the ascension, the whole Jewish nation were cut off equally as they who fell in the wilderness. —*John Brown, in "An Exposition of the Epistle to the Hebrews."* 1862.

Ver. 10. *Was I grieved.* The word is a strong word, expressive of *loathing* and *disgust*. —*J.J.S. Perowne.*

Ver. 10. *This generation.* The word **ρωδ**, *dor*, signifies an age, or the allotted term of human life; and it is here applied to the men of an age, as if the psalmist had said, that the Israelites whom God had delivered were incorrigible, during the whole period of their lives. —*John Calvin.*

Ver. 10. *It is a people that do err in their heart.* We may observe here, that he does not simply say, This people errs. What mortal is there that does not err? Or where is there a multitude of mortals, exposed to no errors? But he adds, "*In their heart.*" Every error therefore is not blamed here, but the error of their heart is fastened upon. It is to be noted, therefore, that there is a twofold kind of error:

1. One is of the intellect, by which we go astray through ignorance. In this kind of erring Paul erred when he persecuted the Church of Christ; the Sadducees erred, not knowing the Scriptures, Matthew 22:29; and to this day many in the Church go astray, endowed with zeal for God, but destitute of a true knowledge of Him.

2. The other kind of erring is of the heart and affections, by which men go astray, not through ignorance, but through corruption and perversity of heart. This error of heart is a mind averse to God, and alienated from the will and way of God, which is elsewhere thus described in the case of this very people: "And their heart was not right with Him." —*Musculus.*

Ver. 10. *It is a people that do err in their heart.* In err in heart may mean either to err in judgment, or in disposition, intention: for the Hebrew **בב** **ע** and after it the Greek **καρδια**, means either *animus*, *judicium*, or, *mens*, *cogitatio*, *desiderium*. I understand **καρδια** here, as used according to the Hebrew idiom (in which it is often pleonastic, at least it seems so to us,) so that the phrase imports simply, *They always err*, i.e. they are continually departing from the right way. —*Moses Stuart.*

Ver. 10. *Err in their heart.* He had called them sheep, and now he notes their wandering propensity, and their incapacity for being led; for the footsteps of their Shepherd they did not know, much less follow. —*C.H.S.*

Ver. 10. *They have not known my ways;* that is, they have not regarded my ways, have not allowed of them, or loved them; for otherwise they were not ignorant of them; they heard his words, and *saw his works.* —*David Dickson.*

Ver. 10. *They have not known my ways.* This ungrateful people did not approve of God's ways—they did not enter into his designs—they did not conform to his commands—they paid no attention to his miracles—and did not acknowledge the benefits which they received from his hands. —*Adam Clarke.*

Ver. 10. *A people that do err in their heart, &c.* These words are not to be found in Numbers 14:1-45; but the inspired Psalmist expresses the sense of what Jehovah said on that occasion. "*They do always err in their heart*", (Hebrews 3:10). They are radically and habitually evil. *They have not known my ways.* God's "*ways*" may mean either his dispensations or his precepts. The Israelites did not rightly understand the former, and they obstinately refused to acquire a practical knowledge—the only truly valuable species of knowledge—of the latter. The reference is probably to God's mode of dealing: Romans 11:33 Deuteronomy 4:32, 8:2, 29:2-4. Such a people deserved severe punishment, and they received it.

So I swear in my wrath, They shall not enter into my rest. The original words in the Hebrew are, "*If they shall enter into my rest.*" This elliptical mode of expressing oaths is common in the Old Testament: Deuteronomy 1:35 1 Samuel 3:14 Psalm 89:35 Isaiah 62:8. This awful oath is recorded in Numbers 14:21-29: "But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Now the Amalekites and the Canaanites dwelt in the valley.) Tomorrow turn you, and get you into the wilderness by the way of the Red Sea. And the Lord spoke unto Moses and unto Aaron, saying, How long shall I bear with this

evil congregation, which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me." The words of the oath seem here borrowed from the account in Deuteronomy 1:35. There are many threatenings of God which have a tacit condition implied in them; but when God interposes his oath, the sentence is irreversible.

The curse was not causeless, and it did come. We have an account of its actual fulfilment, Numbers 26:64-65. The "rest" from which they were excluded was the land of Canaan. Their lives were spent in wandering. It is termed "God's rest", as there he was to finish his work of bringing Israel into the land promised to their fathers, and fix the symbol of his presence in the midst of them, —dwelling in that land in which his people were to rest from their wanderings, and to dwell in safety under his protection. It is *His* rest, as of His preparing, Deuteronomy 12:9. It is *His* rest—rest like His, rest along with Him. We are by no means warranted to conclude that all who died in the wilderness came short of everlasting happiness. It is to be feared many of them, most of them, did; but the curse denounced on them went only to their exclusion from the earthly Canaan. —*John Brown*.

Ver. 10-11. *And said.* Mark the gradation, first grief or *disgust* with those who *erred* made him *say*; then anger felt more heavily against those who did not *believe* made him *swear*. The people had been called sheep in Psalm 95:7, to sheep the highest good is rest, but into this rest they were never to come, for they had not known or delighted in the ways in which the good Shepherd desired to lead them. —*John Albert Bengel*.

HINTS TO THE VILLAGE PREACHER.

Ver. 10. The error and the ignorance which are fatal.

PSALM 95:11

EXPOSITION.

Ver. 11. *Unto whom I swear in my wrath that they should not enter into my rest.* There can be no rest to an unbelieving heart. If manna and miracles could not satisfy Israel, neither would they have been content with the land which flowed with milk and honey. Canaan was to be the typical resting place of God, where his ark should abide, and the ordinances of religion should be established; the Lord had for forty years borne with the ill manners of the generation which came out of Egypt, and it was but right that he should resolve to have no more of them. Was it not enough that they had revolted all along that marvellous wilderness march? Should they be allowed to make new Messahs and Meribahs in the Promised Land itself? Jehovah would not have it so. He not only said but swore that into his rest they should not come, and that oath excluded every one of them; their carcases fell in the wilderness. Solemn warning this to all who leave the way of faith for paths of petulant murmuring and mistrust. The rebels of old could not enter in because of unbelief, "let us therefore fear, lest, a promise being left us of entering into his rest, any of us should even seem to come short of it." One blessed inference from this psalm must not be forgotten. It is clear that there is a rest of God, and that some must enter into it: but "they to whom it was first preached entered not in because of unbelief, there remaineth therefore a rest to the people of God." The unbelievers could not enter, but "we which have believed do enter into rest." Let us enjoy it, and praise the Lord for it for ever. Ours is the true Sabbath rest, it is ours to rest from our own works as God did from his. While we do so, let us "come into his presence with thanksgiving, and make a joyful noise unto him with psalms."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. The word *swearing* is very significant, and seems to import these two things. First, the certainty of the sentence here pronounced. Every word of God both is, and must be truth; but ratified by an oath, it is truth with an advantage. It is signed irrevocable. This fixes it like the laws of the Medes and Persians, beyond all possibility of alteration and makes God's word, like his very nature, unchangeable. Secondly, it imports the terror of the sentence. If the children of Israel could say, "Let not God speak to us,

lest we die, what would they have said had God then sworn against them?" It is terrible to hear an oath from the mouth but of a poor mortal, but from the mouth of an omnipotent God, it does not only terrify, but confound. An oath from God is truth delivered in anger; truth, as I may so speak, with a vengeance. When God speaks, it is the creature's duty to hear; but when he swears, to tremble. —*Robert South.*

Ver. 11. *That they should not enter into my rest.* There is something unusual and abrupt in the conclusion of this psalm, without any cheering prospect to relieve the threatening. This may be best explained by assuming, that it was not meant to stand alone, but to form one of a series. —*J.A. Alexander.*

HINTS TO THE VILLAGE PREACHER.

Ver. 11. The fatal moment of the giving up of a soul, how it may be hastened, what are the signs of it, and what are the terrible results.

Ver. 10-11. The kindling, increasing, and full force of divine anger, and its dreadful results.

PSALM 96

PSALM 96:1

SUBJECT. —This Psalm is evidently taken from that sacred song which was composed by David at the time when "the ark of God was set in the midst of the tent which David had prepared for it, and they offered burnt sacrifices and peace offerings before God." See the sixteenth chapter of the first book of the Chronicles. The former part of that sacred song was probably omitted in this place because it referred to Israel, and the design of the Holy Ghost in this psalm was to give forth a song for the Gentiles, a triumphant hymn wherewith to celebrate the conversion of the nations to Jehovah in gospel times. It follows fitly upon the last Psalm, which describes the obstinacy of Israel, and the consequent taking of the gospel from them that it might be preached among the nations who would receive it, and in due time be fully won to Christ by its power. It thus makes a pair with the Ninety-fifth Psalm. It is a grand MISSIONARY HYMN, and it is a wonder that Jeers can read it and yet remain exclusive. If blindness in part had not happened unto Israel, they might have seen long ago, and would now see, that their God always had designs of love for all the families of men, and never intended that his grace and his covenant should relate only to the seed of Abraham after the flesh. We do not wonder that the large hearted David rejoiced and danced before the ark, while he saw in vision all the earth turning from idols to the one living and true God. Had Michal, Saul's daughter, only been able to enter into his delight, she would not have reproached him, and if the Jews at this day could only be enlarged in heart to feel sympathy with all mankind, they also would sing for joy at the great prophecy that all the earth shall be fitted with the glory of the Lord.

DIVISIONS. —We will make none, for the song is one and indivisible, a garment of praise without seam, woven from the top throughout.

EXPOSITION.

Ver. 1. *O sing unto the Lord a new song.* New joys are filling the hearts of men, for the glad tidings of blessing to all people are proclaimed, therefore

let them sing a new song. Angels inaugurated the new dispensation with new songs, and shall not we take up the strain? The song is for Jehovah alone, the hymns which chanted the praises of Jupiter and Neptune, Vishnoo and Siva are hushed for ever; Bacchanalian shouts are silenced, lascivious sonnets are no more. Unto the one only God all music is to be dedicated. Mourning is over, and the time of singing of hearts has come. No dismal rites are celebrated, no bloody sacrifices of human beings are presented, no cutting with knives, and outcries of lamentation are presented by deluded votaries. Joy is in the ascendant, and singing has become the universal expression of love, the fitting voice of reverent adoration. Men are made new creatures, and their song is new also. The names of Baalim are no more on their lips, the wanton music of Ashtaroth ceaseth; the foolish ditty and the cruel war song are alike forgotten; the song is holy, heavenly, pure, and pleasant. The psalmist speaks as if he would lead the strain and be the chief musician, he invites, he incites, he persuades to sacred worship, and cries with all his heart, "O sing unto Jehovah a new song."

Sing unto the Lord, all the earth. —National jealousies are dead; a Jew invites the Gentiles to adore, and joins with them, so that all the earth may lift up one common psalm as with one heart and voice unto Jehovah, who hath visited it with his salvation. No corner of the world is to be discordant, no race of heathen to be dumb. All the earth Jehovah made, and all the earth must sing to him. As the sun shines on all lands, so are all lands to delight in the light of the Sun of Righteousness. *E Pluribus Unum*, out of many one song shall come forth. The multitudinous languages of the sons of Adam, who were scattered at Babel, will blend in the same song when the people are gathered at Zion. Nor men alone, but the earth itself is to praise its Maker. Made subject to vanity for a while by a sad necessity, the creation itself also is to be delivered from the bondage of corruption, and brought into the glorious liberty of the children of God, so that sea and forest, field and flood, are to be joyful before the Lord. Is this a dream? then let us dream again. Blessed are the eyes which shall see the kingdom, and the ears which shall hear its songs. Hasten thine advent, good Lord! Yea, send forth speedily the rod of thy strength out of Zion, that the nations may bow before the Lord and his Anointed.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. —What has been said of Psalm 67 may be fitly applied to the present psalm. We need not hesitate to add that it is a millennial anthem. It accords with the condition of the world when Christ shall sit enthroned in the willing loyalty of our race. The nations join in an acclaim of praise to him as their rightful Judge and King. There is a unanimity in the song, as if it ascended from a world purged into a temple of holiness, and whose inhabitants were indeed a royal priesthood, with one heart to make Jesus king, with one voice to sound forth one peal of melody in praise of the name above every name.

Fix the eye for a moment on the precious vision of which we thus catch a glimpse. It holds true to the deepest principles of our nature, that what we contemplate as possible, much more what we anticipate as certain, lends us the very hope and energy conducive to its realisation. On the contrary, despair paralyses effort. Is it on this account that everywhere in prophecy, old and new, there floats before us the ideal of a recovered and rejoicing world, at times transfigured into a loftier scene, the new heavens and new earth wherein dwelleth righteousness? So largely did this thought imbue the prophetic mind, that the language of Paul warms into the animation of poetry, when even "the creature itself, "according to his own vivid personification, like some noble bird, drooping under the weight of its chain, with neck outstretched and eyeball distended, is described as looking down into the vista of coming time for its deliverance from the bondage of corruption into the glorious liberty of the sons of God (Romans 8:19). He hastens to add, that "we are saved by hope." It is true of the soul individually, we are saved by hope. It is true of our race collectively, if ever a millennium is to dawn upon it, we are saved by such a hope. Our earth may be in ruins meanwhile, blackness on the sky, barrenness on the soil, because sin is everywhere; but a change is promised. What we hope for, we labour for all the more that our hope is no dream of fancy, but has its basis in the science and certainty of absolute truth. "For as the earth hinges forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." (Isaiah 61:11) The tuning of the instrument is sometimes heard before the music comes. The mother teaches her child to lisp a hymn before he comprehends its full scope and meaning. And so here, in this holy psalm, the Jerusalem from above, the mother of us all, trains us to the utterance of a song suitable to seasons of millennial glory,

when the Moloch of oppression, the Mammon of our avarice, the Ashtaroth of fiery lust, every erring creed, every false religion, shall have given place to the worship of the one true and living God—to the faith and love of Christ. "Let the peoples praise thee, O God; let all the peoples praise thee." *W.H. Gould, in "The Mission Hymn of the Hebrew Church: a Sermon."* 1865.

Whole Psalm. This psalm is entitled in the *Septuagint*, "*A Hymn of David; when the Temple was rebuilt after the Captivity*," and this appears to be a true description of it; for the substance of it is found in 1 Chronicles 16:23-33, where it is described as having been delivered by David into the hand of Asaph and his brethren, to thank the Lord when the Ark was brought up to Zion. David's Psalm here receives a new name, and is called a *new song* (*sir chadash*), because new mercies of God were now to be celebrated; mercies greater than David had ever received, even when he brought the Ark to Zion. They who now sang the old song, which had thus become a new song, identified themselves with David, and identified him with themselves. *Chr. Wordsworth.*

Whole Psalm. Subject. —Call to praise, in view of Christ's second advent and glorious reign. —*To apply it.* —Look forward to the glorious day of the Lord's coming; and realize its approach that you may prepare for it. *A. R. C. Dallas.*

Ver. 1. *O sing unto the LORD a new song*, etc. "A new song," unknown to you before. Come, all ye nations of the wide earth, who, up to this hour, have been giving your worship to dead gods that were no gods at all; come and give your hearts to the true and only God in this *new song*! *Henry Cowles.*

Ver. 1. *A new song.* It must be "*a new canticle*," a beautiful canticle, and elegantly composed; also a canticle for fresh favours: in like manner, a canticle befitting men who have been regenerated, in whom avarice has been supplanted by charity; and finally, a canticle not like that of Moses, or Deborah, or any of the old canticles that could not be sung outside the land of promise, according to Psalm 137:4; "How shall we sing the LORD'S song in a strange land?" but a new canticle that may be sung all over the world; and he, therefore, adds, *Sing unto the LORD, all the earth*, not only Judea, but the whole world. *Bellarmino.*

Ver. 1. *New.* The word is used to describe that which is delightful, exquisite, precious, etc. *Martin Geier.*

Ver. 1. *New.* New things are generally most approved, and especially in songs; for Pindar praises old wine and new songs. *John Cocceius, 1603-1669.*

Ver. 1. *A new song.* Our old songs were those of pride, of gluttony, of luxury, in hope of gain, prosperity, or harm to others; our "*new song*" is of praise, reverence, and obedience, and love to God, in newness of life, in the Spirit that quickeneth, no longer in the letter that killeth, but keepeth that new commandment, that we love one another, not with the narrow patriotism and fellow feeling of a small tribe, or a mere national church, but with a citizenship which embraces *all the whole earth.* *Neale and Littledale.*

Ver. 1. *Sing unto the LORD.* We find it thrice said, *sing unto the Lord*, that we may understand that we are to sing unto Him with mind, and tongue, and deed. For all these things must be joined together, and the life ought to correspond with the mouth and mind. As Abbot Absalom says, *When the speech does not jar with the life, there is sweet harmony.* *Le Blanc.*

Ver. 1. *All the earth.* It is a *missionary hymn* for all ages of the church; and it becomes more and more appropriate to our times in proportion as the heathen begin to respond to the call, "Sing unto the Lord a new song," and in proportion as we find in the melancholy condition of the church at home occasion to look with a hopeful eye towards the heathen world. *E. W. Hengstenberg.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1. The novelties of grace.

1. A new salvation.
2. Creates a new heart.
3. Suggests a new song.
4. Secures new testimonies, and these,
5. Produce new converts.

Ver. 1-3.

1. The end desired—to see the earth singing unto the Lord, and blessing his name.
2. The means suggested—the showing forth his salvation from day to day; declaring his glory, etc.
3. The certainly of its accomplishment. The Lord hath said it. "O sing, "etc. When he commands earth must obey. *G. R.*

Ver. 1-3. The progress of zeal.

1. The spring of expansive desire, Psalm 96:1.
2. The streamlet of practical daily effort, Psalm 96:2.
3. The broad river of foreign missions, Psalm 96:3. *C. D.*

Ver. 1-9. We are to honour God.

1. With songs, Psalm 96:1-2.
2. With sermons, Psalm 96:3.
3. With religious services, Psalm 96:7-9. *Matthew Henry.*

PSALM 96:2

EXPOSITION.

Ver. 2. *Sing unto the Lord, bless his name.* Thrice is the name of the Lord repeated, and not without meaning. Is it not unto the Three One Lord that the enlightened nations will sing? Unitarianism is the religion of units; it is too cold to warm the world to worship; the sacred fire of adoration only burns with vehement flame where the Trinity is believed in and beloved. In other ways beside singing, the blessed Lord is to be blessed. His name, his fame, his character, his revealed word and will are to be delighted in, and remembered with perpetual thanksgiving. We may well bless him who so divinely blesses us. At the very mention of his name it is meet to say, "Let him be blessed for ever."

Shew forth his salvation from day to day. The gospel is the clearest revelation of himself, salvation, outshines creation and providence; therefore let our praises overflow in that direction. Let us proclaim the glad tidings, and do so continually, never ceasing the blissful testimony. It is ever new, ever suitable, ever sure, ever perfect; therefore let us show it

forth continually until he come, both by words and deeds, by songs and sermons, by sacred Baptism and by the Holy Supper, by books and by speech, by Sabbath services and weekday worship. Each day brings us deeper experience of our saving God, each day shows us anew how deeply men need his salvation, each day reveals the power of the gospel, each day the Spirit strives with the sons of men; therefore, never pausing, be it ours to tell out the glorious message of free grace. Let those do this who know for themselves what *his* salvation means; they can bear witness that there is salvation in none other, and that in him salvation to the uttermost is to be found. Let them show it forth till the echo flies around the spacious earth, and all the armies of the sky unite to magnify the God who hath displayed his saving health among all people.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *From day to day.* Continually; always. It is a fit subject for unceasing praise. Every man should praise God every day—on each returning morning, and on every evening—for the assurance that there is a way of salvation provided for him, and that he may be happy for ever. If we had right feelings, this would be the first thought which would burst upon the mind each morning, irradiating, as with sunbeams, all around us; and it would be the last thought which would linger in the soul as we lie down at night, and close our eyes in slumber making us grateful, calm, happy, as we sink to rest, for whether we wake or not in this world, we may be for ever happy. *Albert Barnes.*

Ver. 2. *From day to day.* Other news delights us only at first hearing; but the good news of our redemption is sweet from day to day, *ac si in codera die redemptio fuisset opereta*, saith Kimchi here, as if it were done but today. *Tam recens mihi nunc Christus est*, saith Luther, *ac si hac hora fudisset sanguinem*, Christ is now as fresh unto me as if he had shed his blood but this very hour. *John Trapp.*

PSALM 96:3

EXPOSITION.

Ver. 3. *Declare his glory among the heathen.* His salvation is his glory, the word of the gospel glorifies him; and this should be published far and wide,

till the remotest nations of the earth have known it. England has spent much blood and treasure to keep up her own prestige among barbarians; when will she be equally anxious to maintain the honour of her religion, the glory of her Lord? It is to be feared that too often the name of the Lord Jesus has been dishonoured among the heathen by the vices and cruelties of those who call themselves Christians; may this fact excite true believers to greater diligence in causing the gospel to be proclaimed as with a trumpet in all quarters of the habitable globe.

His wonders among all people. The gospel is a mass of wonders, its history is full of wonders, and it is in itself far more marvellous than miracles themselves. In the person of his Son the Lord has displayed wonders of love, wisdom, grace, and power. All glory be unto his name; who can refuse to tell out the story of redeeming grace and dying love? All the nations need to hear of God's marvellous works; and a really living, self denying church would solemnly resolve that right speedily they fill shall hear thereof. The tribes which are dying out are not to be excluded from gospel teaching any more than the great growing families which, like the fat kine of Pharaoh, are eating up other races: Red Indians as well as Anglo Saxons are to hear of the wonders of redeeming love. None are too degraded, none too cultured, none too savage, and none too refined.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *Declare.* The corresponding word is a *book*; and the participle is often rendered a scribe, a writer. Psalm 45:1. The verb is rendered, tell, show forth, declare. The variety of verbs used in Psalm 96:1-3, proves that we are to employ all proper means for making known the Saviour. One of these methods is by writing. *W. S. Plumer.*

Ver. 3. *Declare his glory* —what a glorious person the Messiah is; the brightness of his Father's glory; having all the perfections of Deity in him; how the glory of God appears in him, and in all that he has done; and especially in the work of redemption, in which the glory of divine wisdom, power, justice, truth, and faithfulness, love, grace, and mercy, is richly displayed; say what glory he is advanced unto, having done his work, being highly exalted, set at the right hand of God, and crowned with glory and honour, and what a fulness of grace there is in him, for the supply of his people; and what a glory is on him, which they shall behold to all eternity. *John Gill.*

Ver. 3. His glory shines from every ray of light that reaches us from a thousand stars; it sparkles from the mountain tops that reflect the earliest and retain the last rays of the rising and the setting sun; it spreads over the expanse of the sea, and speaks in the murmur of its restless waves; it girdles the earth with a zone of light, and flings over it an aureole of beauty. In the varied forms of animal tribes; in the relations of our world to other worlds, in the revolutions of planets, in the springing of flowers, in the fall of waters, and in the flight of birds; in the sea, the rivers, and the air; in heights and depths, in wonders and mysteries, —Christ wears the crown, sways the sceptre, and receives from all a tribute to his sovereignty. We cannot augment it; we cannot add one ray of light to the faintness of a distant star nor give wings to an apterous insect, nor change a white hair into black. We can unfold, but not create; we can adore, but not increase; we can recognise the footprints of Deity, but not add to them. *John Cumming in "From Patmos to Paradise," 1873.*

Ver. 3. *Declare his glory among the heathen*, etc. It is a part of the commission given to the ministers of the gospel, not only to teach their congregations concerning Christ, but also to have a care that they who never did hear of him, may know what he is, what he hath done and suffered, and what good may be had by his mediation. Nothing so glorious to God, nothing so wonderful in itself, as is the salvation of man by Christ; to behold God saving his enemies by the incarnation, sufferings, and obedience of Christ the eternal Son of God: *Declare his glory among the heathen, his wonders among all people.* *David Dickson.*

Ver. 3. *Declare his glory.* It is *his* glory which should be proclaimed, not the learning, ability, and eloquence of the orator who professes to speak for Him; it is his *glory*, the loving beauty, the attractiveness of his gospel, the lavish promises to repentant sinners, the blessedness of heaven, which should be the chief themes of discourse; not threats, menaces, sermons on hell or torment to affright men, and at best make them God's trembling slaves, not his loving friends. The preaching is to be *unto all people*, in obscure country districts, amongst unpolished and illiterate congregations, and not to be confined, as fashionable preachers like to confine it, to the cultivated and critical audiences of the capital. *Hugo, quoted by Neale and Littledale.*

Ver. 3. *His glory.* What he had before called *salvation*, he now names *glory*, and afterwards *wonders*. And since this salvation, whereby the

human race is redeemed from eternal death and damnation, is glorious and full of wonders, it is therefore worthy of admiration and praise. *Mollerus*.

Ver. 3. *His wonders*. What a wonderful person he is, for he is God manifest in the flesh; what wonderful love he has shown in his incarnation, obedience, sufferings, and death; what amazing miracles he wrought, and what a wonderful work he performed; the work of our redemption, the wonder of men and angels; declare his wonderful resurrection from the dead, his ascension to heaven, sitting at the right hand of God, and intercession for his people; the wonderful effusion of his Spirit, and the conquests of his grace, and the enlargement of his kingdom in the world; as also what wonders will be wrought by him when he appears a second time; how the dead will be raised and all will be judged. *John Gill*.

HINTS TO THE VILLAGE PREACHER.

Ver. 3 (*first clause*).

1. Declare among the heathen the glory of God's perfections, that they may acknowledge him as the true God.
2. Declare the glory of his salvation, that they may accept him as their only Redeemer.
3. Declare the glory of his providence, that they may confide in him as their faithful guardian.
4. Declare the glory of his word, that they may prize it as their chief treasure.
3. Declare the glory of his service, that they may choose it as their noblest occupation.
4. Declare the glory of his residence, that they may seek it as their best home. *William Jackson*.

Verse 3.

1. What the gospel is, "God's glory, ""his wonders."
2. What shall we do with it—declare it.
3. To whom. "Among the heathen, "all people.

Ver. 3 (*last clause*). *His wonders among the people*.

1. The wonders of his Being, to inspire them with awe.

2. The wonders of his creation, to fill them with amazement.
3. The wonders of his judgments, to restrain them with fear.
4. The wonders of his grace, to allure them with love. *W. Jackson.*

PSALM 96:4

EXPOSITION.

Ver. 4. *For the LORD is great and greatly to be praised.* He is no petty deity, presiding, as the heathen imagined their gods to do, over some one nation, or one department of nature. Jehovah is great in power and dominion, great in mind and act; nothing mean or narrow can be found in him or his acts, in all things he is infinite. Praise should be proportionate to its object, therefore let it be infinite when rendered unto the Lord. We cannot praise him too much, too often, too zealously, too carefully, too joyfully. He deserves that nothing in his worship should be little, but all the honour rendered unto him should be given in largeness of heart, with the utmost zeal for his glory.

He is to be feared above all gods. Other gods have been worshipped at great cost, and with much fervour, by their blinded rotaries, but Jehovah should be adored with far greater reverence. Even if the graven images had been gods they could not have borne comparison for an instant with the God of Israel, and therefore his worship, should be far more zealous than any which has been rendered to them. He is to be feared, for there is cause to fear. Dread of other gods is mere superstition, awe of the Lord is pure religion. Holy fear is the beginning of the graces, and yet it is the accompaniment of their highest range. Fear of God is the blush upon the face of holiness enhancing its beauty.

HINTS TO THE VILLAGE PREACHER.

Ver. 4-6. Missionary sermon.

1. Contrast Jehovah of the Bible with gods of human device.
2. Decide between divine worship and idolatry.
3. Appeal for effort on behalf of idolaters. *C. D.*

PSALM 96:5

EXPOSITION.

Ver. 5. *For all the gods of the nations are idols.* Mere images of wood and stone, vanities, nothings.

But the Lord made the heavens. The reality of his Godhead is proved by his works, and foremost among these the psalmist mentions that matchless piece of architecture which casts its arch over every man's head, whose lamps are the light of all mankind, whose rains and dew fall upon the fields of every people, and whence the Lord in voice of thunder is heard speaking to every creature. The idol gods have no existence, but our God is the author of all existences; they are mere earthly vanities, while he is not only heavenly, but made the heavens. This is mentioned as an argument for Jehovah's universal praise. Who can be worshipped but he? Since none can rival him, let him be adored alone.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *For all the gods of the nations are idols.* *Nothings*, nonentities, a favourite description of idols in Isaiah's later prophecies. See eg Isaiah 41:24, and compare Leviticus 19:4 26:1, 1 Corinthians 8:4-6 10:19. A less probable etymology of the Hebrew word makes it a diminutive of (l a) El, analogous to *godlings* as an expression of contempt. *J. A. Alexander.*

Ver. 5. *The gods of the nations are idols.* Their Elohim are *elilim*. See 1 Chronicles 16:26. The word *elilim* occurs in two places in the Psalms, here and Psalm 97:7. It is used most frequently by Isaiah, and properly signifies *nothings*, as St. Paul says, "an *idol* is *nothing*." (1 Corinthians 8:4.) *Chr. Wordsworth.*

Ver. 5. *The Lord made the heavens.* Psalm 96:5 is a notandum. What a tribute to astronomy is it that the Lord is so often done homage to as having made the heavens! Let the theology of nature be blended with the theology of conscience—a full recognition of the strength and the glory which shine palpably forth in the wonders of creation, with the spiritual offerings of holy worship and holy service. *Thomas Chalmers.*

PSALM 96:6

EXPOSITION.

Ver. 6. *Honour and majesty are before him.* Men can but mimic these things; their pompous pageants are but the pretence of greatness. Honour and majesty are with him and with him alone. In the presence of Jehovah real glory and sovereignty abide, as constant attendants.

Strength and beauty are in his sanctuary. In him are combined all that is mighty and lovely, powerful and resplendent. We have seen rugged strength devoid of beauty, we have also seen elegance without strength; the union of the two is greatly to be admired. Do we desire to see the "sublime and beautiful" at one glance? Then we must look to the eternal throne. In the Chronicles we read strength and *gladness*; and the two renderings do not disagree in sense, for in the highest degree in this instance it is true that "a thing of beauty is a joy for ever." Not in outward show or parade of costly robes does the glory of God consist; such things are tricks of state with which the ignorant are dazzled; holiness, justice, wisdom, grace, these are the splendours of Jehovah's courts, these the jewels and the gold, the regalia, and the pomp of the courts of heaven.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Beauty... in his sanctuary.*

*Oh, if so much of beauty doth reveal
Itself in every vein of life and nature,
How beautiful must be the Source itself,
The Ever Bright One!*

Esaias Tegner, 1782-1847.

Ver. 6. *In his sanctuary.* That is to say

(1) his ark, tabernacle, or temple, as many writers consider. Kimchi, as quoted by Muis, suggests that where joy or beauty is mentioned as being in his temple, it is set in opposition to the perpetual grief of the Philistines when the ark was in their cities. They saw the Lord's strength, but not his beauty.

(2) Others refer the word sanctuary to the church of Christ, which, as Munster remarks, is adorned with heavenly ornaments, and was typified by the magnificence of Solomon's temple. Certainly it is in the church that the spiritual power and beauty of the Lord are to be most clearly seen.

(3) The passage may refer to heaven, where the divine presence is more peculiarly manifest. *C. H. S.*

HINTS TO THE VILLAGE PREACHER.

Ver. 6. *Honour and majesty are before him.*

1. As emanations from him.
2. As excellencies ascribed to him.
3. As characteristics of what is done by him.
4. As marks of all that dwell near him. *W. Jackson.*

Ver. 6 (latter clause). —What we may see in God's sanctuary (strength, and beauty). What we may obtain there, Psalm 90:17 (strength and beauty). *C. D.*

PSALM 96:7

EXPOSITION.

Ver. 7. The first six verses commenced with an exhortation to sing, three times repeated, with the name of the Lord thrice mentioned; here we meet with the expression

Give unto the Lord, used in the same triple manner. This is after the manner of those poets whose flaming sonnets have best won the ear of, the people, they reiterate choice words till they penetrate the soul and fire the heart. The invocation of the sweet singer is still addressed to all mankind, to whom he speaks as

Ye kindreds of the people. Divided into tribes and families, we are called in our courses and order to appear before him and ascribe to him all honour. "All worship be to God only," is the motto of one of our City companies, and it may well be the motto of all the families upon earth. Family worship is peculiarly pleasing unto him who is the God of all the families of Israel.

Give unto the LORD glory and strength, that is to say, recognise the glory and power of Jehovah, and ascribe them unto him in your solemn hymns. Who is glorious but the Lord? Who is strong, save our God? Ye great nations who count yourselves both famous and mighty, cease your boastings! Ye monarchs, who are styled imperial and puissant, humble yourselves in the dust before the only Potentate. Glory and strength are nowhere to be found, save with the Lord, all others possess but the semblance thereof. Well did Massilion declare, "God alone is great."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *Ye kindreds of the people.* There is a peculiar force, observes an early commentator *Cassiodorus*, in this phrase, "*kindreds of the people*," "much more than if we had the word "*peoples*" alone; for in every nation there are at all times strangers, aliens, sojourners abiding permanently or for a time, but not reckoned among the natives; while the phrase here includes all such, and provides that none shall be shut out because of his origin. *Neale and Littledale.*

Ver. 7. *Ye kindreds of the people.* He calls upon them to come in kindreds or families, in allusion to the Jewish custom of families coming by themselves, on the several festival days to worship in Jerusalem; and the Holy Ghost gives us here to understand that such custom was to serve as a model for Christians, whose families should unite in coming to the church to give glory and honour to God for all the wonderful things he accomplished in the redemption of man; for it was not by our own industry, or by our merits, that we have come to grace, and to be the adopted children of God, but through God's mercy, to whom, therefore, is due all honour and glory. *Bellarmino.*

PSALM 96:8

EXPOSITION.

Ver. 8. *Give unto the LORD the glory due unto his name.* But who can do that to the full? Can all the nations of the earth put together discharge the mighty debt? All conceivable honour is due to our Creator, Preserver, Benefactor, and Redeemer, and however much of zealous homage we may offer to him, we cannot give him more than his due. If we cannot bring in

the full revenue which he justly claims, at least let us not fail from want of honest endeavour.

Bring an offering, and come into his courts. Come with an unbloody sacrifice; atonement for sin having been made, it only remains to bring thank offerings, and let not these be forgotten. To him who gives us all, we ought gladly to give our grateful tithe. When assembling for public worship we should make a point of bringing with us a contribution to his cause, according to that ancient word, "None of you shall appear before me empty." The time will come when from all ranks and nations the Lord will receive gifts when they gather together for his worship. O long expected day begin!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Give unto the LORD the glory due unto his name.* It is a debt; and a debt, in equity, must be paid. The honour due to his name is to acknowledge him to be holy, just, true, powerful: "The Lord, the faithful God, ""good, merciful, long suffering, "etc. Defraud not his name of the least honour. *Adam Clarke.*

Ver. 8. *Give unto the LORD the glory due unto his name.* Is all the glory due unto God's name, and ought it, in strict justice, to have been ascribed unto him by men, ever since man began to exist? How immeasurably great then is the debt which our world has contracted, and under the burden of which it now groans! During every day and every hour which has elapsed since the apostasy of man, this debt has been increasing; for every day and every hour all men ought to have given unto Jehovah the glory which is due to his name. But no man has ever done this fully. And a vast proportion of our race have never done it at all. Now the difference between the tribute which men ought to have paid to God and that which they actually have paid constitutes the debt of which we are speaking. How vast, then, how incalculable is it! *Edward Payson.*

Ver. 8. *Give unto the LORD the glory due unto his name.* Every glory will not serve the turn, but such glory as is proper and peculiar for that God we serve. It is a stated rule in Scripture that, *respects to God must be proportioned to the nature of God.* God is a spirit, therefore will be worshipped in *spirit and truth*. God is a God of *peace*, therefore lift up pure hands, without *wrath and doubting*. God is a *holy God*, therefore will be *sanctified*. They which worship the sun, among the heathens, they used

a flying horse, as a thing most suitable to the swift motion of the sun. Well, then, they that will glorify and honour God with a glory due to his name, must sanctify him as well as honour him. Why? For "God is glorious in holiness," Exodus 15:11. This is that which God counteth to be his chief excellency, and the glory which he will manifest among the sons of men.

Thomas Minton.

Ver. 8. *Bring an offering.* This is language taken from the temple worship, and means that God is to be worshipped, in the manner which he has prescribed, as a suitable expression of his majesty. The word here rendered "offering" —*h̄j m̄khah* —is that which is commonly used to denote a bloodless offering, a thank offering. *Albert Barnes.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. Jehovah possesses a nature and character peculiar to himself; he sustains various offices and relations, and he has performed many works which he alone could perform. On all these accounts something is due to him from his creatures. And when we regard him with such affections, and yield him such services, as his nature, character, offices, and works deserve, then we give unto him the glory which is due to his name.

1. Let us inquire what is due to Jehovah on account of his nature.
2. What is due to Jehovah on account of the character he possesses.
3. What is due to God on account of the relations and offices which he sustains—that of a creator, preserver.
4. What is due to Jehovah on account of the works which he has performed, in nature, providence and redemption. *E. Payson.*

Ver. 8. The object of worship. The nature of worship. The accompaniment of worship (an offering). The place of worship. *C. D.*

PSALM 96:9

EXPOSITION.

Ver. 9. *O worship the Lord in the beauty of holiness.* This is the only beauty which he cares for in our public services, and it is one for which no other can compensate. Beauty of architecture and apparel he does not

regard; moral and spiritual beauty is that in which his soul delighteth. Worship must not be rendered to God in a slovenly, sinful, superficial manner; we must be reverent, sincere, earnest, and pure in heart both in our prayers and praises. Purity is the white linen of the Lord's choristers, righteousness is the comely garment of his priests, holiness is the royal apparel of his servants.

Fear before him, all the earth. "Tremble" is the word in the original, and it expresses the profoundest awe, just as the word "worship" does, which would be more accurately translated by "bow down." Even the bodily frame would be moved to trembling and prostration if men were thoroughly conscious of the power and glory of Jehovah. Men of the world ridiculed "the Quakers" for trembling when under the power of the Holy Spirit; had they been able to discern the majesty of the Eternal they would have quaked also. There is a sacred trembling which is quite consistent with joy, the heart may even quiver with an awful excess of delight. The sight of the King in his beauty caused no alarm to John in Patmos, and yet it made him fall at his feet as dead. Oh, to behold him and worship him with prostrate awe and sacred fear!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *In the beauty of holiness*, or, in the ornament of holiness, alluding to the splendid robes of eastern worshippers. *W. Wilson.*

Ver. 9. *The beauty of holiness.* Shall I call *holiness* an attribute? Is it not rather the glorious combination of all his attributes into one perfect whole? As all his attributes proceed from the absolute, so all again converge and meet in holiness. As from the insufferable white light of the Absolute they all seem to diverge and separate into prismatic hues, so they all seem again to converge and meet and combine in the dazzling white radiance of his holiness. This, therefore, is rather the intense whiteness, purity, clearness, the infinite lustre and splendour of his perfect nature—like a gem without flaw, without stain, and without colour. All of his attributes are glorious, but in this we have a combination of all into a still more glorious whole. It is for this reason that it is so frequently in Scripture associated with the Divine beauty. The poetic nature of the psalmist is exalted to ecstasy in contemplation of the "*beauty of holiness*," the "*beauty of the Lord*." Beauty is a combination of elements according to the laws of harmony; the more beautiful the parts or elements, and the more perfect the harmonious

combination, the higher the beauty. How high and glorious, therefore, must be the beauty of this attribute which is the perfect combination of all his infinite perfections!

You see, then, why this attribute is awful to us. In the ideal man all the faculties and powers, mental, moral, and bodily, work together in perfect harmony, making sweet music—the image of God is clear and pure in the human heart. But, alas! how far are we from the ideal! In the actual man the purity is stained, the beauty is defaced, the harmony is changed into jarring discord, "like sweet bells jangled out of tune." How it came so, we are not now inquiring. We all feel that it is so. Therefore is this attribute so awful to us. It is the awfulness of absolute purity in the presence of impurity; it is the awfulness of perfect beauty in the presence of deformity; it is the awfulness of honour in the presence of dishonour and shame; in one word, it is the awfulness of holiness in the presence of sinfulness. How, then, shall we approach him before whom angels bow and archangels veil their faces—him in whose sight the white radiance of heaven itself is stained with impurity? *Joseph Le Coute, in "Religion and Science," 1874.*

Ver. 9. *The beauty of holiness.* The religion of the gospel of Christ is "*the beauty of holiness*," as it concerns its Author, its plan, its fruits. First, As it concerns its *Author*. Whatever we can understand as meant by beauty or holiness, we see in the attributes of God, whether we consider them in all their harmony, or contemplate any one of them in particular... Secondly. As to its plan. Survey the gospel where we will, or regard whatever we can that is revealed concerning it, we find it to be all "*beauty*"; and we cannot call it by a more appropriate name than "*the beauty of holiness*." Thirdly, As to its *fruits*. There is a holy separation, a beautiful character of holiness, a separation as to character, feelings, and conduct; these are all the various fruits of grace; and so the man becomes beautiful in holiness. *Leigh Richmond, 1772-1827.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9. (first clause). An examination of true and false worship.

1. False worship, in the obscurity of ignorance, in the dulness of formalism, in the offensiveness of indulged sin, in the hideousness of hypocrisy.
2. True worship, in the beauty of holiness. *C. D.*

Ver. 9. Holy fear an essential ingredient in true religion.

PSALM 96:10

EXPOSITION.

Ver. 10. *Say among the heathen that the LORD reigneth.* This is the gladdest news which can be carried to them, —the Lord Jehovah, in the person of his Son has assumed the throne, and taken to himself his great power. Tell this out among the heathen, and let the heathen themselves, being converted, repeat the same rejoicing. The dominion of Jehovah Jesus is not irksome, his rule is fraught with untold blessings, his yoke is easy, and his burden is light.

The world also shall be established that it shall not be moved. Society is safe where God is king, no revolutions shall convulse his empire, no invasions shall disturb his kingdom. A settled government is essential to national prosperity, the reign of the god of truth and righteousness will promote this to the highest degree. Sin has shaken the world, the reign of Jesus will set it fast again upon sure foundations.

He shall judge the people righteously. This is the best method for establishing society on a secure basis, and this is the greatest source of joy to oppressed nations. Iniquity makes the dynasties of tyrants fall, equity causes the throne of Jesus to stand. He will impartially rule over Jew and Gentile, prince and peasant, and this will bring happiness to those who are now the victims of the despot's arbitrary will.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *Say among the heathen that the LORD reigneth.* This clause reads in the old Latin version, "Tell it out among the heathen, that the Lord reigneth *from the tree*." Justin Martyr accuses the Jews, that they have erased the words "a ligno", απο ξυλου, which are wanting in the original and in the Septuagint. Mrs. Charles renders the verse thus:

*"The truth that David learned to sing,
Its deep fulfilment here attains;
Tell all the earth the Lord is king!
Lo, from the cross, a King he reigns!"*

From "Christ in Song. Hymns of Immanuel, with Notes by P. Schaff, " 1870.

Ver. 10. *Say among the heathen that the LORD reigneth.* It is not enough to feel *desire*; we must "say among the heathen, the Lord reigneth." There is a commandment given us of the Lord to "go into all the world, and preach the gospel to every creature" —to tell them what Christ hath taught us—to say to them, in fact, "The LORD reigneth."...

We go among the heathen, and say, "the Lord reigneth" —point them to all the various objects in *creation* —to the stars of heaven, to the beauties of vegetation, to the daily occurrences of *providence*, to the body fearfully and wonderfully made, to its continual preservation and supply. We may easily take our text from every thing by which we are surrounded, and say, "The Lord reigneth." But we must not stop here. It is well to have right views of God as the Creator; but it is only as we view him as the God of *Redemption*, that we can praise him "in the beauty of holiness." *Leigh Richmond.*

Ver. 10. *Say among the heathen that the LORD reigneth* must be the Christian's as it was the Israelite's motto. The earliest preaching of our Saviour and his disciples was the preaching of the gospel of the *kingdom*. It was because *all power was given unto him in heaven and in earth*, that, after his resurrection from the dead, Jesus sent forth his apostles to go and teach all nations. The substance of the apostles' subsequent preaching was, confessedly, the *kingdom* of God. *J. F. Thrupp.*

Ver. 10. *Say among the heathen.* Go, ye that are already become proselytes unto him, and publish everywhere, in all countries, that the Lord *Christ* is the sovereign of the world, who alone can make it happy: for he shall settle those in peace that submit unto his government: and they shall not be so disturbed as they were wont with wars and tumults: he shall administer equal justice unto all: and neither suffer the good to be unrewarded, nor the evil to escape unpunished. *Symon Patrick.*

Ver. 10. *The world also*, etc. The natural world shall be established; the standing of the world, and its stability, is owing to the mediation of Christ.

Sin had given it a shock, and still threatens it; but Christ, as redeemer, upholds all things, and preserves the course of nature. The world of mankind shall be established, shall be preserved, till all that belong to the election of grace are called in, though a guilty, provoking world. The Christian religion, as far as it is embraced, shall establish states and kingdoms, and preserve good order among men. The church in the world shall be established, that it cannot be moved, for it is built upon a rock, and the gates of hell shall never prevail against it; it is a "kingdom that cannot be shaken." *Matthew Henry*.

Ver. 10. *It shall not be moved.* When we learn from the records of geology, as they are inscribed upon the rocks, how numerous and thorough have been the revolutions of the surface and the crust of the globe in past ages; how often and how long the present dry land has been alternately above and beneath the ocean; how frequently the crust of the globe has been fractured, bent, and dislocated; now lifted upward, and now thrown downward, and now folded by lateral pressure; how frequently melted matter has been forced through its strata and through its fissures to the surface; in short, how every particle of the accessible portions of the globe has undergone entire metamorphoses; and especially when we recollect what strong evidence there is that oceans of liquid matter exist beneath the solid crust, and that probably the whole interior of the earth is in that condition, with expansive energy sufficient to rend the globe into fragments; when we review all these facts, we cannot but feel that the condition of the surface of the globe must be one of great insecurity and liability to change. But it is not so. On the contrary, the present state of the globe is one of permanent uniformity and entire security, except those comparatively slight catastrophes which result from earthquakes, volcanoes, and local deluges. Even the climate has experienced no general change within historic times, and the profound mathematical researches of Baron Fourier have demonstrated that, even though the internal parts of the globe are in an incandescent state, beneath a crust thirty or forty miles, the temperature of the surface has long since ceased to be affected by the melted central mass; that it is not now more than one seventeenth of a degree higher than it would be if the interior were ice; and that hundreds of thousands of years will not see it lowered, from this cause, more than the seventeenth part of a degree. And as to the apprehension that the entire crust of the globe may be broken through, and fall into the melted matter beneath, just reflect what solidity and strength there must be in a mass of

hard rock from fifty to one hundred miles in thickness, and your fears of such a catastrophe will probably vanish.

Now, such a uniformity of climate and security from general ruin are essential to the comfort and existence of animal nature. But it must have required infinite wisdom and benevolence so to arrange and balance the mighty elements of change and ruin which exist in the earth, that they should hold one another in check, and make the world a quiet, unchanged, and secure dwelling place for so many thousands of years. Surely that wisdom must have been guided by infinite benevolence. *Edward Hitchcock, in "The Religion of Geology," 1851.*

HINTS TO THE VILLAGE PREACHER.

Ver. 10-13. The reign of righteousness.

1. The announcement of a righteous king and judge.
2. The joyful reception prepared for him.
3. His glorious coming. *C. D.*

PSALM 96:11

EXPOSITION.

Ver. 11. *Let the heavens rejoice, and let the earth be glad.* Above and below let the joy be manifested. Let the angels who have stood in amaze at the wickedness of men, now rejoice over their repentance and restoration to favour, and let men themselves express their pleasure in seeing their true prince set upon his throne. The book of creation has two covers, and on each of these let the glory of the Lord be emblazoned in letters of joy.

Let the sea roar, and the fulness thereof Let it be no more a troubled sea, wailing over shipwrecked mariners, and rehearsing the griefs of widows and orphans, but let it adopt a cheerful note, and rejoice in the kingdom of the Lord. Let it thunder out the name of the Lord when its tides are at its full, and let all its teeming life express the utmost joy because the Lord reigneth even in the depth of the sea. In common with the rest of the creation, the sea has groaned and travailed until now; is not the time close at hand in which its hollow murmur shall be exchanged for an outburst of

joy? Will not every billow soon flash forth the praises of him who once trod the sea?

*"Waft, waft, ye winds, his story!
And you ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *Let the heavens rejoice.* As the whole creation, both animate and inanimate, has groaned beneath the weight of the curse, so shall the whole creation partake of the great deliverance." *The Speaker's Commentary*, "1873.

Ver. 11. *Let the sea roar.*

*Thou paragon of elemental powers,
Mystery of waters—never slumbering sea!
Impassioned orator with lips sublime,
Whose waves are arguments which prove a God!*

Robert Montgomery, 1807-1855.

Ver. 11-12. God will graciously accept the holy joys and praises of all the hearty well wishers to the kingdom of Christ, be their capacity never so mean. *The sea* can but *roar*, and how *the trees of the wood* can show that they *rejoice*, I know not; but "he that searcheth the heart, knows what is the mind of the Spirit, " and understands the language, the broken language of the weakest. *Matthew Henry*.

Ver. 11-13. These verses are full of comprehensive beauty and power. They present the gathering together of everything under the confessed dominion of the reigning Christ. Things in heaven, as well as things on earth, rejoice together in the acknowledged blessing of the Lord of peace. The Psalm is throughout a very sweet strain of millennial prophecy. *Arthur Pridham*.

Ver. 11-13. Nothing can excel that noble exultation of universal nature in the 96th Psalm, which has been so often commended, where the whole animate and inanimate creation unite in the praises of their Maker. Poetry here seems to assume the highest tone of triumph and exultation, and to

revel, if I may so express myself, in all the extravagance of joy. *Robert Lowth.*

Ver. 11-13. Although there are some who by *heaven* understand *angels*; by the *earth, men*; by the *sea, troublesome spirits*; by *trees and fields*, the *Gentiles* who were to believe, yet this need not be thought strange, because such *prosopopaeias* are frequent in Scripture. *Adam Clarke.*

HINTS TO THE VILLAGE PREACHER.

Ver. 11-12. The sympathy of nature with the work of grace; especially dwelling upon its fuller display in the millennial period.

PSALM 96:12

EXPOSITION.

Ver. 12. *Let the field be joyful, and all that is therein.* Let the cultivated plains praise the Lord. Peace enables their owners to plough and sow and reap, without fear of the rapine of invaders, and therefore in glad notes they applaud him whose empire is peace. Both men, and creatures that graze the plain, and the crops themselves are represented as swelling the praises of Jehovah, and the figure is both bold and warranted, for the day shall come when every inhabited rood of ground shall yield its song, and every farmstead shall contain a church.

Then shall all the trees of the wood rejoice. He does not say, let them rejoice, but they shall do so. The faith of the psalmist turns itself from the expression of desire to the fully assured prediction of the event. Groves have in old times stood shuddering at the horrid orgies which have been performed within their shade, the time shall come when they shall sing for joy because of the holy worship, the sounds of which they shall hear. The bush is the stronghold of savage men and robbers, but it shall be sanctified to retirement and devotion. Perhaps the psalmist was thinking of the birds; so Keble must have supposed, for he versifies the passage thus—

*"Field exults and meadow fair,
With each bud and blossom there,
In the lonely woodlands now
Chants aloud each rusting bough."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Let the fields be joyful*, etc. Let the husbandmen, and the shepherds, and all that dwell in the fields leap for joy; and the woodmen and foresters shout for joy, to see the happy day approaching; when all the idols that are worshipped there shall be thrown down together with their groves. *Symon Patrick*.

Ver. 12. *Rejoice*. The verb *wgr* expresses the vibratory motion, either of a dancer's feet, or of a singer's lip. *Samuel Horsley*.

Ver. 12. *The trees of the wood*.

*His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye Pines,
With every plant, in sign of worship wave.*
John Milton.

Ver. 12-13. *He cometh*, etc.

It chanced upon the merry, merry Christmas eve,
I went sighing past the church across the moorland dreary—
"Oh! never sin and want and woe this earth will leave,
And the bells but mock the wailing round, they sing so cheery.
How long O Lord! how long before thou come again?
Still in cellar, and in garret, and on moorland dreary
The orphans moan, and widows weep, and poor men toil in vain,
Till earth is sick of hope deferred, though Christmas bells be cheery."

Then arose a joyous clamour from the wild fowl on the mere,
Beneath the stars, across the snow, like clear bells ringing.
And a voice within cried. "Listen! Christmas carols even here!
Though thou be dumb, yet over their work the stars and snows are singing.
Blind! I live, I love, I reign: and all the nations through
With the thunder of my judgments even now are ringing;
Do thou fulfil thy work but as yon wild fowl do,
Thou wilt heed no less the wailing, yet hear through it angels singing."
Charles Kingsley, 1858.

PSALM 96:13

EXPOSITION.

Ver. 13. *Before the LORD: for he cometh.* Even now he is near, his advent should, therefore, be the cause of immediate rejoicing: already are we in his presence, let us worship him with delight.

For he cometh to judge the earth, to rule it with discretion; not to tax it, and control it by force, as kings often do, but to preside as magistrates do whose business it is to see justice carried out between man and man. All the world will be under the jurisdiction of this great Judge, and before his bar all will be summoned to appear. At this moment he is on the road, and the hour of his coming draweth nigh. His great assize is proclaimed. Hear ye not the trumpets? His foot is on the threshold.

He shall judge the world with righteousness. His essential rectitude will determine all causes and cases, there will be no bribery and corruption there, neither can error or failure be found in his decisions.

And the people with his truth, or rather "the nations in faithfulness." Honesty, veracity, integrity, will rule upon his judgment seat. No nation shall be favoured there, and none be made to suffer through prejudice. The black man shall be tried by the same law as his white master, the aboriginal shall have justice executed for him against his civilised exterminator, the crushed and hunted Bushman shall have space to appeal against the Boer who slaughtered his tribe, and the South Sea Islander shall gain attention to his piteous complaint against the treacherous wretch who kidnapped him from his home. There shall be true judgment given without fear or favour. In all this let the nations be glad, and the universe rejoice.

In closing, let us ourselves join in the song. Since the whole universe is to be clothed with smiles, shall not we be glad? As John Howe observes, "Shall we not partake in this common dutiful joy, and fall into concert with the adoring loyal chorus? Will we cut ourselves off from this happy obsequious throng? And what should put a pleasant face and aspect upon the whole world, shall it only leave our faces covered with clouds, and a mournful sadness?"

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *For he cometh, for he cometh.* Because the thing was hard to be believed, the Prophet asserts twice that God should come, that he should be Judge and King, and Governor of all. *Martinus Bucerus* in *Expos. Ecclesiast.*

Ver. 13. *He cometh.* Not *awðy*, "he shall come; "but *fpy] ðæB*; "he cometh; "to show how near the time is. It is almost daybreak, and the court is ready to sit: "The Judge standeth at the door, "Jas 5:9. *Thomas Watson.*

Ver. 13. *To judge.* Vatablus remarks that *to judge* is the word used instead of *to reign, judicare pro regere*, because judges in the early days of the Holy Land exercised the power both of kings and magistrates. The Lord comes to be to all nations a wiser judge than Samuel, a greater champion than Samson, a mightier deliverer than Gideon. *C. H. S.*

Ver. 13. *He cometh to judge the earth.* That is, to put earth in order, to be its Gideon and Samson, to be its *ruler*, to fulfil all that the Book of Judges delineates of a judge's office. It is, as Hengstenberg says, "a gracious judging, "not a time of mere adjudication of causes or pronouncing sentences—it is a day of jubilee. It is the happiest day our world has ever seen. Who would not long for it? Who is there that does not pray for it? It is the day of the Judge's glory, as well as of our world's freedom—the day when "*the judgement of this world*" (John 12:31 16:11), which his cross began and made sure, is completed by the total suppression of Satan's reign, and the removal of the curse. All this is anticipated here; and so we entitle this Psalm, *The glory due to him who cometh to judge the earth.* *Andrew A. Bonar.*

Ver. 13. *He cometh to judge the earth,* etc. In this new song they take up the words of Enoch, the seventh from Adam (Jude 1:14), who preached of the Coming of the Lord to judge the world. *Chr. Wordsworth.*

PSALM 97

PSALM 97:1

SUBJECT. As the fast Psalm sung the praises of the Lord in connection with the proclamation of the gospel among the Gentiles, so this appears to foreshadow the mighty working of the Holy Ghost in subduing the colossal systems of error, and casting down the idol gods. Across the sea to maritime regions a voice cries for rejoicing at the reign of Jesus (Psalm 97:1), the sacred fire descends (Psalm 97:3), like lightning the gospel flames forth (Psalm 97:4), difficulties vanish (Psalm 97:5), and all the nations see the glory of God (Psalm 97:6). The idols are confounded (Psalm 97:7), the church rejoices (Psalm 98:8), the Lord is exalted (Psalm 98:9). The Psalm closes with an exhortation to holy steadfastness under the persecution which would follow, and bids the saints rejoice that their path is bright, and their reward glorious and certain. Modern critics, always intent upon ascribing the psalms to anybody rather than to David, count themselves successful in dating this song further on than the captivity, because it contains passages similar to those which occur in the later prophets; but we venture to assert that it is quite as probable that the prophets adopted the language of David as that some unknown writer borrowed from them. One psalm in this series is said to be "in David", and we believe that the rest are in the same place, and by the same author. The matter is not important, and we only mention it because it seems to be the pride of certain critics to set up new theories; and there are readers who imagine this to be a sure proof of prodigious learning. We do not believe that their theories are worth the paper they are written upon.

DIVISION. The psalm divides itself into four portions, each containing three verses. The coming of the Lord is described (Psalm 97:1-3); its effect upon the earth is declared (Psalm 97:4-6); and then its influence upon the heathen and the people of God (Psalm 97:7-9). The last part contains both exhortation and encouragement, urging to holiness and inculcating happiness (Psalm 97:10-12).

EXPOSITION.

Ver. 1. *The Lord reigneth.* This is the watchword of the psalm— Jehovah reigns. It is also the essence of the gospel proclamation, and the foundation of the gospel kingdom. Jesus has come, and all power is given unto him in heaven and in earth, therefore men are bidden to yield him their obedient faith. Saints draw comfort from these words, and only rebels cavil at them.

Let the earth rejoice, for there is cause for joy. Other reigns have produced injustice, oppression, bloodshed, terror; the reign of the infinitely gracious Jehovah is the hope of mankind, and when they all yield to it the race will have its paradise restored. The very globe itself may well be glad that its Maker and liege Lord has come to his own, and the whole race of man may also be glad, since to every willing subject Jesus brings untold blessings.

Let the multitude of isles be glad thereof. To the ancient Israelites all places beyond the seas were isles, and the phrase is equivalent to all lands which are reached by ships. It is remarkable, however, that upon actual islands some of the greatest victories of the Cross have been achieved. Our own favoured land is a case in point, and not less so the islands of Polynesia and the kingdom of Madagascar. Islands are very numerous; may they all become Holy Islands, and Isles of Saints, then will they all be Fortunate Islands, and true Formosas. Many a land owes its peace to the sea; if it had not been isolated it would have been desolated, and therefore the inhabitants should praise the Lord who has moated them about, and given them a defence more available than bars of brass. Jesus deserves to be Lord of the Isles, and to have his praises sounded along every sea beaten shore. Amen, so let it be.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. The two preceding psalms are songs of joy and thanksgiving, in which the gladness of Christ's people is poured forth as they go to meet their triumphant Lord at his second advent, and to bring him back in glory to assume his kingdom. The present psalm, in language sufficiently explicit, describes the completion of this great event, "the Lord reigneth"; Messiah is on his throne, and now the words of Psalm 2:6, are fulfilled, "I have set my king upon my holy hill of Sion." Messiah's first act of sovereignty is judgment. Scriptures bearing upon that event are 2 Thessalonians 1:7 Jude 1:14 Isaiah 66:15. The character of these judgments is given in the psalm: clouds and darkness encircling his throne,

where, however, righteousness and mercy dwell; a fire which burns up his enemies round about; lightnings flashing upon the world, the earth trembling, and the hills melting like wax at the presence of the Lord, at the presence of the Lord of the whole earth. Peter, in his second Epistle, and third chapter, evidently refers to these events as yet future in his day. — *R.H. Ryland.*

Ver. 1. *The LORD reigneth.* Here's good news, glad tidings: "*The Lord reigneth.*" It cannot be published without *praise*, without *rejoicing*, without *singing*, without *blessing*. We should dishonour this truth if we did not publish it; if we should with silence suppress it; if we should not speak well of it. It is so sweet and comfortable, that it fills the whole world with joy; and calls on every ear, and every tongue, and every heart, to be glad, to rejoice, and to praise God.

Let the earth rejoice; let the multitude of isles be glad. As though he should say, Let nothing fear but hell: let nothing be disquieted but devils. Let the *lowest*, the *poorest* of the people of God, though but *earth*, yet let them rejoice in this, "*The LORD reigneth*"...

Here are two things of very sweet consideration, 1. The *reign* of the Lord; and, 2. The *reign* of the Lord *in the saints*. First, This *kingdom* that God is now setting up is his everlasting kingdom. It will not be administered by the weakness of man, but by the power of God; not by the folly of man, but by the judgment of God. God will, in this kingdom, nakedly manifest his own righteousness, his own compassion and pity; his own love, his own peace: he will do all things immediately by his own self. And therefore all the pride and ambition, all the oppression and tyranny, and miscarriages that have been in the government of men, shall be wholly taken away. Pure righteousness and judgment and equity shall be infallibly dispensed; and infinite power, strength, holiness, goodness, and authority shall shine forth nakedly in the face of God; and that shall be the judge of all men. We shall no longer be abused and oppressed by the will of men, by the lusts of men. The poor people shall no longer groan under the burden of men's lusts, nor sweat for the pleasure and contents of men; nor their faces any longer be ground by the hardness of the spirit of men; but they shall be under the protection of God. The great cry now of the people is, "Let's have a King!" Ye shall have one, one that will "reign in righteousness", the LORD himself.

Secondly, And this *reign* of the LORD shall be *in his saints*; according to that in Daniel 7:27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." As this kingdom shall be administered in the glory of God; so also in the sweetness and gentleness of man, by brethren, by friends, by the saints of the Most High. God lifting up himself in the saints will administer this reign; and as he will do it by the saints, so he will do it by the softness and tenderness of the saints; "The kingdom and dominion under the whole earth shall be given to the people of the saints of the Most High." It's now doing; that ye shall obey none but the Lord; ye shall know no other laws but the law of God; ye shall know no other master but Jehovah. He hath made us priests and kings, and we shall reign with him on the earth. This nature of ours, this body of ours, shall reign with Christ, with God, and that upon earth.

The Lord reigns. The Lord hath served, hath been hitherto much, yea, mostly, "in the form of a servant." It hath been, as it were, the business of the Lord, whilst this world stood, to give supplies to men; to serve men; to give men strength, and wisdom, and riches, and authority, and power; that men might be great and happy, with the goodness of God: and (in this) God hath been *King* too, but in an under way; as saith the Lord, "I have served with your sins" and lusts: now he will no longer *serve*, but *reign*; God will take all the power and authority into his own hands. He will not be any longer under men, but above all men. It's time He should be so; it's reason He should be so; it's just He should be so. Everything now must bow, stoop, and submit to the law, and rule, and will of God. No man shall any longer say, it shall be so, because it is my will to have it so: there shall not be found an heart, or tongue, that shall move against the dominion of the Lord.

Satan hath been a prince; he hath made laws of your captivity and misery; he hath kept you to his task, to do him service. He hath said, *Be angry*, and then you have been full of rage. He hath said, *Be covetous*, and then you have been full of covetousness. He hath said, *Be dark*, and then you have been full of blindness. He hath said, *Be proud*, and then ye have been full of haughtiness. And so he hath, as a monstrous tyrant, tormented the world. The sting of Satan's whips is in your consciences, I know. Your errors and mistakes have been through the kingdom of darkness in you, that you do not know God, or his holy hill. You would come into the enjoyment of

God; Satan will not let you: you would know God; he will not suffer you: you would be wise unto salvation; he will not permit you. He hath fettered you with his chains of darkness; he hath captivated your judgments; he hath made you to grind at his mill and to drudge in his service; and hath made you to cry out, "O when will the Lord come!" But now his wicked reign is at an end: what ye had, ye shall want, and what ye want, ye shall have; what hath been shall not be; that which shall be, must be, and cannot choose but be: ye shall have love, because the law of God is love; and ye shall have peace, because the kingdom of God is peace; and ye shall have light, because the inheritance is marvellous light; ye shall have righteousness, because this state is true holiness; ye shall have liberty, settledness, stability, and every good thing in this kingdom of God. It's always ill with us while Satan reigns. It's always well with us while God reigns; when our Husband is King we shall have preferment, and honour, and riches, and greatness, and power, and authority, because our God reigns. "*The Lord reigns*", for us; the Lord takes his kingdom, and it is for us: the Lord hath reigned in himself all this while; now he reigns by us: the Lord counts himself not to have a kingdom, till we have it with him: the Lord thinks himself mean and despised, till we are exalted. He is poor without us. He is weak, while absent from us. He is not himself unless he enjoys us. "Thou art my excellency, my firstborn." The power of God is in weakness, till we become mighty. The kingdom of God is in darkness, till we shine forth. The treasures of God were of no worth to him, if we were not his richest jewels.

The Lord doth reign. This is not to be passed by; it's in the present tense. This is the song that we hear and see angels sing. The elders and saints in heaven sing it perpetually; we daily hear it. Hallelujah, Hallelujah, the Lord reigneth! There is administered into our hearts and ears an hallelujah; the Lord reigneth; indeed every creature speaks it, all in heaven and earth.

"THE LORD *doth reign*", and saith, "I am upon my throne. I am great; none is great but myself. I am King; I have the sceptre in my hand. I am powerful; none is powerful but I." All the power of men is broken. All the thrones of men are shattered into dust. All the wisdom of men is turned into folly. All the strength of men is melted into weakness and water. The melting and mouldering away of the powers and dignities of the world, speak it aloud, *The LORD reigns*. —William Sedgwick, in "*Some Flashes of Lightnings of the Son of Man*", 1648.

Ver. 1. *The LORD reigneth.* He who stood before the judge, he who received the blows, he who was scourged, he who was spit upon, he who was crowned with thorns, he who was struck with fists, he who hung upon the cross, he who as he hung upon the wood was mocked, he who died upon the cross, he who was pierced with the spear, he who was buried, himself arose from the dead. "*The Lord reigneth.*" Let kingdoms rage as much as they can; what can they do to the King of kingdoms, the Lord of all kings, the Creator of all worlds? —*Augustine.*

Ver. 1. *The LORD reigneth.* I am glad that Christ is Lord of all, for otherwise I should utterly have been out of hope, saith *Miconius* in an epistle to *Calvin*, upon a view of the church's enemies. —*John Trapp.*

Ver. 1. *The LORD reigneth; let the earth rejoice.* Consider the divine government in various views, as legislative, providential, mediatorial, and judicial, and in each of these views the divine government is matter of universal joy.

1. *The Lord reigneth upon a throne of legislation,* "let the earth rejoice." He is the one supreme law giver and is perfectly qualified for that important trust. Nothing tends more to the advantage of civil society than to have good laws established, according to which mankind are to conduct themselves, and according to which their rulers will deal with them. Now the supreme and universal King has enacted and published the best laws for the government of the moral world, and of the human race in particular. Let the earth then rejoice that God has clearly revealed his will to us and not left us in inextricable perplexities about our duty to him and mankind... Again, "Let the earth rejoice" that these laws are suitably enforced with proper sanctions. The sanctions are such as become a God of infinite wisdom, almighty power, inexorable justice, untainted holiness, and unbounded goodness and grace, and such as are agreeable to the nature of reasonable creatures formed for an immortal duration. Let the earth rejoice that the divine laws reach the inner man, and have power upon the hearts and consciences of men. Human laws can only smooth our external conduct at best, but the heart in the mean time may be disloyal and wicked. Now this defect is supplied by the laws of the King of Heaven, which are spiritual. They require a complete uniformity and self consistency in us that heart and life may agree, and therefore they are wisely framed to make us entirely good.

2. *The Lord reigneth* by his providence, "let the earth rejoice." The providence of God is well described in our shorter catechism, "It is his most holy, wise, and powerful preserving and governing all his creatures and all their actions."

"The Lord reigneth" over the kingdoms of the earth, and manages all their affairs according to his sovereign and wise pleasure, and he doth the same for his church. He can reduce confusion into order, make the wrath of man to praise him, and restrain the remainder of it.

3. "The Lord reigneth" upon a throne of grace! "let the earth rejoice." It is the mediatorial government of the Messiah which the Psalmist had more immediately in view, and this is the principal cause of joy to the earth and its guilty inhabitants.

4. And, lastly, the Lord will reign ere long upon a *throne of universal judgment* conspicuous to the assembled universe, "let the earth therefore rejoice, and the multitude of the isles be glad." —*Condensed from a Sermon by Samuel Davies, 1724-1761.*

Ver. 1. *Let the earth rejoice.* The earth is called upon to rejoice because the Lord reigneth; and well it may, on the day of its enlargement and final emancipation from evil, which seems to be here set forth—a day of

judgment, and so also a day of terror and destruction to the enemies of God and goodness—a day when at his presence "the elements shall melt with fervent heat"; but his own righteousness and glory shall be manifested in the sight of all people. Then will the worldly, who serve idols in loving the creature more than the Creator, be confounded and overthrown; but then, too, will the righteous lift up their heads and rejoice because of God's judgments. —*Thomas Chalmers.*

Ver. 1. *The multitude of the isles.* In Poole's Synopsis we find from the various interpretations of different authors that the word may mean maritime regions, places beyond sea usually reached in ships, and all countries bordering on the ocean. —*C.H.S.*

Ver. 1. *The isles.* Figuratively the isles may be taken for all the churches. Why isles? because the waves of all temptations roar around them. But as an isle may be beaten by the waves which on every side dash around it, yet cannot be broken, and rather itself doth break the advancing waves, than by them is broken: so also the churches of God, springing up throughout the world, have suffered the persecutions of the ungodly, who roar around

them on every side; and behold the isles stand fixed, and at last the sea is calmed. —*Augustine*.

Ver. 1. When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1653, he was much disturbed in mind, as he rested at Harwich the preceding night, which was very stormy, as he thought upon the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, at length said: —

"Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, do you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, do you think that He will govern it quite as well when you are gone out of it?"

"Certainly."

"Then pray, sir, excuse me, but do not you think you may trust him to govern it quite as well as long as you live?"

To this question Whitelock had nothing to reply; but turning about, soon fell fast asleep, till he was summoned to embark. —*G.S. Bowes, in "Illustrative Gatherings."* 1862.

HINTS TO THE VILLAGE PREACHER.

Ver. 1. The sovereignty of God a theme for joy in many respects and to many persons, especially when exhibited in a reign of grace.

PSALM 97:2

EXPOSITION.

Ver. 2. *Clouds and darkness are round about him.* So the Lord revealed himself at Sinai, so must he ever surround his essential Deity when he

shows himself to the sons of men, or his excessive glory would destroy them. Every revelation of God must also be an obvelation; there must be a veiling of his infinite splendour if anything is to be seen by finite beings. It is often thus with the Lord in providence; when working out designs of unmingled love he conceals the purpose of his grace that it may be the more clearly discovered at the end. "It is the glory of God to conceal a thing." Around the history of his church dark clouds of persecution hover, and an awful gloom at times settles down, still the Lord is there; and though men for a while see not the bright light in the clouds, it bursts forth in due season to the confusion of the adversaries of the gospel. This passage should teach us the impertinence of attempting to pry into the essence of the Godhead, the vanity of all endeavours to understand the mystery of the Trinity in Unity, the arrogance of arraighing the Most High before the bar of human reason, the folly of dictating to the Eternal One the manner in which he should proceed. Wisdom veils her face and adores the mercy which conceals the divine purpose; folly rushes in and perishes, blinded first, and by and by consumed by the blaze of glory.

Righteousness and judgment are the habitation of his throne. There he abides, he never departs from strict justice and right: his throne is fixed upon the rock of eternal holiness. Righteousness is His immutable attribute, and judgment marks his every act. What though we cannot see or understand what he doeth, yet we are sure that he will do no wrong to us or any of his creatures. Is not this enough to make us rejoice in him and adore him? Divine sovereignty is never tyrannical. Jehovah is an autocrat, but not a despot. Absolute power is safe in the hands of him who cannot err, or act unrighteously. When the roll of the decrees, and the books of the divine providence shall be opened, no eye shall there discern one word that should be blotted out, one syllable of error, one line of injustice, one letter of unholiness. Of none but the Lord of all can this be said.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Clouds and darkness are round about him.* The figurative language in the poetical parts of the Old Testament is frequently taken from the historical books, and refers to the facts therein recorded: thus the appearances of God to the saints and patriarchs in old times is the origin of the figure in our text. If you look at the history of these appearances, you will find they were all accompanied with clouds and darkness. The cloud of the Lord went before the children of Israel when they departed from the

land of bondage. This cloud had a dark and bright side, and was a symbol of the divine presence. Thus it preceded the people in all their marches, as a pillar of fire by night, and of a cloud by day. When Solomon dedicated the temple, the glory of the Lord filled the house, and the priest could not enter into the house of the Lord, because the glory of the Lord filled the house. When God descended upon Mount Sinai, "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And the Lord came down upon Mount Sinai, upon the top of the mount" (Exodus 19:16,18,20). When our Saviour was transfigured before three of his disciples, "a bright cloud overshadowed them", from which proceeded the voice of the Father, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." And Peter, who was present there, afterwards referring to the fact, says that the voice proceeded "from the excellent glory." Thus, in all the symbols of the divine presence, there was a mixture of splendour with darkness and obscurity. So it is in the operations of Providence: in a moral and figurative sense, we may say that clouds and darkness surround all the operations of divine power and wisdom.

Clouds are emblems of obscurity; darkness, of distress. The works of God's providence are often obscure and productive of distress to mankind, though righteousness and judgment are the habitation of his throne. —
Robert Hall.

Ver. 2. *Clouds and darkness are round about him.* God doth govern the world mysteriously. As there are mysteries in the word, so in the works of God; **δυσνοητα**, "things hard to be understood", (2 Peter 3:16), many riddles which nonplus and puzzle men of the largest and most piercing intellectuals: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take." Job 23:8-10. God knoweth our ways, and counteth our steps; but the wisest of men do not know all God's ways. His way is frequently in the sea, and his chariots in the clouds; so that he is invisible, not only in his essence, but also in the design and tendence of his operations. Those that behold him with an eye of faith, do not yet see him with an eye of understanding, so as to discern his way, and whither he is going. Paul assures us, "His judgments are unsearchable, and his ways past

finding out." Romans 11:33. Some of them, indeed, are obvious, plain, and easy; we may upon the first view give a satisfactory account of them; we may read righteousness, equity, mercy, goodness, love, in them, because written in capital letters, and with such beams of light as he that runs may read them. But others of God's ways are dark and obscure, so that they are out of our reach and above our sight. He that goes about in them to trace God, may quickly lose himself. They are like that hand writing upon the wall, which none of Belshazzar's wise men could read or give the interpretation of (Daniel 5:8). There are *arcana imperii*, "secrets of state and government", which are not fit to be made common. But this may be our comfort: —though God doth not now give any account of his matters, nor is he obliged thereunto, yet he can give a very good and satisfactory account; and one day his people shall be led into the mystery; and, though many things which God doeth they know not now, yet they shall know them afterward; and when they know, they shall approve and admire both the things, and the reason, and the end. They shall then be perfectly reconciled to all providence, and see that all were worthy of God, and that in all he acted **θεοπρεπώς**, "as did highly become himself." —*Samuel Slater (1704) in "The Morning Exercises."*

Ver. 2. How despicable soever Christ's kingdom may seem to the world, yet it is full of heavenly majesty: *clouds and darkness are round about him.* The glory of Christ's kingdom is unsearchable, and hid from the eyes of the world, who cannot take up the things of God, except he reveal himself to them, and do open the eyes of the understanding: "*clouds and darkness are round about him.*" —*David Dickson.*

Ver. 2. *Darkness.* This and the four following verses have a striking resemblance to the awful pomp of the march of God, as described Psalm 18:8-9 Psalm 68:8. All the dread phenomena and meteoric array of nature are in attendance; thunder and lightning, and earthquakes and volcanoes, with streams of melting lava, like streams of melting wax. Yet all is justice and equity, joy, exultation, and glory; and the wicked alone—the adversaries of Jehovah—feel his judgments—the host of idols and their brutish worshippers. —*John Mason Good.*

Ver. 2. *Righteousness and judgment.* *Righteousness* is the essential perfection of the Divine Being. It is his nature: if there had been no creatures for him to govern, he would have had an unchangeable and invincible love of rectitude. *Judgment* is the application of the principle of

righteousness in his government of his creatures and their actions; it is a development of his rectitude in the management of the affairs of his great empire; it is that super intendance over all, whereby the operations of all things are directed, to some vast and important end. Judgment implies measure and equity, in opposition to what is done without rule and consideration. All the divine conduct is equitable, regulated by rectitude, and everything is directed by a judgment that cannot err. —*Robert Hall*.

Ver. 2. *Righteousness and judgment*, etc. When the mercy and grace of our heavenly King are to be described, he is likened to the sun shining in a clear firmament, and gladdening universal nature with his beneficent ray. But when we are to conceive an idea of him, as going forth, in justice and judgment, to discomfit and punish his adversaries, the imagery is then borrowed from a troubled sky; he is pictured as surrounded by clouds and darkness; from whence issue lightnings and thunders, storms and tempests, fear and confounding the wicked and the impenitent. —*Samuel Burder*.

Ver. 2. The Lord manages his kingdom and government with perfect equity. *Righteousness and judgment are the habitation of his throne*. *Righteousness*, whereby he preserves, saves, and rewards the good; *judgment*, whereby he punishes, confounds, and destroys the wicked: these are *the habitation of his throne*, his tribunal, his seat of judicature. These are the basis or foundation, which give unto his throne *rectitudinem et stabilitatem*, "rectitude and establishment." His throne is established in righteousness, and "the sceptre of his kingdom is a right sceptre:" though there be clouds, yet no blemishes; though darkness, yet no deformities: Psalm 92:15. Ever since the creation, all things have been done with that unreprouceable exactness, that if the world were to begin again, and the affairs of it to be acted over again, there should not be an alteration in a tittle. All hath been so well, that nothing can be mended. Those dark and obscure passages of Providence, at which good men are startled, and by which all men are posed, are most excellent and curious strokes, and as so many well placed shades, which commend the work and admirably set off the beauty of Providence. —*Samuel Slater*.

Ver. 2.

*Jove's firm decree, tho' wrapped in night,
Beams midst the gloom a constant light;
Man's fate obscure in darkness lies,
Not to be pierced by mortal eyes:*

*The just resolves of his high mind
A glorious consummation find;
Though in majestic state enthroned
Thick clouds and dark enclose him round,*

*As from the tower of heaven his eye
Surveys man's bold impiety;
Till his ripe wrath on vengeance bent,
He arms each god for punishment,
And from his high and holy throne
Sends all his awful judgments down*

—Aeschylus (R. Potter's translation, 1808.)

PSALM 97:3

EXPOSITION.

Ver. 3. *A fire goeth before him.* Like an advance guard clearing the way. So was it at Sinai, so must it be: the very Being of God is power, consuming all opposition; omnipotence is a devouring flame which

burneth up his enemies round about. God is longsuffering, but when he comes forth to judgment he will make short work with the unrighteous, they will be as chaff before the flame. Reading this verse in reference to the coming of Jesus, and the descent of the Spirit, we are reminded of the tongues of fire, and of the power which attended the gospel, so that all opposition was speedily overcome. Even now where the gospel is preached in faith, and in the power of the Spirit, it burns its own way, irresistibly destroying falsehood, superstition, unbelief, sin, indifference, and hardness of heart. In it the Lord reigneth, and because of it let the earth rejoice.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *A fire goeth before him.* Like a marshall or advance guard before a royal presence, or as the javelin men who precede a judge. Fire is the sign

both of grace and wrath (Exodus 3:2 Psalm 18:9.) Majesty marches forth in both displays of Deity. —*C.H.S. from Poli Synopsis.*

Ver. 3. *A fire goeth before him.* That fire which Christ came to send upon the earth, the kindling blaze of the Holy Ghost, which came down in tongues of fire at Pentecost, to burn freely throughout the world, for the destruction of obstinate unbelievers, and the purifying of those who gladly received the Word. And of this the prophet spake, saying, "I will send a fire on Magog, and among them that dwell carelessly its the isles: and they shall know that I am the LORD." (Ezekiel 39:6.) This divine flame goes still before the face of the Lord in his coming to every faithful soul, as it kindles with longing for him, and burns up all its sins therewith, as he heaps his coals of fire upon its head, to soften and purify it. "It must needs be", teaches a great saint, (S. Bernard.) "that the fervour of holy desire must go before his face to every soul to which he means to come, a flame which will burn up all the mildew of sin, and make ready a place for the Lord. And then the soul knows that the Lord is at hand, when it feels itself kindled with that fire, and it saith with the prophet, 'My heart was hot within me; then spake I with my tongue.'" (Psalm 39:3). —*Augustine, and others, quoted by Neale and Littledale.*

Ver. 3. *A fire goeth before him.* There is no less, but rather more wrath attending the despisers of the Gospel, than did attend the giving out of the law. Hebrews 12:29. —*David Dickson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3-6. The accompaniments of Christ's gospel advent.

1. The fire of his Spirit.
2. The light of the word.
3. The commotion in the world.
4. The removal of obstacles.
5. The display of the divine glory.

PSALM 97:4

EXPOSITION.

Ver. 4. *His lightnings enlightened the world.* In times of tempest the whole of nature is lighted up with a lurid glare, even the light of the sun itself seems dim compared with the blaze of lightning. If such are the common lights of nature what must be the glories of the Godhead itself? When God draws aside the curtain for a moment how astonished are the nations, the light compels them to cover their eyes and bow their heads in solemn awe. Jesus in the gospel lights up the earth with such a blaze of truth and grace as was never seen or even imagined before. In apostolic times the word flashed from one end of the heavens to the other, no part of the civilised globe was left unilluminated.

The earth saw, and trembled. In God's presence the solid earth quakes, astonished by his glory it is convulsed with fear. To the advent of our Lord and the setting up of his kingdom among men these words are also most applicable; nothing ever caused such a shaking and commotion as the proclamation of the gospel, nothing was more majestic than its course, it turned the world upside down, levelled the mountains, and filled up the valleys. Jesus came, he saw, he conquered. When the Holy Ghost rested upon his servants their course was like that of a mighty storm, the truth flashed with the force and speed of a thunderbolt, and philosophers and priests, princes and people were utterly confounded, and altogether powerless to withstand it. It shall be so again. Faith even now sets the world on fire and rocks the nations to and fro.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *His lightnings enlightened the world.* This passage is applied by Munster to the rapid increase of the kingdom of Christ: for the sound of the Gospel sped through all the world like lightning. There is a prediction almost to this effect in Zec 9:14: "His arrow shall go forth as the lightning, and the Lord God shall blow the trumpet." —*Martin Geier*.

Ver. 4. *The earth saw and trembled.* The bare sight of thee caused the earth to tremble (Psalm 77:16). —*A.R. Faussett*.

HINTS TO THE VILLAGE PREACHER.

Ver. 4-5.

1. The terrors which accompanied the giving of the law: "his lightnings", etc.
2. The reasons for those terrors.
 - (a) To show the guilt of man.
 - (b) His inability to keep the law.
 - (c) To show his need of a law fulfiller on his behalf. —G.R.

Ver. 4-6. A description of the giving of the law.

1. The lawgiver's heralds, or, *conviction*, Psalm 97:4.
2. The effect of his presence, or, *contrition*, Psalm 97:5.
3. The proclamation of the law, or, *instruction* (as by a voice from heaven, Psalm 97:6).
4. The effect of the lawgiving, or, divine *manifestation* (Psalm 97:6, latter clause). —C.D.

PSALM 97:5

EXPOSITION.

Ver. 5. *The hills melted like wax at the presence of the LORD.* Inanimate nature knows its Creator, and worships him in its own fashion. States and kingdoms which stand out upon the world like mountains are utterly dissolved when he decrees their end. Systems as ancient and firmly rooted as the hills pass away when he does but look upon them. In the Pentecostal era, and its subsequent age, this was seen on all hands, heathenism yielded at the glance of Jehovah Jesus, and the tyrannies based upon it dissolved like melted wax.

At the presence of the Lord of the whole earth. His dominion is universal, and his power is everywhere felt. Men cannot move the hills, with difficulty do they climb them, with incredible toil do they pierce their way through their fastnesses, but it is not so with the Lord, his presence makes a clear pathway, obstacles disappear, a highway is made, and that not by his hand as though it cost him pains, but by his mere presence, for power goes forth

from him with a word or a glance. O for the presence of the Lord after this sort with his church at this hour! It is our one and only need. With it the mountains of difficulty would flee away, and all obstacles would disappear. O that thou wouldest rend the heavens and come down, that the mountains might flow down at thy presence, O Lord.

In the little world of our nature the presence of Jesus in reigning power is as a fire to consume our lusts and melt our souls to obedience. Sometimes we doubt the presence of the Lord within, for he is concealed with clouds, but we are again assured that he is within us when his light shines in and fills us with holy fear, while at the same time the warmth of grace softens us to penitence, resignation and obedience, even as wax becomes soft in the presence of fire.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *The hills melted like wax at the presence of the LORD.* For a parallel passage see Micah 1:4. There the words are applied to the judgment of God about to fall on the people of the covenant: here they are applied to the judgment on the God opposing world. The fact that judgment has begun at the house of God is a token that judgments of a far more destructive kind will overtake the (openly) ungodly and sinners (1 Peter 4:7). "*The hills*" symbolize the heights or man's self exalting pride of intellect, wealth, and power. —*A.R. Faussett.*

Ver. 5. *The Lord of the whole earth.* In this title lies concealed the reason for the liquefaction of the hills, for the God who here manifests himself is he who created the earth, and is able therefore to reduce it to nothing. —*Martin Geier.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5. The presence of God in the church her invincible power.

PSALM 97:6

EXPOSITION.

Ver. 6. *The heavens declare his righteousness.* It is as conspicuous as if written across the skies, both the celestial and the terrestrial globes shine in its light. It is the manner of the inspired poets to picture the whole creation as in sympathy with the glory of God, and indeed it is not *mere* poetry, for a great truth underlies it, the whole creation has been made to groan through man's sin, and it is yet to share in the joy of his restoration.

And all the people see his glory. The glorious gospel became so well known and widely promulgated, that it seemed to be proclaimed by every star, and published by the very skies themselves, therefore all races of men became acquainted with it, and were made to see the exceeding glory of the grace of God which is resplendent therein. May it come to pass ere long that, by a revival of the old missionary ardour, the glad tidings may yet be carried to every tribe of Adam's race, and once again all flesh may see the glory of Jehovah. It must be so, therefore let us rejoice before the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *The heavens declare*, etc. He does not say, the heavens exercise, but they declare his righteousness. To the eyes of the wicked the righteousness of God is hidden, until it is made manifest by an astonishing miracle.

"The heavens." This phrase is not, *God* declares, but *the heavens* declare his righteousness. The creature is the servant and revealer of the righteousness of God.

"His righteousness." He says not, the heavens declare *our* righteousness, but *his* righteousness. They testify that God is the righteous judge, rather than that the saints themselves are righteous.

"All the people." Not only do the wicked, those oppressive monsters, see, but "all the people." God so reveals his glory that not only the wicked who are punished may see it, but also other mortals to their edification.

"*And shall see.*" They shall not simply hear or know, but they shall see. This at last is a powerful and convincing demonstration of the righteousness of God, which is put before their eyes.

"*His glory.*" Not merely the destruction of the wicked and vengeance on the enemies of God, but his glory; for in the destruction of the wicked, and the deliverance of the innocent, the glory of God is declared. Thus the prophet rejoices not so much concerning the destruction of the wicked as concerning the glory of God. —*Musculus*.

HINTS TO THE VILLAGE PREACHER.

Ver. 6. The confusion of heart which will ensue from idolatrous worship, even if it be only spiritual. Breaking of the idol, disappointment in it, injury by it, removal from it, etc.

PSALM 97:7

EXPOSITION.

Ver. 7. *Confounded be all they that serve graven images, that boast themselves of idols.* They shall be so; shame shall cover their faces, they shall blush to think of their former besotted boastings. When a man gravely worships what has been engraved by a man's hand, and puts his trust in a mere nothing and nonentity, he is indeed brutish, and when he is converted from such absurdity, he may well be ashamed. A man who worships an image is but the image of a man, his senses must have left him. He who boasts of an idol makes an idle boast.

Worship him, all ye gods. Bow down yourselves, ye fancied gods. Let Jove do homage to Jehovah, let Thor lay down his hammer at the foot of the cross, and Juggernaut remove his blood stained car out of the road of Immanuel. If the false gods are thus bidden to worship the coming Lord, how much more shall they adore him who are godlike creatures in heaven, even the angelic spirits? Paul quotes this passage as the voice of God to angels when he sent his Son into the world. All powers are bound to recognise the chief power; since they derive their only rightful authority from the Lord, they should be careful to acknowledge his superiority at all times by the most reverent adoration.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *Confounded be all they that serve graven images.* etc. Albeit such as are lovers of imagery not only do serve images, but also will defend the use of images in the exercise of religion, and glory in them; yet shall they at length be ashamed of their boasting. —*David Dickson.*

Ver. 7. *Worship him, all ye gods,* or *Let all the angels of God worship him.* The matter of the psalm itself makes it manifest that the Holy Ghost treats in it about God's bringing in the firstborn into the world, and the setting up of his kingdom in him. A kingdom is described wherein God would reign, which should destroy idolatry and false worship; a kingdom wherein the isles of the Gentiles should rejoice, being called to an interest therein; a kingdom that was to be preached, proclaimed, declared, unto the increase of light and holiness in the world, with the manifestation of the glory of God unto the ends of all the earth: every part whereof declareth the kingdom of Christ to be intended in the psalm, and consequently that it is a prophecy of the bringing in of the first begotten into the world. Our inquiry is, whether the angels be intended in these words. They are **μῡηι αΑΙ Κ;** *omnes dii*; and are so rendered by Jerome, *Adorate eum, omnes dii*; and by our authorised version, "*Worship him, all ye gods.*" The preceding words are, "*Confounded be all they that serve graven images*", **μῡλ ἢ αΒ, μῡλ ἰ ηαμῡη,** *that boast themselves in or of "idols", "vanities, nothings"*, as the word signifies, wherein ensues this apostrophe, "*Worship him, μῡηι αΑΙ Κ; all ye gods.*" And who they are is our present inquiry. Some, as all the modern Jews, say that it is the gods of the Gentiles, those whom they worship, that are intended; so making **μῡηι α'** and **μῡλ ἢ α,** "*gods*", and "*vain idols*", to be the same in this place.

But (1) It cannot be that the psalmist should exhort the *idols of the heathen*, some whereof were *devils*, some *dead men*, some *inanimate parts of the creations*, unto a reverential worshipping of God reigning over all. Hence the Targumist, seeing the vanity of that interpretation, perverts the words, and renders them, "*Worship before Him, all ye nations which serve idols.*"

(2) **μῡηι α,** "*Elohim*", is so far in this place from being exegetical of **μῡλ ἢ α'** "*gods*", or "*vain idols*"; that it is put in direct opposition to it, as is evident from the words themselves.

(3) The word Elohim, which most frequently denotes the true God, doth never alone, and absolutely taken, signify *false gods* or idols, but only when it is joined with some other word discovering its application, as *his god*, or *their gods*, or *the gods of this or that people*, in which case it is rendered by the LXX., (Septuagint) sometimes **ειδωλον** an "idol"; sometimes **χειροποιητον**, an "idol made with hands"; sometimes **βδελυγμα** an "abomination." But here it hath no such limitation or restriction.

Whereas, therefore, there are some creatures who, by reason of some peculiar excellency and likeness unto God, or subordination unto him in their work, are called gods, it must be those, or some of them, that are intended in the expression. Now these are either *magistrates* or *angels*.

(1) *Magistrates* are somewhere called elohim, because of the representation they make of God in his power, and their peculiar subordination unto him in their working. The Jews, indeed, contend that no other magistrates but those only of the great Sanhedrim are anywhere called gods; but that concerns not our present inquiry. Some magistrates are so called, but none of them are intended by the psalmist, there being no occasion administered unto him of any such apostrophe unto them.

(2) Angels are called elohim: **Δεγομενοι ψεοι**, 1 Corinthians 8:5. They have the name of God attributed unto them, and these are they whom the psalmist speaks unto. Having called on the whole creation to rejoice in the bringing forth of the kingdom of God, and pressed his exhortation upon things on the earth, he turns unto the ministering angels, and calls on them to the discharge of their duty unto the King of that kingdom. Hence the Targamist, in the beginning of Psalm 96:1-13 expressly mentioned "his high angels", joining in his praise and worship, using the Greek word **αγγελος**, for distinction's sake, as on the same account it often occurs in the Targum.

We have thus evinced that the psalm treats about the bringing in of the firstborn into the world; as also that they are the ministering angels who are here commanded to worship him. —*John Owen*.

PSALM 97:8

EXPOSITION.

Ver. 8. *Zion heard, and was glad.* While the heathen are confounded the people of God are made to triumph, for they love to see their God exalted. The day shall come when the literal Zion, so long forsaken, shall joy in the common salvation. It did so at the first when the apostles dwelt at Jerusalem, and the good days will come back again.

And the daughters of Judah rejoiced. Each individual believer is glad when he sees false systems broken up and idol gods broken down; the judgments of the Lord afford unalloyed delight to those who worship the true God in spirit and in truth. In the first ages of Christianity the believing Israel rejoiced to see Christ's kingdom victorious among the heathen, and even yet, though for a while turning aside, the daughters of Judah will sympathise in the wide spread reign of Jehovah their God, through the gospel of his dear Son. As the women of Judah went forth to meet David in the dance, singing his victory over the Philistine, so shall they chant the triumphs of David's son and Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Zion heard*, etc. But why, it may be asked, does he speak of those things being *heard*, rather than *seen*? Two reasons may be given for this. First, he would have God's believing people anticipate the blessing by hope, ere the consummation of it arrived; and, again, the language intimates, that the glory of the Gospel would be spread to such distant quarters, that the Jews would rather hear of it by report, than witness it with their own eyes.
—*John Calvin.*

Ver. 8. *The daughters of Judah rejoiced.* David alludes to a custom familiar in Judea, of forming choral bands of maidens after a victory or some happy circumstance. Thus after the passage of the Red Sea, when the Egyptians were drowned and the people of God brought in safety to the farthest shore, Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women followed her with timbrels and dancing, saying, Let us sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. When Goliath was slain by

David, it is said 1 Samuel 18:6-7, "When David returned from the slaughter of the Philistine, the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women sang as they played, and said, Saul hath slain his thousands, and David his ten thousands." —*Le Blanc*.

HINTS TO THE VILLAGE PREACHER.

Ver. 8.

1. The world is terrified at the divine judgments.
2. The church rejoices in them, "Zion heard", etc.; or,
 1. When the world is glad the church is sad.
 2. When the world is sad the church is glad. —*G.R.*

PSALM 97:9

EXPOSITION.

Ver. 9. *For thou, Lord, art high above all the earth.* And therefore do we rejoice to see the idols abolished and to see all mankind bending at thy throne. There is but one God, there cannot be another, and he is and ever must be over all.

Thou art exalted far above all gods. As much as ALL is exalted above nothing, and perfection above folly. Jehovah is not alone high over Judea, but over all the earth, nor is he exalted over men only, but over everything that can be called god: the days are on their way when all men shall discern this truth, and shall render unto the Lord the glory which is due alone to him.

PSALM 97:10

EXPOSITION.

Ver. 10. *Ye that love the Lord, hate evil.* For He hates it, his fire consumes it, his lightnings blast it, his presence shakes it out of its place, and his

glory confounds all the lovers of it. We cannot love God without hating that which he hates. We are not only to avoid evil, and to refuse to countenance it, but we must be in arms against it, and bear towards it a hearty indignation.

He preserveth the souls of his saints. Therefore they need not be afraid of proclaiming war with the party which favours sin. The saints are the safe ones: they have been saved and shall be saved. God keeps those who keep his law. Those who love the Lord shall see his love manifested to them in their preservation from their enemies, and as they keep far from evil so shall evil be kept far from them.

He delivereth them out of the hand of the wicked. It is not consistent with the glory of his name to give over to the power of his foes those whom his grace has made his friends. He may leave the bodies of his persecuted saints in the hand of the wicked, but not their souls, these are very dear to him, and he preserves them safe in his bosom. This foretells for the church a season of battling with the powers of darkness, but the Lord will preserve it and bring it forth to the light.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *Ye that love the LORD, hate evil.* It is evident that our conversion is sound when we loathe and hate sin from the heart: a man may know his hatred of evil to be true, first, if it be universal: he that hates sin truly, hates all sin. Secondly, true hatred is fixed; there is no appeasing it but by abolishing the thing hated. Thirdly, hatred is a more rooted affection than anger: anger may be appeased, but hatred remains and sets itself against the whole kind. Fourthly, if our hatred be true, we hate all evil, in ourselves first, and then in others; he that hates a toad, would hate it most in his own bosom. Many, like Judah, are severe in censuring others (Genesis 38:24), but partial to themselves. Fifthly, he that hates sin truly, hates the greatest sin in the greatest measure; he hates all evil in a just proportion. Sixthly, our hatred is right if we can endure admonition and reproof for sin, and not be enraged; therefore, those that swell against reproof do not appear to hate sin. —*Richard Sibbes.*

Ver. 10. *Hate evil.* Sin seemeth to have its name of *sana*, *anv* (the word here used) because it is most of all to be hated, as the greatest evil; as that which setteth us furthest from God the greatest good. —*John Trapp.*

Ver. 10. Get mortifying graces, especially love to God, for *those that love the Lord, will hate evil*. And the more they love him, the more they will hate it. —*David Clarkson*.

Ver. 10. God is a Spirit, and he looks to our very spirits; and what we are in our spirits, in our hearts and affections, that we are to him. Therefore, what ill we shun, let us do it from the heart, by hating it first. A man may avoid an evil action from fear, or out of other respects, but that is not sincerity. Therefore look to thy heart, see that thou hate evil, and let it come from sincere looking to God. *Ye that love the LORD, hate evil*, saith David: not only avoid it, but hate it; and not only hate it, but hate it out of love to God. —*Richard Sibbes*.

Ver. 10. *Hate evil*.

LUCIAN. I am the declared enemy of all false pretence, all quackery, all lies, and all puffing. I am a lover of truth, of beauty, of undisguised nature; in short, of everything that is lovely.

PHILOSOPHY. To love and to hate, they say, spring from one and the same source.

LUCIAN. That, O philosophy, must be best known to you. My business is to hate the bad, and to love and commend the good; and that I stick to. —*Lucian*. Piscat. c, 8.

Ver. 10. *He preserveth the souls of his saints*. Let us observe that there are two parts of divine protection—preservation and deliverance. Preservation is keeping lest we should be imperilled: deliverance has reference to those already involved in perils. The shepherd keeps his sheep lest they should fall among wolves; but if perchance they should fall into the clutches of the wolf he pursues and delivers. Both parts the Prophet exhibits, persuading us that it is the Lord who keeps the souls of his saints lest they fall into the hands of the wicked; and if they should fall, He will deliver them. —*Musculus*.

HINTS TO THE VILLAGE PREACHER.

Ver. 10.

1. What you do now: "Love the Lord." Reciprocally, personally, supremely, habitually, progressively.

2. What you must do: "Hate evil." Evil working, evil writing, evil speaking, evil thinking; renounce evil, master it, supplant it. —*W.J.*

Ver. 10.

1. The distinguishing peculiarity of the people of God: "Ye that love the Lord."

2. Its manifestation: "Hate evil."

3. Its reward: "The Lord preserveth", etc.; "He delivereth", etc. —*G.R.*

Ver. 10-11. David notes in God three characteristics of a true friend: First with fidelity and good will He keepeth the souls of the pious. Secondly, with his power and majesty He delivereth them from their enemies. Thirdly, with his wisdom and holiness He enlightens and refreshes them. —*Le Blanc.*

PSALM 97:11

EXPOSITION.

Ver. 11. *Light is sown for the righteous.* All along their pathway it is strewn. Their night is almost over, their day is coming, the morning already advancing with rosy steps is sowing the earth with orient pearls. The full harvest of delight is not yet ours, but it is sown for us; it is springing, it will yet appear in fulness. This is only for those who are light before the Lord in his own righteousness, for all others the blackness of darkness is reserved.

And gladness for the upright in heart. Gladness is not only for one righteous man in the singular, but for the whole company of the upright, even as the apostle, after speaking of the crown of life laid up for himself, immediately amended his speech by adding, "and not for me only, but also for all them that love his appearing." The upright ought to be glad, they have cause to be glad, yea and they shall be glad. Those who are right hearted shall also be glad hearted. Right leads to light. In the furrows of integrity lie the seeds of happiness, which shall develop into a harvest of bliss. God has lightning for sinners and light for saints. The gospel of Jesus, wherever it goes, sows the whole earth with joy for believers, for these are the men who are righteous before the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *Light is sown.* **ε7** does not here signify sown strewn into the earth, but strewn along his life's way, so that he, the righteous one, advances step by step in the light. Hitzig rightly compares **κιδναται σκιδναται**, used of the dawn and of the sun. Of the former Virgil also says, *Et jam prima novo spargebat lumine terras.* —*Franz Delitzsch.*

Ver. 11. *Light is sown.*

*And now Aurora, from the saffron bed
Of her Tithonus rising, sowed the earth
With dewy light.*

—C.R. Kennedy's Translation of Virgil.

Ver. 11. *Light is sown.*

*Now Morn, her rosy steps in the eastern clime
Advancing, sowed the earth with orient pearl.* —*John Milton.*

Ver. 11. *Light is sown for the righteous.* Most thoughtful men increase in faith and spiritual discernment by often doubting, and by having their doubts cleared up. Religious thought in this way grows into a personal feeling; and the solid rock of truer conviction and deeper trust as a firm foundation for the soul to build upon for eternity, remains behind after all the abrasion of loose and more perishable materials through speculation. A different if not a truer revelation of heavenly realities is given to us through the dark distressing process of doubting, than through the bright joyful exercise of unhesitating faith; just as our knowledge of the chemistry of the sun and stars, of the physical constitution of distant worlds, is derived not from the bright bands of their spectrum, which reveal only their size and shape, but from Fraunhofer's wonderful lines— those black blank spaces breaking up the spectrum bands—which tell us of rays arrested in their path and prevented from bearing their message to us by particular metallic vapours. Unto the upright, just because of the purity and singleness of their motives and the earnestness of their quest after truth, there ariseth light in the darkness. We must remember that "*light is sown for the righteous*"; that its more or less rapid germination and development depend upon the nature of the soil on which it falls and the circumstances that influence it; that, like seed, it at first lies concealed in the dark furrow, under the cheerless clod, in the cold ungenial winter; but that even then, while shining in the darkness, while struggling with doubts and difficulties of the mind and

heart, it is nevertheless the source of much comfort, and in its slow, quickening, and hidden growth the cause of lively hope, and of bright anticipation of that time when it shall blossom and ripen in the summer time of heaven—shine more and more unto the perfect day. —*Hugh Macmillan, in "The Ministry of Nature", 1871.*

Ver. 11. *Light is sows for the righteous:* sown in these two fields,

1. *Of God's eternal decree*, in his power, promise, grace and love. These are the "upper springs."

2. In the field of their *graces*, and holy *duties*; these are the "nether springs"; both which fall into one river, and "make glad the city of God"; both these fields yield a plentiful harvest of comfort to the godly. —*John Sheffield, in "The Rising Sun", 1654.*

Ver. 11. *Sown.* The righteous man's harvest is secret and hidden. It lieth, like the corn covered in the ground; "their life is hid"; and "it is not manifest what they shall be"; "no eye hath seen, or ear heard, neither hath it entered into the heart of man, what the Lord hath laid up for them that love him" (Colossians 3:3 1 John 3:2 1 Corinthians 2:9). Name what you can, and it will be a mystery, a secret thing, that belongs to the upright in heart. First, is not the decree of God a hidden thing? a depth unsearchable? and able to make a man astonished? Did not Paul cry out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 12:33). And is not the incarnation of Christ a secret too? what more to be admired than that God should become man, and be manifested in the flesh? The very angels desired to peep into this mystery. 1 Timothy 3:16 1 Peter 1:12 Isaiah 7:14. Again, the conversion and regeneration of a sinner is admirable; it's a noble, yet a secret work: Nicodemus a great doctor could not see it. And if natural births be so strange, what shall we judge of this? Moreover, peace of conscience and joy in the Holy Ghost is no open matter; none knoweth it, but he that hath it. So is the earnest of the Spirit, and true seal of salvation; the power, life and sweetness of the word; the remission and pardon of sin, with certainty of salvation. And in the fifth place, the harvest is secret, if we consider where it is growing. One close is, *the secret purpose of God*; and who can understand it? A second is, *his word*; and how hardly is that to be searched into? A third is, *a man's own heart*; and is not that both secret and deceitful? And last of all, the very principal part

of the harvest is hid *with Christ in heaven*; and when he appears, it will appear what it shall be. —*John Barlow*.

Ver. 11-12., are both most savoury and precious notanda. —Give me to experience, O Lord, those revelations which follow in the train of obedience; and O that I felt the charm and enjoyment of holiness, so as to give thanks, in the reflection that with a holy God holiness is an indispensable requisite for our appearing in his presence. We should further be grateful because of this essential attribute in the Godhead; for it is in virtue of his holiness that evil cannot dwell with him, and that the world will at length be delivered, and this conclusively, from the wickedness and malice and vile sensualities by which it is now so disquieted and deformed. Hasten this consummation, O Lord. —*Thomas Chalmers*.

HINTS TO THE VILLAGE PREACHER.

Ver. 11.

1. *Where is it sown?* The answer to this will come under the following heads, viz. In the purpose of God, In the purchase of Christ, In the office of the Spirit, In the promises of the Word, In the work of Grace wrought in the heart, and, In the preparations made above in glory.

2. *When is the season of reaping?* And to this, the answer is, The season of reaping the first fruits, of reaping in part, is at certain times in the present life; the season of reaping more fully is at death; and of reaping most fully and perfectly commences at the day of judgment and is continued throughout eternity.

(a) The season of reaping in part falls out at some times within the course of this present life. Particularly

(1) Times of affliction have been to the upright, seasons of reaping the joy sown. By this they have been prepared for sufferings, supported under them, and made afterwards to forget their sorrows, by reason of the gladness breaking in from the affecting discovery of what God has done for them, and wrought in them. Thus God causeth light to arise in darkness, and in a rainy day refresheth them with a beam from heaven, brightening the drops that fall; brings his people into the wilderness, and there speaks comfortably unto them.

(2) Seasons of suffering for the sake of Christ and the gospel, have been seasons wherein the upright have begun to reap the joy sown. When called to resist unto blood, striving against sin, they have need of more than ordinary comfort, to enable them to meet, and hold firm through the fiery trial: and they have found that then encouragement hath been yielded them in a degree they never before experienced (John 16:33).

(3) Seasons wherein God has called the righteous to great and difficult service, have been seasons of reaping the beginnings of joys sown. When their heavenly Father has lifted up the light of his countenance upon them, and shed abroad the sense of his love within them, they are prepared to go whither he sends them, and to do whatever he bids them.

(4) After sore conflicts with Satan, the upright have been revived by the springing of the joy sown. After Christ was tempted came an angel to comfort him. And for the encouragement of his followers he declares, Revelation 2:17, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

(5) In waiting upon God in the sanctuary the upright have met with him, and so have had the beginnings of joy sown.

(b) A fuller reaping time will be at death; with some as the soul is going; but with all immediately after its release from the body.

3. The season in which the righteous shall reap their joy sown, to the full, and in perfection, shall be at the last day. Then Christ shall come to be glorified in his saints, and admired in all them that believe, and lead them all in a body, and all of them perfected, into that presence of God, where there is fulness of joy, and where there are pleasures for evermore. —*Daniel Wilcox.*

PSALM 97:12

EXPOSITION.

Ver. 12. *Rejoice in the LORD, ye righteous.* The psalmist had bidden the earth rejoice, and here he turns to the excellent of the earth and bids them lead the song. If all others fail to praise the Lord, the godly must not. To them God is peculiarly revealed, by them he should be specially adored.

And give thanks at the remembrance of his holiness —which is the harmony of all his attributes, the superlative wholeness of his character. This is a terror to the wicked, and a cause of thankfulness to the gracious. To remember that Jehovah is holy is becoming in those who dwell in his courts, to give thanks in consequence of that remembrance is the sure index of their fitness to abide in his presence. In reference to the triumphs of the gospel, this text teaches us to rejoice greatly in its purifying effect; it is the death of sin and the life of virtue. An unholy gospel is no gospel. The holiness of the religion of Jesus is its glory, it is that which makes it glad tidings, since while man is left in his sins no bliss can be his portion. Salvation from sin is the priceless gift of our thrice holy God, therefore let us magnify him for ever and ever. He will fill the world with holiness, and so with happiness, therefore let us glory in his holy name, world without end. Amen.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Rejoice in the LORD.* We must "rejoice evermore"; for even holy mourning hath the seed of joy in it, which the soul finds by that time it is over, if not in it. —*William Cooper, in the "Morning Exercises."*

Ver. 12. *Rejoice in the Lord.*

1. Our rejoicing in the Lord denotes our taking a very sincere and cordial pleasure in whatever relates to the ever blessed God, particularly his existence, perfections, and providence; the discoveries of his will to us, especially in his word; the interest we have in him, and the relations wherein we stand to him; his continual protection, guidance and influence; his gracious intercourse with us in the duties of religious worship; and, finally, the hope he has given us of fulness of joy, in his beatific and most glorious presence above.

2. Rejoicing in the Lord signifies that our joy in God is superior to all our other joys, otherwise it is a joy unworthy of him, and no way, or not savingly, profitable to us.

3. Whatever else we rejoice in, we are to rejoice in such a manner, that we may be properly said to rejoice in the Lord, even when other things are the immediate occasions of our joy. The God we serve is not an envious and a malevolent Being, but exceeding liberal and kind; he has created us with an inextinguishable desire after happiness, as a secret intimation that he intends to make us happy, if we do not make ourselves miserable; and while our principal happiness is lodged in himself, and to be found nowhere else, (in which he has shown the singular regard he has to our nature), he feeds our hearts with a thousand little rivulets of joy and satisfaction from created objects: our bodies are endowed with a variety of senses and appetites, and our souls with powers and faculties of their own; nor was any one sense or faculty made in vain, or to lie always idle and useless; but every sense, and much more every mental faculty, has not one, but a great number of things provided to entertain it. But then the soul is not to lose itself in this maze and labyrinth of delight; it is not by this variety to be diverted from that one infinite good, who eminently contains in himself all the various kinds and degrees of true joy. —*Henry Grove*, 1683-1737-8.

Ver. 12. *Rejoice...and give thanks.* Two things are to be observed: One, that he unites joy in the Lord and praise of God. Rightly: for it is not possible for a man to praise the Lord truly and from the soul, unless he rejoices in Him. Another, that he connects the praise of God with the remembrance of his holiness. And with good reason: for it is the chief use of divine praise, that by the exercise thereof, we should keep fresh in our souls the remembrance of God and of all the blessings received from Him. Thus this verse contains the root and fruit of divine praise. The root is joy in God; the fruit is the remembrance of God and his goodness. —*Musculus*.

Ver. 12. *Ye righteous...all ye that are upright in heart.* Some may say the *just* or the *righteous* man may thus rejoice; but where are any such? "Who can say", saith Solomon, "I have made my heart clean, I am pure from my sin?" No; "There is not a just man upon earth, that doeth good, and sinneth not." A vain thing may as seem then to exhort men to rejoice, when the condition annexed is such as excludes all from rejoicing To what end is it

to incite the *just* to rejoice when there are none such that may rejoice? The answer is ready at hand in the latter part of the verse. By *just* are meant all such as are "*upright in heart*", which clause is added partly to exclude the hypocrite, and partly to temper and qualify the rigour of the term before used, if it were strictly and exactly taken. So that it is a note as well of *extent*, as of *restraint*.

1. Of *restraint*, to exclude from this joy, and all right therein, all dissemblers, all counterfeit Christians, all hollow hearted hypocrites, that repent in the face but not in the heart; that make a sour face that they may seem to fast, saith our Saviour, that justify themselves in the sight of men, but God seeth their hearts what they are, and seeth them to be far other than either they should be, or they pretend themselves to be.

2. Of *extent*, to extend and enlarge this joy, the ground of it and the right to it, to all that are single and sincere hearted; and so to give and afford a share and a portion in it as well to those that are sincerely righteous on earth, as to those that are perfectly righteous in heaven. It is as a *key* to let in the one. It is as a *bolt* to bar out the other. — *Thomas Gataker*.

HINTS TO THE VILLAGE PREACHER.

Ver. 12. *Give thanks at the remembrance of his holiness.* Be thankful for—

1. Its unsullied perfection.
2. Its wondrous forbearance.
3. Its place in our salvation.
4. Its approachableness through Christ.
5. Its predicted triumphs. — *W.J.*

Ver. 12.

1. A remembrance at which the world does not give thanks.
2. Reasons which make it a matter of thanksgiving with the righteous. Its bearing on the way of salvation; on the doctrines of the gospel; on the law of the Christian life. — *C.D.*

PSALM 98

PSALM 98:1

TITLE AND SUBJECT. —This sacred ode, which bears simply the title of "A Psalm," follows fitly upon the last, and is evidently an integral part of the series of royal psalms. If Psalm 97:1-12 described the publication of the gospel, and so the setting up of the kingdom of heaven, the present Psalm is a sort of *Coronation Hymn*, officially proclaiming the conquering Messiah as Monarch over the nations, with blast of trumpets, clapping of hands, and celebration of triumphs. It is a singularly bold and lively song. The critics have fully established the fact that similar expressions occur in Isaiah, but we see no force in the inference that therefore it was written by him; on this principle half the books in the English language might be attributed to Shakespeare. The fact is that these associated Psalms make up a mosaic, in which each one of them has an appropriate place, and is necessary to the completeness of the whole, and therefore we believe them, to be each and all the work of one and the same mind. Paul, if we understand him aright, ascribes Psalm 95:1-11 to David, and as we believe that the same writer must have written the whole group, we ascribe this also to the son of Jesse. Whoever that may be, the song is worthy to rank among the most devout and soul stirring of sacred lyrics.

DIVISION. We have here three stanzas of three verses each. In the first, Psalm 98:1-3, the subject of praise is announced, in the second, Psalm 98:4-6, the manner of that praise is prescribed; and in the third, Psalm 98:7-9, the universal extent of it is proclaimed.

EXPOSITION.

Ver. 1. *O sing unto the LORD a new song; for he hath done marvellous things.* We had a new song before (Psalm 96:1-13) because the Lord was coming, but now we have another new song because he has come, and seen and conquered. Jesus, our King, has lived a marvellous life, died a marvellous death, risen by a marvellous resurrection, and ascended marvellously into heaven. By his divine power he has sent forth the Holy Spirit doing marvels, and by that sacred energy his disciples have also

wrought marvellous things and astonished all the earth. Idols have fallen, superstitions have withered, systems of error have fled, and empires of cruelty have perished. For all this he deserves the highest praise. His acts have proved his Deity, Jesus is Jehovah, and therefore we sing unto him as the LORD.

His right hand, and his holy arm, hath gotten him the victory; not by the aid of others, but by his own unweaponed hand his marvellous conquests have been achieved. Sin, death, and hell fell beneath his solitary prowess, and the idols and the errors of mankind have been overthrown and smitten by his hand alone. The victories of Jesus among men are all the more wonderful because they are accomplished by means to all appearance most inadequate; they are due not to physical but to moral power—the energy of goodness, justice, truth; in a word, to the power of his *holy* arm. His holy influence has been the sole cause of success. Jesus never stoops to use policy, or brute force; his unsullied perfections secure to him a real and lasting victory over all the powers of evil, and that victory will lie gained as dexterously and easily as when a warrior strikes his adversary with his *right hand* and stretches him prone upon the earth. Glory be unto the Conqueror, let new songs be chanted to his praise. Stirred by contemplating his triumphs, our pen could not forbear to praise him in the following hymn: —

*Forth to the battle rides our King;
He climbs his conquering ear;
He fits his arrows to the string,
And smites his foes afar.*

*Convictions pierce the stoutest hearts,
They bleed, they faint, they die;
Slain by Immanuel's well aligned darts,
In helpless heaps they lie.*

*Behold, he bares his two edged sword,
And deals almighty blows,
His all revealing, killing word
Mixed with joint and marrow goes.*

*Anon arrayed in robes of grace
He rides the trampled plain,
With pity beaming from his face,
And mercy in his train.*

*Mighty to save he now appears,
Mighty to raise the dead,
Mighty to stanch the bleeding wound,
And lift the fallen head.*

*Victor alike in love and arms,
Myriads before him bend:
Such are the Conqueror's matchless charms.
Each foe becomes his friend.*

*They crown him on the battle field
Of all the nations King;
With trumpets and with cornets loud
They make the welkin ring.*

The salvation which Jesus has accomplished is wrought out with wonderful wisdom, hence it is ascribed to his right hand; it meets the requirements of justice, hence we read of his holy arm; it is his own unaided work, hence all the glory is ascribed to him; and it is marvellous beyond degree, hence it deserves a new song.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Title. —The inscription of the psalm in Hebrew is only the single word **רִמְזִי** Mizmor, "Psalm" (whence probably the title "orphan Mizmor" in the Talmudic treatise Avodah Zara). *J.J.S. Perowne.*

Title. Hengstenberg remarks, "This is the only psalm which is entitled simply 'a psalm.' This common name of all the psalms cannot be employed here in its general sense, but must have a peculiar meaning." He considers that it indicates that this is the lyric accompaniment of the more decidedly prophetic psalm which precedes it, —in fact, the psalm of that prophecy. He also notes that in the original we have in Psalm 98:5-6 words akin to the title brought into great prominence, and perhaps this may have suggested it.

Title. —It is at least interesting to notice that a song Of Zion which so exults in the king's arrival should be called preeminently **רִמְזִי** Mizmor; as if the Psalm of Psalms were that which celebrates *Israel, and the earth at large, blessed in Messiah's Advent.* *Andrew A. Bonar.*

Whole Psalm. A noble, spirit stirring psalm. It may have been written on the occasion of a great national triumph at the time; but may, perhaps,

afterwards be taken up at the period of the great millennial restoration of all things. The victory here celebrated may be in prophetic vision, and that at Armageddon. Then will salvation and righteousness be openly manifested in the sight of the hostile nations. Israel will be exalted; and the blessed conjunction of mercy and truth will gladden and assure the hearts of all who at that time are Israelites indeed. Godliness will form the reigning characteristic of the whole earth. *Thomas Chalmers.*

Whole Psalm. The subject of the Psalm is the praise of Jehovah. It consists of three strophes of three verses each. The first strophe shows *why*, the second *how* Jehovah is to be praised; and the third *who* are to praise him. *Frederick Fysh.*

Whole Psalm. This psalm is an evident prophecy of Christ's coming to save the world; and what is here *foretold* by David is, in the Blessed Virgin's Song chanted forth as being *accomplished*. David is the *Voice*, and Mary is the *Echo*.

1. DAVID. "O sing unto the Lord a new song." (The *Voice*.) MARY. "My soul doth magnify the Lord." (The *Echo*.)

2. DAVID. "He hath done marvellous things." (The *Voice*.) MARY. "He that is mighty hath done great things." (The *Echo*.)

3. DAVID. "With his own right hand and holy arm hath he gotten himself the victory." (The *Voice*.) MARY. "He hath showed strength with his arm, and scattered the proud in the imagination of their hearts." (The *Echo*.)

4. DAVID. "The Lord hath made known his salvation; his righteousness hath he openly showed, "&c. (The *Voice*.) MARY. "His mercy is on them that fear him, from generation to generation." (The *Echo*.)

5. DAVID. "He hath remembered his mercy and his truth toward the house of Israel." (The *Voice*.) MARY. "He hath holpen his servant Israel, in remembrance of his mercy." (The *Echo*.)

These parallels are very striking; and it seems as if Mary had this psalm in her eye when she composed her song of triumph. And this is a farther argument that the whole psalm, whether it record the deliverance of Israel from Egypt, or the Jews from the Babylonish captivity, is yet to be ultimately understood of the redemption of the world by Jesus Christ, and the proclamation of his gospel through all the nations of the earth: and

taken in this view, no language can be too strong, nor poetic imagery too high, to point out the unsearchable riches of Christ. *Adam Clarke.*

Ver. 1. *O sing unto the LORD a new song.* This is man's end, to seek God in this life, to see God in the next; to be a subjection the kingdom of grace, and a saint in the kingdom of glory. Whatsoever in this world befalling us, we must sing: be thankful for weal, for woe: songs ought always to be in our mouth, and sometimes a new song: for so David here, "*sing a new song*:" that is, let us put off the old man, and become new men, new creatures in Christ: for the old man sings old songs: only the new man sings a new song; he speaketh with a new tongue, and walks in new ways, and therefore doth new things, and sings new songs; his language is not of Babylon or Egypt, but of Canaan; his communication doth edify men, his song glorify God. Or a *new* song, that is, a fresh song, *nova res, novum canticum*, new for a new benefit. Ephesians 5:20: "*Give thanks always for all things.*" It is very gross to think God only in gross, and not in parcel. Hast thou been sick and now made whole? praise God with the *leper*, Luke 17:11-19: sing a new song for this new salve. Dost thou hunger and thirst after righteousness, whereas heretofore thou couldest not endure the words of exhortation and doctrine? sing a new song for this new grace. Doth Almighty God give thee a true sense of thy sin, whereas heretofore thou didst draw iniquity with cords of vanity, and sin as it were with cart ropes, and wast given over to work all uncleanness with greediness? *O sing, sing, sing*, a new song for this new mercy.

Or *new*, that is, no common or ordinary song; but as God's mercy toward us is exceeding marvellous and extraordinary, so our thanks ought to be most exquisite, and more than ordinary: not new in regard of the matter, for we may not pray to God or praise God otherwise than he hath prescribed in his word, which is the old way, but new in respect of the manner and making, that as occasion is offered, we may bear our wits after the best fashion to be thankful.

Or, because this Psalm is prophetic, a new song, that is, the song of the glorious angels at Christ's birth, "Glory to God in the highest, and on earth peace, good will toward men," (Luke 2:14); a song which the world never heard before: that the seed of the woman should bruise the serpent's head is an old song, the first that ever was sung; but this was no *plain song*, till Christ did manifest himself in the flesh. In the Old Testament there were many old songs, but in the New Testament, a new song. That "unto us is

born a Saviour, which is Christ the Lord, "is in many respects a *new song*; for whereas Christ was but shadowed in the Law, he is showed in the Gospel; and *new*, because sung of new men, of all men. For the sound of the Gospel is gone through all the earth, unto the ends of the world (Romans 10:18); whereas in old time God's old songs were sung in Jewry: "His name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion, "Psalm 76:1-2. *John Boys*.

Ver. 1. *A new song.* O ye who are new in Christ, though formerly old in the Old Adam, sing ye to the Lord. *Psalter of Peter Lombard, 1474.*

Ver. 1. *He hath done marvellous things.* He has opened his greatness and goodness in the work of redemption. What marvels has not Christ done?

- 1, He was conceived by the Holy Ghost.
2. Born of a virgin.
3. Healed all manner of diseases.
4. Fed thousands with a few loaves and fishes.
5. Raised the dead.
6. And what was more marvellous, died himself.
7. Rose again by his own power.
8. Ascended to heaven.
9. Sent down the Holy Ghost.
10. And made his apostles and their testimony the instruments of enlightening, and ultimately converting, the world. *Adam Clarke.*

Ver. 1. *His right hand.* Since the Psalmist says, that Christ hath gotten him the victory by his right hand and his arm, it is not only a demonstration of his divine and infinite power, but also excludes all other means, as the merits of saints and their meretricious works. *Martin Luther.*

Ver. 1. *Holy arm.* The creation was the work of God's fingers: "When I consider thy heavens, the work of thy fingers, "Psalm 8:3; redemption a work of his arm; "*His holy arm* hath gotten him the victory"; yea, it was a work of his heart, even that bled to death to accomplish it. *Thomas Adams.*

Ver. 1. A clergyman in the county of Tyrone had, for some weeks, observed a little ragged boy come every Sunday, and place himself in the centre of the aisle, directly opposite the pulpit, where he seemed exceedingly attentive to the services. He was desirous of knowing who the child was, and for this purpose hastened out, after the sermon, several

times, but never could see him, as he vanished the moment service was over, and no one knew whence he came or anything about him. At length the boy was missed from his usual situation in the church for some weeks. At this time a man called on the minister, and told him a person very ill was desirous of seeing him; but added, "I am really ashamed to ask you to go so far; but it is a child of mine, and he refuses to have any one but you; he is altogether an extraordinary boy, and talks a great deal about things that I do not understand." The clergyman promised to go, and went, though the rain poured down in torrents, and he had six miles of rugged mountain country to pass. On arriving where he was directed, he saw a most wretched cabin indeed, and the man he had seen in the morning was waiting at the door. He was shown in, and found the inside of the hovel as miserable as the outside. In a corner, on a little straw, he beheld a person stretched out, whom he recognised as the little boy who had so regularly attended his church. As he approached the wretched bed the child raised himself up, and, stretching forth his arms, said, "*His own right hand and his holy arm hath gotten him the victory*," and immediately he expired. *K. Arvine.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1. *A new song.* The duty, beauty, and benefit of maintaining freshness in piety, service, and worship.

Ver. 1. *He hath done marvellous things.*

1. He hath created a marvellous universe.
2. He has established a marvellous government.
3. He hath bestowed a marvellous gift.
4. He hath provided a marvellous redemption.
5. He hath inspired a marvellous book.
6. He hath opened a marvellous fulness.
7. He hath effected a marvellous transformation. *W. Jackson.*

Ver. 1. *The victory.* The victories of God in judgment, and in mercy: especially the triumphs of Christ on the cross, and by his Spirit in the heart, and in and by the church at large.

PSALM 98:2

EXPOSITION.

Ver. 2. *The LORD hath made known his salvation*, —by the coming of Jesus and by the outpouring of the Holy Ghost, by whose power the gospel was preached among the Gentiles. The Lord is to be praised not only for effecting human salvation, but also for making it known, for man would never have discovered it for himself; nay, not so much as one single soul would ever have found out for himself the way of mercy through a Mediator; in every case it is a divine revelation to the mind and heart. In God's own light his light is seen. He must reveal his Son in us, or we shall be unable to discern him.

His righteousness hath he openly shewed in the sight of the heathen. This word "righteousness" is the favourite word of the apostle of the Gentiles; he loves to dwell on the Lord's method of making man righteous, and vindicating divine justice by the atoning blood. What songs ought we to render who belong to a once heathen race, for that blessed gospel which is the power of God unto salvation, "for therein is the righteousness of God revealed from faith to faith." This is no close secret; it is clearly taught in Scripture, and has been plainly preached among the nations. What was hidden in the types is "openly shewed" in the gospel.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *The LORD hath made known his salvation.* By the appearance of his Son in the flesh, and the wonders which he did. *His righteousness hath he openly shewed*, etc., in the gospel, to all men; that righteousness which is called the "righteousness of God," and which is enjoyed by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference. Romans 3:22. *B. Boothroyd.*

Ver. 2. *The LORD hath made known*, etc. The word **xydj** denotes not only a *publication* and promulgation, but also a clear and certain demonstration which produces conviction and causes the matter to be *laid up* in the mind and memory and preserved: for the proper signification of the root **[dy]** is *to lay up what is to be preserved*. The word **hl g** is added, which properly means *to uncover, to be uncovered*, hence *he revealed* or

uncovered, that it might be both naked and clear, for the purpose of more fully illustrating the character of the manifestation of the Gospel, opposed to what is obscure, involved in shadows and types, and veiled in legal ceremonies. Of which the apostle treats expressly in 2 Corinthians 3:7-18. Lastly, when it is added, that *in the sight of the nations* this uncovering is done, it signifies that this salvation pertains to them also, that it comes to them without distinction, since the Gospel is nakedly and clearly announced. From which it also clearly appears, that the matter reason of the *new song* are found in such a singular event, since God who formerly permitted the nations to walk in their own ways, now under Messiah calls all without distraction to salvation through faith and newness of life.

Venema.

Ver. 2. *Made known:* He says not, *He shewed*, but *He made known*. Adam knew him, and predicted concerning him, "A man shall leave father and mother, and shall cleave to his wife, and they twain shall be one flesh." Abel knew him, who offered the lamb; Seth knew him, and called upon him; Noah knew him, and saved all the race in the ark; Abraham knew him, and offered up his son to him. But because the world had forgotten him and worshipped idols, the Lord made his Jesus *known*, when he sent the Word in flesh to the Jews, and *revealed his righteousness* to the nations, when he justified them through faith. Wherefore did he reveal him to the nations? Because of his mercy. Wherefore old he make him known to the Jews? Because of his truth, that is, his promise. *Honorius, the Continuator of Gerhohus.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. *The Lord hath made known his salvation.*

1. The contents of which it is composed.
2. The reasons for which it has been provided.
3. The price at which it has been procured.
4. The terms on which it shall be imparted.
5. The way in which it must be propagated.
6. The manner in which its neglect will be punished. *W. J.*

Ver. 2. (*first clause*).

1. What is salvation?

2. Why it is called the Lord's: "Salvation is of the Lord."
3. How he has made it known.
4. For what purpose.
5. With what results. *E.G. Gange.*

Ver. 2. The great privilege of knowing the gospel.

1. *In what it consists.*

- (a) Revelation by the Bible.
- (b) Declaration by the minister.
- (c) Illumination by the Spirit.
- (d) Illustration in daily providence.

2. *To what it has led.*

- (a) We have believed it.
- (b) We have so far understood it as to growingly rejoice in it.
- (c) We are able to tell it to others.
- (d) We abhor those who mystify it.

Ver. 2. Salvation's glory.

1. It is divine—"his salvation."
2. It is consistent with justice—"his righteousness."
3. It is plain and simple—"openly showed."
4. It is meant for all sorts of men—"heathen."

PSALM 98:3

EXPOSITION.

Ver. 3. *He hath remembered his mercy and his truth toward the house of Israel.* To them Jesus came in the flesh, and to them was the gospel first preached; and though they counted themselves unworthy of eternal life, yet the covenant was not broken, for the true Israel were called into fellowship and still remain so. The mercy which endureth for ever, and the fidelity which cannot forget a promise, secure to the chosen seed the salvation long ago guaranteed by the covenant of grace.

All the ends of the earth have seen the salvation of our God. Not to Abraham's seed alone after the flesh, but to the elect among all nations, has grace been given; therefore, let the whole church of God sing unto him a new song. It was no small blessing, or little miracle, that throughout all lands the gospel should be published in so short a time, with such singular success and such abiding results. Pentecost deserves a new song as well as the Passion and the Resurrection; let our hearts exult as we remember it. *Our God*, our own for ever blessed God, has been honoured by those who once bowed down before dumb idols; his salvation has not only been heard of but seen among all people, it has been experienced as well as explained; his Son is the actual Redeemer of a multitude out of all nations.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *He hath remembered his mercy and his truth.* The psalmist very properly observes, that God in redeeming the world "*remembered his truth*," which he had given to Israel his people—language, too, which implies that he was influenced by no other motive than that of faithfully performing what he had himself promised. The more clearly to show that the promise was not grounded at all on the merit or righteousness of man, he mentions the "*mercy*" of God first, and afterwards his "*faithfulness*" which stood connected with it. The cause, in short, was not to be found out of God himself, (to use a common expression,) but in his mere good pleasure, which had been testified long before to Abraham and his posterity. The word "*remembered*" is used in accommodation to man's apprehension; for what has been long suspended seems to have been forgotten. Upwards of two thousand years elapsed from the time of giving the promise to the appearance of Christ, and as the people of God were subjected to many afflictions and calamities, we need not wonder that they should have sighed, and given way to ominous fears regarding the fulfilment of this redemption. *John Calvin.*

Ver. 3. *He hath remembered his mercy and his truth.* His *mercy* moved him to make his promise, and his *truth* hath engaged him to perform it; and he hath been mindful of both, by scattering the blessed influences of his light and bounty over the face of the whole earth, and causing all nations to set and partake of the salvation of God. *Matthew Hole* (-1730).

Ver. 3. *All the ends of the earth have seen,* etc. O unhappy Judea. *The ends of the earth have seen, the salvation of God,* every land is moved to

joy, the whole globe is glad, the floods clap their hands, the hills rejoice; yet the evil hearts of the Jews believe not, but are smitten with the penalty of unbelief in the darkness of their blindness. *Gregory, in Lorinus.*

Ver. 3. *Have seen.* There is a degree of point in the expression *have seen*; it implies actual faith, united with knowledge, that moves the will to love and to desire; for they cannot be said to have seen God's salvation, who, content with nominal faith never bestow a thought on the Saviour. *Bellarmino.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. (*first clause*). The Lord's memory of his covenant. Times in which he seems to forget it; ways in which even in those times he proves his faithfulness; great deeds of grace by which at other times he shows his memory of his promises; and reasons why he must ever be mindful of his covenant.

Ver. 3. (*last clause*). *All the ends of the earth.*

1. Literally. Missionaries have visited every land.
2. Spiritually. Men ready to despair, to perish.
3. Prophetically. Dwell on the grand promises concerning the future, and the triumphs of the church. *E.G.G.*

Ver. 3. *All the ends of the earth have seen, &c.*

1. The greatest foreigners have seen it; many have "come from the east and the west; "Greeks, Peter's hearers, the Eunuch, Greenlanders, South Sea Islanders, Negroes, Red Indians, &c., &c.
2. The ripest saints have seen it; they are at the light end of the earth, stepping out of the wilderness into Canaan, &c.
3. The vilest sinners have seen it; those who have wandered so far that they could get no farther without stepping into hell. The dying thief. The woman who was a sinner. Those whom Whitefield called "the devil's castaways." *W. J.*

PSALM 98:4

EXPOSITION.

In these three verses we are taught how to praise the Lord.

Ver. 4. *Make a joyful noise unto the LORD, all the earth.* Every tongue must applaud, and that with the rigour which joy of heart alone can arouse to action. As men shout when they welcome a king, so must we. Loud hosannas, full of happiness, must be lifted up. If ever men shout for joy it should be when the Lord comes among them in the proclamation of his gospel reign. John Wesley said to his people, "Sing lustily, and with a good courage. Beware of singing as if you were half dead or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan."

Make a loud noise, and rejoice, and sing praise; or Burst forth, and sing, and play. Let every form of exultation be used, every kind of music pressed into the service till the accumulated praise causes the skies to echo the joyful tumult. There is no fear of our being too hearty in magnifying the God of our salvation, only we must take care the song comes from the heart, otherwise the music is nothing but a noise in his ears, whether it be caused by human throats, or organ pipes, or far resounding trumpets. Loud let our hearts ring out the honours of our conquering Saviour; with all our might let us extol the Lord who has vanquished all our enemies, and led our captivity captive: He will do this best who is most in love with Jesus:

*"I have found the pearl of greatest price,
My heart doth sing for joy;
And sing I must, a Christ I have.
Oh, what a Christ have I!"*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *Make a joyful noise.* Bless God for a Christ. The Argives when delivered by the Romans from the tyranny of the Macedonians and Spartans, *Quae gaudia, quae vociferationes fuerunt! quid florum in Consulem profuderunt!* what great joys expressed they! what loud outcries made they! The very birds that flew over them fell to the ground, astonished

at their noises. The crier at the Nemean games was forced to pronounce the word Liberty, *iterumque, iterumque*, again, and again. *John Trapp*.

Ver. 4-6. Wherewith is God to be praised? In a *literal* sense with all kind of music: vocal, *sing unto the Lord*: chordal, *Praise him upon the harp*: pneumatical, *with trumpets*, etc. In an *allegorical* exposition (as *Euthymius* interprets it) we must praise God in our actions, and praise him in our contemplation; praise him in our words, praise him in our works; praise him in our life, praise him at our death; being not only *temples* (as Paul), but (as Clemens Alexaudrinus calls us) *timbrels* also of the Holy Ghost. *John Boys*.

Ver. 5. *With the harp, with the harp.* The repetition made use of is emphatic, and implies that the most ardent attempts men might make to celebrate the great work of the world's redemption would fall short of the riches of the grace of God. *John Calvin*.

Ver. 5. *The voice of a psalm.* The sound of the Zimrah, *hrmz*, here, as in Psalm 81:2, is certainly the name of some musical instrument. But what the particular instrument might be, which went by that name, is quite uncertain. *Samuel Horsley*.

Ver. 5. *The voice of a Psalm.* With psalms Jehoshaphat and Hezekiah celebrated their victories. Psalms made glad the heart of the exiles who returned from Babylon. Psalms gave courage and strength to the Maccabees

HINTS TO THE VILLAGE PREACHER.

Ver. 4. The right use of noise.

1. "Make a noise." Awake, O sleeper. Speak, O dumb.
2. "Make a joyful noise." The shout of deliverance, of gratitude, of gladness.
3. "Make a loud noise, all the earth." Nature with her ten thousand voices. The church with myriad saints.
4. "Make a joyful noise unto God." Praise him alone. Praise him for ever. *E.G.G.*

PSALM 98:5

EXPOSITION.

Ver. 5. *Sing unto the LORD with the harp.* Skill in music should not be desecrated to the world's evil mirth, it should aid the private devotions of the saint, and then, like George Herbert, he will sing,

*"My God, my God,
My music shall find thee,
And every string
Shall have his attribute to sing."*

Martin Luther was thus wont to praise the Lord, whom he loved so well. God's praises should be performed in the best possible manner, but their sweetness mainly lies in spiritual qualities. The concords of faith and repentance, the harmonies of obedience and love are true music in the ear of the Most High, and better please him than "heaving bellows taught to blow," though managed by the noblest master of human minstrelsy.

With the harp. A very sweet instrument of music, and capable of great expression. The repetition of the word is highly poetical, and shows that the daintiest expressions of poetry are none too rich for the praise of God. His worship should be plain, but not uncouth, if we can compass elegancies of expression there are occasions upon which they will be most appropriate; God, who accepts the unlettered ditty of a ploughman, does not reject the smooth verse of a Cowper, or the sublime strains of a Milton. All repetitions are not vain repetitions, in sacred song there should be graceful repeats, they render the sense emphatic, and help to fire the soul; even preachers do not amiss when they dwell on a word and sound it out again and again, till dull ears feel its emphasis.

And the voice of a Psalm, or with a musical voice, as distinguished from common speech. Our voice has in it many modulations; there is the voice of conversation, the voice of complaint, the voice of pleading, the voice of command, and there ought to be with each of us the voice of a Psalm. Man's voice is at its best when it sings the best words in the best spirit to the best of Beings. Love and war must not monopolise the lyric muse; the love of God and the conquests of Immanuel should win to themselves

man's sweetest strains. Do we sing enough unto the Lord? May not the birds of the air rebuke our sullen and ungrateful silence?

in their brave struggles to achieve their country's independence, and were the repeated expression of their thanksgivings. The Lord of Psalmists and the Son of David, by the words of a Psalm proved himself to be higher than David; and sang Psalms with his apostles on the night before he suffered, when he instituted the holy supper of his love. With Psalms Paul and Silas praised God in the prison at midnight when their feet were made fast in the stocks, and sang so loud that the prisoners heard them. And after his own example the apostle exhorts the Christians at Ephesus and Colossae to teach and admonish one another with Psalms anti hymns and spiritual songs. Jerome tells us that in his day the Psalms were to be heard in the fields and vineyards of Palestine, and that they fell sweetly on the ear, mingling with the songs of birds, and the scent of flowers in spring. The ploughman as he guided his plough chanted the hallelujah, and the reaper, the vine dresser, and the shepherd sang the songs of David. "These," he says, "are our love songs, these the instruments of our agriculture." Sidonius Apollinaris makes his boatmen, as they urge their heavily laden barge up stream, sing Psalms, till the river banks echo again with the hallelujah, and beautifully applies the custom, in a figure, to the voyage of the Christian life. *J.J.S. Perowne.*

Ver. 5. *The voice of a Psalm.* In D'Israeli's "Curiosities of Literature" there is a very curious piece upon Psalm singing, in which he mentions the spread of the singing of Psalms in France, which was first started among the Romanists by the version of Clement Marot, the favoured bard of Francis the First. In Marot's dedication occur the following lines:

*"Thrice happy they, who may behold,
 And listen in that age of gold!
 As by the plough the labourer strays,
 And carman 'mid the public ways,
 And tradesman in his shop shall swell
 Their voice in Psalm or canticle,
 Singing to solace toil; again
 From woods shall come a sweeter strain!
 Shepherd and shepherdess shall vie
 In many a tender Psalmody;
 And the Creator's name prolong,
 As rock and stream return their song!
 Begin then, ladies fair! begin
 The age renew'd that knows no sin!
 And with light heart, that wants no wing,
 Sing! from this holy songbook, sing!"*

The singing of these Psalms became so popular that D'Israeli suggests that "it first conveyed to the sullen fancy of the austere Calvin the project" of introducing the singing of Psalms into his Genevan discipline. "This infectious frenzy of Psalm singing, "as Warton almost blasphemously describes it, rapidly propagated itself through Germany as well as France, and passed over to England. D'Israeli says, with a sneer, that in the time of the Commonwealth, "Psalms were now sung at Lord Mayor's dinners and city feasts; soldiers sang them on their march and at parade; and few houses which had windows fronting the streets, but had their evening Psalms." We can only add, would to God it were so again. *C.H.S.*

Ver. 5-6. These were, literally, the instruments most in use among the Jews, and a spiritual signification has been attached to each instrument. They seem to me to represent the cardinal virtues, the *harp* implying prudence; the *psaltery*, justice; the *trumpet*, fortitude; and the *cornet*, temperance. *Bellarmino.*

Ver. 5-6. It is evident that the Psalmist here expresses the vehement and ardent affection which the faithful ought to have in praising God, when he enjoins musical instruments to be employed for this purpose. He would have nothing omitted by believers which tends to animate the minds and feelings of men in singing God's praises. The name of God, no doubt, can, properly speaking, be celebrated only by the articulate voice; but it is not

without reason that David adds to this those aids by which believers were wont to stimulate themselves the more to this exercise; especially considering that he was speaking to God's ancient people. There is a distinction, however, to be observed here, that we may not indiscriminately consider as applicable to ourselves everything which was formerly enjoined upon the Jews. I have no doubt that playing upon cymbals, touching the harp and the viol, and all that kind of music which is so frequently mentioned in the Psalms, was a part of the education; that is to say, the puerile instruction of the law: I speak of the stated service of the temple. For even now, if believers choose to cheer themselves with musical instruments, they should, I think, make it their object not to dis sever their cheerfulness from the praises of God. But when they frequent their sacred assemblies, musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law. The Papists, therefore, have foolishly borrowed this, as well as many other things from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostle is far more pleasing to him. Paul allows us to bless God in the public assembly of the saints only in a known tongue, 1 Corinthians 14:16. The voice of man, although not understood by the generality, assuredly excels all inanimate instruments of music; and yet we see what Paul determines concerning speaking in an unknown tongue. What shall we then say of chanting, which fills the ears with nothing but an empty sound? Does any one object that music is very useful for awakening the minds of men and moving their hearts?, I own it; but we should always take care that no corruption creep in, which might both defile the pure worship of God and involve men in superstition. Moreover, since the Holy Spirit expressly warns us of this danger by the mouth of Paul, to proceed beyond what we are there warranted by him, is not only, I must say, unadvised zeal, but wicked and perverse obstinacy.

John Calvin.

Ver. 5-6. The song and the stringed instruments belonged to the Levites, and the trumpets to the priests alone. Kitto says the trumpets did not join in the concert, but were sounded during certain regulated pauses in the vocal and instrumental music. The harps and voices made the sweetness, while the trumpets and horns added the strength; melody and energy should combine in the worship of God. *C.H.S.*

PSALM 98:6

EXPOSITION.

Ver. 6. *With trumpets and sound of cornet make a joyful noise.* God's worship should be heartily loud. The far resounding trump and horn well symbolise the power which should be put forth in praise.

Before the LORD, the King. On coronation days, and when beloved monarchs ride abroad, the people shout and the trumpets sound till the walls ring again. Shall men be more enthusiastic for their earthly princes than for the divine King? Is there no loyalty left among the subjects of the blessed and only Potentate? *King Jehovah* is his name; and there is none like it, have we no joyful noise for him? Let but the reigning power of Jesus be felt in the soul and we shall cast aside that chill mutter, drowned by the pealing organ, which is now so commonly the substitute for earnest congregational singing.

*Say, if your hearts are tuned to sing,
Is there a subject greater?
Harmony all its strains may bring,
But Jesus' name is sweeter.*

*Who of his love doth once partake,
He evermore rejoices;
Melody in our hearts we make,
Melody with our voices.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Trumpets.* תרומֶּטֶן, *Chatsotseroth*: here only in the Psalter. These were the straight trumpets (such as are seen on the Arch of Titus) used by the priests for giving signals. Numbers 10:2-10; 1 Chronicles 15:24,28, etc. The *shofar*, קרנֶּן (cornet), was the ordinary curved trumpet, cornet, or horn. *William Kay.*

Ver. 6. *Trumpets.* The word here used is uniformly rendered trumpets in the Scriptures, Numbers 10:2,8-10 31:6; *et al.* The trumpet was mainly employed for convening a public assembly for worship, or for assembling the hosts for battle. The original word, יִרְמָן *chatsotserah*, is supposed

to have been designed to imitate "the broken pulse like sound of the trumpet, like the Latin, *taratantara*." So the German *trarara*, and the Arabic, *hadadera*. The word here used was given to the long, straight trumpet. *Albert Barnes*.

Ver. 6. *Trumpets*. The trumpet served the same purpose, in a religious and civil sense, as bells among Christians, and the voice among Mohammedans. Indeed, it is understood that Mohammed directed the voice to be employed, in order to mark a distinction between his own sect and the Jews with their trumpets and the Christians with their bells. *Kitto's Pictorial Bible*.

Ver. 6. *With trumpets*. Origen calls the writings of the evangelists and the apostles *trumpets*, at whose blast all the structures of idolatry and the dogmas of the philosophers were utterly overthrown. He teaches likewise that by the sound of the *trumpets* is prefigured the trumpet of the universal judgment, at which the world shall fall in ruin, and whose sound shall be joy to the just, and lamentation to the unjust. *Lorinus*.

Ver. 6. *Before the Lord, the King*. Since it is distinctly added *before Jehovah the King*, and the words, *with trumpets and sound of cornet make a joyful noise*, are used, there seems to be a reference to that public rejoicing commonly manifested at the coronation of kings, or the celebration of undertakings for the public safety. This idea is not foreign to the present passage, since Jehovah is represented as King and Saviour of the people. *Venema*.

HINTS TO THE VILLAGE PREACHER.

Ver. 6. Joy a needful ingredient of praise. The Lord as King, an essential idea in adoration. Expression in various ways incumbent upon us, when praising joyfully such a King.

PSALM 98:7

EXPOSITION.

Ver. 7. *Let the sea roar, and the fulness thereof*. Even its thunders will not be too grand for such a theme. Handel, in some of his sublime choruses,

would have been glad of its aid to express his lofty conceptions, and assuredly the inspired psalmist did well to call in such infinite uproar. The sea is his, let it praise its Maker. Within and upon its bosom it bears a wealth of goodness, why should it be denied a place in the orchestra of nature? Its deep bass will excellently suit the mystery of the divine glory.

The world, and they that dwell therein. The land should be in harmony with the ocean. Its mountains and plains, cities and villages, should prolong the voice of jubilee which welcomes the Lord of all. Nothing can be more sublime than this verse; the muses of Parnassus cannot rival the muse of Zion, the Castellan fount never sparkled like that "fount of every blessing" to which sacred bands are wont to ascribe their inspiration. Yet no song is equal to the majesty of the theme when Jehovah, the King, is to be extolled.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7-8. *Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands.*

*And thou, majestic main!
A secret world of wonders in thyself,
Sound his stupendous praise, whose greater voice
Or bids you roar, or bids your roarings fall.
James Thomson.*

Ver. 7-8. These appeals to nature in her great departments—of the sea in its mighty amplitude, and the earth with its floods and hills—form, not a warrant, but a call on Christian ministers to recognise God more in their prayers and sermons as the God of Creation, instead of restricting themselves so exclusively to the peculiar doctrines of Christianity. Do the one, and not leave the other undone. *Thomas Chalmers.*

Ver. 7-8. The setting forth the praise of Christ for the redemption of sinners, may not only furnish work to all reasonable creatures; but also if every drop of water in the sea, and in every river and flood, every fish in the sea, every fowl of the air, every living creature on the earth, and whatsoever else is in the world: if they all had reason and ability to express themselves; yea, and if all the hills were able by motion and gesticulation to communicate their joy one to another; there is work for them all to set out the praise of Christ. *David Dickson.*

Ver. 7-9. Matthew Henry on these verses quotes from Virgil's 4th Eclogue the verses (of which we subjoin Dryden's translation) in which the poet, he says, "either ignorantly or basely applies to Asinius Pollio the ancient prophecies which at that time were expected to be fulfilled; "adding that Ludovicus Vives thinks that these and many other things which Virgil says of this long looked for child "are applicable to Christ."

*O of celestial seed! O foster son of Jove!
See, lab'ring Nature calls thee to sustain
The nodding frame of heaven, and earth, and main!
See to their base restored, earth, seas, and air;
And joyful ages, from behind, in crowding ranks appear.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7-8. Nature at worship. The congregation is

1. Vast. Sea, earth, rivers, hills.
2. Varied. Diverse in character, word, aspect, each from each other, constant and alike in this alone, that *all, always* worship God.
3. Happy. In this like the worshippers in heaven, and for the same reason—sin is absent. *E.G.G.*

PSALM 98:8

EXPOSITION.

Ver. 8. *Let the floods clap their hands.* The rolling rivers, the tidal estuaries, the roaring cataracts, are here summoned to pay their homage, and to clap their hands, as men do when they greet their sovereigns with acclamation.

Let the hills be joyful together, or in concert with the floods. Silent as are the mighty mountains, let them forget themselves, and burst forth into a sublime uproariousness of mirth, such as the poet described when he wrote those vivid lines—

*"Far along,
From peak to peak, the rattling crags among,
Leaps the live thunder! Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers, through her misty shroud,
Back to the joyous Alps, who call to her aloud."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Let the floods clap their hands.* The clapping of the hands being a token of delight and approbation, and the striking or dashing of the water in a river being, for the noise of it, a resemblance of that, *the rivers* are here said to *clap their hands*. *Henry Hammond.*

Ver. 8. Though the language be figurative, so far as it gives a voice to the inanimate creation in its various departments, yet, like all the figurative language of Scripture, it expresses a truth—that which the Apostle has stated without a metaphor in the express revelation that the "creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God." And this because the reason of that bondage will no more exist. It is the consequence of sin: but when the world shall be subjected to the righteous rule of its coming King (as predicted in the last verse of this psalm), then earth and all creation shall own its present Lord, and join its tribute of praise to that of Israel and the nations, and the redeemed and glorified church. *William De Burgh.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. The song of the sea, and the hallelujah of the hills.

PSALM 98:9

EXPOSITION.

Ver. 9. *Before the Lord; for he cometh to judge the earth.* Stiller music such as made the stars twinkle with their soft kind eyes suited his first coming at Bethlehem, but his second advent calls for trumpets, for he is a judge; and for all earth's acclamations, for he has put on his royal splendour. The rule of Christ is the joy of nature. All things bless his

throne, yea, and the very coming of it. As the dawn sets the earth weeping for joy at the rising of the sun, till the dewdrops stand in her eyes, so should the approach of Jesus' universal reign make all creation glad.

With righteousness shall he judge the world, and the people with equity.

This is the joy of it. No tyrant and no weakling is he, to oppress the good or to indulge the vain, his law is good, his action right, his government the embodiment of justice. If ever there was a thing to rejoice in upon this poor, travailing earth, it is the coming of such a deliverer, the ascension to the universal throne of such a governor. All hail, Jesus! all hail! Our soul faints with delight at the sound of thins approaching chariots, and can only cry, "Come quickly. Even so, come quickly, Lord Jesus!"

Keble's version of the last four verses is so truly beautiful that we cannot deny our readers the luxury of perusing it: —

*"Ring out, with horn and trumpet ring,
In shouts before the Lord the King:
Let ocean with his fulness swing
In restless unison:"*

*"Earth's round and all the dwellers there,
The mighty floods the burden bear,
And clap the hand: in choral air,
Join every mountain lone."*

*"Tell out before the Lord, that he
Is come, the Judge of earth to be,
To judge the world in equity,
Do right to realm and throne."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. The Psalter is much occupied in celebrating *the benign fruits which Christ's reign is to yield* in all the earth. It will be a reign of HOLINESS. This is its proper and distinctive nature. Under it, the ends of the earth will fear God, and rejoice in his salvation. It will be a reign of JUSTICE. Under it, the wars and oppressions and cruelties, the unequal laws and iniquitous institutions that have so long vexed and cursed the world, shall find a place no more. This happy reformation is usually foretold in the form of a proclamation that the Lord is coming *"to judge the earth."* It is important, therefore, to keep in mind the true sense and intention of that oft repeated proclamation. It does not refer, as an unwary reader might suppose, to the

Judgment of the Great Day. There is no terror in it. The Psalms that have it for their principal burden are jubilant in the highest degree. The design of the proclamation is to announce Christ in the character of a Peaceful Prince coming to administer equal laws with an impartial hand, and so to cause wrong and contention to cease in the earth. This is Christ's manner of judging the earth. What he has already done in this direction enables us to form a clear conception of what he will yet set himself to do. When he designs to accomplish great and salutary reforms in the political and social institutions of a people, he begins by dislodging bad principles from men's minds and planting Scriptural principles in their stead; by purging evil passions from men's hearts, and baptising them with the Spirit of truth and justice, godliness and lovingkindness. A sure foundation having been thus laid for a better order of things, he will by some storm of controversy or of revolution sweep away the institutions in which injustice has entrenched itself, and will thus make it possible for righteousness to have free course. Oh what a store of comfort for the down trodden, the enslaved, the needy, is laid up in the announcement that the Lord is coming to be the avenger of all such! Well may all the creatures be invited to clap their hands for joy at the thought that he has taken this work in hand; that he sitteth upon the floods; and that the storms that agitate the nations are the chariot in which he rides to take possession of the earth, and make it an abode of righteousness and peace. *William Binnie.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9. The last judgment as a theme for thankfulness.

Ver. 9. *Before the Lord.* Where we are, where our joy should be, where all our actions should be felt to be, where we shall be— "*before the Lord.*" Enquire—What are we before the Lord? What shall we be when he cometh?

WORK UPON THE NINETY-EIGHTH PSALM.

In "The Works of John Boys, "1626, folio, pp. 34-6, there is a short exposition of this psalm.

PSALM 99

PSALM 99:1

This may be called THE SANCTUS, or, THE HOLY, HOLY, HOLY PSALM, for the word "holy" is the conclusion and the refrain of its three main divisions. Its subject is the holiness of the divine government, the sanctity of the mediatorial reign. It seems to us to declare the holiness of Jehovah himself in Psalm 99:1-3; it mentions the equity of the king whom the Lord had appointed, as an illustration of the Lord's love of holiness, or more probably it describes the Lord as himself the king, in Psalm 99:4-5, and it then sets forth the severely righteous character of God's dealings with those favoured persons whom in former times he had selected to approach him on behalf of the people, Psalm 99:6-9. It is a hymn fitted for the cherubim who surround the throne, who are mentioned in Psalm 99:1; it is a Psalm most fitting for saints who dwell in Zion, the holy city, and especially worthy to be reverently sung by all who, like David the king, Moses the lawgiver, Aaron the priest, or Samuel the seer, are honoured to lead the church of God, and plead for her with her Lord.

EXPOSITION.

Ver. 1. *The Lord reigneth.* One of the most joyous utterances which ever leaped from mortal lip. The overthrow of the reign of evil and the setting up of Jehovah's kingdom of goodness, justice, and truth, is worthy to be hymned again and again, as we have it here for the third time in the psalms.

Let the people tremble. Let the chosen people feel a solemn yet joyful awe, which shall thrill their whole manhood. Saints quiver with devout emotion, and sinners quiver with terror when the rule of Jehovah is fully perceived and felt. It is not a light or trifling matter, it is a truth which, above all others, should stir the depths of our nature.

He sitteth between the cherubims. In grandeur of sublime glory, yet in nearness of mediatorial condescension, Jehovah revealed himself above the mercyseat, whereon stood the likeness of those flaming ones who gaze upon his glory, and for ever cry, "Holy, Holy, Holy, Lord God of hosts."

The Lord reigning on that throne of grace which is sprinkled with atoning blood, and veiled with the covering wings of mediatorial love, is above all other revelations wonderful, and fitted to excite emotion among all mankind, hence it is added,

Let the earth be moved. Not merely "the people," but the whole earth should feel a movement of adoring awe when it is known that on the mercyseat God sits as universal monarch. The pomp of heaven surrounds him, and is symbolised by the outstretched wings of waiting cherubs; let not the earth be less moved to adoration, rather let all her tribes bow before his infinite majesty, yea, let the solid earth itself with reverent tremor acknowledge his presence.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. This psalm has three parts, in which the Lord is celebrated as He who is to come, as He who is, and as he who was. *John Albert Bengel*, 1687-1752.

Whole Psalm. In each of the three strophes Jehovah is acknowledged in his peculiar covenant relation to his people. In the first he is "great in Zion" (Psalm 99:2); in the second, he has "executed righteousness in Jacob" (Psalm 99:4); and he is "Jehovah *our* God" (Psalm 99:5); in the third, the great examples of this covenant relationship are cited from Israel's ancient history; and again God is twice claimed as "Jehovah *our* God" (Psalm 99:8-9). *J.J.S. Perowne*.

Whole Psalm. There are three psalms which begin with the words, "The Lord (JEHOVAH) reigneth." (Psalms 93, 97, 99.) This is the third and last of these Psalms; and it is remarkable that in this Psalm the words *He is holy* are repeated three times (Psalm 99:3,5,9). Thus this Psalm is one of the links in the chain which connects the first revelation of God in Genesis with the full manifestation of the doctrine of the blessed Trinity, which is revealed in the commission of the risen Saviour to his apostles: "Go ye, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, "and which prepares the faithful to join in the heavenly Hallelujah of the church glorified, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The other links in this chain in the Old Testament are, the Aaronic benediction, in Numbers 6:24-27; and the Seraphic Trisagion, in Isaiah 6:1-3. *Christopher Wordsworth*.

Whole Psalm. Many of the preceding Psalms, in extolling the Dominion and Supremacy of the Messiah, have spoken of him solely as the object of triumph and rejoicing. He has been represented in all the bounteousness of his mercy, and the excess of his lovingkindness; and the ideas of might and majesty, with which he has been accompanied, seem chiefly to have been regarded as the means by which these gracious designs will be carried into a sure effect. There is always a great danger in such a feeling, lest our *reciprocal* covenant should be too much forgotten; and we should rest on our privileges to the exclusion of our practice. This was a constant error to the Jews. "We have Abraham to our Father," was continually on their lips; as if the given promise to their nation had been inalienable for ever. Subsequent ages have shown the existence of the same false principle amongst the Gentiles. It is a part of the weakness of human nature; and hence was the prophet inspired to warn the world of the evil, and draw their minds to a just sense of the *awfulness* of the Redeemer's majesty. In this view, joined as it is throughout with assertions of his readiness at all times to listen to the believer and to grant his supplication, the Psalm is at once of great power and of an exceeding consolation. *William Hill Tucker.*

Ver. 1. *Let the people tremble... let the earth be moved.* That fear which proceeds from simple reverence as well as that which arises from apprehension of evil, produces bodily shaking. Thus this exhortation may concern believing as well as unbelieving nations. *Amyraldus.*

Ver. 1. *Let the people tremble.* He bids a defiance, as it were, to all his enemies, *οργιζεσθωσαν*, *irascantur, commoveantur, fremant populi*; let the people be angry, fret, and be unquiet, as Psalm 2:1. *Let the earth*, that is, the tyrants of the earth, be moved at it; yet let them know that all their endeavours are but vain. *William Nicholson.*

Ver. 1. *Let the people tremble.* Jarchi refers this to the war of Gog and Magog. *John Gill.*

Ver. 1. *Let the people tremble.* Albeit the church be compassed about with enemies, as the lily among the thorns, yet because her Lord reigneth in the midst of her, she hath reason not only to comfort herself in him, but also hath ground of defying her enemies, and boasting against them: "*The LORD reigneth; let the people tremble.*" The Lord's people do not worship an unknown God, they know who he is, and where to find him; to wit, in his ordinances, on the throne of grace, reconciling himself to the world in Christ: *He sitteth between the cherubims.* *David Dickson.*

Ver. 1. *The cherubims.* These were figures, or representations of angels, inclining their faces one towards the other, and touching one another with their wings. Exodus 25:18. The use of these was to cover or overshadow the *mercyseat* with their wings, Exodus 25:20, and from this *seat* God used to speak unto Moses, Exodus 25:22; Numbers 7:8-9. Which may be applied unto Christ, whose mediation was signified by the *mercyseat*; whence it is said, that *he is a propitiation* or covering mercyseat, Romans 3:25 1 John 2:2 4:10, because by his obedience all our unrighteousness is covered. *Thomas Wilson*(-1621), in "*A Complete Christian Dictionary*, "1678.

Ver. 1. *He sitteth between the cherubims.* Our friend Mr. Charles Stanford, in his delicious work, "Symbols of Christ," has beautifully brought out the connection between Matthew 23:37 and Matthew 23:38. The house was left desolate because Christ, who was set forth by the symbol of shelter, was rejected by them, and was not permitted to cover them with his wings. It was customary for the Jews to say of a proselyte, "He has taken refuge under the wings of the Shekinah." We now see that to take shelter under the wings of the Shekinah is to hide beneath the wings of Christ. Beneath that living shield which beats back the destroying stroke, and is broad enough to canopy a fugitive world, we take shelter, and there the promise is fulfilled, "He shall cover thee with his feathers, and under his wings shalt thou trust."

Ver. 1. *He sitteth between the cherubims.* *The cherubim* is the seat of God, as the scripture sheweth us, a certain exalted heavenly throne, which we see not; but the word of God knoweth it, knoweth it as his own seat: and the word of God and the Spirit of God hath itself revealed to the servants of God where God sitteth. Not that God doth sit, as doth man, but thou, if thou dost wish that God sit in thee, if thou wilt be good, shalt be the seat of God; for thus is it written, "*The soul of the righteous is the seat of wisdom*" [Septuagint translation]. *For a throne is in our language called a seat. For some, conversant with the Hebrew tongue, have interpreted cherubim in the Latin language (for it is a Hebrew term) by the words fulness of knowledge. Therefore, because God surpasses all knowledge, he is said to sit above the fulness of knowledge. Let there be therefore in thee fulness of knowledge, and even thou shalt be the throne of God. Augustine.*

Ver. 1. *Let the earth be moved.* Those that submit to him shall be established, and not "*moved*," Psalm 96:10; but they that oppose him will be moved. Heaven and earth shall be shaken, and all nations; but the kingdom of Christ cannot be moved. The "things which cannot be shaken shall remain," Hebrews 12:27. *Matthew Henry.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1.

1. The doctrine of divine sovereignty enunciated.
2. The apprehension of divine sovereignty demanded. It ought to be spiritually apprehended. God wants to be King in the hearts of men. All mortals must tremble before the Immortal; especially the wicked.
3. The accessories of divine sovereignty hinted at. Sovereignty never forsakes the mercyseat. Angels are represented on the mercyseat, the ministers of sovereignty,
4. The effect of divine sovereignty described. Men should be "moved" to fear and obey the King before whom angels bow. Men should be moved to seek the mercy which angels study. *William Durban.*

Ver. 1. *He sitteth between the cherubims,* etc.

1. Statement made; where God dwells, on the mercyseat. To hear prayer, and confession, and to grant salvation.
2. Effect produced—"Earth moved;" to admiration, to prayer, to sorrowful contrition, to draw near, etc. *E. G. Gange.*

PSALM 99:2

EXPOSITION.

Ver. 2. *The Lord is great in Zion.* Of old the temple's sacred hill was the centre of the worship of the great King, and the place where his grandeur was most clearly beheld: his church is now his favoured palace, where his greatness is displayed, acknowledged, and adored. He there unveils his attributes and commands the lowliest homage; the ignorant forget him, the wicked despise him, the atheistical oppose him, but among his own chosen he is great beyond comparison. He is great in the esteem of the gracious,

great in his acts of mercy, and really great in himself: great in mercy, power, wisdom, justice, and glory.

And he is high above all the people; towering above their highest thoughts and loftiest conceptions. The highest are not high to him, yet, blessed be his name, the lowliest are not despised by him. In such a God we rejoice, his greatness and loftiness are exceedingly delightful in our esteem; the more he is honoured and exalted in the hearts of men, the more exultant are his people. If Israel delighted in Saul because he was head and shoulders above the people, how much more should we exult in our God and King, Who is as high above us as the heavens are above the earth.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *He is high above all the people.* The metaphor is taken from such great objects as trees, animals, palaces, towers, which are the more valued, and are regarded as possessing the greater strength, the higher they rise above others. So Deuteronomy 1:28 2:10,21 9:2, Concerning the Canaanites and the giants. *Martin Geier.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2.

1. God is great in Zion in Himself, all his perfections are here, which cannot be said of creation, or of his Law, or of the heaven of angels.
2. Great in his works of saving sinners, which he cannot do elsewhere.
3. Great in his glory as displayed in redemption through his Son.
4. Great in his love to his redeemed. *G. R.*

Ver. 2. *The Lord is great in Zion.*

1. In the condescension he displays—Zion is his "habitation, "his "rest."
2. In the glory he manifests—power and glory are in the sanctuary, Psalm 68:2.
3. In the assemblage he draws. "Every one in Zion appeareth before God, "Psalm 84:7.
4. In the blessings he imparts.
5. In the authority he exerts. *W. Jackson.*

PSALM 99:3

EXPOSITION.

Ver. 3. *Let them praise thy great and terrible name:* let all the dwellers in Zion and all the nations upon the earth praise the Lord, or "acknowledge thankfully" the goodness of his divine nature, albeit that there is so much in it which must inspire their awe. Under the most terrible aspect the Lord is still to be praised. Many profess to admire the milder beams of the sun of righteousness, but burn with rebellion against its more flaming radiance: so it ought not to be: we are bound to praise a terrible, God and worship him who casts the wicked down to hell. Did not Israel praise him "who overthrew Pharaoh and his hosts in tile Red Sea, for his mercy endureth for ever." The terrible Avenger is to be praised, as well as the loving Redeemer. Against this the sympathy of man's evil heart with sin rebels; it cries out for an effeminate God in whom pity has strangled justice. The well-instructed servants of Jehovah praise him in all the aspects of his character, whether terrible or tender. Grace streaming from the mercy-seat can alone work in us this admirable frame of mind.

For it is holy, or He is holy. In him is no flaw or fault, excess or deficiency, error or iniquity. He is wholly excellent, and is therefore called holy. In his words, thoughts, acts, and revelations as well as in himself, he is perfection itself. O come let us worship and bow down before him.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *Let them praise thy great and terrible name,* etc. Although the enemies of the Church of God are in a tumult, and the whole earth is moved, do you nevertheless with joyful spirit entrust your salvation to him, and acknowledge and diligently celebrate his power displayed in the defence of his people and the overthrow of his foes. *Mollerus.*

Ver. 3. *Thy great and terrible name; for it is holy.* The FATHER'S name is "great, "for he is the source, the Creator, the Lord of all; the SON'S name is "terrible, "for he is to be our judge; the name of the HOLY GHOST is "holy, "for he it is who bestows hallowing and sanctification. The Hebrew commentators see here the mystic Tetragrammaton **hwhy**, whose true pronounciation was kept a profound secret by the Rabbins,

owing to a feeling of awful reverence; while the Greeks are precise in bidding us take it of that name, which is "*terrible*" to God's enemies, "*holy*" to his friends, and "*great*" to both, the name of JESUS. *Hugo Cardinalis, Genebrardus, and Balthazar Corderius, in Neale's Commentary.*

Ver. 3. *Let them praise thy terrible name.* What force the experience of a burdened conscience attaches to the expression, "Thy great and *terrible* name; for it is holy!" The misery of sin consists not merely in its consequences, but in its very nature, which is to separate between God and our souls, and to shut us out from God, and God from us. Yet the Spirit of God indicates, in the covenant of grace, a threefold practical influence of his holiness upon us, of which the issue is the opposite of despair. The various steps are marked as praise, exaltation, and worship (Psalm 99:3, 5, 9). Of these the last seems by far the most difficult to realise. For it is in the nature of conscious sin to prevent even our approaches to God, to keep us from all comfortable fellowship with God, and to fill us with a heavy sense of our infinite and almost hopeless distance from him. Yet we will "*praise thy great and terrible name; for it is holy.*" Great it is; most glorious and high; far above all human conceptions. Viewed in this light, even the fact otherwise so consoling, "The Lord reigneth," leads only to the inference, "Let the people tremble;" and "He sitteth between the cherubim" (or manifesteth himself as the covenant God) to the conclusion, "Let the earth be moved," or *stagger*. But his name is not only great and terrible in its manifestations, "it is holy," and *therefore* we "praise" it. His greatness is all arrayed on the side of goodness, his power on that of righteousness and truth. *Alfred Edersheim, in "The Golden Diary of Heart Converse with Jesus in the Book of Psalms," 1873.*

Ver. 3. *Thy terrible name... holy.* In acts of man's vindictive justice, there is something of impurity, perturbation, passion, some mixture of cruelty; but none of these fall upon God in the several acts of wrath. When God appears to Ezekiel in the resemblance of fire, to signify his anger against the house of Judah for their idolatry, "from his loins downward there was the appearance of fire, but from the loins upward the appearance of brightness, as the colour of amber." Ezekiel 8:2. His heart is clean in his most terrible acts of vengeance; it is a pure flame wherewith he scorseth and burns his enemies. He is holy in the most fiery appearance. *Stephen Charnock.*

Ver. 3. *It is holy.* No attribute is sounded out so loftily, with such solemnity, and so frequently by angels that stand before his throne, as this. Where do you find any other attribute trebled in the praises of it as this? Isaiah 6:3: "Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory; "and Revelation 4:8: "The four living creatures rest not day and night saying, Holy, holy, holy, Lord God Almighty, "&c. His power of sovereignty as Lord of hosts is but once mentioned, but with a ternal repetition of his holiness. Do you hear in any evangelical song any other perfection of the divine nature thrice repeated? Where do we read of the crying out, Eternal, eternal, eternal; or Faithful, faithful, faithful, Lord God of hosts! Whatsoever other attribute is left out, this God would have to fill the mouths of angels and blessed spirits for ever in heaven... As it seems to challenge an excellence above all his other perfections, so it is the glory of all the rest; as it is the glory of the Godhead, so it is the glory of every perfection in the Godhead; as his power is the strength of them, so his holiness is the beauty of them; as all would be weak without almightiness to back them, so all would be uncomely without holiness to adorn them: should this be sullied all the rest would lose their honour and their comfortable efficacy; as at the same instant that the sun should lose its light, it would lose its heat, its strength, its generative and quickening virtue. As sincerity is the lustre of every grace in a Christian, so is purity the splendour of every attribute in the Godhead. His justice is a holy justice, his wisdom a holy wisdom, his arm of power a "holy arm, " Psalm 98:1; his truth or promise a "holy promise, "Psalm 105:42. *Holy* and *true* go hand and hand, Revelation 6:10. "His *name*, " which signifies all his attributes in conjunction, "*is holy.*" *Stephen Charnock.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. The terrors of the Lord, connected with holiness, and worthy of praise.

PSALM 99:4

EXPOSITION.

Ver. 4. *The king's strength also loveth judgment.* God is the king, the mercy-seat is his throne, and the sceptre which he sways is holy like

himself. His power never exerts itself tyrannically; he is a sovereign, and he is absolute in his government, but his might delights in right, his force is used for just purposes only. Men in these days are continually arranging the Lord's government, and setting up to judge whether he does right or not; but saintly men in the olden time were of another mind, they were sure that what the Lord did was just, and instead of calling him to account they humbly submitted themselves to his will, rejoicing in the firm persuasion that with his whole omnipotence God was pledged to promote righteousness, and work justice among all his creatures.

Thou dost establish equity. Not a court of equity merely, but equity itself thou dost set up, and that not for a time or upon an occasion, but as an established institution, stable as thy throne. Not even for the sake of mercy does the Lord remove or injure the equity of his moral government: both in providence and in grace he is careful to conserve the immaculate purity of his justice. Most kingdoms have an establishment of some kind, and generally it is inequitable; here we have an establishment which is equity itself. The Lord our God demolishes every system of injustice, and right alone is made to stand.

Thou executest judgment and righteousness in Jacob. Justice is not merely established, but executed in God's kingdom; the laws are carried out, the executive is as righteous as the legislative. Herein let all the oppressed, yea, and all who love that which is right, find large occasion for praise. Other nations under their despots were the victims and the perpetrators of grievous wrong, but when the tribes were faithful to the Lord they enjoyed an upright government within their own borders, and acted with integrity towards their neighbours. That kingcraft which delights in cunning, favouritism, and brute force is as opposite to the divine Kingship as darkness to light. The palace of Jehovah is no robber's fortress nor despot's castle, built on dungeons, with stones carved by slaves, and cemented with the blood of toiling serfs. The annals of most human governments have been written in the tears of the downtrodden, and the curses of the oppressed: the chronicles of the Lord's kingdom are of another sort, truth shines in each line, goodness in every syllable, and justice in every letter. Glory be to the name of the King, whose gentle glory beams from between the cherubic wings.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *The king's strength.* They will remember his strength with joy, because he *loveth judgment*, and there is no reason, therefore, to be afraid of him in consequence of his great strength, so long as they continue to walk in the good way. *George Phillips.*

Ver. 4-5. Our King *loveth righteousness*: he will execute perfect justice, tempered with perfect mercy. He will judge every man according to his works, summing up and completing the unnoticed righteousness of his providence by an open manifestation to the universe of his holiness and equity. "We believe that he will come to be our judge, "therefore let us magnify and exalt him with our lips and hearts; and let us fall down and worship the man Christ Jesus, who took our nature, even his manhood, from the earth, which is his footstool, into the eternity of the Godhead, in which he is equal to the Father. As heaven, which is the throne of God, and earth, which is his footstool, form one universe, so is God and man one Christ, the everlasting Lord, "holy and true, "in whom we sinners may appeal from the throne of eternal justice to the footstool of eternal mercy. "*Plain Commentary.*"

HINTS TO THE VILLAGE PREACHER.

Ver. 4.

1. Trace the process of the working of right principles through three stages—Love, Establishment, Execution.
2. Illustrate from God's character and action.
3. Apply to national, and to daily, life. *C. D.*

PSALM 99:5

EXPOSITION.

Ver. 5. *Exalt ye the LORD our God.* If no others adore him, let his own people render to him the most ardent worship. Infinite condescension makes him stoop to be called our God, and truth and faithfulness bind him to maintain that covenant relationship; and surely we, to whom by grace he so lovingly gives himself, should exalt him with all our hearts. He shines

upon us from under the veiling wings of cherubim, and above the seat of mercy, therefore let us come

and worship at his footstool. When he reveals himself in Christ Jesus, as our reconciled God, who allows us to approach even to his throne, it becomes us to unite earnestness and humility, joy and adoration, and, while we exalt him, prostrate ourselves in the dust before him. Do we need to be thus excited to worship? How much ought we to blush for such backwardness! It ought to be our daily delight to magnify so good and great a God.

For he is holy. A second time the note rings out, and as the ark, which was the divine footstool, has just been mentioned, the voice seems to sound forth from the cherubim where the Lord sitteth, who continually do cry, "Holy, Holy, Holy. Lord God of Sabaoth!" Holiness is the harmony of all the virtues. The Lord has not one glorious attribute alone, or in excess, but all glories are in him as a whole; this is the crown of his honour and the honour of his crown. His power is not his choicest jewel, nor his sovereignty, but his holiness. In this all comprehensive moral excellence he would have his creatures take delight, and when they do so their delight is evidence that their hearts have been renewed, and they themselves have been made partakers of his holiness. The gods of the heathen were, according to their own votaries, lustful, cruel, and brutish; their only claim to reverence lay in their supposed potency over human destinies: who would not far rather adore Jehovah, whose character is unsullied purity, unswerving justice, unbending truth, unbounded love, in a word, perfect holiness?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5 (*second clause*). Mark the peculiar expression, *Worship at his footstool*. What humility and subjection does it imply! It is the worship of one whose heart has been subdued by divine grace. *W. Wilson.*

Ver. 5. Bishop Horsley thus renders this verse:

*"Exalt ye Jehovah our God,
And make prostration before his footstool;
It is holy."*

Thus he connects "hory" with Jehovah's footstool, mentioned in the preceding clause. There appears to me great propriety and beauty in this

construction, which divides the poem into three members. Of these the first terminates with ascribing "holiness" to the *name* of Jehovah: the second, with ascribing the same property to his *abode*: and then, at the conclusion of the hymn, "holiness, " essential holiness, is ascribed to Jehovah himself. Our Bible marginal translation recognizes this construction of the 5th verse. *Richard Mant.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5. *Exalt the Lord your God.*

1. Why? For what he is to you. For what he has done for you. For what he has told you.
2. How? In your affection. In your meditation. In your supplication. In your conversation. In your profession. In your consecration. In your co-operation. In your expectation. *W. J.*

Ver. 5.

1. The loyal enthusiasIn of worship, it exalts the Lord.
2. The humble diffidence of worship, not aspiring to his exaltation it kneels at his footstool.
3. The good reason for worship. —"He is holy." *C. D.*

PSALM 99:6

EXPOSITION.

Ver. 6. *Moses and Aaron among his priests, and Samuel among them that call upon his name.* Though not ordained to the typical priesthood, Moses was a true priest, even as Melchizedek had been before him. God has ever had a priesthood beside and above that of the law. The three holy men here mentioned all stood in his courts, and saw his holiness, each one after his own order. Moses saw the Lord in flaming fire revealing each perfect law, Aaron full often watched the sacred fire devour the sin-offering, and Samuel witnessed the judgment of the Lord on Eli's house, because of the error of his way. These each one stood in the gap when the wrath of God broke forth, because his holiness had been insulted; and acting as intercessors, they screened the nation from the great and terrible God, who

otherwise would in a dreadful manner have executed judgment in Jacob. Let these men, or such as these, lead us in our worship, and let us approach the Lord at the mercy-seat as they did, for he is as accessible to us as to them. They made it their life's business to call upon him in prayer, and by so doing brought down innumerable blessings upon themselves and others. Does not the Lord call us also to come up into the mount with Moses, and to enter the most holy place with Aaron? Do we not hear him call us by our name as he did Samuel? And do we not answer, "Speak, Lord, for thy servant heareth"?

They called upon the Lord, and he answered them. Not in vain were their prayers; but being a holy God he was true to his promises, and hearkened to them from off the mercy-seat. Here is reason for praise, for answers to the petitions of some are proofs of God's readiness to hear others. These three men asked large things, they pleaded for a whole nation, and they stayed great plagues and turned away fiery wrath; who would not exercise himself in adoring so great and merciful a God? If he were unholy he would be false to his word and refuse his people's cries; this, then, is recorded for our joy and for his glory, that holy men of old were not suffered to pray in vain.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Moses and Aaron among his priests*, or chief officers; as in 1 Chronicles 18:17. Moses was, if not a priest, yet a continual intercessor for the people, and a type of Christ the great Mediator of his church. *Aben-Ezra* called him *Cohen haccohanim*, the priest of priests; and *Philo*, writing his life, concludeth, This was the life and death of Moses the king, the lawgiver, the prophet, and the chief priest. *John Trapp*.

Ver. 6. Moses twice performed acts essentially priestly (Exodus 24:4-8 and Exodus 40:22, compared with Le 8:1-36), at the ratification of the covenant, and at the consecration of the priests. For this reason he could the more readily be placed here among the priestly mediators. *C. B. Moll*.

Ver. 6. *Priests*. The word *cohen* is not confined as a title to the priests of the Levitical order, it is applied to Melchizedek and others. Moses is included among God's priests in accordance with the true idea of a priest, as being the official exponent of the divine love and mercy—one who represented God though acting in the interests of man. *Robert JBaker Girdlestone*, in "*Synonyms of the Old Testament*."

Ver. 6. *His priests.* At the foundation of this there is another spiritual idiom, that, namely, according to which all are called priests who possess what constitutes the essence of the ordinary priestly office (although not the externals), inward connection with God, free access to the throne of grace, and the gift and power of intercessory prayer. This figurative idiom occurs even in the law itself, compare Exodus 19:6, where it is said to all Israel, "Ye shall be unto me a kingdom of priests, and an holy nation."
F.W. Hengstenberg.

Ver 6. *Priests.* The word *cohen*, Priest, is from *cahan*, to plead a cause, as an intercessor, mediator, or advocate; hence the strict propriety of its use here in reference to Moses. *C. H. S.*

Ver. 6. *They that call upon his name.* The Hebrew word which we translate to call upon God, notes a sort of men whose chief business or trade was to call upon or invoke the name of God, and in this instance it implies that it was the special calling of these men to call upon God.
Joseph Caryl.

Ver. 6-9. This third strophe is in reality a prophetic picture of the future holy worship of God, in which Moses, Aaron, and Samuel appear as the living representatives of the redeemed church, like the four and twenty elders in the more fully developed Apocalyptic scene of St. John. Revelation 5. *Joseph Francis Thrupp.*

HINTS TO THE VILLAGE PREACHER.

Ver. 6-7.

1. Prayer offered. Moses the prophet, Aaron the priest, Samuel the ruler, "They called, "&c.
2. Prayer answered. "He answered them, ""he spake, "&c.
3. Prayer vindicated. They kept the other testimonies, &c. *G. R.*

PSALM 99:7

EXPOSITION.

Ver. 7. *He spake unto them in the cloudy pillar.* We have had mention of the ark and the shekinah, and now of the fiery cloudy pillar, which was

another visible token of the presence of God in the midst of Israel. Responses came to Moses and Aaron out of that glorious overshadowing cloud, and though Samuel saw it not, yet to him also came the mystic voice which was wont to thunder forth from that divine canopy. Men have had converse with God, let men therefore speak to God in return. He has told us things to come, let us in return confess the sins which are past; he has revealed his mind to us, let us then pour out our hearts before him.

They kept his testimonies. When others turned aside they were faithful; in their hearts they laid up his word, and in their lives they obeyed it. When he spake to them they observed his will, and therefore when they spake to him he yielded to their desires. This keeping of the divine testimonies is a virtue all too rare in these our days; men run after their own views and opinions, and make light of the truth of God; hence it is that they fail in prayer, and scoffers have even dared to say that prayer avails not at all. May the good Lord bring back his people to reverence his word, and then will he also have respect unto the voice of their cry.

And the ordinance that he gave them. His practical precept they observed as well as his doctrinal instruction. Ordinances are not to be trifled with, or testimonies will also be despised; and the converse is also true, a light estimate of inspired dogma is sure to end in neglect of moral virtues. To Moses, Aaron, and Samuel special and personal charges were committed, and they were all true to their trust, for they stood in awe of the Lord, their God, and worshipped him with their whole souls. They were very different men, and had each one a work to do peculiar to himself, yet because each was a man of prayer they were all preserved in their integrity, fulfilled their office, and blessed their generation. Lord, teach us like Moses to hold up our hands in prayer and conquer Amalek, like Aaron to wave the censer between the living and the dead till the plague is stayed, and like Samuel to say to a guilty people, "God forbid that I should sin against the Lord in ceasing to pray for you; "if thou wilt make us mighty with thee in prayer, we shall also be kept faithful before thee in the service which thou hast laid upon us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *They kept his testimonies.* For this reason they were so promptly heard, even as the Lord himself says, "If a man love me he will keep my words, "and again, "If ye abide in me and my words abide in you, ye shall

ask what ye will and it shall be done unto you." *And the ordinance that he gave them.* They not only observed the precepts which bind men in general, but the peculiar obligation of governing, directing, and teaching the people committed to them. *Bellarmino.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7 (first clause). The revelation of the cloud, or what God foreshadowed to Israel in the cloudy pillar.

1. That God was willing to commune with man.
2. That sinful man could not see God and live.
3. That God should become incarnate, veiled in flesh as in the cloud.
4. That he should be their shelter, protector, guide.
5. That God manifest in the flesh should lead them to the Promised Land—Heaven. *C. D.*

PSALM 99:8

EXPOSITION.

Ver. 8. *Thou answeredst them, O LORD our God.* A sweet title and a cheering fact. Our covenant God in a very special manner heard his three servants when they pleaded for the people.

Thou wast a God that forgavest them, though thou tookest vengeance of their inventions. He forgave the sinners, but he slew their sins. Some apply this verse to Moses, Aaron, and Samuel, and remind us that each of these fell into a fault and received chastisement. Of Samuel they assert that, for having set up his sons as his successors, he was compelled to submit to the anointing of Saul as king, which was a great grief to him: this is to our mind a very doubtful statement, and leads us to abandon the interpretation altogether. We believe that the passage refers to the nation which was spared through the intercession of these three holy men, but yet was severely chastened for its transgressions. In answer to the cry of Moses the tribes lived on, but the then existing generation could not enter Canaan: Aaron's golden calf was broken, though the fire of the Lord did not consume the people; and Israel smarted under the harsh government of

Saul, though at Samuel's request its murmurings against the theocratic rule of their fathers' God was not visited with pestilence or famine. So to forgive sin as at the same time to express abhorrence of it, is the peculiar glory of God, and is best seen in the atonement of our Lord Jesus. Reader, are you a believer? Then your sin is forgiven you; but so surely as you are a child of God the rod of paternal discipline will be laid upon you if your walk be not close with God. "You only have I known of all the nations of the earth, therefore I will punish you for your iniquities."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. The construction of the verse seems to be this: "O Lord our God, thou didst hear or answer them, "that is, the aforementioned typical mediators, Moses, Aaron, and Samuel: "thou becamest a forbearing God for them, "or, at their intercession; and that "even when punishing, "or, when thou hadst begun to punish "the wicked deeds of them, "that is, not of Moses, Aaron, and Samuel, but of the people, who had transgressed, and for whom they interceded. This was the case when Moses interceded for the idolaters, Exodus 22:32, Aaron for the schismatics, Numbers 16:47, and Samuel for the whole nation, 1 Samuel 7:9. *George Horne.*

Ver. 8. *Thou answeredst them... forgavest them.* Oh, the blessed assurance that nothing can disturb our standing in the covenant. Answer and forgiveness are certain, though vengeance is taken of our inventions. How every word and expression here seems to go right to our hearts! The very designation of our sins and punishments is so true. Yet, withal, we are not shut out from God. We are able to speak to, and to hear him; we receive what we need, and much more; and, above all, we have the sweet, abiding sense of forgiveness, notwithstanding "our inventions." When we smart under chastisements or disappointments, we know that it is the fire which burns up the hay, wood, and stubble—a Father's dealings in compassion and mercy. We willingly, we gladly take these chastisements, which now are to us fresh pledges of our safety. For safe, eternally safe, remains the foundation, and unclosed the way of access. O surely with all our heart do we accord: "*Exalt Jehovah our God, and worship at his holy hill; for Jehovah our God is holy.*" *Alfred Ederheim.*

Ver. 8. The words of this verse have in them three remarkable particulars.

I. The behaviour of the men it speaks of, which is partly good, and partly evil. The former verse saith, "They kept God's testimonies, and the ordinance that he gave them; "this insinuates (what was also expressed, Psalm 99:6) that they used to call upon God; all this was very good. But withal they did sometimes some things amiss, they had some inventions, by-paths, and steps awry, which, as they needed pardon, so they occasionally incensed him so much against them that he would not let them escape altogether, without taking some vengeance for such untowardness.

II. God's graciousness in a double respect: 1, in answering them, granting their suits and supplications ordinarily. 2. In forgiving them, pardoning their failings and faults evermore; never dealing with them altogether according to their sins, but in the midst of any offence of theirs, or judgment of his, remembering mercy.

III. His holy justice, notwithstanding, taking vengeance on their inventions; chastening them for some faults sometimes, and not letting them always go unpunished, how faithful soever they were generally, or how gracious soever he was eternally. *Herbert Palmer (1601-1647), in a Sermon entitled "The Glass of God's Providence."* 1644.

Ver. 8. *Thou wast a God that forgavest them*, literally "for them; "on account of their intercessions. God did not destroy those for whom his devoted servants pleaded, in the day of threatened vengeance. Their sins, indeed, he visited with the rod of divine chastisement; but their forfeited lives he spared in answer to prayer. *John Morison.*

Ver. 8. *Thou... forgavest them, though thou tookest vengeance of their inventions.* Because he loves the person, and hates only the sin; therefore he preserves the one, destroys only the other. This is all the fruit, to take away his sin. The covenant that is made with us in Christ is not a covenant made with works, but with persons; and therefore, though the works be often hateful, yet he goes on to love the persons; and that he may continue to love them, destroys out of them what he hates, but cutteth not them off. A member that is leprous or ulcerous, a man loves it as it is "his own flesh, "Ephesians 5:29, though he loathes the corruption and putrefaction that is in it; and therefore he doth not presently cut it off, but purgeth it daily, lays plasters to it to eat the corruption out: whereas a wart or even a wen that grows to a man's body, a man gets it cut off, for he doth not reckon it as his flesh. *Thomas Goodwin.*

Ver. 8. *Thou tookest vengeance of their inventions.* It is not a light punishment, but a "*vengeance*, ""he takes on their inventions; "to manifest that he hates sin as sin, and not because the worst persons commit it. Perhaps, had a profane man touched the ark, the hand of God had not so suddenly reached him. But when Uzzah, a man zealous for him, as may be supposed by his care for the support of the tottering ark, would step out of his place, he strikes him down for his disobedient action, by the side of the ark, which he would indirectly (as not being a Levite) sustain, 2 Samuel 6:7. Nor did our Saviour so sharply reprove the Pharisees, and turn so short from them as he did from Peter, when he gave a carnal advice, and contrary to that wherein was to be the greatest manifestation of God's holiness, viz, the death of Christ, Matthew 16:23. He calls him Satan, a name sharper than the title of the devil's children, wherewith he marked the Pharisees, and given (besides him) to none but Judas, who made a profession of love to him, and was outwardly ranked in the number of his disciples. A gardener hates a weed the more for being in the bed with the most precious flowers. *Stephen Charnock.*

Ver. 8. *Thou tookest vengeance.* Sometimes the sins of a people may be such, that God will not pardon them as to temporal punishments; nay, not the godly themselves. Even they may have been partakers with others in their sins, or may have so provoked God themselves, and sinned in such a way as to cause his name to be blasphemed; so that he is concerned in honour to bring some exemplary punishment upon them. So it was with David (2 Samuel 12:10-14.): though he pardoned him as to the guilt of eternal death, saved his soul, and spared his life, which was forfeited to divine justice for the murder of Uriah; yet the prophet announced that sharp afflictions must come on him, the sword must never "depart front his house, "and the child begotten in adultery must die, and his wives must be given to his neighbours. So, in Psalm 99:8, it seems to be spoken of Moses himself, and other godly among the Israelites who died in the wilderness, and were not permitted to come into the land of promise, that "*God forgave them, "yet "took vengeance of their inventions, " John Collins (1687) in the Morning Exercises.*

Ver. 8. *Vengeance of their inventions.* It is remarkable, that in the preceding verses mention is made of Moses, and Aaron, and Samuel in a way which seems to imply that they were upon the psalmist's mind when he uttered the declaration of the text. These three persons, all eminent for their piety, were also conspicuous for having suffered the Divine

displeasure on account of their failings. Moses angered the Lord at the waters of strife, and he is not suffered to enter the promised land; Aaron provoked the Divine anger by making the golden calf, and would have been destroyed, had not Moses by fervent intercession turned away the anger of the Lord lest he should destroy him; so Samuel placed his sons over Israel, who walked not in his ways, and therefore God gave Israel a king, whose crimes caused the prophet to go down with sorrow to the grave. *Stephen Bridge*, 1852.

HINTS TO THE VILLAGE PREACHER.

Ver. 8. Mercy and judgment, or the sea of glass mingled with fire. *C. D.*

Ver. 8. Observe,

1. That God's vengeance for sin does not prevent his forgiveness of sin; and,
 2. That God's forgiveness of sin does not prevent his taking vengeance.
- Stephen Bridge*

PSALM 99:9

EXPOSITION.

Ver. 9. *Exalt the LORD our God.* A second time the delightful title of Jehovah our God is used, and it is quickly followed by a third. The Psalm is Trinitarian in its whole structure. In each of his sacred persons the Lord is the God of his people; the Father is ours, the Son is ours, and the Holy Spirit is ours: let us exalt him with all our ransomed powers.

And worship at his holy hill. Where he appoints his temple let us resort. No spot of ground is now fenced about as peculiarly holy, or to be regarded as more sacred than another; yet his visible church is his chosen hill, and there would we be found, numbered with his people, and unite with them in worship.

For the LORD our God is holy. Again this devout description is repeated, and made the climax of the song. Oh for hearts made pure within, so that we may rightly perceive and worthily praise the infinite perfection of the Triune Lord.

HINTS TO THE VILLAGE PREACHER.

Ver. 9. *The Lord our God.* A very sweet topic will be found in the consideration of the questions, "In what respect is Jehovah ours? and in what relations does he stand to his people?"

WORK ON THE NINETY-NINTH PSALM.

In "The Golden Diary of Heart Converse with Jesus in the Book of Psalms. By the Rev. Dr. EDERSHEIM, Tarquay. Arranged for every Sunday in the year. Re-issue. 1873" there are expositions of Psalms 99, 101, and 102.

PSALM 100

PSALM 100:1

TITLE. A Psalm of Praise; or rather of thanksgiving. This is the only psalm bearing this precise inscription. It is all ablaze with grateful adoration, and has for this reason been a great favourite with the people of God ever since it was written. "Let us sing the Old Hundredth" is one of the every-day expressions of the Christian church, and will be so while men, exist whose hearts are loyal to the Great King. Nothing can be more sublime this side heaven than the singing of this noble psalm by a vast congregation. Watts' paraphrase, beginning "Before Jehovah's awful throne, "and the Scotch "All people that on earth do dwell, "are both noble versions; and even Tare and Brady rise beyond themselves when they sing—

*"With one consent let all the earth
To God their cheerful voices raise."*

In this divine lyric we sing with gladness the creating power and goodness of the Lord, even as before with trembling we adored his holiness.

EXPOSITION.

Ver. 1. *Make a joyful noise unto the LORD, all ye lands.* This is a repetition of Psalm 98:4. The original word signifies a glad shout, such as loyal subjects give when their king appears among them. Our happy God should be worshipped by a happy people; a cheerful spirit is in keeping with his nature, his acts, and the gratitude which we should cherish for his mercies. In every land Jehovah's goodness is seen, therefore in every land should be be praised. Nearer will the world be in its proper condition till with one unanimous shout it adores the only God. O ye nations, how long will ye blindly reject him? Your golden age will never arrive till ye with all your hearts revere him.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Title. This is the only Psalm in the whole collection entitled "*A Psalm of Praise.*" It is supposed to have received this appellation because peculiarly adapted, if not designed to be sung, when the *sacrifices of thanksgiving* were offered. See Le 7:12. The Greeks think it was written by David, who here invites all the world to join with the Israelites in the service of God, whose divine sovereignty he here recognises. *Samuel Burder.*

Whole Psalm. If we are right in regarding Psalms 93-99 as forming one continuous series, one great prophetic oratorio, whose title is "Jehovah is King, "and through which there runs the same great idea, this Psalm may be regarded as the doxology which closes the strain. We find lingering in it notes of the same great harmony. It breathes the same gladness; it is filled with the same hope, that all nations shall bow down before Jehovah, and confess that he is God. *J.J.S. Perowne.*

Whole Psalm. This Psalm contains a promise of Christianity, as winter at its close contains the promise of spring. The trees are ready to bud, the flowers are just hidden by the light soil, the clouds are heavy with rain, the sun shines in his strength; only a genial wind from the south is wanted to give a new life to all things. "*The Speaker's Commentary*, "1873.

Whole Psalm. Luther would have immortalized his name had he done no more than written the majestic air and harmony to which we are accustomed to sing this Psalm, and which, when the mind is in a truly worshipping frame, seems to bring heaven down to earth, and to raise earth to heaven, giving us anticipations of the pure and sublime delights of that noble and general assembly in which saints and angels shall for ever celebrate the praises of God. *Ingram Cobbin.*

HINTS TO THE VILLAGE PREACHER.

Whole Psalm. This is a bunch of the grapes of Eshcol. It is a taste of what is still the promised land. The Jewish church came to its perfection in the reign of Solomon, but a greater than Solomon is here. The perfection of the New Testament church is here anticipated. This psalm teaches,

1. *That there will be a joyful state of the whole world (Psalm 100:1).*
- (a) To whom the address is given—to "all lands, "and all in those lands.

(b) The subject of the address—"Make a joyful noise." What a doleful noise it has made!

(c) By whom the address is given, by him who secures what he commands.

2. *That this joyful state of the whole world will arise from the enjoyment of the Divine Being* (Psalm 100:2).

(a) Men have long tried to be happy without God.

(b) They will find at last that their happiness is in God. The conversion of an individual in this respect is a type of the conversion of the world.

3. *That this enjoyment of God will arise from a new relation to him* (Psalm 100:3).

(a) Of knowledge on our part: he will be known as the Triune God, as a covenant God, as the God of salvation—as God.

(b) Of rightful claim on his part;

(1.) by right of creation—"He hath made us; "

(2.) By light of redemption—"Ye were not a people, but are now the people of God, "&c.; "I have redeemed thee: thou art mine";

(3.) by right of preservation—"We are the sheep, "&c.

4. *That this new relation to God will endear to us the ordinances of his house* (Psalm 100:4).

(a) Of what the service will consist—"thanksgiving" and praise.

(b) To whom it will be rendered. Enter into *his* gates — *his* courts—be thankful unto *him* —bless *his* name. That this service will be perpetual; begin on earth, continued in heaven. This fact is founded—

5. *That this service will be perpetual;* begun on earth, continued in heaven. This fact is founded—

(a) Upon essential goodness. "For the Lord is good."

(b) Upon everlasting mercy. "His mercy, "etc.

(c) Upon immutable truth. "His truth, "etc. *G. R.*

PSALM 100:2

EXPOSITION.

Ver. 2. *Serve the LORD with gladness.* "Glad homage pay with awful mirth." He is our Lord, and therefore he is to be served; he is our gracious Lord, and therefore to be served with joy. The invitation to worship here given is not a melancholy one, as though adoration were a funeral solemnity, but a cheery gladsome exhortation, as though we were bidden to a marriage feast.

Come before his presence with singing. We ought in worship to realise the presence of God, and by an effort of the mind to approach him. This is an act which must to every rightly instructed heart be one of great solemnity, but at the same time it must not be performed in the servility of fear, and therefore we come before him, not with weepings and wailings, but with Psalms and hymns. Singing, as it is a joyful, and at the same time a devout, exercise, should be a constant form of approach to God. The measured, harmonious, hearty utterance of praise by a congregation of really devout persons is not merely decorous but delightful, and is a fit anticipation of the worship of heaven, where praise has absorbed prayer, and become the sole mode of adoration. How a certain society of brethren can find it in their hearts to forbid singing in public worship is a riddle which we cannot solve. We feel inclined to say with Dr. Watts

*"Let those refuse to sing
Who never knew our God;
But favourites of the heavenly king
Must speak his praise abroad."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. The first half of this verse is from Psalm 2:11, only that instead of "*with fear*," "there, where the psalmist has to do with fierce rebels, there is substituted here "*gladness*" or joy. *F.W. Hengstenberg.*

Ver. 2. *Serve the LORD with gladness.* It is a sign the oil of grace hath been poured into the heart "when the oil of gladness" shines on the countenance. Cheerfulness credits religion. *Thomas Watson.*

Ver. 2. *Serve the LORD.* It is our privilege to serve the Lord in all things. It is ours to please the Lord in loosing the latchet of a shoe; and to enjoy the expression of his favour therein. The servant of God is not serving at the same time another master; he has not been hired for occasional service; he abides in the service of his God, and cannot be about anything but his Master's business; he eats, he drinks, he sleeps, he walks, he discourses, he findeth recreation, all by the way of serving God. *Serve the Lord with gladness.* Can you bear to be waited upon by a servant who goes moping and dejected to his every task? You would rather have no servant at all, than one who evidently finds your service cheerless and irksome. *George Bowen.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. *Serve the LORD with gladness.*

1. For he is the best of beings.
2. For his commandments are not grievous.
3. For he is your Saviour, as well as Creator; your friend, as well as Lord.
4. The angels, so much greater than yourself, know no reason why they should not serve him with gladness.
5. In serving him you serve yoreself.
6. You make religion attractive.
7. You get fitness for heaven. *George Bowen.*

Ver. 2 (first clause) —A true heart,

1. Is humble—*serves.*
2. Is pious—"serve the Lord."
3. Is active—*serves.*
4. Is consequently joyful—"with gladness."

Ver. 2. (first clause). "Serving the Lord with gladness." See "Spurgeon's Sermons," No. 769.

PSALM 100:3

EXPOSITION.

Ver. 3. *Know ye that the Lord, he is God.* Our worship must be intelligent. We ought to know whom we worship and why. "Man, know thyself," is a wise aphorism, yet to know our God is truer wisdom; and it is very questionable whether a man can know himself until he knows his God. Jehovah is God in the fullest, most absolute, and most exclusive sense, he is God alone; to know him in that character and prove our knowledge by obedience, trust, submission, zeal, and love is an attainment which only grace can bestow. Only those who practically recognise his Godhead are at all likely to offer acceptable praise.

It is he that hath made us, and not we ourselves. Shall not the creature reverence its maker? Some men live as if they made themselves; they call themselves "self-made men," and they adore their supposed creators; but Christians recognise the origin of their being and their well-being, and take no honour to themselves either for being, or for being what they are. Neither in our first or second creation dare we put so much as a finger upon the glory, for it is the sole right and property of the Almighty. To disclaim honour for ourselves is as necessary a part of true reverence as to ascribe glory to the Lord. "Non nobis, domine!" will for ever remain the true believer's confession. Of late philosophy has laboured hard to prove that all things have been developed from atoms, or have, in other words, made themselves: if this theory shall ever find believers, there will certainly remain no reason for accusing the superstitious of credulity, for the amount of credence necessary to accept this dogma of scepticism is a thousandfold greater than that which is required even by an absurd belief in winking Madonnas, and smiling Bambinos. For our part, we find it far more easy to believe that the Lord made us than that we were developed by a long chain of natural selections from floating atoms which fashioned themselves.

We are his people, and the sheep of his pasture. It is our honour to have been chosen from all the world besides to be *his* own people, and our privilege to be therefore guided by his wisdom, tended by his care, and fed by his bounty. Sheep gather around their shepherd and look up to him; in the same manner let us gather around the great Shepherd of mankind. The avowal of our relation to God is in itself praise; when we recount his

goodness we are rendering to him the best adoration; our songs require none of the inventions of fictions, the bare facts are enough; the simple narration of the mercies of the Lord is more astonishing than the productions of imagination. That we are the sheep of his pasture is a plain truth, and at the same time the very essence of poetry.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *Know ye that the LORD he is God*, &c. From the reasons of this exhortation, learn, that such is our natural atheism, that we have need again and again to be instructed, *that the Lord is God*; of whom, and through whom, and for whom are all things. *David Dickson*.

Ver. 3. *It is he that made us... we are his*. Now, the ground of God's property in all things is his creating of all... Accordingly, you may observe in many scriptures, where the Lord's propriety is asserted, this, as the ground of it, is annexed: Psalm 89:11-12, the heavens, the earth, the whole world, and all therein is thine. Why so? "Thou hast founded them." And so are all the regions and quarters of the world, northern and southern, western and eastern; for Tabor was on the west and Hermon on the east; all are thine, for thou hast created them. So sea and land, Psalm 95:5. As all things measured by time, so time itself, the measure of all, Psalm 74:16-17. "Thou hast made the light, "*i.e.* the moon for the night and the sun for the day. He lays claim to all the climes of the earth, and all the seasons of the year on this account; he made them. This will be more evident and unquestionable, if we take notice of these particulars:

1. He made all for himself. He was not employed by any to make it for another, for in that case sometimes the maker is not the owner; but the Lord did employ himself in that great work, and for himself did he undertake and finish it. Proverbs 16:4 Colossians 1:15-16.
2. He made all things of nothing, either without any matter at all, or without any but what himself had before made of nothing. A potter when he makes an earthenware vessel, if the clay be not his own which he makes it of, he is not the full owner of the vessel, though he formed it: "the form is his, the matter is another's; "but since the Lord made all of nothing, or of such matter as himself had made, all is wholly his, matter and form, all entirely.
3. He made all without the help or concurrence of any other. There was none that assisted him, or did in the least co-operate with him in the

work of creation... Those that assist and concur with another in the making of a thing may claim a share in it; but here lies no such claim in this case, where the Lord alone did all, alone made all. All is his only.

4. He upholds all things in the same manner as he created, continues the being of all things in the same way as he gave it. He does it of himself, without other support, without any assistant. All would fall into nothing in a moment, if he did not every moment bear them up. So that all things on this account have still their being from him every moment, and their well-being too, and all the means which conduce to it; and therefore all are his own. *David Clarkson.*

Ver. 3. *It is he that hath made us.* The emperor Henry, while out hunting on the Lord's day called Quinquagesima, his companions being scattered, came unattended to the entrance of a certain wood; and seeing a church hard by, he made for it, and feigning himself to be a soldier, simply requested a mass of the priest. Now that priest was a man of notable piety, but so deformed in person that he seemed a monster rather than a man. When he had attentively considered him, the emperor began to wonder exceedingly why God, from whom all beauty proceeds, should permit so deformed a man to administer his sacraments. But presently, when mass commenced, and they came to the passage, *Know ye that the Lord he is God*, which was chanted by a boy, the priest rebuked the boy for singing negligently, and said with a loud voice, *It is he that hath made us, and not we ourselves.* Struck by these words, and believing the priest to be a prophet, the emperor raised him, much against his will, to the archbishopric of Cologne, which see he adorned by his devotion and excellent virtues. *From "Roger of Wendover's (1237) Flowers of History."*

Ver. 3. *It is he that hath made us... we are his.* Many a one has drawn balsatic consolation from these words; as for instance Melancthon when disconsolately sorrowful over the body of his son in Dresden on the 12th July, 1559. But in "*He made us and we are his*," there is also a rich mine of comfort and of admonition, for the Creator is also the Owner, his heart clings to his creature, and the creature owes itself entirely to him, without whom it would not have had a being, and would not continue in being. *F. Delitzsch.*

Ver. 3. *He that made us*, i.e. made us what we are, a people to himself; as in Psalm 95:5, 1 Samuel 12:6, and Deuteronomy 32:6. It was not we that

made ourselves his (compare Ezekiel 29:3). "*He* (and not we ourselves) *made us His people, and the flock whom he feeds.*" Andrew A. Bonar.

Ver. 3. *Not we* is added, because any share, on the part of the church, in effecting the salvation bestowed upon her, would weaken the testimony which this bears to the exclusive Godhead of the Lord. F. W. Hengstenberg.

Ver. 3, 5. *Know ye* what God is in himself, and what he is to you. Knowledge is the mother of devotion, and of all obedience; blind sacrifices will never please a seeing God. "Know" it, *i.e.* consider and apply it, and then you will be more close and constant, more inward and serious, in the worship of him. Let us know, then, these seven things concerning the Lord Jehovah, with whom we have to do in all the acts of religious worship.

1. *That the Lord he is God*, the only living and true God; that he is a being infinitely perfect, self-existent, and self-sufficient, and the fountain of all being.
2. That he is our Creator: *It is he that hath made us, and not we ourselves.* We do not, we could not make ourselves; it is God's prerogative to be his own cause; our being is derived and depending.
3. That therefore *he is our rightful owner.* The Masorites, by altering one letter in the Hebrew, read it, "He made us, and his we are, "or, "to him we belong." Put both the readings together, and we learn, that because God "made us, and not we ourselves, "therefore we are not our own but his.
4. That *he is our sovereign Ruler.* *We are his people*, or subjects, and he is our prince, our rector or governor, that gives laws to us as moral agents, and will call us to an account for what we do.
5. That *he is our bountiful Benefactor*; we are not only his sheep whom he is entitled to, but *the sheep of his pasture*, whom he takes care of.
6. That he is a God of infinite mercy and good (Psalm 100:5); *The Lord is good*, and therefore doth good; *his mercy his everlasting.*
7. That he is a God of inviolable truth and faithfulness; *His truth endureth to all generations*, and no word of his shall fall to the ground as antiquated or revoked. Matthew Henry.

HINTS TO THE VILLAGE PREACHER.

Ver. 3. *Know ye that the LORD he is God.* That you may be true amid superstition, hopeful in contrition, persistent in supplication, unwearied in exertion, calm in affliction, firm in temptation, bold in persecution, and happy in dissolution. W. J.

Ver. 3. *We are his people.* We have been twice born, as all his people are. We love the society of his people. We are looking unto Jesus like his people. We are separated from the world as his people. We experience the trials of his people. We prefer the employment of his people. We enjoy the privileges of his people. W. J.

PSALM 100:4

EXPOSITION.

Ver. 4. *Enter into his gates with thanksgiving.* To the occurrence of the word *thanksgiving* in this place the Psalm probably owes its title. In all our public service the rendering of thanks must abound; it is like the incense of the temple, which filled the whole house with smoke. Expiatory sacrifices are ended, but those of gratitude will never be out of date. So long as we are receivers of mercy we must be givers of thanks. Mercy permits us to enter his gates; let us praise that mercy. What better subject for our thoughts in God's own house than the Lord of the house.

And into his courts with praise. Into whatever court of the Lord you may enter, let your admission be the subject of praise: thanks be to God, the innermost court is now open to believers, and we enter into that which is within the veil; it is incumbent upon us that we acknowledge the high privilege by our songs.

Be thankful unto him. Let the praise be in your heart as well as on your tongue, and let it all be for him to whom it all belongs.

And bless his name. He blessed you, bless him in return; bless his name, his character, his person. Whatever he does, be sure that you bless him for it; bless him when he takes away as well as when he gives; bless him as long as you live, under all circumstances; bless him in all his attributes, from whatever point of view you consider him.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *Enter into his gates;* for to the most guilty are the gates of his church open. *Francis Hill Tucker.*

Ver. 4. *With thanksgiving.* On the word *hrwt* [the word used in Leviticus 7:12 for sacrifices of thanksgivings], Rabbi Menachen remarks: *All sacrifices will be abolished; but the sacrifice of thanksgiving will remain.* *George Phillips.*

Ver. 4. The former part of this Psalm may have been chanted by the precentor when the peace-offering was brought to the altar; and this last verse may have been the response, sung by the whole company of singers, at the moment when fire was applied to the offering. *Daniel Cresswell.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4. A Discourse of Thankfulness which is due to God for his benefits and blessings.

A Sermon by Thomas Goodwin. Works, vol. 9 pp. 499-514. Nichol's edition.

Ver. 4.

1. The privileges of access.
2. The duty of thankfulness.
3. The reasons for enjoying both.

PSALM 100:5

EXPOSITION.

Ver. 5. *For the Lord is good.* This sums up his character and contains a mass of reasons for praise. He is good, gracious, kind, bountiful, loving; yea, God is love. He who does not praise the good is not good himself. The kind of praise inculcated in the Psalm, viz., that of joy and gladness, is most fitly urged upon us by an argument from the goodness of God.

His mercy is everlasting. God is not mere justice, stern and cold; he has bowels of compassion, and wills not the sinner's death. Towards his own

people mercy is still more conspicuously displayed; it has been theirs from all eternity, and shall be theirs world without end. Everlasting mercy is a glorious theme for sacred song.

And his truth endureth to all generations. No fickle being is he, promising and forgetting. He has entered into covenant with his people, and he will never revoke it, nor alter the thing that has gone out of his lips. As our fathers found him faithful, so will our sons, and their seed for ever. A changeable God would be a terror to the righteous, they would have no sure anchorage, and amid a changing world they would be driven to and fro in perpetual fear of shipwreck. It were well if the truth of divine faithfulness were more fully remembered by some theologians; it would overturn their belief in the final fall of believers, and teach them a more consolatory system. Our heart leaps for joy as we bow before One who has never broken his word or changed his purpose.

*"As well might he his being quit
As break his promise or forget."*

Resting on his sure word, we feel that joy which is here commanded, and in the strength of it we come into his presence even now, and speak good of his name.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *His mercy is everlasting.* The everlasting unchangeable mercy of God, is the first motive of our turning to him, and of our continuing steadfast in his covenant, and it shall be the subject of unceasing praise in eternity. As the Lord is good, and his mercy everlasting, so the full perfection of these attributes in a perfect state will call forth praise unwearied from hearts that ever faint. *W. Wilson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5.

1. The inexhaustible fount—the goodness of God.
2. The ever-flowing stream—the mercy of God.
3. The fathomless ocean—the truth of God. "O the depths!" *W. Durban.*

PSALM 101

PSALM 101:1

TITLE. —A Psalm of David. This is just such a psalm as the man after God's own heart would compose when he was about to become king in Israel. It is David all over, straight forward, resolute, devout; there is no trace of policy or vacillation, the Lord has appointed him to be king, and he knows it, therefore he purposes in all things to behave as becomes a monarch who me the Lord himself has chosen. If we call this THE PSALM or PIOUS RESOLUTIONS, we shall perhaps remember it all the more readily. After songs of praise a psalm of practice not only makes variety, but comes in most fittingly. We never praise the Lord better than when we do those things which are pleasing in his sight.

EXPOSITION.

Ver. 1. *I will sing of mercy and judgment.* He would extol both the love and the severity, the sweets and the bitters, which the Lord had mingled in his experience; he would admire the justice and the goodness of the Lord. Such a song would fitly lead up to godly resolutions as to his own conduct, for that which we admire in our superiors we naturally endeavour to imitate. Mercy and judgment would temper the administration of David, because he had adoringly perceived them in the dispensations of his God. Everything in God's dealings with us may fittingly become the theme of song, and we have not viewed it aright until we feel we can sing about it. We ought as much to bless the Lord for the judgment with which he chastens our sin, as for the mercy with which he forgives it; there is as much love in the blows of his hand as in the kisses of his mouth. Upon a retrospect of their lives instructed saints scarcely know which to be most grateful for—the comforts which have, or the afflictions which have purged them.

Unto thee, O LORD, will I sing. Jehovah shall have all our praise. The secondary agents of either the mercy or the judgment must hold a very subordinate place in our memory, and the Lord alone must be hymned by our heart. Our soul's sole worship must be the lauding of the Lord. The

psalmist forsakes the minor key, which was soon to rule him in the one hundred and second psalm, and resolves that, come what may, he will sing, and sing to the Lord too, whatever others might do.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. The contents of this psalm show that it was written at some remarkable period of David's life. Three different times have been fixed upon as respectively giving occasion for the solemn resolutions which are announced in it. The first is supposed to be when David, immediately after the death of Saul, succeeded to the government of a part of the kingdom; the second, when the whole kingdom was united under the dominion of David; and the third, when he removed the ark from the house of Obedom to Zion, and placed it in the vicinity of his own abode. It is certainly of little importance which of these periods we select, but the second verse of the psalm has some appearance of relating to the last mentioned. The psalmist here says,

When wilt thou come to me? which seems to intimate that when he was to have the symbols of God's presence so near to him, he experienced a solemn sentiment respecting the holiness that was now more than ever incumbent upon him—a sentiment which induced him to form the sacred purposes and resolutions which he has specified. These purposes relate to the character of the persons whom he would select for his household, and those whom he would employ in carrying on his government, which appeared to be more firmly established by the divine condescension that was manifested to him, in having the earthly residence of God placed so near to himself. It was quite in agreement with David's character to form purposes of more fervent and steadfast obedience, in proportion to the advantages and favours which the divine goodness bestowed upon him. — *William Walford.*

Whole Psalm. This psalm has been appropriately called "*The Householder's Psalm*"; and assuredly if every master of a family would regulate his household by these rules of the conscientious psalmist, there would be a far greater amount, not merely of domestic happiness and comfort, but of fulfilment of the serious and responsible duties which devolve on the respective members of a household. David in some measure may be supposed to speak of the regulation of a royal court and household; and of course with such we in our humbler sphere can have but little in common;

yet though there may not be the same duties and the same requirements, yet the same principles should actuate all alike, and the same virtues that adorn the lowlier station may shed a radiance even on the highest. —

Barton Bouchier.

Whole Psalm. This is the psalm which the old expositors used to designate "*The Mirror for Magistrates*"; and an excellent mirror it is. It would mightily accelerate the coming of the time when every nation shall be Christ's possession, and every capital a "City of the Lord", if all magistrates could be persuaded to dress themselves by it every time they go forth to perform the functions of their godlike office. When Sir George Villiers became the favourite and prime minister of King James, Lord Bacon, in a beautiful Letter of Advice, counselled him to take this psalm for his rule in the promotion of courtiers. "In those the choice had need be of holiest and faithful servants, as well as of comely outsides who can bow the knee and kiss the hand. King David (Psalm 101:6-7) propounded a rule to himself for the choice of his courtiers. He was a wise and a good king; and a wise and a good king shall do well to follow such a good example; and if he find any to be faulty, which perhaps cannot suddenly be discovered, let him take on him this resolution as King David did, '*There shall no deceitful person dwell in my house.*'" It would have been well both for the Philosopher and the Favourite if they had been careful to walk by this rule. —*William Binnie.*

Whole Psalm. Eyring, in his "Life of Ernest the Pious" (Duke of Saxe Gotha), relates that he sent an unfaithful minister a copy of Psalm 101:1-8, and that it became a proverb in the country when an official had done anything wrong: He will certainly soon receive the prince's psalm to read. —*F. Delitzsch.*

Whole Psalm. Psalm 101:1-8 was one beloved by the noblest of Russian princes, Vladimir Monomachos; and by the gentlest of English reformers, Nicholas Ridley. But it was its first leap into life that has carried it so far into the future. It is full of a stern exclusiveness, of a noble intolerance, not against theological error, not against uncourtly manners, not against political insubordination, but against the proud heart, the high look, the secret slanderer, the deceitful worker, the teller of lies. These are the outlaws from king David's court; these are the rebels and heretics whom he would not suffer to dwell in his house or tarry in his sight. —*Arthur Penrhyn Stanley, in "Lectures on the History the Jewish Church", 1870.*

Whole Psalm. Such a hymn of praise as the grand doxology of Psalm 99:1-9 could not die away without an echo. Accordingly Psalm 100:1-5 may be regarded as forming the chorus of the church, and this as taking up and applying that part of the doxology which celebrated the *present* manifestation of the "King in his beauty." —*Alfred Edersheim.*

Whole Psalm. Mr. Fox reports that Bishop Ridley often read and expounded this psalm to his household, hiring them with money to get it by heart. —*Thomas Lye, in "The Morning Exercises."*

Ver. 1. *I will sing.* If thou bestowest mercies upon me; or if thou bringest any judgment upon me; before thee, O Lord, will I sing my hymn for all. —*Chaldee Paraphrase.*

Ver. 1. *I will sing.* The manner of expression imports a *cordial* resolution; heart and will are engaged in it; there is twice *I will* in the text. The manner of expression imports a *humble* resolution; I cannot sing of merit; but I will sing of mercy, and through mercy I will sing of mercy. To sing of mercy must be a humble song, for mercy towards a miserable sinner is a melting word; and to sing of judgment must be a humble song, for judgment in every sense is an awful word. The manner of the expression imports a *skilful* harper, a dexterous musician, even in a spiritual sense; he knew what should be the subject of the song, and he says, "I will sing of mercy and judgment"; and he knew what should be the object of the song, or to whom it should be sung, and therefore says, "To thee, O Lord, I will sing"; he knew who should be the singer, and therefore says, "I will" do it; he knew what should be the manner; and therefore says, "I will sing of mercy and judgment; to thee, O Lord, will I *sing*." It is before the Lord he resolves to sing, as he did before the ark, which was a type of Christ; and so is it s song to the praise of God in Christ. The manner of the expression imports a *firm, fixed, and constant* resolution; so the redoubling of it seems to import; "I will sing, I will sing." He had a mind this exercise of singing should not go down, but be his continual trade, "I will sing, I will sing"; I will sing on earth and I will sing in heaven; I will sing in time and I will sing in eternity. And, indeed, all on whom the spirit of praise and gratitude is poured out resolve never to give over singing... David had heard once, yea, twice, that mercy as well as power belongs to the Lord; and therefore not only once, but twice in a breath he resolves to sing unto the Lord. The word hath a great deal of elegance and emphasis in it; I will

sing of mercy, I will sing of judgment; O, I will sing, O Lord, I will sing; and I will sing unto thee. —*Ralph Erskine*.

Ver. 1. This song of the sweet singer of Israel is peculiar to earth; they do not sing of *judgment* in heaven, for there is no sin there; they do not sing of *mercy* in hell, for there is no propitiation for sin there. Time was when the song was not heard even on earth; for in Paradise man walked in innocence, and walking in innocence he walked in the light of his Father's face. —*Hugh Stowell*, 1856.

Ver. 1. *I will sing of mercy and judgment.* It comes all to this, as if the psalmist should say, "I will sing of *merciful judgements*"; for judgment is mercy, as it is the matter of the song: or, to take them separately, "I will sing of mercy *in mercies*, and, I will sing of mercy *in judgment*"; and so I will sing of my blinks and of my showers; I will sing both of my cloudy and my clear day; both of my ups and downs. —*Ralph Erskine*.

Ver. 1. *Mercy and judgment.* As the pedge of the ship S.Paul sailed in was *Castor and Pollux*, twin brothers, so the badge of this Psalm is *Mercy and Judgment*, inseparable companions; of whom it may be said, as our prophet sometimes spake of Saul and Jonathan, "They were lovely and pleasant in their lives, and in their deaths they were not divided." These are the two brightest stars in the firmament of majesty; the two fairest flowers, and choicest jewels in the imperial crown; like the carnation and the lily, the ruby and the sapphire, or the carbuncle and the diamond, yielding a mutual and interchangeable lustre each to other. They resemble not unfitly the two supporters of the king's arms, or the two seraphim stretching out their golden wings over the propitiatory, or the white and red rose in the same escutcheon.

We read that Solomon set up two goodly pillars in the porch of the temple, the one called *Jachin*, the other *Boaz*, which signify stability and strength; such pillars of the state are *mercy and judgment*. The throne of the King is borne up by them, as Solomen's was with lions of ivory on each side. Therefore I as in one place it is said that "*the throne is established by justice*" (Proverbs 16:12); so in another that it is "*upheld by mercy*" (Proverbs 20:28); justice being as the bones and sinews in the body politic, and mercy as the veins and arteries. They are the two hands of action, the two eyes of virtue, and the two wings of honour. And as the eyes, if they be rightly set, do both look one way; so do mercy and judgment, however in the apprehension of the vulgar they seem to look contrary ways. And as

the treble and the bass accord best music; so do they in managing the commonwealth. Wherefore David promiseth to make them both sound tunable in his song without jar or discord: "*I will sing of mercy and judgment.*" ...

As mercy is here set in the first place; so shall the sentence of mercy and absolution be first pronounced at the last day. And it is a laudable custom of princes, at their first entrance to their kingdoms, to shew mercy, by hearing the mourning of the prisoner, and delivering the children of death, by loosing the bands of wickedness, by taking off the heavy burdens, by letting the oppressed go free, and by breaking every yoke of former extortions. Thus, our prophet himself, as soon as the crown was settled on his head, made inquiry if there remained yet alive any of the house of Saul, on whom he might shew mercy (2 Samuel 9:1). O how fair a thing is this mercy in the time of anguish and trouble! It is like a cloud of rain that cometh in the time of drought. But this *mercy*, here spoken of in the first part of our prophet's song, stretcheth further; unfolding itself in *clemency*, in *courtesy*, and in *compassion*. In *clemency*, by pardoning malefactors; in *compassion*, by relieving the afflicted; in *courtesy*, towards all. —George Hakewill, or Hakewell, 1579-1649.

Ver. 1. *Mercy and judgment.* What is the history of every poor sinner, plucked as a brand from the fire and brought to heaven in peace at last, but a history of "mercy and judgment"? Judgment first awakes to terror and to fear; mercy meets the poor, trembling, returning prodigal, and falls on his neck, and kisses, and forgives. Then, through all his chequered course, God hems up his way with judgment, that he may not wander, and yet brightens his path with mercy, that he may not faint. Is there a child of God that can look into the varied record of his heart or of his outward history, and not see goodness and severity, severity and goodness, tracking him all his journey through? Has he ever had a cup so bitter that he could say, "There is no mercy here"? Has he ever had a lot so bright that he could say, "There is no chastisement or correction here"? Has he ever had any bad tidings, and there have been no good tidings set over against them to relieve them? Has he ever had a sky so dark that he could see in it no star, or a cloud so unchequered that he could trace no rainbow of promise there? ...

What a beautifully woven web of judgment and mercy does every man's secret history, in his way through the wilderness of life to the land of

promise, present! and how good, and how wholesome, and how kindly, and how gracious is this blessed intermingling of both! How do we need the judgment, to keep us humble and watchful and pure! and how do we need the mercy to keep us hopeful, and to nerve our efforts, and to stir our hearts, and to sustain us in patience, amid life's battle and struggle, and disappointment and vexation! Oh, how good it is for us, that we should thus, therefore, have the rod and staff together—the rod to chasten, and the staff to solace and sustain! How good it is for us, that we should have to "*sing of mercy and judgment!*" And yet, what is judgment itself, but mercy with a sterner aspect? And what are the chidings of judgment, but the sterner tones of the voice of a Father's love? For even judgment is one of the "all things" that "work together for good to them that love God, to them that are the called according to his purpose." —*Hugh Stowell.*

Ver. 1. *Mercy and judgment.* God intermixeth mercy with affliction: he steeps his sword of justice in the oil of mercy; there was no night so dark, but Israel had a pillar of fire in it; there is no condition so dismal, but we may see a pillar of fire to give light. If the body be in pain, conscience is in peace, —there is mercy: affliction is for the prevention of sin, —there is mercy. In the ark there was a rod and a pot of manna, the emblem of a Christian's condition, mercy interlined with judgment. —*Thomas Watson.*

HINTS TO THE VILLAGE PREACHER.

Whole Psalm. —This is a psalm of wills and shalls. There are nine wills and five shalls. Resolutions should be made,

1. With deliberation; not, therefore, upon trifling matters.
2. With reservation. "If the Lord will, "etc.
3. With dependence upon divine strength for their fulfilment. —*G.R.*

Ver. 1. —

1. The sweet work that is resolved upon is to "sing."
2. The sweet singer that thus resolves, namely, David, "I will sing."
3. The sweet subject of the song, "mercy and judgment."
4. The sweet object of this praise, and the manner in which he would sing it—"Unto thee, O Lord, will I sing." —*Ralph Ershikine.*

Ver. 1. —What there is in mercy that affords ground of singing.

1. The freeness and undeservedness of mercy.
2. The unexpectedness of mercy. When I was expecting a frown I got a smile; when I was expecting nothing but wrath, I got a glance of love; instead of a stroke of vengeance, I got a view of glory.
3. The seasonableness of mercy is a ground of singing— grace to help in time of need.
4. The greatness and riches of mercy make the recipients there of sing.
5. The sweetness of mercy makes them sing.
6. The sureness and firmness of mercy make them sing— "The sure mercies of David." —From *Ralph Erskine's* Sermon, entitled "*The Militant's Song*".

Ver. 1. —

1. The different conditions of the righteous man in this life. Not all mercy, nor all judgment, but mercy and judgment.
2. His one duty and privilege in reference to them: "I will sing, "etc.
 - (a) Because they are both from God.
 - (b) Because they are both from love.
 - (c) Because they are both for present good.
 - (d) Because they are both preparative for the heavenly rest. —*G.R.*

Ver. 1. —The blending of song with holy living. The bell of praise and the pomegranate of holy fruitfulness should both adorn the Lord's priests.

PSALM 101:2

EXPOSITION.

Ver. 2. *I will behave myself wisely in a perfect way.* To be holy is to be wise; a perfect way is a wise way. David's resolve was excellent, but his practice did not fully tally with it. Alas! he was not always wise or perfect, but it was well that it was in his heart. A king had need be both sage and pure, and, if he be not so in intent, when he comes to the throne, his after conduct will be a sad example to his people. He who does not even resolve to do well is likely to do very ill. Householders, employers, and especially

ministers, should pray for both wisdom and holiness, for they will need them both.

O when wilt thou come unto me? —an ejaculation, but not an interruption. He feels the need not merely of divine help, but also of the divine presence, that so he may be instructed, and sanctified, and made fit for the discharge of his high vocation. David longed for a more special and effectual visitation from the Lord before he began his reign. If God be with us we shall neither err in judgment nor transgress in character; his presence brings us both wisdom and holiness; away from God we are away from safety. Good men are so sensible of infirmity that they cry for help from God, so full of prayer that they cry at all seasons, so intense in their desires that they cry with sighs and groanings which cannot be uttered, saying, "O when wilt thou come unto me?"

I will walk within my house with a perfect heart. Piety must begin at home. Our first duties are those within our own abode. We must have a perfect heart at home, or we cannot keep a perfect way abroad. Notice that these words are a part of a song, and that there is no music like the harmony of a gracious life, no psalm so sweet as the daily practice of holiness. Reader, how fares it with your family? Do you sing in the choir and sin in the chamber? Are you a saint abroad and a devil at home? For shame! What we are at home, that we are indeed. He cannot be a good king whose palace is the haunt of vice, nor he a true saint whose habitation is a scene of strife, nor he a faithful minister whose household dreads his appearance at the fireside.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *I will behave myself wisely.* The first thing he vows touching himself, is wise behaviour; prudence, not sapience; not wise contemplation, but wise action. It is not wise thoughts, or wise speaking, or wise writing, or wise gesture and countenance, will serve the turn, but wise behaviour: the former are graceful, but the other needful. For as the apostle saith of godliness, "Having a show of godliness, but denying the power thereof"; so certainly there are those who in point of wisdom and sufficiency that do little or nothing thoroughly, but *magno conatu nugas*, they make much ado about small matters; using all the perspectives of shifting they can devise to make an empty *superficies* seem a body that hath depth and bulk. — *George Hakewill.*

Ver. 2. *I will walk.* Walking is a word often used in Holy Scripture, and especially by our prophet in this book of the Psalms; yet more often figuratively than properly. It shall not be amiss, then, out of the property and nature of it, to consider the duties included and implied in it. The natural acts of it, then, are three; *motion*, *progress*, and *moderations*. As it includes motion, so is it opposed to lying, or standing, or sitting; as it includes *progress in motion*, so is it opposed to jumping or capering up and down in the same place; as it includes *moderation*, in a *progressive motion*, so is it opposed to violent running. —George Hakewill.

Ver. 2. *I will walk within my house.* Much, though not all of the power of godliness, lies within doors. It is in vain to talk of holiness if we can bring no letters testimonial from our holy walking with our relations. Oh, it is sad when they that have reason to know us best, by their daily converse with us, do speak least for our godliness! Few so impudent as to come naked into the streets: if men have anything to cover their haughtiness they will put it on when they come abroad. But wit art thou within doors? What care and conscience to discharge thy duty to thy near relations? He is a bad husband that hath money to spend among company abroad, but none to lay in provisions to keep his family at home. And can he be a good Christian that spends all his religion abroad, and leaves none for his nearest relations at home? That is, a great zealot among strangers, and little or nothing of God comes from him in his family? Yea, it were well if some that gain the reputation of Christians abroad, did not fall short of others that pretend not to profession in those moral duties which they should perform to their relations. There are some who are great strangers to profession, who yet are loving and kind in their way to their wives. What kind of professors then are they who are dogged and currish to the wife of their bosom? Who by their tyrannical lording it over them embitter their spirit, and make them cover the Lord's altar with tears and weeping? There are wives to be found that are not clamorous, peevish, and froward to their husbands, who yet are far from a true work of grace in their hearts; do they then walk as becomes holiness who trouble the whole house with their violent passions? There are servants who from the authority of a natural conscience, are kept from railing and reviling language, when reproved by their masters, and shall not grace keep pace with nature? Holy David knew very well how near this part of a saint's duty lies to the very heart of godliness; and therefore, when he makes his solemn vow to walk holily before God, he instanceth this, as one stage wherein he might eminently discover the

graciousness of his spirit; "*I will walk within my house with a perfect heart.*" —William Gurnall.

Ver. 2. *Within my house.* It is easier for most men to walk with a perfect heart in the *church*, or even in the *world*, than in their *own families*.

How many are as meek as lambs among others, when at home they are wasps or tigers. —Adam Clarke.

Ver. 2. *Within my house with a perfect heart.* Even in our best directed establishments, as well as in private families, cultivation is still in a great measure confined to intellect alone; and the direct exercise and training of the moral and religious sentiments and affections are rarely thought of as essential to their full and vigorous development. Moral precepts are, no doubt, offered in abundance; but these address themselves chiefly to the intellect. We must not be satisfied with merely exclaiming, "Be kind, just, and affectionate", when perhaps at the very moment we are counteracting the effect of the advice by our own opposite conduct. "She told me not to lie", said Guy Rivers in speaking of his mother, "and she set me the example herself by frequently deceiving my father, and teaching me to disobey and deceive him." Conduct like this is more common in real life than is supposed, although generally less flagrant in degree. Parents and teachers indeed too often forget that the sentiments *feel* and *do not reason*, and that, consequently, even a stupid child may, by the instinctive operation of its moral nature at once detect and revolt at the immorality of practices, the true character of which its *reason* is unable to penetrate or expose. It is one of the most effectual methods of cultivating and exciting the moral sentiments in children, to set before them the manifestations of these in our habitual conduct...

What kind of moral duties does the parent encourage, who, recommending kindness, openness, and justice, *tricks* the child into the confession of a fault, and then basely punishes it, having previously promised forgiveness? And how is openness best encouraged —by practising it in conduct, or by neglecting it in practice, and prescribing in words. Is it to be cultivated by thrusting suspicions in the face of honest intentions? And how is justice to be cultivated by a guardian who *speaks* about it, recommends it, and *in practice* charges each of four pupils the whole fare of a hackney-coach? Or what kind of moral education is that which says, "Do as I bid you, and I will give you sweet-meats or money, or I will tell your mama how good you were", holding out the lowest and most selfish propensities as the

motives to moral conduct? Did space permit, I might indeed pursue the whole round of moral and religious duties, and ask similar questions at each. But it is needless. These examples will suffice; and I give them, not as applicable generally either to parents or teachers, but simply as individual instances from among both, which have come within the sphere of my own knowledge, and which bear directly upon the principle under discussion. —*Andrew Combe, in "The Principles of Physiology", 1836.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. —

1. The end desired: "To behave wisely, "etc.; consistency of conduct.
2. The means employed: "When wilt thou come, "etc.; only when God is with us we walk in a perfect way.
3. The test proposed: "Within my house, "where I am most myself and am best known. —*G.R.*

Ver. 2. —The wisdom of holiness.

1. In selecting our sphere of duty.
2. In timing, :arranging, and balancing duties.
3. In managing others according to their tempers.
4. In avoiding disputes with adversaries.
5. In administering rebuke, giving alms, rendering advice, etc.; the blending of the serpent with the dove.

Ver. 2. —*O when wilt thou come unto me?* A devout ejaculation.

1. Revealing the psalmist's need of the divine presence in order to holiness.
2. His intense longing.
3. His full expectation.
4. His the rough appreciation of the condescending visit.

Ver. 2 (*last clause*) —Home piety. Its duty, excellence, influence, sphere, and reward. Note also the change of heart and firmness of purpose necessary to it.

PSALM 101:3

EXPOSITION.

Ver. 3. *I will set no wicked thing before mine eyes.* I will neither delight in it, aim at it or endure it. If I have wickedness brought before me by others I will turn away from it, I will not gaze upon it with pleasure. The psalmist is very sweeping in his resolve, he declines the least, the most reputable, the most customary form of evil—no wicked thing; not only shall it not dwell in his heart, but not even before his eyes, for what fascinates the eye is very apt to gain admission into the heart, even as Eve's apple first pleased her sight and then prevailed over her mind and hand.

I hate the work of them that turn aside. He was warmly against it; he did not view it with indifference, but with utter scorn and abhorrence. Hatred of sin is a good sentinel for the door of virtue. There are persons in courts who walk in a very crooked way, leaving the high road of integrity; and these, by short cuts, and twists, and turns, are often supposed to accomplish work for their masters which simple honest hearts are not competent to undertake; but David would not employ such, he would pay no secret service money, he loathed the practices of men who deviate from righteousness. He was of the same mind as the dying statesman who said, "Corruption wins not more than honesty." It is greatly to be deplored that in after years he did not keep himself clear in this matter in every case, though, in the main he did; but what would he have been if he had not commenced with this resolve, but had followed the usual crooked Policy of Oriental princes? How much do we all need divine keeping! We are no more perfect than David, nay, we fall far short of him in many things; and, like him, we shall find need to write a psalm of penitence very soon after our psalm of good resolution.

It shall not cleave to me. I will disown their ways, I will not imitate their policy: like dirt it may fall upon me, but I will wash it off, and never rest till I am rid of it. Sin, like pitch, is very apt to stick. In the course of our family history crooked things will turn up, for we are all imperfect, and some of those around us are far from being what they should be; it must, therefore, be one great object of our care to disentangle ourselves, to keep clear of transgression, and of all that comes of it: this cannot be done unless the Lord both comes to us, and abides with us evermore.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *Wicked thing.* The original hath it, if we will render it word for word, "*I will set no word of Belial before mine eyes.*" But *word* is figuratively there put for *thing*; as likewise Psalm 41:8; and so is it rendered both by *Montanus* in the margin, and in the text by *Junius*; howbeit, in his comment upon this psalm, he precisely follows the original, applying it against sycophants and flatterers, the mice and moths of court. —*George Hakewill.*

Ver. 3. *I hate the work of them that turn aside.* Mr. Schultens hath shown in his commentary on Proverbs 7:25 that *j mc*; hath a much stronger and more significant meaning than that of mere *turning aside*; and that it is used of an unruly horse, that champs upon the bit through his fiery impatience; and when applied to a bad man, denotes one impatient of all restraint, of unbridled passions, and that is headstrong and ungovernable in the gratification of them, trampling on all the obligations of religion and virtue. Such as these are the deserved objects of the hatred of all good men, whose criminal deviations and presumptuous crimes they detest; none of which *shall cleave to them*; they will not harbour the love of, or inclination to them, nor habitually commit them, or encourage the practice of them. Persons of this character are too frequently about the courts of princes, but it is their honour and interest, as far as ever they can, to discountenance them. —*Samuel Chandler.*

Ver. 3. *It shall not cleave to me.* A bird may light upon a man's house; but he may choose whether she shall nestle or breed there, or no: and the devil or his instruments may represent a wicked object to a man's sight; but he may choose whether he will entertain or embrace it or no. For a man to set wicked things before his eyes is nothing else but to sin of set purpose, to set himself to sin, or to sell himself to sin, as Ahab did, 1 Kings 21:1-29. —*George Hakewill.*

Ver. 3. *It shall not cleave to me.* A wicked plan or purpose is thus represented as having a tendency to fasten itself on a man, or to "*stick to him*" —as pitch, or wax, or a *burr* does. —*Albert Barnes.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. —

1. The sight of wickedness is to be avoided: "I will set no wicked thing, "etc.
2. When seen it is to be loathed: "I Hate, "etc.
3. When felt it is to be repudiated. It may touch me, but "it shall not cleave to me."

PSALM 101:4

EXPOSITION.

Ver. 4. *A froward heart shall depart from me.* He refers both to himself and to those round about him; he would neither be crooked in heart himself, nor employ persons of evil character in his house; if he found such in his court he would chase them away. He who begins with his own heart begins at the fountain head, and is not likely to tolerate evil companions. We cannot turn out of our family all whose hearts are evil, but we can keep them out of our confidence, and let them see that we do not approve of their ways.

I will not know a wicked person. He shall not be my intimate, my bosom friend. I must know him as a man or I could not discern his character, but if I know him to be wicked, I will not know him any further, and with his evil I will have no communion. "To know" in Scripture means more than mere perception, it includes fellowship, and in that sense it is here used. Princes must disown those who disown righteousness; if they know the wicked they will soon be known as wicked themselves.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *A froward heart.* The original sense of *vq[* is *torsit, contorsit*, to twist together, and denotes, when applied to men, persons of a perverse, subtle disposition, that can twist and twine themselves into all manner of shapes, and who have no truth and honour to be depended on. —*Samuel Chandler.*

Ver. 4. *A froward heart.* By which I understand "*from-wardness*" —giving way to sudden impulses of anger, or quick conception, and casting it forth in words or deeds of impetuous violence. —*Thomas Chalmers.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4. —The need of extreme care in the choice of our intimates.

PSALM 101:5

EXPOSITION.

Ver. 5. *Whose privily slandereth his neighbor, him will I cut off.* He had known so bitterly the miseries caused by slanderers that he intended to deal severely with such vipers when he came into power, not to revenge his own ills, but to prevent others from suffering as he had done. To give one's neighbour a stab in the dark is one of the most atrocious of crimes, and cannot be too heartily reprobated, yet such as are guilty of it often find patronage in high places, and are considered to be men of penetration, trusty ones who have a keen eye, and take care to keep their lords well posted up. King David would lop the goodly tree of his state of all such superfluous boughs,

Him that hath an high look and a proud heart him will not I suffer. Proud, domineering, supercilious gentlemen, who look down upon the poor as though they were so many worms crawling in the earth beneath their feet, the psalmist could not bear. The sight of them made him suffer, and therefore he would not suffer them. Great men often affect aristocratic airs and haughty manners, David therefore resolved that none should be great in his palace but those who had more grace and more sense than to indulge in such abominable vanity, Proud men are generally hard, and therefore very unfit for office; persons of high looks provoke enmity and discontent, and the fewer of such eople about a court the better for the stability of a throne. If all slanderers were now cut off, and all the proud banished, it is to be feared that the next census would declare a very sensible diminution of the population.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *Privily slandereth* —literally, he that *tongueth* his neighbour secretly. *Will I not suffer*, is properly, "him I *cannot*", i.e., cannot live with, cannot bear about me, as the same verb is used in Isaiah 1:13. —*Henry Cowles*.

Ver. 5. *Him that hath an high look*. Pride will sit and show itself in the eyes as soon as anywhere. A man is seen what he is *in oculis, in poculis, in loculis* (in his eyes, his cups, and his resorts) say the Rabbins. See Proverbs 6:17. —*John Trapp*.

Ver. 5. *Proud heart*. From *bj r; latus* or *dilatatus est*, is the noun *bj r;* here, *broad, or wide, or large*; and being applied to the *heart* or *soul*, it notes *largeness of desires*. —*Henry Hammond*.

Ver. 5. Detraction, ambition, and avarice are three weeds which spring and flourish in the rich soil of a court. The psalmist declareth his resolution to undertake the difficult task of eradicating them for the benefit of his people, that Israelites might not be harassed by informers, or repressed by insolent and rapacious ministers. Shall we imagine these vices less odious in the eyes of that King whose character was composed of humility and charity; or will Christ admit those tempers into the court of heaven, which David determined to exclude from his court upon earth? —*George Horne*.

Ver. 5-10. Perfect, as prophetic of Christ, is the delineation of his associates and disciples. The perverse; the evil-doers; the slanderers, and the proud found no fellowship with him. There were no common principles; no bond of union between them. There was "a gulph" interposed, as in the parable, which they could not pass; and what they saw of Christ, they beheld only from a distance. Nor even now, as then, can "the deceitful" dwell in Christ's "house" —his holy temple; nor the man of "lies be established" by his love and favour. They must renounce their vices before they can be admitted to his covenant; or, however they may claim communion with *Him*, he in return can have no sympathy with them. —*William Hill Tucker*.

HINTS TO THE VILLAGE PREACHER.

Ver. 5. —The detestable nature of slander, hurting three persons at once—the speaker, hearer, and person slandered.

PSALM 101:6

EXPOSITION.

Ver. 6. *Mine eyes shall be upon the faithful of the land, that they may dwell with me.* He would seek them out, engage their services, take care of them, and promote them to honour: this is a noble occupation for a king, and one which will repay him infinitely better than listening to the soft nothings of flatterers. It would be greatly for the profit of us all if we chose our servants rather by their piety than by their cleverness; he who gets a faithful servant gets a treasure, and he ought to do anything sooner than part with him. Those who are not faithful to God will not be likely to be faithful to men; if we are faithful ourselves, we shall not care to have those about us who cannot speak the truth or fulfil their promises; we shall not be satisfied until all the members of our family are upright in character.

He that walketh in a perfect way, he shall serve me. What I wish myself to be, that I desire my servant to be. Employers are to a great degree responsible for their servants, and it is customary to blame a master if he retains in his service persons of notorious character; therefore, lest we become partakers of other men's sins, we shall do well to decline the services of bad characters. A good master does well to choose a good servant; he may take a prodigal into his house for the sinner's good, but if he consults his own he will look in another quarter. Wicked nurses have great influence for evil over the minds of little children, and ungodly servants often injure the morals of the older members of the family, and therefore great care should be exercised that godly servants should be employed as far as possible. Even irreligious men have the sense to perceive the value of Christian servants, and surely their own Christian brethren ought not to have a lower appreciation of them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Mine eyes shall be upon the faithful.* There is an eye of *search*, and an eye of *favour*: the one is for the seeking and finding them out, that they may serve; the other for countenancing of their persons, and rewarding of their service. —*George Hakewill.*

Ver. 6. *Mine eyes shall be upon the faithful of the land*, etc. Christ's eyes are upon faithful persons, or faithful ministers of the word, who preach the Gospel faithfully, administer the ordinances truly, are faithful to the souls of men in watching over them, reproving and exhorting them; his eyes are upon them to keep and preserve them, and to honour and reward them with a crown of life that fadeth not away. His eyes are also on faithful members of churches, such who truly believe in him, who hold fast the faithful word, and keep close to his worship and ordinances; his eyes are upon them, to show favour to them, to bestow blessings upon them, and to protect and defend them, and to preserve them from perishing: "That they may dwell with me; "or, sit with me; at his table, or at the council board, or in judgment, and assist him in the allairs of government; so such as are faithful shall dwell with Christ both here and hereafter; they dwell in him and with him by faith, and have communion with him; they dwell in his house below, and shall dwell with him above for evermore. —*John Gill.*

Ver. 6. —*He that walketh it, a perfect way, he shall serve me.* Art thou a godly master? When thou takest a servant into thy House, choose for God as well as thyself. Remember there is a work for God to be done by thy servant as well as by thyself: and shall he be fit for thy turn that is not for God's? Thou desirest the work should prosper thy servant takes in hand, dost thou not? And what ground hast thou, from the promise, to hope that the work should prosper in his hand that sins all the while he is doing of it? "The ploughing of the wicked is sin, "Proverbs 21:4. A godly servant is a greater blessing than we think on. He can work, and set God on work also, for his master's good: Genesis 24:12, "O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master." And sure he did his master as much service by his prayer as by his prudence in that journey. If you were but to plant an orchard, you would get the best fruit trees, and not cumber your ground with crabs. There is more loss in a graceless servant in the house than a fruitless tree in the orchard. Holy David observed, while he was at Saul's court, the mischief of having wicked and ungodly servants, for with such was that unhappy king compassed, that David compares his court to the profane and barbarous heathens, among whom there was scarce more wickedness to be found: Psalm 120:6. "Woe is me, that I sojourn in besech, that I dwell in the tents of, Kedar; "that is, among those who were as prodigiously wicked as any there. And no doubt but this made this gracious man in his banishment, before he came to the crown, having seen the evil of a disordered house, to

resolve what he would do when God should make him the head of such a royal family. *"He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight"*. He instanceth those hills, not as if he would'spend all his zeal against these, but because he had observed them principally to abound in Saul's court, by which he had suffered so much, as you may perceive by Psalm 120. —*William Guruall*.

HINTS TO THE VILLAGE PREACHER.

Ver. 6. —The duty of believers who are wealthy to encourage and employ persons of pious character.

PSALM 101:7

EXPOSITION.

Ver. 7. *He that worketh deceit shall not dwell within my house.* He had power to choose his courtiers, and he meant to exercise it. Deceit among most orientals is reckoned to be a virtue, and is only censured when it is not sufficiently cunning, and therefore comes to be found out; it was therefore all the more remarkable that David should have so determinedly set his face against it. He could not tell what a deceitful man might be doing, what plots he might be contriving, what mischief he might be brewing, and therefore he resolved that he would at any rate keep him out of his house, that his palace might not become a den of villainy. Cheats in the market are bad enough, but deceivers at our own table we cannot bear.

He that telleth lies shall not tarry in my sight. He would not have a liar within sight or hearing; lie loathed the mention of him. Grace makes men truthful, and creates in them an utter horror of everything approaching to falsehood. If David would not have a liar in his sight, much less will the Lord; neither he that loves nor he who makes a lie shall be admitted into heaven. Liars are obnoxious enough on earth; the saints shall not be worried with them in another world.

PSALM 101:8

EXPOSITION.

Ver. 8. *I will early destroy all the wicked of the land.* At the very outset of his government he would promptly deal out justice to the worthless, he would leave them no rest, but make them leave their wickedness or feel the lash of the law. The righteous magistrate "beareth not the sword in vain." To favour sin is to discourage virtue; undue leniency to the bad is unkindness to the good. When our Lord comes in judgment, this verse will be fulfilled on a large scale; till then he sinks the judge in the Saviour, and bids men leave their sins and find pardon. Under the gospel we also are bidden to suffer long, and to be kind, even to the unthankful and the evil; but the office of the magistrate is of another kind, and he must have a sterner eye to justice than would be proper in private persons. Is he not to be a terror to evil doers?

That I may cut off all the wicked doers from the city of the Lord. Jerusalem was to be a holy city, and the psalmist meant to be doubly careful in purging it from ungodly men. Judgment must begin at the house of God. Jesus reserves his scourge of small cords for sinners inside the temple. How pure ought the church to be, and how diligently should all those who hold office therein labour to keep out and chase out men of unclean lives. Honourable offices involve serious responsibilities; to trifle with them will bring our own souls into guilt, and injure beyond calculation the souls of others. Lord, come to us, that we, in our several positions in life, may walk before thee with perfect hearts.

Ver. 8. —*That I may cut off all wicked doers from the city of the LORD.* As the kingdom of David was only a faint image of the kingdom of Christ, we ought to set Christ before our view; who, although he may bear with many hypocrites, yet as he will be the judge of the world, will at length call them all to on account, and separate the sheep from the goats. And if it seems to us that he tarries too long, we should think of that morning which will suddenly dawn, that all filthiness being purged away, true purity may shine forth. —*John Calvin.*

Ver. 8. —*Early.* From some incidental notices of Scripture (2 Samuel 15:2 Psalm 101:8 Jeremiah 21:12), it has been inferred that judges ordinarily held their sessions in the morning. In a climate like that of Palestine, such a

custom would be natural and convenient. It is doubtful, however, whether this passage expresses anything more than the promptness and zeal which a righteous judge exercises in the discharge of his duty. —*E.P. Barrows*, in "*Biblical Geography and Antiquities*".

Ver. 8. —The holy vow "to destroy all the wicked of the lands": and to "cut off all wicked doers from the city of the Lord, "must begin at our own hearts as his sanctuary, the temple of the Holy Ghost. —*Alfred Edersheim*.

HINTS TO THE VILLAGE PREACHER.

Ver. 8. —The work of the great King when he comes in judgment.

WORKS ON THE HUNDRED AND FIRST PSALM.

In CHANDLER's "*Life of David*", Vol. II, pp. 16-20, there is an Exposition of this Psalm. "King David's Vow for Reformation of Himselfe, his Family, his Kingdome. Delivered in twelve sermons before the Prince his Highhesse vpon Psalme 101. By GEORGE HAKEWILL, Dr. in Diuinity. London 1622".

PSALM 102

PSALM 102:1

SUBJECT. This is a patriot's lament over his country's distress. He arrays himself in the griefs of his nation as in a garment of sackcloth, and casts her dust and ashes upon his head as the ensigns and causes of his sorrow. He has his own private woes and personal enemies, he is moreover sore afflicted in body by sickness, but the miseries of his people cause him a far more bitter anguish, and this he pours out in an earnest, pathetic lamentation. Not, however, without hope does the patriot mourn; he has faith in God, and looks for the resurrection of the nation through the omnipotent favour of the Lord; this causes him to walk among the ruins of Jerusalem, and to say with hopeful spirit, "No, Zion, thou shalt never perish. Thy sun is not set for ever; brighter days are in store for thee." It is in vain to enquire into the precise point of Israel's history which thus stirred a patriot's soul, for many a time was the land oppressed, and at any of her sad seasons this song and prayer would have been a most natural and appropriate utterance.

TITLE. A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord. This Psalm is a prayer far more in spirit than in words. The formal petitions are few, but a strong stream of supplication runs from beginning to end, and like an under-current, finds its way heavenward through the moanings of grief and confessions of faith which make up the major part of the Psalm. It is a prayer of the afflicted, or of "a sufferer," and it bears the marks of its parent age; as it is recorded of Jabez that "his mother bore him with sorrow," so may we say of this Psalm; yet as Rachel's Benoni, or child of sorrow, was also her Benjamin, or son of her right hand, so is this Psalm as eminently expressive of consolation as of desolation. It is scarcely correct to call it a penitential Psalm, for the sorrow of it is rather of one suffering than sinning. It has its own bitterness, and it is not the same as that of the Fifty-first. The sufferer is afflicted more for others than for himself, more for Zion and the house of the Lord, than for his own house. When he is overwhelmed, or sorely troubled, and depressed. The best of men are not always able to stem the

torrent of sorrow. Even when Jesus is on board, the vessel may fill with water and begin to sink. And poureth out his complaint before the LORD. When a cup is overwhelmed or turned bottom over, all that is in it is naturally poured out; great trouble removes the heart from all reserve and causes the soul to flow out without restraint; it is well when that which is in the soul is such as may be poured out in the presence of God, and this is only the case where the heart has been renewed by divine grace. The word rendered "complaint" has in it none of the idea of fault-finding or repining, but should rather be rendered "moaning,"—the expression of pain, not of rebellion. To help the memory we will call this Psalm THE PATRIOT'S PLAINT.

DIVISION. In the first part of the Psalm, Psalm 102:1-11, the moaning monopolizes every verse, the lamentation is unceasing, sorrow rules the hour. The second portion, from Psalm 102:12-28, has a vision of better things, a view of the gracious Lord, and his eternal existence, and care for his people, and therefore it is interspersed with sunlight as well as shaded by the cloud, and it ends up right gloriously with calm confidence for the future, and sweet restfulness in the Lord. The whole composition may be compared to a day which, opening with wind and rain, clears up at noon and is warm with the sun, continues fine, with intervening showers, and finally closes with a brilliant sunset.

EXPOSITION.

Ver. 1. *Hear my prayer, O LORD.* Or O JEHOVAH. Sincere supplicants are not content with praying for praying's sake, they desire really to reach the ear and heart of the great God. It is a great relief in time of distress to acquaint others with our trouble, we are eased by their hearing our lamentation, but it is the sweetest solace of all to have God himself as a sympathizing listener to our plaint. That he is such is no dream or fiction, but an assured fact. It would be the direst of all our woes if we could be indisputably convinced that with God there is neither hearing nor answering; he who could argue us into so dreary a belief would do us no better service than if he had read us our death-warrants. Better die than be denied the mercy-seat. As well be atheists at once as believe in an unhearing, unfeeling God.

And let my cry come unto thee. When sorrow rises to such a height that words become too weak a medium of expression, and prayer is intensified

into a cry, then the heart is even more urgent to have audience with the Lord. If our cries do not enter within the veil, and reach to the living God, we may as well cease from prayer at once, for it is idle to cry to the winds; but, blessed be God, the philosophy which suggests such a hideous idea is disproved by the facts of every day experience, since thousands of the saints can declare, "Verily, God hath heard us."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Title. A prayer, etc. The prayer following is longer than others. When Satan, the Law-Adversary, doth extend his pleas against us, it is meet that we should enlarge our counter pleas for our own souls; as the powers of darkness do lengthen and multiply their wrestlings, so must we our counter wrestlings of prayer. Ephesians 6:12,18. *Thomas Cobbet*, 1667.

Title. When he... poureth out, etc. Here we have the manner of the church's prayer suitable to her extremity illustrated by a simile taken from a vessel overcharged with new wine or strong liquor, that bursts for vent. Oh the heart-bursting cries she sends out all the day! Here is no lazy, slothful, lip labour, stinted forms of prayer, no empty sounds of verbal expressions, which can never procure her a comfortable answer from her God, or the least ease to her burdened soul; but poured-out prayers as *Hannah*, 1 Samuel 1:15, and *Jeremy*, Lamentations 2:12, pressed forth with vehemence of spirit and heart pangs of inward grief: thus the Lord deals with his church and people; ere he pour out cups of consolation they must pour out tears in great measure. *Finiens Canus Vove*.

Title. —

*This is the mourner's prayer when he is faint,
And to the Eternal Father breathes his plaint. John Keble.*

Whole Psalm. The psalm has been attributed to *Daniel*, to *Jeremiah*, to *Nehemiah*, or to some of the other *prophets* who flourished during the time of the captivity. The author of the Epistle to the Hebrews has applied Psalm 102:25-27 to our Lord, and the perpetuity of his kingdom. *Adam Clarke*.

Whole Psalm. I doubt whether, without apostolic teaching, any of us would have had the boldness to understand it; for in many respects it is the most remarkable of all the Psalms—the Psalm of "THE AFFLICTED ONE" —while his soul is overwhelmed within him in great affliction, and

sorrow, and anxious fear. *Adolph Saphir, in "Expository Lectures on the Epistle to the Hebrews."*

Ver. 1. *Hear my prayer, O LORD, and let my cry come unto thee.* When, at any time we see the beggars, or poor folks, that are pained and grieved with hunger and cold, lying in the streets of cities and towns, full of sores, we are somewhat moved inwardly with pity and mercy; but if we our own selves attend and give ear to their wailings, cryings, and lamentable noises that they make, we should be much more stirred to show our pity and mercy on them; for no man else can show the grief of the sick and sore persons, so well and in so pathetic a manner as he himself. Therefore, since the miserable crying and wailing of those that suffer bodily pain and misery can prevail so much upon the hearts of mortal creatures; I doubt not, Good Lord, but thou, who art all merciful, must needs be inclined to exercise thy mercy, if *my* sorrowful cry and petition may *come unto* thine ears, or into thy presence. *John Fisher (1459-1535) in "A Treatise concerning the fruitful Sayings of David, "1714.*

Ver. 1. *My prayer.* His own, and not another's; not what was composed for him, but composed by him; which came out of his own heart, and out of unfeigned lips, and expressed under a feeling sense of his own wants and troubles; and though dictated and inwrought in his heart by the Spirit of God, yet, being put up by him in faith and fervency, it is called his own, and which he desires might be heard. *John Gill.*

Ver. 1. *My cry.* Lest my praying should not prevail, behold, O God, I raise it to a cry; and crying, I may say, is the greatest bell in all the ring of praying: for louder than crying I cannot pray. O, then, if not my prayer, at least *let my cry come unto thee.* If I be not heard when I cry, I shall cry for not being heard; and if heard when I cry, I shall cry to be heard yet more; and so whether heard or not heard, I shall cry still, and God grant I may cry still; so thou be pleased, O God, to "hear my prayer, "and to "let my cry come unto thee." *Sir R. Baker.*

Ver. 1-2. This language is the language of godly sorrow, of faith, of tribulation, and of anxious hope: of *faith*, for the devout suppliant lifts up his heart and voice to heaven, "as seeing him who is invisible, "(Hebrews 11:27) and entreats him to hear his prayer and listen to his crying: of *tribulation*, for he describes himself as enduring affliction, and unwilling to lose the countenance of the Lord *in his time of his trouble: of anxious hope*, for he seems to expect, in the midst of his groaning, that his prayers,

like those of Cornelius, will "go up for a memorial before God" who will hear him, "and that right soon." *Charles Oxenden, in "Sermons on the Seven Penitential Psalms, " 1838.*

Ver. 1-2. The Lord suffereth his babbling children to speak to him in their own form of speech, (albeit the terms which they use be not fitted for his spiritual, invisible, and incomprehensible majesty); such as are, "*Hear me, "hide not thy face, "incline thine ear to me,*" and such like other speeches. *David Dickson.*

Ver. 1-2. Note, David sent his prayer as a sacred ambassador to God. Now there are four things requisite to make an embassy prosperous. The ambassador must be regarded with favourable eye: he must be heard with a ready ear: he must speedily return when his demands are conceded. These four things David as a suppliant asks from God his King. *Le Blanc.*

HINTS TO THE VILLAGE PREACHER.

Title.

1. Afflicted men may pray.
2. Afflicted men should pray even when overwhelmed.
3. Afflicted men can pray—for what is wanted is a pouring out of their complaint, not an oratorical display.
4. Afflicted men are accepted in prayer—for this prayer is placed on record.

Ver. 1-2. Five steps to the mercy-seat. The Psalmist prays for,

1. Audience: "Hear my prayer."
2. Access: "Let my cry come before thee."
3. Unveiling: "Hide not thy face."
4. An intent ear: "Incline thine ear."
5. Answer. *C. Davis.*

Ver. 1, 17, 19-20. An interesting discourse may be founded upon these passages.

1. The Lord entreated to hear—Psalm 102:1.
2. The Promise given that he will hear—Psalm 102:17.

3. The Record that the Lord has heard—Psalm 102:19-20.

PSALM 102:2

EXPOSITION.

Ver. 2. *Hide not thy face from me in the day when I am in trouble.* Do not seem as if thou didst not see me, or wouldst not own me. Smile now at any rate. Reserve thy frowns for other times when I can bear them better, if, indeed, I can ever bear them; but now in my heavy distress, favour me with looks of compassion.

Incline thine ear unto me. Bow thy greatness to my weakness. If because of sin thy face is turned away, at least let me have a side view of thee, lend me thine ear if I may not see thine eye. Turn thyself to me again if, my sin has turned thee away, give to thine ear an inclination to my prayers.

In the day when I call answer me speedily. Because the case is urgent, and my soul little able to wait. We may ask to have answers to prayer as soon as possible, but we may not complain of the Lord if he should think it more wise to delay. We have permission to request and to use importunity, but no right to dictate or to be petulant. If it be important that the deliverance should arrive at once, we are quite right in making an early time a point of our entreaty, for God is as willing to grant us a favour now as to-morrow, and he is not slack concerning his promise. It is a proverb concerning favours from human hands, that "he gives twice who gives quickly, "because a gift is enhanced in value by arriving in a time of urgent necessity; and we may be sure that our heavenly Patron will grant us the best gifts in the best manner, granting us grace to help in time of need. When answers come upon the heels of our prayers they are all the more striking, more consoling, and more encouraging.

In these two verses the psalmist has gathered up a variety of expressions all to the same effect; in them all he entreats an audience and answer of the Lord, and the whole may be regarded as a sort of preface to the prayer which follows.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Incline thine ear unto me.* The great exhaustion of the afflicted one is hinted at: so worn out is he, that he is hardly able to cry any more, but with a faint voice only feebly mutters, like a weak sick man, whose voice if we would catch, we must incline the ear. *Martin Geier.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2.

1. Prayer in trouble is most needed.
2. Prayer in trouble is most heeded.
3. Prayer in trouble is most speeded: "Answer me speedily."

Or,

1. Prayer in trouble: "In the day, "etc.
2. The prayer of trouble: "Hide not thy face; "not remove the trial, but be with me in it. A fiery furnace is a paradise when God is with us there. *G. R.*

Ver. 2 (*first clause*). He deprecates the loss of the divine countenance when under trouble.

1. That would intensify it a thousandfold.
2. That would deprive him of strength to bear the trouble.
3. That would prevent his acting so as to glorify God in the trouble.
4. That might injure the result of the trouble.

Ver. 2 (*last clause*).

1. We often need to be answered speedily.
2. God can so answer.
3. God has so answered.
4. God has promised so to answer.

PSALM 102:3

EXPOSITION.

Ver. 3. *For my days are consumed like smoke.* My grief has made life unsubstantial to me, I seem to be but a puff of vapour which has nothing in it, and is soon dissipated. The metaphor is very admirably chosen, for, to the unhappy, life seems not merely to be frail, but to be surrounded by so much that is darkening, defiling, blinding, and depressing, that, sitting down in despair, they compare themselves to men wandering in a dense fog, and themselves so dried up thereby that they are little better than pillars of smoke. When our days have neither light of joy nor fire of energy in them, but become as a smoking flax which dies out ignobly in darkness, then have we cause enough to appeal to the Lord that he would not utterly quench us.

And my bones are burned as an hearth. He became as dry as the hearth on which a wood fire has burned out, or as spent ashes in which scarcely a trace of fire can be found. His soul was ready to be blown away as smoke, and his body seemed likely to remain as the bare hearth when the last comforting ember is quenched. How often has our piety appeared to us to be in this condition! We have had to question its reality, and fear that it never was anything more than a smoke; we have had the most convincing evidence of its weakness, for we could not derive even the smallest comfort from it, any more than a chilled traveller can derive from the cold hearth on which a fire had burned long ago. Soul-trouble experienced in our own heart will help us to interpret the language here employed; and church-troubles may help us also, if unhappily we have been called to endure them. The psalmist was moved to grief by a view of national calamities, and these so wrought upon his patriotic soul that he was wasted with anxiety, his spirits were dried up, and his very life was ready to expire. There is hope for any country which owns such a son; no nation can die while true hearts are ready to die for it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *Consumed like smoke*, would be better read, "pass away as *in smoke*, "as if they disappeared into smoke and ashes. *Burned as an hearth*, is not a felicitous translation, for a "hearth" should be incombustible. Better

"burned as a faggot, "as any fuel. The sentiment, My days waste away to nothing, turn to no good account, are lost. *Henry Cowles*.

Ver. 3. *My days are consumed like smoke*; or, as Hebrew, literally, "*in (into) smoke*." The very same expression which David in Psalm 37:20 had used of "the enemies of the Lord:" "They shall consume into smoke" (compare Psalm 68:2). Hereby the ideal sufferer virtually complains that the lot of the wicked befalls him, though being righteous (Psalm 101:1-8). *A. R. Fausset*.

Ver. 3. *My days are consumed like smoke*. As the smoke is a vapour proceeding from the fire, yet hath no heat in it: so my days are come from the torrid zone of youth into the region of cold and age; and as the smoke seems a thick substance for the present, but presently vanisheth into air; so my days made as great shew at first as if they would never have been spent; but now, alas, are wasted and leave me scarce a being. As the smoke is fuliginous and dark, and affords no pleasure to look upon it; so my days are all black and in mourning; no joy nor pleasure to be taken in them. And as the smoke ascends indeed, but by ascending wastes itself and comes to nothing: so my days are wasted in growing, are diminished in increasing; their plenty hath made a scarcity, and the more they have been the fewer they are. And how, indeed, can my days choose but be consumed as smoke, when

my bones are burned as an hearth? for as when the hearth is burned there can be made no more fire upon it; so, when my bones, which are as the hearth upon which my fire of life is made, come once to be burned; how can any more fire of life be made upon them? and when no fire can be made, what will remain but only smoke? *Sir R. Baker*.

Ver. 3. *As an hearth*. Or, as a *trivet*, or, *gridiron*; so the Targum: or, as a *frying-pan*: so the Arabic version. *John Gill*.

HINTS TO THE VILLAGE PREACHER.

Ver. 3-11.

1. The causes of grief.
 - (a) The brevity of life. Psalm 102:3.
 - (b) Bodily pain. Psalm 102:3.
 - (c) Dejection of spirit. Psalm 102:4- 5.

- (d) Solitariness. Psalm 102:6-7.
- (e) Reproach. Psalm 102:8.
- (f) Humiliation. Psalm 102:9.
- (g) The hidings of God's countenance. Psalm 102:10.
- (h) Wasting away. Psalm 102:11.

2. The eloquence of grief.

- (a) The brevit of life is as vanishing "smoke."
- (b) Bodily pain is fire in the bones.
- (c) Dejection of spirit is "withered grass." Who can eat when the heart is sad?
- (d) Solitariness is like "The pelican in the wilderness, the owl in the desert, and the sparrow upon the housetop."
- (e) Reproach is being surrounded by madmen—"they that are mad."
- (f) Humiliation is "eating ashes like bread, "and "drinking tears."
- (g) The hidings of God's countenance is lifting up in order to be cast down.
- (h) Wasting away is a shadow declining and grass withering. *G. R.*

PSALM 102:4

EXPOSITION.

Ver. 4. *My heart is smitten*, like a plant parched by the fierce heat of a tropical sun, *and withered like grass*, which dries up when once the scythe has laid it low. The psalmist's heart was as a wilted, withered flower, a burned up mass of what once was verdure. His energy, beauty, freshness, and joy, were utterly gone, through the wasting influence of his anguish.

So that I forget to eat my bread, or "because I forget to eat my bread." Grief often destroys the appetite, and the neglect of food tends further to injure the constitution and create a yet deeper sinking of spirit. As the smitten flower no longer drinks in the dew, or draws up nutriment from the soil, so a heart parched with intense grief often refuses consolation for itself and nourishment for the bodily frame, and descends at a doubly rapid rate into weakness, despondency, and dismay. The case here described is by no means rare, we have frequently met with individuals so disordered by sorrow that their memory has failed them even upon such pressing matters as their meals, and we must confess that we have passed through the same

condition ourselves. One sharp pang has filled the soul, monopolized the mind, and driven everything else into the background, so that such common matters as eating and drinking have been utterly despised, and the appointed hours of refreshment have gone by unheeded, leaving no manifest faintness of body, but an increased weariness of heart.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *My heart is smitten and withered like grass.* The metaphor here is taken from grass, cut down in the meadow. It is first "*smitten*" with the *scythe*, and then "*withered*" by the sun. Thus the Jews were smitten with the judgments of God; and they are now withered under the fire of the *Chaldeans*. *Adam Clarke.*

Ver. 4. *I forget to eat my bread.* I have heard of some that have forgotten their own names, but I never heard of any that forget to eat his meat; for there is a certain prompter called hunger that will make a man to remember his meat in spite of his teeth. And yet it is true, when the heart is blasted and withered like grass, such a forgetfulness of necessity will follow. Is it that the withering of the heart is the prime cause of sorrow; at least cause of the prime sorrow; and immoderate sorrow is the mother of stupidity, stupifying and benumbing the animal faculties, that neither the understanding nor the memory can execute their functions? Or is it, that sorrow is so intentire to that it sorrows for, that it cannot intent to think anything else? Or is it, that nature makes account, that to feed in sorrow were to feed sorrow, and therefore thinks best to forbear all eating? Or is it, that as sorrow draws moisture from the brain and fills the eyes with water; so it draws a like juice from other parts, which fills the stomach instead of meat? However it be, it shews a wonderful operation that is in sorrow; to make not only the stomach to refuse its meat, but to make the brain forget the stomach, between whom there is so natural a sympathy and so near a correspondence. But as the vigour of the heart breeds plenty of spirits, which convey to all the parts, gives everyone a natural appetite; so when the heart is blasted and withered like grass, and that there is no more any rigour in it, the spirits are presently at a stand, and then no marvel if the stomach lose its appetite, and forget to eat bread. *Sir R. Baker.*

Ver. 4. *I forget to eat my bread.* When grief hath thus dejected the spirits, the man has no appetite for that food which is to recruit and elevate them. Ahab, smitten with one kind of grief, David with another, and Daniel with

a third, all forgot, or refused, to eat their bread. 1 Kings 21:4; 2 Samuel 12:16; Daniel 10:3. Such natural companions are mourning and fasting. *Samuel Burder.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4. Unbelieving sorrow makes us forget to use proper means for our support.

1. We forget the promises.
2. Forget the past and its experiences.
3. Forget the Lord Jesus, our life.
4. Forget the everlasting love of God. This leads to weakness, faintness, etc., and is to be avoided.

PSALM 102:5

EXPOSITION.

Ver. 5. *By reason of the voice of my groaning my bones cleave to my skin.* He became emaciated with sorrow. He had groaned himself down to a living skeleton, and so in his bodily appearance was the more like the smoke-dried, withered, burnt-up things to which he had previously compared himself. It will be a very long time before the distresses of the church of God make some Christians shrivel into anatomies, but this good man was so moved with sympathy for Zion's ills that he was wasted down to skin and bone.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *My bones cleave to my skin.* When the bones cleave to the skin, both are near cleaving to the dust. *Joseph Caryl.*

Ver. 5. That grief readily causes the body to pine away is very well known. It is related of Cardinal Wolsey, by an eye-witness, that when he heard that his master's favour was turned from him, he was wrung with such an agony of grief, which continued a whole night, that in the morning his face was dwindled away into half its usual dimensions.

PSALM 102:6

EXPOSITION.

Ver. 6. *I am like a pelican of the wilderness*, a mournful and even hideous object, the very image of desolation.

I am like an owl of the desert; loving solitude, moping among ruins, hooting discordantly. The Psalmist likens himself to two birds which were commonly used as emblems of gloom and wretchedness; on other occasions he had been as the eagle, but the griefs of his people had pulled him down, the brightness was gone from his eye, and the beauty from his person; he seemed to himself to be as a melancholy bird sitting among the fallen palaces and prostrate temples of his native land. Should not we also lament when the ways of Zion mourn and her strength languishes? Were there more of this holy sorrow we should soon see the Lord returning to build up his church. It is ill for men to be playing the peacock with worldly pride when the ills of the times should make them as mournful as the pelican; and it is a terrible thing to see men flocking like vultures to devour the prey of a decaying church, when they ought rather to be lamenting among her ruins like the owl.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *I am like a pelican of the wilderness.* The Kaath was a bird of solitude that was to be found in the "wilderness," *i.e.*, far from the habitations of man. This is one of the characteristics of the pelican, which loves not the neighbourhood of human beings, and is fond of resorting to broad, uncultivated lands, where it will not be disturbed. In them it makes its nest and hatches its young, and to them it retires after feeding, in order to digest in quiet the ample meal which it has made. Mr. Tristram well suggests that the metaphor of the Psalmist may allude to the habit common to the pelican and its kin, of sitting motionless for hours after it has gorged itself with food, its head sunk on its shoulders, and its bill resting on its breast. *J.G. Wood.*

Ver. 6. *A pelican of the wilderness.* Here only *at Hulet* have I seen the pelican of the wilderness, as David calls it. I once had one of them shot just below this place, and, as it was merely wounded in the wing, I had a good

opportunity to study its character. It was certainly the most sombre, austere bird I ever saw. It gave one the blues merely to look at it. David could find no more expressive type of solitude and melancholy by which to illustrate his own sad state. It seemed as large as a half-grown donkey, and when fairly settled on its stout legs, it looked like one. The pelican is never seen but in these unfrequented solitudes. *W.M. Thomson.*

Ver. 6. Consider that thou needest not complain, like Elijah, that thou art left *alone*, seeing the best of God's *saints* in all ages have smarted in the same kind—instance in *David*:indeed sometimes he boasts how he "lay in green pastures, and was led by still waters; "but after he bemoans that he "sinks in deep mire, where there was no standing." What is become of those green pastures? parched up with the drought. Where are those still waters troubled with the tempest of affliction. The same David compares himself to an "owl, "and in the next Psalm resembles himself to an "*eagle*." Do two fowls fly of more different kind? The one the *scorn*, the other the *sovereign*;the one the *slowest*, the other the *swiftest*;the one the most *sharp-sighted*, the other the most *dim-eyed* of all birds. Wonder not, then, to find in thyself sudden and strange alterations. It fared thus with all God's servants in their agonies of temptation; and be confident thereof, though now run aground with grief, in due time thou shalt be all afloat with comfort. *Thomas Fuller.*

Ver. 6. Owl. Some kind of owl, it is thought, is intended by the Hebrew word *cos*, translated "*little owl*" in Leviticus 11:17; Deuteronomy 14:16, where it is mentioned amongst the unclean birds. It occurs also in Psalm 102:6. *I am like a pelican of the wilderness: I am like an owl of ruined places* (A. V., "desert"). The Hebrew word *cos* means a "cup" in some passages of Scripture, from a root meaning to "receive," to "hide," or "bring together"; hence the pelican, "the cup," or "pouch-bird," has been suggested as the bird intended. In this case the verse in the Psalm would be rendered thus: "I am become like a pelican in the wilderness, even as the pouch-bird in the desert places." But the fact that both the pelican and the *cos* are enumerated in the list of birds to be avoided as food is against this theory, unless the word changed its meaning in the Psalmist's time, which is improbable. The expression *cos* "of ruined places" looks very much as if some owl were denoted. The Arabic definitely applies a kindred expression as one of the names of an owl, viz., *um elcharab*, i.e. "mother of ruins." The Septuagint gives *νυκτικόραξ* as the meaning of *cos*;and we know from Aristotle that the Greek word was a synonym of *ωτοζ*, evidently,

from his description of the bird, one of the cared owls. Dr. Tristram is disposed to refer the *cos* to the little *Athene Persica*, the most common of all the owls in Palestine, the representative of the *A noctua* of Southern Europe. The Arabs call this bird "*boomah*," from his note; he is described "as a grotesque and comical-looking little bird, familiar and yet cautious; never moving unnecessarily, but remaining glued to his perch, unless he has good reason for believing that he has been affected, and twisting and turning his head instead of his eyes to watch what is going on." He is to be found amongst rocks in the wadys or trees by the water-side, in olive yards, in the tombs and on the ruins, on the sandy mounds of Beersheba, and on "the spray-beaten fragments of Tyre, where his low wailing note is sure to be heard at sunset, and himself seen bowing and keeping time to his own music." *W. Houghton, in "Cassell's Biblical Educator," 1874,*

Ver. 6. *Owl of the desert.*

*Save that from yonder ivy-mantled tower,
The moping owl does to the moon complain
Of such as, wandering near her secret bower,
Molest her ancient solitary reign.*

Thomas Gray (1716-1771).

HINTS TO THE VILLAGE PREACHER.

Ver. 6. This as a text, together with Psalm 103:5, makes an interesting contrast, and gives scope for much experimental teaching.

PSALM 102:7

EXPOSITION.

Ver. 7. *I watch, and am like a sparrow alone upon the house top:* I keep a solitary vigil as the lone sentry of my nation; my fellows are too selfish, too careless to care for the beloved land, and so like a bird which sits alone on the housetop, I keep up a sad watch over my country. The Psalmist compared himself to a bird, —a bird when it has lost its mate or its young, or is for some other reason made to mope alone in a solitary place. Probably he did not refer to the cheerful sparrow of our own land, but if he did, the illustration would not be out of place, for the sparrow is happy in

company, and if it were alone, the sole one of its species in the neighbourhood, there can be little doubt that it would become very miserable, and sit and pine away. He who has felt himself to be so weak and inconsiderable as to have no more power over his times than a sparrow over a city, has also, when bowed down with despondency concerning the evils of the age, sat himself down in utter wretchedness to lament the ills which he could not heal. Christians of an earnest, watchful kind often find themselves among those who have no sympathy with them; even in the church they look in vain for kindred spirits; then do they persevere in their prayers and labours, but feel themselves to be as lonely as the poor bird which looks from the ridge of the roof, and meets with no friendly greeting from any of its kind.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *I watch.* During the hours allotted to sleep "*I wake,*" like a little bird which sits solitary on the house-top, while all beneath enjoy the sleep which he giveth to his beloved. *Alfred Edersheim.*

Ver. 7. *A sparrow alone upon the house-top.* When one of them has lost its mate—a matter of every-day occurrence—he will sit on the house-top alone, and lament by the hour his sad bereavement. *W. M. Thomson.*

Ver. 7. *I am as a sparrow alone,* etc. It is evident that the "sparrow alone and melancholy upon the house-tops" cannot be the lively, gregarious sparrow which assembles in such numbers on these favourite feeding-places *the house-tops of the East*. We must therefore look for some other bird, and naturalists are now agreed that we may accept the *Blue Thrush* (*Petrocossyphus cyaneus*) as the particular tzippor, or small bird, which sits alone on the house-tops. The colour of this bird is a dark blue, whence it derives its popular name. Its habits exactly correspond with the idea of solitude and melancholy. The Blue Thrushes never assemble in flocks, and it is very rare to see more than a pair together. It is fond of sitting on the tops of houses, uttering its note, which, however agreeable to itself, is monotonous and melancholy to human ear. *J.G. Wood, in "Bible Animals."*

Ver. 7. *A sparrow.* Most readers are struck with the incongruity of the image, as it appears in our version, intended by the Psalmist to express a condition of distress and desolation. The sparrow is found, indeed, all over the East, in connection with houses, as it is with ourselves; but it is everywhere one of the most social of birds, cheerful to impertinence; and

mischievously disposed, instead of being retiring in its habits, and melancholy in its demeanour. The word, in the original, is a general term for all the small birds, insectivorous and frugivorous, denominated clean, and that might be eaten according to the law, the thrushes, larks, wagtails, finches, as well as sparrows. It seems to be, indeed, a mere imitation of their common note, like the one which we have in the word "chirrup." Most critics are, therefore, content with the rendering, "solitary bird," or "solitary little bird." But this is very unsatisfactory. It does not identify the species: and there is every probability that there must have been a particular bird which the Psalmist, writing at the close of the Babylonish captivity, had in his eye, corresponding to his representation of it, and illustrative of his isolated condition.

Such there is at the present day, of common occurrence in Southern Europe and Western Asia. Its history is very little known to the world, and its existence has hitherto escaped the notice of all biblical commentators. Remarkably enough, the bird is commonly, but erroneously, called a sparrow, for it is a real thrush in size, in shape, in habits, and in song. It differs singularly from the rest of the tribe, throughout all the East, by a marked preference for sitting solitary upon the habitation of man. It never associates with any other, and only at one season with its own mate; and even then it is often seen quite alone upon the house-top, where it warbles its sweet and plaintive strains, and continues its song, moving from roof to roof. America has its solitary thrush, of another species, and of somewhat different habits. The dark solitary cane and myrtle swamps of the southern states are there the favourite haunts of the recluse bird; and the more dense and gloomy these are the more certainly is it to be found flitting in them. — *"The Biblical Treasury"*.

Ver. 7. *Alone*. But little do men perceive what solitude is, and how far it extendeth; for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love. The Latin adage meeteth it a little: "*magna civitas, magno solitudo*"; "because in a great town friends are scattered, so that there is not that fellowship, for the most part, which is in less neighbourhoods; but we may go further, and affirm most truly, that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness; and even in this sense also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it of the beast, and not from humanity. *Francis Bacon*.

Ver. 7. *Alone.* See the reason why people in trouble love solitariness. They are full of sorrow; and sorrow, if it have taken deep root, is naturally reserved, and flies all conversation. Grief is a thing that is very silent and private. Those people that are very talkative and clamorous in their sorrows, are never very sorrowful. Some are apt to wonder, *why melancholy people delight to be so much alone*, and I will tell you the reason of it.

1. Because the disordered humours of their bodies alter their temper, their humours, and their inclinations, that *they are no more the same that they used to be*; their very distemper is averse to what is joyous and diverting; and they that wonder at them may as wisely wonder why they will be diseased, which they would not be if they knew how to help it; but the Disease of Melancholy is so obstinate, and so unknown to all but those who have it, that nothing but the power of God can totally overthrow it, and I know no other cure for it.

2. Another reason *why they choose to be alone is*, because people do not generally mind what they say, nor believe them, but rather deride them, which they do not use so cruelly to do with those that are in other distempers; and no man is to be blamed for avoiding society, when it does not afford the common credit to his words that is due to the rest of men. But,

3. Another, and the principal reason why people in trouble and sadness choose to be alone is, because *they generally apprehend themselves singled out to be the marks of God's peculiar displeasure*, and they are often by their sharp afflictions a terror to themselves, and a wonder to others. It even breaks their hearts to see how low they are fallen, how oppressed, that were once as easy, as pleasant, as full of hope as others are, Job 6:21: "Ye see my casting down, and are afraid." Psalm 71:7. "I am as a wonder unto many." And it is usually unpleasant to others to be with them. Psalm 88:18: "Lover and friend hast thou put far from me, and mine acquaintance into darkness." And though it was not so with the friends of Job, to see a man whom they had once known happy, to be so miserable; one whom they had seen so very prosperous, to be so very poor, in such sorry, forlorn circumstances, did greatly affect them; he, poor man, was changed, they knew him not, Job 2:12-13, "And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward

heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." As the prophet represents one under spiritual and great afflictions, "That he sitteth alone, and keepeth silence, " Lamentations 3:28. *Timothy Rogers* (1660-1729), in "*A Discourse on Trouble of Mind, and the Disease of Melancholy.*"

HINTS TO THE VILLAGE PREACHER.

Ver. 7. The evils and benefits of solitude; when it may be sought, and when it becomes a folly. Or, the mournful watcher—alone, outside the pale of communion, insignificant, wishful for fellowship, set apart to watch.

PSALM 102:8

EXPOSITION.

Ver. 8. *Mine enemies reproach me all the day.* Their rage was unrelenting and unceasing, and vented itself in taunts and insults, the Psalmist's patriotism and his griefs were both made the subjects of their sport. Pointing to the sad estate of his people they would ask him, "Where is your God?" and exult over him because their false gods were in the ascendant. Reproach cuts like a razor, and when it is continued from hour to hour, and repeated all the day and every day, it makes life itself undesirable.

And they that are mad against me are sworn against me. They were so furious that they bound themselves by oath to destroy him, and used his name as their usual execration, a word to curse by, the synonym of abhorrence and contempt. What with inward sorrows and outward persecutions he was in as ill a plight as may well be conceived.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Mine enemies reproach me.* It is true what Plutarch writes, that men are more touched with reproaches than with other injuries; affliction, too, gives a keener edge to calumny, for the afflicted are more fitting objects of pity than of mockery. *Mollerus.*

Ver. 8. *Mine enemies reproach me*, etc. If I be where they are they rail at me to my face; and if I be not amongst them they revile me behind my back; and they do it not by starts and fits, that might give me some breathing time; but they are spitting their poison *all the day long*; and not single and one by one, that might leave hope of resisting; but they make combinations, and enter leagues against me; and to make their leagues the stronger, and less subject to dissolving, they bind themselves by oath, and take the sacrament upon it. And now sum up all these miseries and afflictions; begin with my fasting; then take my groaning; then add my watching; then the shame of being wondered at in company; then the discomfort of sitting disconsolate alone; and, lastly, add to these the spite and malice of my enemies; and what marvel, then, if these miseries joined all together make me altogether miserable; what marvel if I be nothing but skin and bone, when no flesh that were wise would ever stay upon a body to endure such misery. *Sir R. Baker.*

Ver. 8 (*last clause*). Swearing by one, means, to make his name a by-word of execration, or an example of cursing. (Isaiah 65:15; Je 29:22 42:18).
Carl Bernard Moll, in Lange's Commentary.

PSALM 102:9

EXPOSITION.

Ver. 9. *For I have eaten ashes like bread.* He had so frequently cast ashes upon his head in token of mourning, that they had mixed with his ordinary food, and grated between his teeth when he ate his daily bread. One while he forgot to eat, and then the fit changed, and he ate with such a hunger that even ashes were devoured. Grief has strange moods and tenses.

And mingled my drink with weeping. His drink became as nauseous as his meat, for copious showers of tears had made it brackish. This is a telling description of all-saturating, all-embittering sadness, —and this was the portion of one of the best of men, and that for no fault of his own, but because of his love to the Lord's people. If we, too, are called to mourn, let us not be amazed by the fiery trial as though some strange thing had happened unto us. Both in meat and drink we have sinned; it is not therefore wonderful if in both we are made to mourn.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *I have eaten ashes like bread.* Though the bread indeed be strange, yet not so strange as this, —that having complained before of forgetting to eat his bread, he should now on a sudden fall to *eating of ashes like bread*. For had he not been better to have forgotten it still, unless it had been more worth remembering? For there is not in nature so unfit a thing to eat as *ashes*; it is worse than Nebuchadnezzar's grass. *Sir R. Baker.*

Ver. 9. *I have mingled my drink with weeping.* If you think his bread to be bad, you will find his drink to be worse; for *he mingles his drink with tears*: and what are tears, but brinish and salt humours? and is brine a fit liquor to quench one's thirst? May we not say here, the remedy is worse than the disease? for were it not better to endure any thirst, than to seek to quench it with such drink? Is it not a pitiful thing to have no drink to put in the stomach, but that which is drawn out of the eyes? and yet whose case is any better? No man certainly commits sin, but with a design of pleasure; but sin will not be so committed; for whosoever commit sin, let them be sure at some time or other to find a thousand times more trouble about it than ever they found pleasure in it. For all sin is a kind of surfeit, and there is no way to keep it from being mortal but by this strict diet of eating ashes like bread and mingling his drink with tears. O my soul, if these be works of repentance in David, where shall we find a penitent in the world besides himself? To talk of repentance is obvious in everyone's mouth; but where is any that eats ashes like bread, and mingles his drink with tears? *Sir R. Baker.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9. The sorrows of the saints—their number, bitterness, sources, correctives, influences, and consolations.

PSALM 102:10

EXPOSITION.

Ver. 10. *Because of thine indignation and thy wrath: for thou hast lifted me up and cast me down.* A sense of the divine wrath which had been manifested in the overthrow of the chosen nation and their sad captivity led

the Psalmist into the greatest distress. He felt like a sere leaf caught up by a hurricane and carried right away, or the spray of the sea which is dashed upwards that it may be scattered and dissolved. Our translation gives the idea of a vessel uplifted in order that it may be dashed to the earth with all the greater violence and the more completely broken in pieces; or to change the figure, it reminds us of a wrestler whom his opponent catches up that he may give him a more desperate fall. The first interpretation which we have given is, however, more fully in accordance with the original, and sets forth the utter helplessness which the writer felt, and the sense of overpowering terror which bore him along in a rush of tumultuous grief which he could not withstand.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *For thou hast lifted me up, and cast me down.* Thou hast lifted me up of a great height, in that thou madest me like unto thine image, touching my reasonable soul, and hast given me power, by thy grace, to inherit the everlasting joys of heaven, both body and soul, if I did live here after thy commandments. What greater gift canst thou give me, Lord, than to have the fruition of thee that art all in all things? How canst thou lift me higher than to eternal beatitude? But then, alas, thou hast letten me fall down again, for thou hast joined my noble soul with an earthly, heavy, and a frail body; the weight and burden thereof draweth down my mind and heart from the consideration of thy goodness, and from well doing, unto all kinds of vices, and to the regarding of temporal things according to his nature. The earthly mansion keepeth down the understanding. Thus setting me up, as it were, above the wind, thou hast given me a very great fall (Job 30:22). I am in creation above all other kind of earthly creatures, and almost equal with angels; but being in this estate thou hast knit a knot thereto, that for breaking the least of thy commandments I shall suffer damnation. So that without thy continual mercy and help I am in worse case herein than any brute beast, whose life or soul dieth with the body. *Sir Anthony Cope* (1551).

Ver. 10. *For thou hast lifted me up and cast me down.* That is that I might fall with greater poise. *Significatur gravissima collisio.* Here the prophet accuseth not God of cruelty, but bewaileth his own misery. *Miserum est fuisse felicem*, it is no small unhappiness to have been happy. *John Trapp.*

HINTS TO THE VILLAGE PREACHER.

Ver. 10.

1. The trial of trials—*thine* indignation and *thy* wrath.
2. The aggravation of that trial—former favour, "thou hast lifted me up, "etc.
3. The best behaviour under it: see Psalm 102:9, 12-13.

Ver. 10 (*last cause*). The prosperity of a church or an individual often followed by declension; worldly aggrandisement frequently succeeded by affliction; great joy in the Lord very generally succeeded by trial.

PSALM 102:11

EXPOSITION.

Ver. 11. *My days are like a shadow that declineth.* His days were but a shadow at best, but now they seem to be like a shadow which was passing away. A shadow is unsubstantial enough, how feeble a thing must a declining shadow be? No expression could more forcibly set forth his extreme feebleness.

And I am withered like grass. He was like grass, blasted by a parching wind, or cut down with a scythe, and then left to be dried up by the burning heat of the sun. There are times when through depression of spirit a man feels as if all life were gone from him, and existence had become merely a breathing death. Heart-break has a marvellously withering influence over our entire system; our flesh at its best is but as grass, and when it is wounded with sharp sorrows, its beauty fades, and it becomes a shrivelled, dried, uncomely thing.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11 (*first clause*). My days (my term of life) are as the lengthened shade, the lengthening shade of evening, that shows the near approach of night. The comparison, though not strictly expressed, is beautifully suggestive of the thought intended. *Thomas J. Conant.*

Ver. 11 (*last clause*). The *and I*, in the Hebrew, stands in designed contrast to "But *thou*," Psalm 102:12. *A. R. Fausset*.

HINTS TO THE VILLAGE PREACHER.

Ver. 11-12. *I* and *Thou*, or the notable contrast.

1. *I*: my days are like a shadow,

(**a**) Because it is unsubstantial; because it partakes of the nature of the darkness which is to absorb it; because the longer it becomes the briefer its continuance.

(**b**) I am like grass cut down by the scythe; scorched by drought.

2. *Thou*. Lord. Ever enduring. Ever memorable. Ever the study of passing generations of men. *C. D.*

PSALM 102:12

EXPOSITION.

Ver. 12. Now the writer's mind is turned away from his personal and relative troubles to the true source of all consolation, namely, the Lord himself, and his gracious purposes towards his own people.

But thou, O Lord, shalt endure for ever. I perish, but thou wilt not, my nation has become almost extinct, but thou art altogether unchanged. The original has the word "sit,"—"thou, Jehovah, to eternity shalt sit:" that is to say, thou reignest on, thy throne is still secure even when thy chosen city lies in ruins, and thy peculiar people are carried into captivity. The sovereignty of God in all things is an unfailing ground for consolation; he rules and reigns whatever happens, and therefore all is well.

*Firm as his throne his promise stands,
And he can well secure,
What I have committed to his hands.
Till the decisive hour.*

And thy remembrance unto all generations. Men will forget me, but as for thee, O God, the constant tokens of thy presence will keep the race of man in mind of thee from age to age. What God is now he always will be, that which our forefathers told us of the Lord we find to be true at this

present time, and what our experience enables us to record will be confirmed by our children and their children's children. All things else are vanishing like smoke, and withering like grass, but over all the one eternal, immutable light shines on, and will shine on when all these shadows have declined into nothingness.

PSALM 102:13

EXPOSITION.

Ver. 13. *Thou shalt arise, and have mercy upon Zion.* He firmly believed and boldly prophesied that apparent inaction on God's part would turn to effective working. Others might remain sluggish in the matter, but the Lord would most surely bestir himself. Zion had been chosen of old, highly favoured, gloriously inhabited, and wondrously preserved, and therefore by the memory of her past mercies it was certain that mercy would again be showed to her. God will not always leave his church in a low condition; he may for a while hide himself from her in chastisement, to make her see her nakedness and poverty apart from himself, but in love he must return to her, and stand up in her defence, to work her welfare.

For the time to favour her, yea, the set time, is come. Divine decree has appointed a season for blessing the church, and when that period has arrived, blessed she shall be. There was an appointed time for the Jews in Babylon, and when the weeks were fulfilled, no bolts nor bars could longer imprison the ransomed of the Lord. When the time came for the walls to rise stone by stone, no Tobiah or Sanballat could stay the work, for the Lord himself had arisen, and who can restrain the hand of the Almighty? When God's own time is come, neither Rome, nor the devil, nor persecutors, nor atheists, can prevent the kingdom of Christ from extending its bounds. It is God's work to do it; —he must "arise"; he will do it, but he has his own appointed season; and meanwhile we must, with holy anxiety and believing expectation, wait upon him.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *Thou shalt arise, and have mercy,* etc. *Tu miserebere,* "Thou shalt," as the Shunamite to the prophet, catching hold on his feet, though Gehazi thrust her away, *Vivit Dominus,* "As the Lord liveth, and as thy

soul liveth, I will not let thee go; "and, as Jacob to the angel, when he had wrestled the whole night with him, *Non dimittam*, I will not let thee loose till I have a blessing from thee. *From "A Sermon at Paules Crosse on behalfe of Paules Church, March 26, 1620. By the B. of London" John King.*

Ver. 13. *The set time.* There is a certain set time for God's great actions. He lets the powers of darkness have their hour, and God will take his hour. He hath a set time for the discovery of his mercy, and he will not stay a jot beyond it. What is this time? Psalm 102:9, etc. When they "eat ashes like bread, and mingle their drink with weeping; "when they are most humble, and when the servants of God have moral affection to the church; when their humble and ardent affections are strong, even to the ruin and rubbish of it; when they have a mighty desire and longing for the reparation of it, as the Jews in captivity had for the very dust of the temple: Psalm 102:14: "For thy servants take pleasure in her stones, and favour the dust thereof." "*For*" there notes it to be a reason why the set time was judged by them to be come. That is God's set time when the church is most believing, most humble, most affectionate to God's interest in it, and most sincere. Without faith we are not fit to desire mercy, without humility we are not fit to receive it, without affection we are not fit to value it, without sincerity we are not fit to improve it. Times of extremity contribute to the growth and exercise of these qualifications. *Stephen Charnock.*

HINTS TO THE VILLAGE PREACHER.

Ver. 13.

1. Zion often needs restoration. It needs "mercy."
2. Its restoration is certain: "Thou shalt arise, "etc.
3. The seasons of its restoration are determined. There is a "time" to favour her; a "set" time.
4. Intimations of those coming seasons are often given "The time, the set time, is come." *G. R.*

Ver. 13-14.

1. Visitation expected.
2. Predestination relied upon.
3. Evidence observed.

4. Enquiry suggested—Do we take pleasure in her stones? etc.

Ver. 13-14. The interest of the Lord's people in the concerns of Zion one of the surest signs of her returning prosperity.

PSALM 102:14

EXPOSITION.

Ver. 14. *For thy servants take pleasure in her stones, and favour the dust thereof.* They delight in her so greatly that even her rubbish is dear to them. It was a good omen for Jerusalem when the captives began to feel a homesickness, and began to sigh after her. We may expect the modern Jews to be restored to their own land when the love of their country begins to sway them, and casts out the love of gain. To the church of God no token can be more full of hope than to see the members thereof deeply interested in all that concerns her; no prosperity is likely to rest upon a church when carelessness about ordinances, enterprises, and services is manifest; but when even the least and lowest matter connected with the Lord's work is carefully attended to, we may be sure that the set time to favour Zion is come. The poorest church member, the most grievous backslider, the most ignorant convert, should be precious in our sight, because forming a part, although possibly a very feeble part, of the new Jerusalem. If we do not care about the prosperity of the church to which we belong, need we wonder if the blessing of the Lord is withheld?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. *For thy servants take pleasure in her stones.* That is, they are still attached to her, and regard her with extreme affection, although in ruins. Jerusalem itself affords at this day a touching illustration of this passage. There is reason to believe that a considerable portion of the *lower part* of the walls which enclose the present mosque of Omar, which occupies the site of the ancient Jewish temple, are the same, or at least the southern, western, and eastern sides are the same as those of Solomon's temple. At one part where the remains of this old wall are the most considerable and of the most massive character—where two courses of masonry, composed of massive blocks of stone, rising to the height of thirty feet—is what is called the Wailing Place of the Jews. "Here," says Dr. Olin, "at the foot of

the wall, is an open place paved with flags, where the Jews assemble every Friday, and in small numbers on other days, for the purpose of praying and bewailing the desolations of their holy places. Neither the Jews nor Christians are allowed to enter the Haram, which is consecrated to Mohammedan worship, and this part of the wall is the nearest approach they can make to what they regard as the precise spot within the forbidden enclosure upon which the ancient temple stood. They keep the pavement swept with great care, and take off their shoes, as on holy ground. Standing or kneeling with their faces towards the ancient wall, they gaze in silence upon its venerable stones, or pour forth their complaints in half-suppressed, though audible tones. This, to me, was always a most affecting sight, and I repeated my visit to this interesting spot to enjoy and sympathise with the melancholy yet pleasing spectacle. The poor people sometimes sobbed aloud, and still found tears to pour out for the desolations of their 'beautiful house.' '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.'" *Kitto's Pictorial Bible*.

PSALM 102:15

EXPOSITION.

Ver. 15. *So the heathen shall fear the name of the LORD.* Mercy within the church is soon perceived by those without. When a candle is lit in the house, it shines through the window. When Zion rejoices in her God, the heathen been to reverence his name, for they hear of the wonders of his power, and are impressed thereby.

And all the kings of the earth thy glory. The restoration of Jerusalem was a marvel among the princes who heard of it, and its ultimate resurrection in days yet to come will be one of the prodigies of history. A church quickened by divine power is so striking an object in current history that it cannot escape notice, rulers cannot ignore it, it affects the Legislature, and forces from the great ones of the earth a recognition of the divine working. Oh that we might see in our days such a revival of religion that our senators and princes might be compelled to pay homage to the Lord, and own his glorious grace. This cannot be till the saints are better edified, and

more fully builded together for an habitation of God through the Spirit. Internal prosperity is the true source of the church's external influence.

HINTS TO THE VILLAGE PREACHER.

Ver. 15. The inward prosperity of the church essential to her power in the world.

PSALM 102:16

EXPOSITION.

Ver. 16 *When the LORD shall build up Zion, he shall appear in his glory.* As kings display their skill and power and wealth in the erection of their capitals, so would the Lord reveal the splendour of his attributes in the restoration of Zion, and so will he now glorify himself in the edification of his church. Never is the Lord more honourable in the eyes of his saints than when he prospers the church. To add converts to her, to train these for holy service, to instruct, illuminate, and sanctify the brotherhood, to bind all together in the bonds of Christian love, and to fill the whole body with the energy of the Holy Spirit—this is to build up Zion. Other builders do but puff her up, and their wood, hay, and stubble come to an end almost as rapidly as it was heaped together; but what the Lord builds is surely and well done, and redounds to his glory. Truly, when we see the church in a low state, and mark the folly, helplessness, and indifference of those who profess to be her builders; and, on the other hand, the energy, craft, and influence of those opposed to her, we are fully prepared to own that it will be a glorious work of omnipotent grace should she ever rise to her pristine grandeur and purity.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *When the LORD shall build up Zion, he shall appear in his glory.* So sincere is God to his people, that he gives his own glory in hostage to them for their security; his own robes of glory are locked up in their prosperity and salvation: he will not, indeed he cannot, present himself in all his magnificence and royalty, till he hath made up his intended thoughts of mercy to his people; he is pleased to prorogue the time of his appearing in all his glory to the world till he hath actually accomplished their

deliverance, that he and they may come forth together in their glory on the same day: "*When the LORD shall build up Zion, he shall appear in his glory.*" The sun is ever glorious in the most cloudy day, but appears not so till it hath scattered the clouds that muffle it up from the sight of the lower world: God is glorious when the world sees him not: but his declarative glory then appears, when the glory of his mercy, truth and faithfulness break forth in his people's salvation. Now, what shame must this cover thy face with, O Christian, if thou shouldst not sincerely aim at thy God's glory, who loves thee, yea, all his children so dearly, as to ship his own glory and your happiness in one bottom, that he cannot now lose the one, and save the other! *William Gumall.*

Ver. 16. *When the LORD shall build up Zion, he shall appear in his glory.*

There are two reasons why the Lord appears thus glorious in this work rather than in any other. First, because it is a work that infinitely pleaseth him. Men choose to appear in their clothes and behaviour suitable to the work that they are to be employed in: the woman of Tekoah must feign herself to be a mourner when she goes on a mournful message; and David, when he goes on a doleful journey, covers his face, and puts on mourning apparel; but when Solomon is to be crowned, he goes in all his royalty; and a bride adorns herself gloriously when she is to be married: verily so doth the Lord, when he goes about a work he takes no pleasure in, he puts on his mourning apparel, he covers himself with a cloud and the heavens with blackness; when he is to do a strange work of judgment, then he mourns, "How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Hosea 11:8. But the building of Zion doth infinitely please him, because Zion is as the apple of his eye to him; he bought Zion at a dear rate, with his own blood; he lays Zion in his bosom, he is ravished with Zion, Zion is his love, his dove, his fair one; he hath chosen Zion, and loves the gates of it, better than all the palaces of Jacob; and being so pleasing to him, no marvel if he put on all his glorious apparel when he is to adorn and build up Zion. And, secondly, it is because all the glory that he looks for to eternity must arise out of this one work of building Zion; this one work shall be the only monument of his glory to eternity: this goodly world, this heaven and earth, that you see and enjoy the use of, is set up only as a shop, as a workshop, to stand only for a week, for six or seven thousand years, ("a thousand years is with the Lord but as a day"); and when his work is done he will throw this piece of

clay down again, and out of this he looks for no other glory than from a *cabul*, a land of dirt, or a shepherd's cottage, or a gourd which springs up in a night and withers in a day; but this piece he sets up for a higher end, to be the eternal mansion of his holiness and honour; this is his *metropolis*, his temple, his house where his fire and furnace is, his court, his glorious high throne, and therefore his glory is much concerned in this work. When Nebuchadnezzar would have a city for the honour of his kingdom, and the glory of his majesty, he will make it a stately piece. Solomon made all his kingdom very rich and glorious, but he made his court, and especially his throne, another manner of thing, so stately that the like was not to be seen in any other kingdom; and therefore no wonder though he appear in his glory in building up of that, which we may boldly say must be one day made as glorious as his wisdom can contrive, and his power bring to pass. *Stephen Marshall, in a Sermon preached to the Right Honourable the House of Peers, entitled "God's Master-Piece," 1645.*

Ver. 16-17. *Shall build—shall appear—will regard—and will not despise.* These futures, in the original, are all present; *buildeth—appeareth—regardeth—and despiseth not.* The Psalmist, in his confidence of the event, speaks of it as doing. *Samuel Horsley.*

HINTS TO THE VILLAGE PREACHER.

Ver. 16. God is Zion's purchaser, architect, builder, inhabitant, Lord.

1. Zion built up. Conversions frequent; confessions numerous; union firm; edification solid; missions extended.
2. God glorified. In its very foundation; by its ministry; by difficulties and enemies; by poor workers, and poor materials; and even by our failures.
3. Hope excited. Because we may expect the Lord to glorify himself.
4. Inquiry suggested. Am I concerned, as built, or building? not merely doctrinally, but experimentally?

PSALM 102:17

EXPOSITION.

Ver. 17. *He will regard the prayer of the destitute.* Only the poorest of the people were left to sigh and cry among the ruins of the beloved city; as for the rest, they were strangers in a strange land, and far away from the holy place, yet the prayers of the captives and the forlorn offscourings of the land would be heard of the Lord, who does not hear men because of the amount of money they possess, or the breadth of the acres which they call their own, but in mercy listens most readily to the cry of the greatest need.

And not despise their prayer. When great kings are building their palaces it is not reasonable to expect them to turn aside and listen to every beggar who pleads with them, yet when the Lord builds up Zion, and appears in his robes of glory, he makes a point of listening to every petition of the poor and needy. He will not treat their pleas with contempt; he will incline his ear to hear, his heart to consider, and his hand to help. What comfort is here for those who account themselves to be utterly destitute; their abject want is here met with a most condescending promise. It is worth while to be destitute to be thus assured of the divine regard.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *He will regard the prayer of the destitute,* etc. The persons are here called "*the destitute*." The Hebrew word which is here translated "destitute" doth properly signify *myrica*, a low shrub, *humiles myrica*, low shrubs that grow in wildernesses, some think they were *juniper shrubs*, some a kind of wild *tamaris*, but a base wild shrub that grew nowhere but in a desolate forlorn place; and sometimes the word in the text is used to signify the deserts of Arabia, the sandy desert place of Arabia, which was a miserable wilderness. Now when this word is applied to men, it always means such as were *forsaken* men, *despised* men; such men as are stripped of all that is comfortable to them: either they never had children, or else their children are taken away from them, and all comforts banished, and themselves left utterly forlorn, like the barren heath in a desolate howling wilderness. These are the people of whom my text speaks, that the Lord will regard the prayer of "*the destitute*;" and this was now the state of the

Church of God when they offered up this prayer, and yet by faith did foretell that God would grant such a glorious answer...

This is also a lesson of singular comfort to every afflicted soul, to assure them their prayers and supplications are tenderly regarded before God. I have often observed such poor forsaken ones, who in their own eyes are brought very low, that of all other people they are most desirous to beg and obtain the prayers of their friends, when they see any that hath gifts, and peace, and cheerfulness of spirit, and liberty, and abilities to perform duties, O how glad they are to get such a man's prayers I "I beseech you, will you pray for me, will you please to remember me at the throne of grace, "whereas, in truth, if we could give a right judgment, all such would rather desire the *poor*, and the *desolate*, to be *mediators* for them; for, certainly, whomsoever God neglects, he will listen to the cry of those that are forsaken and destitute. And therefore, O thou afflicted and tossed with tempests, who thinkest thou art wholly rejected by the Lord, continue to pour out thy soul to him; thou hast a faithful promise from him to be rewarded: *he will regard the prayer of the destitute*. Stephen Marshall, in a Sermon entitled "*The Strong Helper*," 1645.

Ver. 17. *He will regard the prayer of the destitute*. It is worthy of observation that he ascribes the redemption and restoration of the people to the prayers of the faithful. That is truly a free gift, and dependent wholly upon the divine mercy, and yet God himself often attributes it to our prayers, to stir us up and render us the more active in the pursuit of prayer. *Mollerus*.

Ver. 17. *The prayer of the destitute*. A man that is destitute knows how to pray. He needs not any instructor. His miseries indoctrinate him wonderfully in the art of offering prayer. Let us know ourselves destitute, that we may know how to pray; destitute of strength, of wisdom, of due influence, of true happiness, of proper faith, of thorough consecration, of the knowledge of the Scriptures, of righteousness.

These words introduce and stand in immediate connection with a prophecy of glorious things to be witnessed in the latter times. We profess to be eager for the accomplishment of those marvellous things; but are we offering the prayer of the destitute? On the contrary, is not the Church at large too much like the church at Laodicea? Will not a just interpretation of many of its acts and ways bring forth the words, "I am rich and increased in goods, and have need of nothing?" And do not its prayers meet with this

reproachful answer, "Thou art wretched, and miserable, and poor, and blind, and naked, and knowest it not. Thy temporal affluence implies not spiritual affluence. Thy spiritual condition is inversely as the worldly prosperity that has turned thy head. I counsel thee to buy of me gold tried in the fire. Give all thy trashy gold—trashy while it is with thee—give it to my poor; and I will give thee true gold, namely, a sense of thy misery and meanness; a longing for grace, purity, usefulness; a love of thy fellow-men; and my love shed abroad in thy heart." *George Bowen.*

Ver. 17. *Not despise their prayer.* How many in every place (who have served the Lord in this great work) hath prayer helped at a dead lift? Prayer hath hitherto saved the kingdom. I remember a proud boast of our enemies, when we had lost *Bristol* and the *Vies*, they then sent abroad even into other kingdoms a triumphant paper, wherein they concluded all was now subdued to them, and among many other confident expressions, there was one to this purpose, *Nil restat superare Regem*, etc., which might be construed two ways; either thus, —*There remains nothing for the King to conquer, but only the prayers of a few fanatic people*; or thus, —*There is nothing left to conquer the King, but the prayers of a few fanatic people*: everything else was lost, all was now their own. And indeed we were then in a very low condition. Our strongholds taken, our armies melted away, our hearts generally failing us for fear, multitudes flying out of the kingdom, and many deserting the cause as desperate, making their peace at *Oxford*; nothing almost left us but *preces et lachrymae*; but blessed be God, *prayer was not conquered*; they have found it the hardest wall to climb, the strongest brigade to overthrow; it hath hitherto preserved us, it hath raised up unexpected helps, and brought many unhopd for successes and deliverances. Let us therefore, under God, set the crown upon the head of prayer. Ye nobles and worthies, be ye all content to have it so; it will wrong none of you in your deserved praise; God and man will give you your due. *Many of you have done worthily, but prayer surpasses you all*: and this is no new thing, prayer hath always had the pre-eminence in the building of *Zion*. God hath reserved several works for several men and several ages; but in all ages and among all men, prayer hath been the chiefest instrument, especially in the building up of *Zion*. *Stephen Marshall.*

Ver. 17. *Not despise their prayer.* He will, then, give ear to the suits of the poor, and not reject their supplications. But who will believe this? Is it likely that when God is in his glory, he will attend to such mean things as

hearkening to the poor? Can it stand with the honour of his glory to stand reading petitions, and specially of men that come in *forma pauperis*? scarce credible indeed with men, who, raised in honour, keep a distance from the poor and count it a degree of falling to look downwards: but credible enough with God, who counts it his glory to regard the inglorious; and being the Most High, yet looks as low as to the lowest, and favours them most who are most despised. And this did Christ after his transfiguration, when he had appeared in his glory; he then shewed acts of greatest humility; he then washed the disciples' feet; and made Peter as much wonder to see his humbleness, as he had done before to see his glory.
Sir R. Baker.

HINTS TO THE VILLAGE PREACHER.

Ver. 17.

1. The destitute pray.
2. They pray most.
4. They pray best.
4. They pray most effectually. Or the surest way to succeed in prayer is to pray as the destitute; show the reason of this.

PSALM 102:18

EXPOSITION.

Ver. 18. *This shall be written for the generation to come.* A note shall be made of it, for there will be destitute ones in future generations, —"the poor shall never cease out of the land, "—and it will make glad their eyes to read the story of the Lord's mercy to the needy in former times. Registers of divine kindness ought to be made and preserved; we write down in history the calamities of nations, —wars, famines, pestilences, and earthquakes are recorded; how much rather then should we set up memorials of the Lord's lovingkindness! Those who have in their own souls endured spiritual destitution, and have been delivered out of it, cannot forget it; they are bound to tell others of it, and especially to instruct their children in the goodness of the Lord.

And the people which shall be created shall praise the LORD. The Psalmist here intends to say that the rebuilding of Jerusalem would be a fact in history for which the Lord would be praised from age to age. Revivals of religion not only cause great joy to those who are immediately concerned in them, but they give encouragement and delight to the people of God long after, and are indeed perpetual incentives to adoration throughout the church of God. This verse teaches us that we ought to have an eye to posterity, and especially should we endeavour to perpetuate the memory of God's love to his church and to his poor people, so that young people as they grow up may know that the Lord God of their fathers is good and full of compassion. Sad as the Psalmist was when he wrote the dreary portions of this complaint, he was not so absorbed in his own sorrow, or so distracted by the national calamity, as to forget the claims of coming generations; this, indeed, is a clear proof that he was not without hope for his people, for he who is making arrangements for the good of a future generation has not yet despaired of his nation. The praise of God should be the great object of all that we do, and to secure him a revenue of glory both from the present and the future is the noblest aim of intelligent beings.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 18. *Shall praise the LORD.* The people whom God in mercy brings from a low and mean condition, are the people from whom God promises to receive praise and glory. Indeed, such is the selfishness of our corrupt nature, that if we are anything, or do anything, we are prone to forget God, and sacrifice to our own nets, and burn incense to our own yarn; inasmuch, that whenever God finds a people who shall either trust in him, or praise him, it must be "an afflicted and poor people," (Zephaniah 3:11-13; Psalm 22:22-25), or a people brought from such an estate: free grace is even most valued by such a people. And if you look all the Scripture over, you will find that all the praises and songs of deliverance that have been made to God have proceeded from a people that have thus judged of themselves, as those that were brought to nothing; but God in mercy had brought them back again from the gates of death, and usually until they had such apprehensions of themselves they never gave unto God the glory due unto his name. *Stephen Marshall.*

Ver. 18. Expositors observe upon this text, that this redeemed Church takes no thought *concerning themselves*, about their own *ease, pleasure,*

wealth, gain, or anything else which might accrue unto themselves by this deliverance, to make their own life easy or sweet; but their thoughts and studies are wholly laid out, how the present and succeeding generations should give all glory to God for it...

There are three special reasons why this should be the great work of the Lord's saved and rescued people, and why indeed they can do no other than study thus to exalt him.

I. One is, because they well know that the Lord hath reserved nothing to himself but only his glory; the benefits he gives to them; all the sweetness and honey that can be found in them he gives them leave to suck out; but his glory and his praise is his own, and that which he hath wholly reserved; of that he is jealous, lest it should either be denied, eclipsed, diminished, or any the least violation offered to it in any kind. All God's people know this of him, and therefore they cannot but endeavour to preserve it for him.

II. Secondly, besides, they know, as God is jealous in that point, so it is all the work that he hath appointed them to do; he hath therefore separated them to himself out of all nations of the world, to be his peculiar ones for this very end, that they might give him all the glory and praise of his mercy. "I have(said God) *created* him, *formed*, and *made* him for my glory." Isaiah 43:7. This is the law of his new creation, which is as powerful in them as the law of nature, or the first creation, is in the rest of his works. And therefore with a holy and spiritual naturalness (if I may so call it) the hearts of all the saints are carried to give God the glory, as really as the stones are carried to the centre, or the fire to fly upwards: this is fixed in their hearts, the work of grace hath moulded them to it, that they can do no other but endeavour to exalt God, it being the very end why their spiritual life and all their other privileges are conferred upon them.

III. Yea, thirdly, they know their own interests are much concerned in God's glory, they never are losers by it: if in any work of God he want his praise, they will want their comfort; but if God be a gainer, they shall certainly be no losers. Whatever is poured upon the head of Christ—what ointment soever of praise or glory, it will in a due proportion fall down to the skirts of his garments; nor is there any other way to have any sweetness, comfort, praise, or glory to be derived unto themselves, but by giving all unto him to whom alone it belongeth, and then although he will never give away his glory—the glory of being the *fountain*, the *first*,

supreme, original giver of all good; yet they shall have the glory of instruments, and of fellow workers with him, which is a glory and praise sufficient. Stephen Marshall.

Ver. 18 (*first clause*). Calvin translates thus, — *This shall be registered for the generations to come*; and observes, — "The Psalmist intimates, that this will be a memorable work of God, the praise of which shall be handed down to succeeding ages. Many things are worthy of praise, which are soon forgotten; but the prophet distinguishes between the salvation of the Church, for which he makes supplication, and common benefits. By the word *register* he means that the history of this would be worthy of having a place in the public records, that the remembrance of it might be transmitted to future generations."

Ver. 18. *This shall be written.* Nothing is more tenacious than man's, memory when he suffers an injury; nothing more lax if a benefit is conferred. For this reason God desires lest his gifts should fall out of mind, to have them committed to writing. *Le Blanc.*

HINTS TO THE VILLAGE PREACHER.

Ver. 18.

1. A memorial.
2. A magnificat. *W. Durban.*

Verses 18-21.

1. Misery in extremis.
2. Divinity observant.
3. Deity actively assisting.
4. Glory consequently published.

PSALM 102:19

EXPOSITION.

Ver. 19-20. *For he hath looked down from the heights of his sanctuary, or "leaned from the high place of his holiness, "*

from heaven did the LORD behold the earth, looking out like a watcher from his tower. What was the object of this leaning from the battlements of heaven? Why this intent gaze upon the race of men? The answer is full of astounding mercy; the Lord does not look upon mankind to note their grantees, and observe the doings of their nobles, but

to hear the groaning of the prisoner; to loose those that are appointed to death. Now the groans of those in prison so far from being musical are very horrible to hear, yet God bends to hear them: those who are bound for death are usually ill company, yet Jehovah deigns to stoop from his greatness to relieve their extreme distress and break their chains. This he does by providential rescues, by restoring health to the dying, and by finding food for the famishing: and spiritually this deed of grace is accomplished by sovereign grace, which delivers us by pardon from the sentence of sin, and by the sweetness of the promise from the deadly despair which a sense of sin had created within us. Well may those of us praise the Lord who were once the children of death, but are now brought into the glorious liberty of the children of God. The Jews in captivity were in Haman's time appointed to death, but their God found a way of escape for them, and they joyfully kept the feast of Purim in memorial thereof; let fill souls that have been set free from the crafty malice of the old dragon with even greater gratitude magnify the Lord of infinite compassion.

HINTS TO THE VILLAGE PREACHER.

Ver. 19-22.

1. The notice which God takes of the world, Psalm 102:19.
 - (a) The place from which he beholds it: "from heaven, " not from an earthly point of view.
 - (b) The character in which he beholds it; "from the height of his sanctuary, "from the mercy-seat.
2. What attracts his notice most in the world. The groaning of the prisoner and of those appointed to death.
3. The purpose for which he notices them. "To loose, " etc.; "to declare, "etc.
 - (a) For human comfort.
 - (b) For his own glory.

4. When his notice is thus fixed upon the earth. "When, " etc., Psalm 102:22. *G. R.*

PSALM 102:20

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 20. *To hear the groaning of the prisoner.* God takes notice not only of the prayers of his afflicted people, which are the language of grace; but even of their groans, which are the language of nature. *Matthew Henry.*

Ver. 20. *Appointed unto death.* Who, in their captivity, are experiencing so much affliction, that it is manifest their cruel enemies are desirous of destroying them utterly; or, at least, of bringing them into such a low and pitiable state, as to blot out their name from among the nations of the earth. *William Keatinge Clay.*

PSALM 102:21

EXPOSITION.

Ver. 21. *To declare the name of the LORD in Zion, and his praise in Jerusalem.* Great mercy displayed to those greatly in need of it, is the plainest method of revealing the attributes of the Most High. Actions speak more loudly than words; deeds of grace are a revelation even more impressive than the most tender promises. Jerusalem restored, the church re-edified, desponding souls encouraged, and all other manifestations of Jehovah's power to bless, are so many manifestoes and proclamations put up upon the walls of Zion to publish the character and glory of the great God. Every day's experience should be to us a new gazette of love, a court circular from heaven, a daily despatch from the headquarters of grace. We are bound to inform our fellow Christians of all this, making them helpers in our praise, as they hear of the goodness which we have experienced. While God's mercies speak so eloquently, we ought not to be dumb. To communicate to others what God has done for us personally and for the church at large is so evidently our duty, that we ought not to need urging

to fulfil it. God has ever an eye to the glory of his grace in all that he does, and we ought not wilfully to defraud him of the revenue of his praise.

PSALM 102:22

EXPOSITION.

Ver. 22. *When the people are gathered together, and the kingdoms, to serve the Lord.* The great work of restoring ruined Zion is to be spoken of in those golden ages when the heathen nations shall be converted unto God; even those glorious times will not be able to despise that grand event, which, like the passage of Israel through the Red Sea, will never be eclipsed and never cease to awaken the enthusiasm of the chosen people. Happy will the day be when all nations shall unite in the sole worship of Jehovah, then shall the histories of the olden times be read with adoring wonder, and the hand of the Lord shall be seen as having ever rested upon the sacramental host of his elect: then shall shouts of exulting praise ascend to heaven in honour of him who loosed the captives, delivered the condemned, raised up the desolations of ages, and made out of stones and rubbish a temple for his worship.

PSALM 102:23

EXPOSITION.

Ver. 23. *He weakened my strength in the way.* Here the Psalmist comes down again to the mournful string, and pours forth his personal complaint. His sorrow had cast down his spirit, and even caused weakness in his bodily frame, so that he was like a pilgrim who limped along the road, and was ready to lie down and die.

He shortened my days. Though he had bright hopes for Jerusalem, he feared that he should have departed this life long before those visions had become realities; he felt that he was pining away and would be a shortlived man. Perhaps this may be our lot, and it will materially help us to be content with it, if we are persuaded that the grandest of all interests is safe, and the good old cause secure in the hands of the Lord.

HINTS TO THE VILLAGE PREACHER.

Ver. 23. For the sick.

1. Submission—The Lord sent the trial—"He weakeneth, "etc.
2. Service—exonerated from some work, he now requires of me patience, earnestness, etc.
3. Preparation—for going home.
4. Prayer—for others to occupy my place.
5. Expectation—I shall soon be in heaven, now that my days are shortened.

PSALM 102:24

EXPOSITION.

Ver. 24. *I said, O my God, take me not away in the midst of my days.* He betook himself to prayer. What better remedy is there for heart-sickness and depression? We may lawfully ask for recovery from sickness and may hope to be heard. Good men should not dread death, but they are not forbidden to love life: for many reasons the man who has the best hope of heaven may nevertheless think it desirable to continue here a little longer, for the sake of his family, his work, the church of God, and even the glory of God itself. Some read the passage, "Take me not up, "let me not ascend like disappearing smoke, do not whirl me away like Elijah in a chariot of fire, for as yet I have only seen half my days, and that a sorrowful half; give me to live till the blustering morning shall have softened into a bright afternoon of happier existence.

Thy years are throughout all generations. Thou livest, Lord; let me live also. A fulness of existence is with thee, let me partake therein. Note the contrast between himself pining and ready to expire, and his God living on in the fulness of strength for ever and ever; this contrast is full of consolatory power to the man whose heart is stayed upon the Lord. Blessed be his name, he faileth not, and, therefore, our hope shall not fail us, neither will we despair for ourselves or for his church.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 24. *O my God.* The leaving out one word in a will may mar the estate and disappoint all a man's hopes; the want of this one word, *my* (God) is the wicked man's loss of heaven, and the dagger which will pierce his heart in hell to all eternity.

The degree of satisfaction in any good is according to the degree of our union to it, (hence our delight is greater in food than in clothes, and the saint's joy is greater in God in the other world than in this, because the union is nearer;) but where there is no property there is no union, therefore no complacency. The pronoun *my* is as much worth to the soul as the boundless portion. All our comfort is locked up in that private cabinet. Wine in the glass doth not cheer the heart, but taken down Into the body. The property of the Psalmist's in God was the mouth whereby he fed on those dainties which did so exceedingly delight him. No love potion was ever so effectual as this pronoun. When God saith to the soul, as Ahab to Benhadad "Behold, I am thine, and all that I have, "who can tell how the heart leaps for joy in, and expires almost in desires after him upon such news! Others, like strangers, may behold his honour and excellencies, but this saint only, like the wife, enjoyeth him. Luther saith, Much religion lieth in pronouns. All our consolation, indeed, consisteth in this pronoun. It is the cup which holdeth all our cordial waters. I will undertake as bad as the devil is, he shall give the whole world, were it in his power, more freely than ever he offered it to Christ for his worship, for leave from God to pronounce those two words. MY GOD. All the joys of the believer are hung upon this one string; break that asunder, and all is lost. I have sometimes thought how David rolls it as a lump of sugar under his tongue, as one loth to lose its sweetness too soon: "I will love thee, O LORD, my strength, my buckler, and the horn of my salvation, and my high tower, "Psalm 18:1-2. This pronoun is the door at which the King of saints entereth into our hearts, with his whole train of delights and comforts.
George Swinnoek.

Ver. 24. *Take me not away,* is more exactly, Take me not *up*, with possible reference to the case of Elijah, "taken up." *Henry Cowles.*

Ver. 24. *Take me not away in the midst of my days.* The word is, "*Let me not ascend in the midst of my days,* "that is, before I have measured the usual course of life. Thus, *to ascend* is the same as *to be cut off*; death cuts off the best from this world, and then they ascend to a better. The word

ascend is conceived to have in it a double allusion; first, to corn which is taken up by the hand of the reaper, and then laid down on the stubble. Secondly, unto the light of a candle, which as the candle spends, or as that which is the food of the fire is spending, ascends, and at last goes out and vanisheth. *Joseph Caryl*.

Ver. 24. *Thy years are throughout all generations.* The Psalmist says of Christ, "*Thy years are throughout all generations,*" Psalm 102:24; which Psalm the apostle quoteth of him, Hebrews 1:10. Let us trace his existence punctually through all times. Let us go from point to point, and see how in particulars the Scriptures accord with it. The first joint of time we will begin that chronology of his existence withal is that instant afore he was to come into the world.

First, We find him to have existed just afore he came into the world, the instance of his conception, Hebrews 10:5, in these words, "Wherefore when he comes into the world, says he, A body hast thou prepared me." Hebrews 10:7, "Lo, I come to do thy will, O God." Here is a person distinct from God the Father, a *me*, an *I*, distinct also from that human nature he was to assume, which he terms a "body prepared."... Therefore besides and afore that human nature there was a divine person that existed, that was not of this world, but that came into it, "when he cometh into the world, he says, "etc., to become a part of it, and be manifested in it.

Secondly, We find him to have existed afore John the Baptist, though John was conceived and born some months afore him. I note these several joints of time because the Scripture notes them, and hath set a special mark upon them: John 1:15. "John bare witness of him, "and cried, saying, "This was he of whom I spake, He that cometh after me is preferred before me: for he was before me." This priority of existence is that which John doth specially give witness to. And it is priority in existence, for he allegeth it as a reason why he was preferred afore him; "for he was before me."

Thirdly, We find him existing when all the prophets wrote and spake, 1 Peter 1:11. The Spirit of Christ is said to have been in all the prophets, even as Paul, who came after Christ, also speaks, "You seek a proof of Christ speaking in me, "2 Corinthians 13:3. And therefore he himself, whose Spirit it was, or whom he sent, must needs exist as a person sending him.

Fourthly, We find him existing in Moses' time, both because it was he that was tempted in the wilderness, "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents, " 1 Corinthians 10:9; and it was Christ that was the person said to be tempted by them, as well as now by us, as the word καὶ "as they also, "evidently shows. And it points to that angel that was sent with them, Exodus 23:20-21, in whom the name of God was, and who as God had the power of pardoning sins, Exodus 23:21. See also Acts 7:35, Hebrews 12:26.

Fifthly, We find him existing in and afore Abraham's time: "Verily, verily, I say unto you, Before Abraham was, I am, "John 8:58.

Sixthly, We find him existing in the days of Noah, 1 Peter 3:19. He says of Christ, that he was "put to death in the flesh, but quickened in the Spirit." He evidently distinguisheth of two natures, his divine and human, even as Romans 1:3-4 and elsewhere; and then declares how by that divine nature, which he terms "Spirit, "in which he was existent in Noah's times, he went and preached to those of the old world, whose souls are now in prison in hell. These words, "in Spirit, "are not put to signify the subject of vivification; for such neither his soul nor Godhead could be said to be, for that is not quickened which was not dead; but for the principal and cause of his vivification, which his soul was not, but his Godhead was. And besides by his Spirit is not meant his soul, for that then must be supposed to have preached to souls in hell (where these are affirmed to be). Now, there is no preaching where there is no capacity of faith. But his meaning is, that those persons that lived in Noah's time, and were preached unto, their souls and spirits were now, when this was written, spirits in prison, that is, in hell. And therefore he also adds this word "sometimes": who were sometimes disobedient in Noah's days. These words give us to understand that this preaching was performed by Noah ministerially, yet by Christ in Noah; who according to his divine person was extant, and went with him, as with Moses, and the church in the wilderness, and preached unto them.

Seventhly, He was extant at the beginning of the world, "In the beginning was the Word." In which words, there being no predicate or attribute affirmed of this word, the sentence or affirmation is terminated or ended merely with his existence: "he was, "and he was then, "in the beginning." He says not that he was made in the beginning, but that "he was in the beginning." And it is in the beginning absolutely, without any limitation.

And therefore Moses's beginning, Genesis 1:1, is meant, as also the words after show, "All was made by him that was made; "and, Genesis 1:10, the world he came into was made by him. And as from the beginning is usually taken from the first times or infancy of the world; so then, when God began to create, then was our Christ. And this here is set in opposition (John 1:14) unto the time of his being made flesh, lest that should have been thought his beginning. And unto this accords that of Hebrews 1:10, where, speaking of Christ, out of Psalm 102:24, *Thou, Lord, in the beginning hast laid the foundations of the earth;* so as to be sure he existed then. But further, in Psalm 102:24, it runs thus, *Thy years are throughout all generations.* We have run, you see, through all generations since the creation, and have found his years throughout them all. And yet lest that should be taken only of the generations of this world, he adds (as Rivet expounds it), *Before thou laidst the foundation of the earth.*

Eighthly, So then we come to this, that he hath been before the creation, yea, from everlasting.

But, *Ninthly*, If you would have his eternity yet more express, see Hebrews 7:3, where mentioning Melchisedec, Christ's type, he renders him to have been his type in this—"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Where his meaning is to declare that, look what Melchisedec was *typice*, or *umbratiter*, in a shadow, that our Christ was really and substantially.

Lastly, Add to this that in Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting; "where he evidently speaks of two births Christ had, under the metaphor of going forth: one as man at Bethlehem in the fulness of time, the other as Son of God from everlasting. As Son of God, his goings forth (that is, his birth) are from everlasting. And it is termed, "goings forth, "in the plural; because it is *actus continuus*, and hath been every moment continued from everlasting. As the sun begets light and beams every moment, so God doth his Son. So then we have *two everlastings* attributed to Christ's person; one to come, Hebrews 1:10, and another past, here in Micah 5:2. And so as of God himself it is said, Psalm 90:2, "From everlasting to everlasting thou art God, "so also of Christ.

Condensed from T. Goodwin's Treatise on "The Knowledge of God the Father, and his Son Jesus Christ."

HINTS TO THE VILLAGE PREACHER.

Ver. 24.

1. *The prayer.* "Take me not away, "etc.

(a) Not in the midst of life, is the prayer of some.

(b) Not in the midst of worldly prosperity is the prayer of many, for the sake of those dependent upon them.

(c) Not in the midst of spiritual growth, is the prayer of not a few: "Oh spare me, that I may recover strength, "etc.

(d) Not in the midst of Christian work and usefulness, is the prayer of others.

2. *The plea.* "Thy years, "etc.; years are plentiful with thee, therefore to give me longer days will be an easy gift—and thine own are throughout all generations. *G. R.*

PSALM 102:25

EXPOSITION.

Ver. 25. *Of old hast thou laid the foundation of the earth.* Creation is no new work with God, and therefore to "create Jerusalem a praise in the earth" will not be difficult to him. Long ere the holy city was laid in ruins the Lord made a world out of nothing, and it will be no labour to him to raise the walls from their heaps and replace the stones in their courses. We can neither continue our own existence nor give being to others; but the Lord not only is, but he is the Maker of all things that are; hence, when our affairs are at the very lowest ebb we are not at all despairing, because the Almighty and Eternal Lord can yet restore us.

And the heavens are the work of thine hands. Thou canst therefore not merely lay the foundations of Zion, but complete its roof, even as thou hast arched in the world with its ceiling of blue; the loftiest stories of thine earthly palace shall be piled on high without difficulty when thou dost undertake the building thereof, since thou art architect of the stars, and the

spheres in which they move. When a great labour is to be performed it is eminently reassuring to contemplate the power of him who has undertaken to accomplish it; and when our own strength is exhausted it is supremely cheering to see the unfailing energy which is still engaged on our behalf.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 25. *Earth. Heavens.* He names here the most stable parts of the world, and the most beautiful parts of the creation, those that are freest from corruptibility and change, to illustrate thereby the immutability of God, that though the heavens and earth have a prerogative of fixedness above other parts of the world, and the creatures that reside below, the heavens remain the same as they were created, and the centre of the earth retains its fixedness, and are as beautiful and fresh in their age as they were in their youth many years ago, notwithstanding the change of the elements, fire and water being often turned into air, so that there may remain but little of that air which was first created, by reason of the continual transmutation; yet this firmness of the earth and heavens is not to be regarded in comparison of the unmoveableness and fixedness of the being of God. As their beauty comes short of the glory of his being, so doth their firmness come short of his stability. *Stephen Charnock.*

HINTS TO THE VILLAGE PREACHER.

Ver. 25-27.

1. The unchangeableness of God amidst past changes: "of old, "etc.
 - (a) He was the same before as after he had laid the foundations of the earth.
 - (b) He was the same after as before.
2. The unchangeableness of God amidst future changes. "They shall perish, "etc.
 - (a) The same before they perish as after.
 - (b) After as before.
3. The unchangeableness of God in the past and the future. "Thou art the same, "etc. *G. R.*

PSALM 102:26

EXPOSITION.

Ver. 26. *They shall perish, but thou shalt endure.* The power which made them shall dissolve them, even as the city of thy love was destroyed at thy command; yet neither the ruined city nor the ruined earth can make a change in thee, reverse thy purpose, or diminish thy glory. Thou standest when all things fall.

Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. Time impairs all things, the fashion becomes obsolete and passes away. The visible creation, which is like the garment of the invisible God, is waxing old and wearing out, and our great King is not so poor that he must always wear the same robes; he will ere long fold up the worlds and put them aside as worn out vestures, and he will array himself in new attire, making a new heaven and a new earth wherein dwelleth righteousness. How readily will all this be done. "Thou shalt change them and they shall be changed;" as in the creation so in the restoration, omnipotence shall work its way without hindrance.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 26. *The shall perish.* The greater the cirruption, the vaster the destruction. Some think that the fiery deluge shall ascend no higher than did the watery. It may be the *earth* shall be burned, that is the worst guest at the table, the common sewer of all other creatures, but shall the heavens pass away? It may be the airy heaven; but shall the starry heaven where God hath printed such figures of his glory? Yes, *caelum, elementurn, terra*, when *ignis ubique ferox ruptis regnabit habenis*. The former deluge is called the world's winter, the next the world's summer. The one was with a cold and moist element, the other shall be with an element hot and dry. But what then shall become of the saints? They shall be delivered out of all; walking like those three servants in the midst of that great furnace, the burning world, and not be scorched, because there is one among them to deliver them, "the Son of God," Daniel 3:25, their Redeemer. But shall all quite perish? No, there is rather a mutation than an abolition of their substance. *Thou shalt change them, and they shall be changed*, not abolished. The concupiscence shall pass, not the essence; the form, not the

nature. In the altering of an old garment, we destroy it not, but trim it, refresh it, and make it seem new. They pass, they do not perish; the dross is purged, the metal stays. The corrupt quality shall be renewed, and all things restored to that original beauty wherein they were created. "The end of all things is at hand, "1 Peter 4:7: an end of us, an end of our days, an end of our ways, and end of our thoughts. If a man could say as Job's messenger, I alone am escaped, it were somewhat; or might find an ark with Noah. But there is no ark to defend them from that heat, but only the bosom of Jesus Christ. *Thomas Adams.*

Ver. 26. *Like a garment.* The whole creation is as a garment, wherein the Lord shows his power clothed unto men; whence in particular he is said to clothe himself with light as with a garment. And in it is the hiding of his power. Hid it is, as a man is hid with a garment; not that he should not be seen at all, but that he should not be seen perfectly and as he is. It shows the man, and he is known by it; but also it hides him, that he is not perfectly or fully seen. So are the works of creation unto God, he so far makes them his garment or clothing as in them to give out some instances of his power and wisdom; but he is also hid in them, in that by them no creature can come to the full and perfect knowledge of him. Now, when this work shall cease, and God shall unclothe or unveil all his glory to his saints, and they shall know him perfectly, see him as he is, so far as a created nature is capable of that comprehension, then will he lay them aside and fold them up, at least as to that use, as easily as a man lays aside a garment that he will wear or use no more. This lies in the metaphor. *John Owen.*

HINTS TO THE VILLAGE PREACHER.

Ver. 26-27.

- 1.** How far God may change—only in his garments, or outward manifestations of creation and providence.
- 2.** Wherein he cannot change—his nature, attributes, covenant, love, etc.
- 3.** The comfortable truths which may be safely inferred, or which gather support from this fact.

Ver. 26-27.

- 1.** The material universe of God.
- (a)** No more to him than a garment to the wearer.

(b) Ever waxing old, but he the same.

(c) Soon to be changed and left to perish, but of his years no end.

2. Our relation to each

(a) Let us never love the dress more than the wearer.

(b) Nor trust more in the changeful than in the abiding.

(c) Nor live for that which will die out.

PSALM 102:27

EXPOSITION.

Ver. 27. *But thou art the same*, or, "thou art he." As a man remains the same when he has changed his clothing, so is the Lord evermore the unchanging One, though his works in creation may be changed, and the operations of his providence may vary. When heaven and earth shall flee away from the dread presence of the great Judge, he will be unaltered by the terrible confusion, and the world in conflagration will effect no change in him; even so, the Psalmist remembered that when Israel was vanquished, her capital destroyed, and her temple levelled with the ground, her God remained the same self-existent, all-sufficient being, and would restore his people, even as he will restore the heavens and the earth, bestowing at the same time a new glory never known before. The doctrine of the immutability of God should be more considered than it is, for the neglect of it tinges the theology of many religious teachers, and makes them utter many things of which they would have seen the absurdity long ago if they had remembered the divine declaration, "I am God, I change not, therefore ye sons of Jacob are not consumed."

And thy years shall have no end. God lives on, no decay can happen to him, or destruction overtake him. What a joy is this! We may lose our dearest earthly friends, but not our heavenly Friend. Men's days are often suddenly cut short, and at the longest they are but few, but the years of the right hand of the Most High cannot be counted, for they have neither first nor last, beginning nor end. O my soul, rejoice thou in the Lord always, since he is always the same.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 27. *Thou art the same.* The essence of God, with all the perfections of his nature, are pronounced the same, without any variation from eternity to eternity. So that the text doth not only assert the eternal duration of God, but his immutability in that duration; his eternity is signified in that expression, "thou shalt endure; "his immutability in this, "thou art the same." To endure, argues indeed this immutability as well as eternity; for what endures is not changed, and what is changed doth not endure. "*But thou art the same,* "awx xta, doth more fully signify it. He could not be the same if he could be changed into any other thing than what he is. The Psalmist therefore puts, not thou *hast been* or *shall be*, but *thou art* the same, without any alteration; thou art the same, that is, the same God, the same in essence and nature, the same in will and purpose, thou dost change all other things as thou pleaseth; but thou art immutable in every respect, and receivest no shadow of change, thought never so light and small. The Psalmist here alludes to the name *Jehovah, I am*, and doth not only ascribe immutability to God, but exclude everything else from partaking in that perfection. *Stephen Charnock.*

PSALM 102:28

EXPOSITION.

Ver. 28. *The children of thy servants shall continue.* The Psalmist had early in the psalm looked forward to a future generation, and here he speaks with confidence that such a race would arise and be preserved and blessed of God. Some read it as a prayer, "let the sons of thy servants abide." Any way, it is full of good cheer to us; we may plead for the Lord's favour to our seed, and we may expect that the cause of God and truth will revive in future generations. Let us hope that those who are to succeed us will not be so stubborn, unbelieving and erring as we have been. If the church has been minished and brought low by the lukewarmness of the present race, let us entreat the Lord to raise up a better order of men, whose zeal and obedience shall win and hold a long prosperity. May our own dear ones be among the better generation who shall continue in the Lord's ways, obedient to the end.

And their seed shall be established before thee. God does not neglect the children of his servants. It is the rule that Abraham's Isaac should be the Lord's, that Isaac's Jacob should be beloved of the Most High, and that Jacob's Joseph should find favour in the sight of God. Grace is not hereditary, yet God loves to be served by the same family time out of mind, even as many great landowners feel a pleasure in having the same families as tenants upon their estates from generation to generation. Here is Zion's hope, her sons will build her up, her offspring will restore her former glories. We may, therefore, not only for our own sakes, but also out of love to the church of God, daily pray that our sons and daughters may be saved, and kept by divine grace even unto the end, —established before the Lord.

We have thus passed through the cloud, and in the next psalm we shall bask in the sunshine. Such is the chequered experience of the believer. Paul in the seventh of Romans cries and groans, and then in the eighth rejoices and leaps for joy; and so, from the moaning of the hundred and second psalm, we now advance to the songs and dancing of the hundred and third, blessing the Lord that, "though weeping may endure for a night, joy cometh in the morning."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 28. *The children of thy servants shall continue.* In what sense is "*children*" taken? Either the children of their flesh, or of their faith. Some say the children of the same faith with the godly teachers and servants of the Lord, begotten by them to God, as noting the perpetuity of the church, who shall in every age bring forth children to God. It is the comfort of God's people to see a young brood growing up to continue his remembrance in the world, that when they die religion shall not die with them, nor the succession of the church be interrupted. This sense is not altogether incongruous; but rather I think the children of their body are here intended; it being a blessing often promised: see Psalm 103:17. "The mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." "*Shall continue; "shall be established.*" In what sense is it spoken? Some think only *pro more faederis*, according to the fashion of that covenant which the people of God were then under, when eternity was but more darkly revealed and shadowed out, either by long life, or the continuance of their name in their posterity, which was a kind of literal immortality. Clearly such a kind of

regard is had, as appeareth by that which you find in Psalm 37:28. "*The LORD loveth judgment, and forsaketh not his saints; they are preserved for ever.*" How? since they die as others do: mark the antithesis, and that will explain it. "*They are preserved for ever: but the seed of the wicked shall be cut off.*" They are preserved in their posterity. Children are but the parents multiplied, and the parent continued, it is *nodosa aeternitas*; when the father's life is run out to the last, there is a knot tied, and the line is still continued by the child. I confess, temporal blessings, such as long life, and the promise of a happy posterity, are more visible in the eye of that dispensation of the covenant; but yet God still taketh care for the children of his people, and many promises run that way that belong to the gospel-administration, and still God's service is the surest way to establish a family, as sin is the ready way to root it out. And if it doth not always fall out accordingly, yet for the most part it doth; and we are no competent judges of God's dispensations in this kind, because we see Providence by pieces, and have not the skill to set them together; but at the day of judgment, when the whole contexture of God's dealings is laid before us we shall clearly understand how the children of his servants continue, and their seed is established. *Thomas Manton.*

Ver. 28. O the folly of the world, that seeks to make perpetuities to their houses by devises in the law, which may perhaps reach to continue their estates, but can it reach to continue their seed? It may entail lands to their heirs, but can it entail heirs to their lands? No, God knows! This is a perpetuity of only God's making, a privilege of only God's servants: for *The children of his servants shall continue, and their seed shall be established before him;* but that any others shall continue is no part of David's warrant. *Sir R. Baker.*

HINTS TO THE VILLAGE PREACHER.

Ver. 28. The true apostolical succession.

1. There always will be saints.
2. They will frequently be the seed of the saints after the flesh.
3. They will always be the spiritual seed of the godly, for God converts one by means of another.
4. We should order our efforts with an eye to the church's future.

WORKS ON THE HUNDRED AND SECOND PSALM.

BISHOP FISHER'S *Treatise on the Penitential Psalms*. (See "Treasury of David," Vol. II., pg 114.) There is an edition in 12mo., printed in the year MDCCXIV., besides those referred to as above.

In "*Meditations on Twenty select Psalms*," by Sir SIR ANTHONY COPE, Chamberlain to Queen Katherine Parr. Reprinted from the edition of 1547; ...By WILLIAM H. COPE. M.A. 1848, "there is a Meditation on this Psalm.

Meditations and Disquisitions upon the Seven Psalms of David, commonly called the Penitentiall Psalmes, By Sir RICHARD BAKER, Knight. 1639. pg 139-180.

Zion's Joy in her King Coming in his Glory. Wherein the estate of the Poore distressed Church of the Gentiles (travailing in the Wildernesse towards the new Jerusalem of the Jewes) in her utmost extremities, and height of her Joyes, is lively delineated; In some Meditations upon that Prophetickall Psalme 102, wherein the sense is opened, and many difficult places of Scripture inlightned by a harmony, and consent of the Scriptures. Delightfull and profitable to be read in these times of the Churches troubles, and much longed for restauration and deliverance. By FINIENS CANUS VOVE. Compiled in Exile, and lately now revised and somewhat augmented as the weight of the Subject and the revolution of the times required... 1643. 4to.

In "*Sermons on the Seven Penitential Psalms, Preached during Lent*," 1838, "by the Rev. CHARLES OXENDON, there is an Exposition of this Psalm.

PSALM 103

PSALM 103:1

TITLE. *A Psalm of David.* —Doubtless by David; it is in his own style when at its best, and we should attribute it to his later years when he had a higher sense of the preciousness of pardon, because a keener sense of sin, than in his younger days. His clear sense of the frailty of life indicates his weaker years, as also does the very fairness of his praiseful gratitude. As in the lofty Alps some peaks rise above all others so among even the inspired Psalms there are heights of song which overtop the rest. This one hundred and third Psalm has ever seemed to us to be the Monte Rosa of the divine chain of mountains of praise, glowing with a ruddier light than any of the rest. It is as the apple tree among the trees of the wood, and its golden fruit has a flavour such as no fruit ever bears unless it has been ripened in the full sunshine of mercy. It is man's reply to the benedictions of his God, his Song on the Mount answering to his Redeemer's Sermon on the Mount. Nebuchadnezzar adored his idol with flute, harp, sacbut, psaltery, dulcimer and all kinds of music; and David, in far nobler style awakens all the melodies of heaven and earth in honour of the one only living and true God. Our attempt at exposition is commenced under an impressive sense of the utter impossibility of doing justice to so sublime a composition; we call upon our soul and all that is within us to aid in the pleasurable task; but, alas, our soul is finite, and our all of mental faculty far too little for the enterprize. There is too much in the Psalm, for a thousand pens to write, it is one of those all-comprehending Scriptures which is a Bible in itself, and it might alone almost suffice for the hymn-book of the church.

DIVISION. First the Psalmist sings of personal mercies which he had himself received Psalm 103:1-5; then he magnifies the attributes of Jehovah as displayed in his dealings with his people, Psalm 103:6-19; and he closes by calling upon all the creatures in the universe to adore the Lord and join with himself in blessing Jehovah, the ever gracious.

EXPOSITION.

Ver. 1. *Bless the Lord O my soul.* Soul music is the very soul of music. The Psalmist strikes the best keynote when he begins with stirring up his inmost self to magnify the Lord. He soliloquizes, holds self-communion and exhorts himself, as though he felt that dulness would all too soon steal over his faculties, as, indeed, it will over us all, unless we are diligently on the watch. Jehovah is worthy to be praised by us in that highest style of adoration which is intended by the term *bless* — "All thy works praise thee, O God, but thy saints shall bless thee." Our very life and essential self should be engrossed with this delightful service, and each one of us should arouse his own heart to the engagement. Let others forbear if they can: "Bless the Lord, O MY soul." Let others murmur, but do thou *bless*. Let others bless themselves and their idols, but do thou bless *the LORD*. Let others use only their tongues, but as for me I will cry, "Bless the Lord, O my soul."

And all that is within me, bless his holy name. Many are our faculties, emotions, and capacities, but God has given them all to us, and they ought all to join in chorus to his praise. Half-hearted, ill-conceived, unintelligent praises are not such as we should render to our loving Lord. If the law of justice demanded all our heart and soul and mind for the Creator, much more may the law of gratitude put in a comprehensive claim for the homage of our whole being to the God of grace. It is instructive to note how the Psalmist dwells upon the *holy* name of God, as if his holiness were dearest to him; or, perhaps, because the holiness or wholeness of God was to his mind the grandest motive for rendering to him the homage of his nature in its wholeness. Babies may praise the divine goodness, but fathers in grace magnify his holiness. By *the name* we understand the revealed character of God, and assuredly those songs which are suggested, not by our fallible reasoning and imperfect observation, but by unerring inspiration, should more than any others arouse all our consecrated powers.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Title. A Psalm of David, which he wrote when carried out of himself as far as heaven, saith Beza. *John Trapp.*

Whole Psalm. How often have saints in Scotland sung this Psalm in days when they celebrated the *Lord's Supper*! It is thereby specially known in

our land. It is connected also with a remarkable case in the days of John Knox. Elizabeth Adamson, a woman who attended on his preaching, "because he more fully opened the fountain of God's mercies than others did, "was led to Christ and to rest, on hearing this Psalm, after enduring such agony of soul that she said, concerning racking pains of body, "A thousand years of this torment, and ten times more joined", are not to be compared to a quarter of an hour of my soul's trouble. She asked for this Psalm again before departing: "It was in receiving it that my troubled soul first tasted God's mercy, which is now sweeter to me than if all the kingdoms of the earth were given me to possess." *Andrew A. Bonar.*

Whole Psalm. The number of verses in this Psalm is that of the letters of the Hebrew alphabet; and the completeness of the whole is further testified by its return at the close to the words with which it started, "Bless the Lord, O my soul." *J. F. Thrupp.*

Whole Psalm. The Psalm, in regard to number, is an alphabetical one, harmonized in such a way as that the concluding turns back into the introductory verse, the whole being in this manner finished and rounded off. In like manner, the name Jehovah occurs eleven times. The Psalm is divided into two strophes, the first of ten and the second of twelve verses. The ten is divided by the five, and the twelve falls into three divisions, each of four verses. Jehovah occurs in the first strophe four, and in the second seven times.

The Psalm bears the character of quiet tenderness. It is a still clear brook of the praise of God. In accordance with this, we find that the verses are of equal length as to structure, and consist regularly of two members. It is only at the conclusion, where the tone rises, that the verses become longer: the vessel is too small for the feeling.

The testimony which the *title* bears on behalf of the composition of the Psalm by David, is confirmed by the fact that the Psalm in passages, the independence of which cannot be mistaken, bears a striking resemblance to the other Psalms of David, and by the connection with Psalm 102 David here teaches his posterity to *render thanks*, as in the previous Psalm he had taught them to *pray*: the deliverance from deep distress which formed there the subject of prayer, forms here the subject of thanks. *E. W. Hengstenberg.*

Whole Psalm. It is observable that no petition occurs throughout the entire compass of these twenty-two verses. Not a single word of supplication is in the whole Psalm addressed to the Most High. Prayer, fervent, heartfelt prayer, had doubtless been previously offered on the part of the Psalmist, and answered by his God. Innumerable blessings had been showered down from above in acknowledgment of David's supplications; and, therefore, an overflowing gratitude now bursts forth from their joyful recipient. He touches every chord of his harp and of his heart together, and pours forth a spontaneous melody of sweetest sound and purest praise. *John Stevenson, in "Gratitude: an Exposition of the Hundred and Third Psalm, "1856.*

Ver. 1. *Bless the LORD, O my soul.* O how well they are fitted! for what work so fit for my soul as this? Who so fit for this work as my soul? My body, God knows, is gross and heavy, and very unfit for so sublime a work. No, my soul, it is thou must do it; and indeed what hast thou else to do? it is the very work for which thou were made, and O that thou wert as fit to do the work as the work is fit for thee to do! But, alas, thou art become in a manner earthy, at least hast lost a great part of thy abilities, and will never be able to go through with this great work thyself alone. If to bless the Lord were no more but to say, Lord, Lord, like to them that cried, "The temple of the Lord, the temple of the Lord; "then my tongue alone would be sufficient for it, and I should not need to trouble any other about it; but to bless the Lord is an eminent work, and requires not only many but very able agents to perform it; and therefore, my soul, when thou goest about it, go not alone; but, take with thee "*all that is within thee*; "all the forces in my whole magazine, whether it be my heart, or my spirits; whether my will, or my affections; whether my understanding, or my memory; take them all with thee, and bless the Lord. *Sir R. Baker.*

Ver. 1. *All that is within me.* The literal translation of the form here used is *my insides* or *inner parts*, the strong and comprehensive meaning of the plural being further enhanced by the addition of all, as if to preclude exception and reserve, and comprehend within the scope of the address all the powers and affections. *J. A. Alexander.*

Ver. 1. *All that is within me*, etc. Let your *conscience* "bless the Lord, "by unvarying fidelity. Let your *judgment* bless Him, by decisions in accordance with his word. Let your *imagination* bless him, by pure and holy musings. Let your *affections* praise him, by loving whatsoever he loves. Let your *desires* bless him, by seeking only his glory. Let your

memory bless him, by not forgetting any of his benefits. Let your *thoughts* bless him, by meditating on his excellencies. Let your *hope* praise him, by longing and looking for the glory that is to be revealed. Let your every *sense* bless him by its fealty, your every *word* by its truth, and your every *act* by its integrity. *John Stevenson.*

Ver. 1. *Bless the LORD, O my soul.* You have often heard, that when God is said to bless men, and they on the other hand are excited to bless him, the word is taken in two very different senses. God is the only fountain of being and happiness, from which all good ever flows; and hence he is said to bless his creatures when he bestows mercies and favours upon them, gives them any endowments of body and mind, delivers them from evils, and is the source of their present comforts and future hopes. But in this sense, you will see there is no possibility of any creature's blessing God; for as his infinite and unblemished perfection renders him incapable of receiving any higher excellency, or improvement in happiness; so, could we put the supposition that this immense ocean of good might be increased, it is plain that we, who receive our very being and everything that we have or are from him, could in no case contribute thereto. To *bless* God, then, is, with an ardent affection humbly to acknowledge those divine excellencies, which render him the best and greatest of beings, the only object worthy of the highest adoration: it is to give him the praise of all those glorious attributes which adorn his nature, and are so conspicuously manifested in his works and ways. To bless God, is to embrace every proper opportunity of owning our veneration and esteem of his excellent greatness, and to declare to all about us, as loudly as we can, the goodness and grace of his conduct towards men, and our infinite obligations for all our enjoyments to him, *in whom we live, move, and have our being.* And a right *blessing of God* must take its rise from a heart that is full of esteem and gratitude, which puts life into the songs of praise.

And then, of all others, the most lively and acceptable method of blessing God, is a holy conversation and earnest endeavor to be purified from all iniquity; for blessing of God consists, as I told you, in adoring his excellencies, and expressing our esteem and veneration of them: but what can be so effectual a way of doing this, as the influence that the views of them have upon our lives? That person best exalts the glory of the divine power, who fears God above all, and trembles at the apprehensions of his wrath; and of his justice, who flees from sin, which exposes him to the inexorable severity thereof; and of his love, who is softened thereby into

grateful returns of obedience; and then we celebrate his holiness, when we endeavour to imitate it in our lives, and abandon everything that is an abomination to the eyes of his purity. *William Dunlop, 1692-1720.*

Ver. 1. *O my soul.* God's eye is chiefly upon the soul: bring a hundred dishes to table, he will carve of none but this; this is the savoury meat he loves. He who is best, will be served with the best; when we give him the soul in a duty, then we give him the flower and the cream; by a holy chemistry we still out the spirits. A soul inflamed in service is the cup of "spiced wine of the juice of the pomegranate" (Song of Solomon 8:2) which the spouse makes Christ to drink of. *Thomas Watson.*

Ver. 1. *Bless his holy name.* The *name* of God frequently signifies his nature and attributes, in Scripture. Now, *holiness* is the glory of this name; the purity of God is that which beautifies all his perfections, and renders them worthy to be praised. His eternity, and knowledge, and power, without justice, and goodness, and truth, might indeed frighten and confound us; but could not inflame our love, or engage us to hearty blessing. But when infinite mightiness, and unerring wisdom, and eternal dominion, are mixed with unchangeable love, and inviolable veracity and goodness, which exalts itself above all his works; when thus it becomes a *holy name*, then the divine perfections are rendered truly amiable, and suitable objects of our hope and confidence and loudest songs; so that you see how elegantly the Psalmist upon this occasion mentions the purity of God: "*Bless his holy name.*"

And besides this, there is indeed nothing that more exalts the glory of divine grace and of redeeming love towards a soul, than the consideration of *God's holiness*; for if your Maker were not *of purer eyes than man is*, yea, if his hatred to sin, and love to righteousness, were not greater than that of the noblest angel, his pardoning of sin, and patience towards transgressors would not be such a wonderful condescension; but is his name infinitely holy so that "*the heavens are not clean in his sight.*" Is the smallest iniquity the abhorrence of his soul, and what he hates with a perfect hatred? Surely, then, his grace and love must be incomparably greater than our thoughts. *William Dunlop.*

Ver. 1-2. The well is seldom so full that water will at first pumping flow forth; neither is the heart commonly so spiritual, after our best care in our worldly converse (much less when we somewhat overdo therein) as to pour itself into God's bosom freely, without something to raise and elevate

it; yea, often, the springs of grace lie so low, that pumping only will not fetch the heart up to a praying frame, but arguments must be poured into the soul before the affections rise. Hence are those soliloquies and discourses which we find holy men use with their own hearts to bring them into a gracious temper, suitable for communion with God in ordinances. It seems *by these verses*] *David either found or feared his heart would not be in so good a frame as he desired; consequently he redoubles his charge: he found his heart somewhat drowsy, which made him thus rouse himself.* William Guruall.

Ver. 1-3. The Psalmist's gratitude here has four attributes. The first is *personal*. *Bless the Lord, my soul*. He has the self-same application in the close of the Psalm, after he has called on others to do this work. Our religion must be social as well as personal: but while it must not end at home, it must begin at home; and relative religion, without personal, will always be found wanting in excitement, in energy, in extent, in continuance, and very commonly in success.

Secondly, It is *fervent*. *And all that is within me, bless his holy name* —all my thoughts, my feelings, my understanding, my will, my memory, my conscience, my affections, my passions.

*"If there be passions in my soul,
(And passions, Lord, there be);
Let them be all at thy control,
My gracious Lord, for thee."*

Thirdly, it is *rational*, and demanded by the facts of his past life. Therefore "forget not all his benefits." Nothing can properly affect or influence us when it is out of our recollection. "Out of sight out of mind; "and out of mind, out of motive. Whence arose the ingratitude of the Jews of old? Bad memories. "Of the rock that begat thee thou art unmindful, and hast forgotten the God that formed thee." "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." It should therefore be your concern, not only to recall your mercies, but to reckon them.

Lastly, it is *specific*: *Who forgiveth all thine iniquities; who healeth all thy diseases*. When all the words in a discourse are emphatic, nothing is emphatic, when we dwell on everything, we dwell on nothing effectively. We are more struck, in a landscape, with a selected point of vision for

inspection, than by the general prospect. David was a poet, and understood poetry well; and poetry differs from philosophy. The one seeks to rise from particular facts and instances, to establish general principles and rules: the other is always for descending from generalization to particularization; and much of its beauty and force arises from individualities. *William Jay*, 1849.

HINTS TO THE VILLAGE PREACHER.

Ver. 1. "The Saints blessing the Lord." See "Spurgeon's Sermons, " No. 1,078.

Ver. 1.

1. We should bless the Most High himself. It is possible to fail to bless *him*, while we praise his gifts, his word, his works, his ways.
2. We should bless him individually: "*My soul*." Not merely the family through the father, nor the people through the pastor; nor the congregation through the choir; but personally.
3. We should bless him spiritually: "*soul*." Not only with organ, voice, offering, works, &c.
4. We should bless him unreservedly: "All that is within me."
5. We should bless him resolutely. David preached self-communion, self-encouragement, and self-command. *W. Jackson*.

Ver. 1. Here is,

1. Self-converse: "Oh my soul." Many talk freely enough to others, but never talk to themselves. They are strangers to themselves—not on speaking terms with themselves—take no interest in their own souls—are dull and melancholy when alone.
2. Self-exhortation: "Bless the Lord, O my soul." Thy Creator, thy Benefactor, thy Redeemer.
3. Self-encouragement: "All that is within me"—every faculty of my mental, moral and spiritual being: with ten strings—every chord in motion. No need for one faculty of the soul to say to another, "know the Lord, for all shall know him from the least even unto the greatest." *G. R.*

Ver. 1 (*First clause*, and Psalm 103:22, *last clause*). Personal worship the Alpha and Omega of religion. *C. Davis*.

PSALM 103:2

EXPOSITION.

Ver. 2. *Bless the LORD, O my soul.* He is in real earnest, and again calls upon himself to arise. Had he been very sleepy before? Or was he now doubly sensible of the importance, the imperative necessity of adoration? Certainly, he uses no vain repetitions, for the Holy Spirit guides his pen; and thus he shews us that we have need, again and again, to bestir ourselves when we are about to worship God, for it would be shameful to offer him anything less than the utmost our souls can render. These first verses are a tuning of the harp, a screwing up of the loosened strings that not a note may fail in the sacred harmony.

And forget not all his benefits. Not so much as one of the divine dealings should be forgotten, they are all really beneficial to us, all worthy of himself, and all subjects for praise. Memory is very treacherous about the best things; by a strange perversity, engendered by the fall, it treasures up the refuse of the past and permits priceless treasures to lie neglected, it is tenacious of grievances and holds benefits all too loosely. It needs spurring to its duty, though that duty ought to be its delight. Observe that he calls all that is within him to remember all the Lord's benefits. For our task our energies should be suitably called out. God's all cannot be praised with less than our all.

Reader, have we not cause enough at this time to bless him who blesses us? Come, let us read our diaries and see if there be not choice favours recorded there for which we have rendered no grateful return. Remember how the Persian king, when he could not sleep, read the chronicles of the empire, and discovered that one who had saved his life had never been rewarded. How quickly did he do him honour! The Lord has saved us with a great salvation, shall we render no recompense? The name of *ingrate* is one of the most shameful that a man can wear; surely we cannot be content to run the risk of such a brand. Let us awake then, and with intense enthusiasm bless Jehovah.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Bless the Lord, O my soul.* David found some dulness and drowsiness; hence he so often puts the thorn to his breast; hence he so impetuously instigateth his soul, as one here phraseth it. *John Trapp.*

Ver. 2. *Forget not.* This touches the secret spring of so much ingratitude—forgetfulness, the want of re-collection, or gathering together again of all the varied threads of mercy. Compare Deuteronomy 6:12; Deuteronomy 8:11, 14. "*Si oblivisceris, tacebis*" (If thou forgettest, thou wilt be silent). *J. J. S. Perowne.*

Ver. 2. *Forget not all his benefits.* That is, forget not any of his benefits, as the form of speech in the original doth import. *David Dickson.*

Ver. 2. *Benefits.* The word rendered "benefits" — *WmG gemul*, means properly an act, work, doing, whether good or evil, Psalm 137:8; and then, *desert*, or what a man deserves *for* his act; *recompense*. It is rendered *deserving* in Jud 9:16; *benefit*, as here, in 2 Chronicles 32:25; *desert*, Psalm 28:4; *reward*, Psalm 94:2 Isaiah 3:11 Obadiah 1:15; *recompense*, Proverbs 12:14 Isaiah 35:4 59:18 66:6 Jeremiah 51:6 Lamentations 3:64 Joe 3:4,7. The proper reference here is to the Divine *dealings*, to what God had *done*, as a reason for blessing his name. His *dealings* with the Psalmist had been such as to call for praise and gratitude. What those dealings particularly were he specifies in the following verses. *Albert Barnes.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. Inquire into the causes of our frequent forgetfulness of the Lord's mercies, show the evil of it, and advise remedies.

PSALM 103:3

EXPOSITION.

Ver. 3. *Who forgiveth all thine iniquities.* Here David begins his list of blessings received, which he rehearses as themes and arguments for praise. He selects a few of the choicest pearls from the casket of divine love, threads them on the string of memory, and hangs them about the neck of gratitude. Pardoned sin is, in our experience, one of the choicest boons of

grace, one of the earliest gifts of mercy, — in fact, the needful preparation for enjoying all that follows it. Till iniquity is forgiven, healing, redemption, and satisfaction are unknown blessings. Forgiveness is first in the order of our spiritual experience, and in some respects first in value. The pardon granted is a present one—*forgiveth*; it is continual, for he still *forgiveth*; it is divine, for God gives it; it is far reaching, for it removes all our sins; it takes in omissions as well as commissions, for both these are *in-equities*; and it is most effectual, for it is as real as the healing, and the rest of the mercies with which it is placed.

Who healeth all thy diseases. When the cause is gone, namely, iniquity, the effect ceases. Sickesses of body and soul came into the world by sin, and as sin is eradicated, diseases bodily, mental, and spiritual will vanish, till "the inhabitant shall no more say, I am sick." Many-sided is the character of our heavenly Father, for, having forgiven as a judge, he then cures as a physician. He is all things to us, as our needs call for him, and our infirmities do but reveal him in new characters.

*"In him is only good,
In me is only ill,
My ill but draws his goodness forth,
And me he loveth still."*

God gives efficacy to medicine for the body, and his grace sanctifies the soul. Spiritually we are daily under his care, and he visits us, as the surgeon does his patient; *healing* still (for that is the exact word) each malady as it arises. No disease of our soul baffles his skill, he goes on healing *all*, and he will do so till the last trace of taint has gone from our nature. The two *alls* of this verse are further reasons for *all* that is within us praising the Lord.

The two blessings of this verse the Psalmist was personally enjoying, he sang not of others but of himself, or rather of his Lord, who was daily forgiving and healing him. He must have known that it was so, or he could not have sung of it. He had no doubt about it, he felt in his soul that it was so, and, therefore, he bade his pardoned and restored soul bless the Lord with all its might.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *Who forgiveth all thine iniquities.* Thine iniquities are more than can be numbered; and they are an intolerable burden, so that thy soul under them "can in no wise lift up herself." He forgiveth them *all*. He relieveth thee of *all*. He taketh the dreadful burden from thy back, the galling yoke from thy neck, and makes thee free... Thine iniquities are in-equities. There is nothing just or right in thee. Thy very nature is an iniquity bringing forth nothing but in-equities. Inequities towards thy God, in-equities towards thy neighbour, and in-equities towards thyself, make up the whole of thy life. Thou art a bad tree, and a bad tree cannot bring forth good fruit. *John Pulsford, in. "Quiet Hours, "1857.*

Ver. 3. *All thine iniquities.* In this lovely and well-known Psalm, we have great fulness of expression, in reference to the vital subject of redemption.

Who forgiveth all thine iniquities. It is not "*some*" or "*many* of thine iniquities." This would never do. If so much as the very smallest iniquity, in thought, word, or act, were left unforgiven, we should be just as badly off, just as far from God, just as unfit for heaven, just as exposed to hell, as though the whole weight of our sins were yet upon us. Let the reader ponder this deeply. It does not say, "Who forgiveth thine iniquities previous to conversion." There is no such notion as this in Scripture. When God forgives, he forgives like himself. The source, the channel, the power, and the standard of forgiveness are all divine. When God cancels a man's sins, he does so according to the measure in which Christ bore those sins. Now, Christ not only bore *some* or *many* of the believer's sins, he bore them "all," and, therefore, God forgives "*all*." God's forgiveness stretches to the length of Christ's atonement; and Christ's atonement stretches to the length of every one of the believer's sins, past, present, and future. "The blood of Jesus Christ his Son cleanseth us from *all* sin." 1 John 1:9. "*Things New and Old, "1858.*

Ver. 3. *Who healeth all thy diseases.* In one of the prisons of a certain country, was a man who had committed high treason: for this crime he was in due time tried, and, being found guilty, was condemned to die. But more than this; he was afflicted with an inward disease, which generally proves mortal. Now we may truly say, that this man is *doubly* dead; that his life is forfeited twice over: the laws of his country have pronounced him guilty of death, and therefore his life is forfeited *once* to the laws of his country, and, if he had not died in *this* way, he must die of his disease; he is,

therefore, "twice dead." Now suppose that the sovereign of that country had made up his mind to wish to save that prisoner's life, *could* he save it? He could indeed take off the penalty of the law; he could give him a free pardon, and so restore the life, as sure as it is forfeited by the just sentence of the law; but, unless he could also send a physician, who could cure the man of his disease, he would die by *that*, and his pardon would only lengthen out for a few weeks or months a miserable existence. And if this disease were not only a mortal disease, but an *infectious* one, likely to spread itself by the *breath* of the patient, and a *contagious* one, likely to spread by the *touch* of the patient's body or clothes, then it would be dangerous to others to come near that man; and unless he were cured, and thoroughly and entirely cured, the man, though pardoned, would still be a fit inmate only for the pest-house, and could not be received into the houses of the healthy. You have *seen* such a case as this, brethren; you are at this very moment, perhaps, sitting close by a person in this case yes, and perhaps you are in this very case yourself! Perhaps, do I say? I should say, you **ARE** in this very case, unless you are really and truly a Christian, a believer in Christ Jesus. *W. Weldon Champneys*, 1842.

Ver. 3. *All thy diseases.* The body experienceth the melancholy consequences of Adam's offence, and is subject to many infirmities; but the soul is subject to as many. What is pride, but lunacy; what is anger, but a fever; what is avarice, but a dropsy; what is lust, but a leprosy; what is sloth, but a dead palsy? Perhaps there are spiritual maladies similar to all corporeal ones. *George Horne*.

Ver. 3. *All thy diseases.* O my soul, consider the multitude of infirmities, to which thou art subject; thou hast many suggestions of the flesh; and thou art apt to yield unto them, and strivest not against them by earnest prayer and holy meditations; this is an infirmity. In thy prayers to God, thy thoughts are often wandering, and thou thinkest of other matters, far unworthy of that great Majesty to whom thou prayest: or if not so, yet thou art quickly weary, thy spirits are drowsy in it, and thou hadst rather be doing of something else; this is an infirmity. And indeed thou hast infirmities in all thy senses. In thy seeing, thou canst see a mote in thy brother's eye, and canst not see a beam in thine own eye. In thy smelling, thou thinkest *suavis odor lucri ex re qualibet*, that the savour of gain is sweet, from whence soever it rise. In thy hearing, thou art gladder to hear the profane and idle discourses, than such as be serious and holy; these are thy infirmities: and, O my soul, if I should cut thee up into as many parts as

an anatomist, and examine the infirmities of every part, should I not have cause, just cause, to cry out with Saint Paul, O wretch that I am, who shall deliver me from this body of sin? Who shall heal me of all these infirmities? for whether we call them sins, and then God forgives them; or call them infirmities, and then he heals them; they are to us, all one benefit; in God, all one kindness; that as either of them is well worth remembering; so for both of them, we have just cause to bless him and to praise his name. *Sir Richard Baker.*

Ver. 3. *All thy diseases.* Our *understandings* are so bad that they understand not their own badness; *our* wills, which are the queens of our souls, become the vassals of sin; our *memory*, like jet, good only to draw straws and treasure up trifles of no moment; our *consciences*, through errors in our own understanding, sometimes accusing us when we are innocent, sometimes acquitting us when we are guilty; our *affections* all disaffected and out of order. Must not that needs be a monstrous face, wherein the blueness which should be in the veins is in the lips, the redness which should be in the cheeks, in the nose; the hair that should grow on the head, on the face? and must not our souls needs seem ugly in the sight of God, who have grief growing there where joy should, and joy where grief should? We love what we should hate and hate where we should love; we fear where no fear is, and fear not where we ought to fear; and all our affections either mistake their object, or exceed their due measure. *Thomas Fuller.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3.

1. Forgiveness is *in* God: "There is forgiveness with thee." It is his nature to forgive as well as to punish sin.
2. It is *from* God. None can forgive sin but God. None can reveal forgiveness but God.
3. It is like God, full, free, and everlasting—"all thine iniquities." *G. R.*

Ver. 3. *Who healeth all thy diseases.*

1. Why is sin called a disease?
 - (a) As it destroys the moral beauty of the creature.
 - (b) As it excites pain.

(c) As it disables from duty.

(d) As it leads to death.

2. The variety of sinful diseases to which we are subject. Mark 7:21-23; Galatians 5:19, &c.

3. The remedy by which God heals these diseases.

(a) His pardoning mercy through the redemption of Christ.

(b) The sanctifying influences of grace.

(c) The means of grace.

(d) The resurrection of the body. *From "The Study," 1873.*

Ver. 3 (*last clause*). —Our diseases by nature, our great Physician, the perfect soundness which he works in us, results of that soundness.

Ver. 3-5. Mercy's Hexapla.

1. Three curses removed.

(a) Guilt put away.

(b) Corruption cured.

(c) Destruction averted.

2. Three blessings, bestowed.

(a) Favours that can gratify.

(b) Pleasures that can satisfy.

(c) Life that can never die.

Or

1. Pardon. (Psalm 103:3)

2. Purification. (Psalm 103:4)

3. Redemption.

4. Coronation. (Psalm 103:5)

5. Plenty bestowed.

6. Power renewed. *W. Durban.*

PSALM 103:4

EXPOSITION.

Ver. 4. *Who redeemeth thy life from destruction.* By purchase and by power the Lord redeems us from the spiritual death into which we had fallen, and from the eternal death which would have been its consequence. Had not the death penalty of sin been removed, our forgiveness and healing would have been incomplete portions of salvation, fragments only, and but of small value, but the removal of the guilt and power of sin is fitly attended by the reversal of the sentence of death which had been passed upon us. Glory be to our great Substitute, who delivered us from going down into the pit, by giving himself to be our ransom. Redemption will ever constitute one of the sweetest notes in the believer's grateful song.

Who crowneth thee with loving kindness and tender mercies. Our Lord does nothing by halves, he will not stay his hand till he has gone to the uttermost with his people. Cleansing, healing, redemption, are not enough, he must needs make them kings and crown them, and the crown must be far more precious than if it were made of corruptible things, such as silver and gold; it is studded with gems of grace and lined with the velvet of lovingkindness; it is decked with the jewels of mercy, but made soft for the head to wear by a lining of tenderness. Who is like unto thee, O Lord! God himself crowns the princes of his family, for their best things come from him directly and distinctly; they do not earn the crown, for it is of *mercy* not of merit; they feel their own unworthiness of it, therefore he deals with *tenderness*; but he is resolved to bless them, and, therefore, he is ever *crowning* them, always surrounding their brows with coronets of mercy and compassion. He always crowns the edifice which he commences, and where he gives pardon he gives acceptance too. "Since thou wast precious in my sight thou hast been honourable, and I have loved thee." Our sin deprived us of all our honours, a bill of attainder was issued against us as traitors; but he who removed the sentence of death by redeeming us from destruction, restores to us more than all our former honours by crowning us anew. Shall God crown us and shall not we crown him? Up, my soul, and cast thy crown at his feet, and in lowliest reverence worship him, who has so greatly exalted thee, as to lift thee from the dunghill and set thee among princes.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *Who redeemeth thy life from destruction.* From his earliest days the Psalmist was the child of Providence. Many were the hairbreadth escapes and the wonderful deliverances, which he experienced. Dangers of various kinds presented themselves as his years advanced. The jaw of the lion, and the paw of the bear, at various times threatened to terminate his existence, and at others the ruthless hand of man. The same God who delivered him from the sword of Goliath, rescued his life from the javelin of Saul. The Almighty Friend who had covered his head in the day of battle, delivered him, at one moment, from the lords of the Philistines, saved him at another out of the hands of the men of Keilah; and again preserved to him his life and throne from the unnatural rebellion of his own son. Well, therefore, might the Psalmist stir up his soul, and all that was within him, to bless the Lord with most fervent gratitude, who, by so many signal deliverances, had "*redeemed his life from destruction.*" *John Stevenson.*

Ver. 4. *Who redeemeth.* Preservation from destruction, *l awgh haggoel*, properly, *redemption of life by the kinsman*; possibly looking forward, in the spirit of prophecy, to him who became partaker of our flesh and blood, that he might have the right to redeem our souls from death by dying in our stead. *Adam Clarke.*

Ver. 4. *From the pit,* including death, the grave, Hades. The Targum renders "from Gehenna." *J. J. S. Perowne.*

Ver. 4. *Tender mercies.* I do not know that I can do better than tell you a little incident that took place in my native town of Stirling. Workmen were blasting the castle rock, near where it abuts upon a walk that lies open to the street. The train was laid and lit, and an explosion was momentarily expected. Suddenly trotting round the great wall of the cliff, came a little child going straight to where the match burned. The men shouted—(it was *mercy*)—and by their very terror in shouting, alarmed and bewildered the poor little thing. By this time the mother also had come round: in a moment saw the danger; opened wide her arms, and cried from her very heart, "*Come to me, my darling,* "—(that was *tender mercy*)—and instantly, with eager pattering feet, and little arms opened to her arms, and tear-filled eyes answering to her eyes—the little thing ran back and away, and stopped not until she was clasped in her mother's bosom—wealth of sunny hair loosened on it, and lips coral red pressed to mother's pallid lip of

fear—as the motherly heart gave way to tears, in the thought of so imperilled an escape: for it was barely by a second, as the roar of the shattered rock told. *Alexander B. Grosart, in "The Pastor and Helper of Joy," 1865.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4 (*first clause*). The Redemption of David's life from destruction.

1. His shepherd life.
2. His military life.
3. His persecuted life.
4. His regal life.
5. His spiritual life. *W. J.*

Ver. 4. What is redeemed, and from what? Who are redeemed, and by whom?

PSALM 103:5

EXPOSITION.

Ver. 5. *Who satisfieth thy mouth with good things*, or rather "filling with good thy soul." No man is ever filled to satisfaction but a believer, and only God himself can satisfy even him. Many a worldling is satiated, but not one is satisfied. God satisfies the very soul of man, his noblest part, his ornament and glory; and of consequence he satisfies his mouth, however hungry and craving it might otherwise be. Soul-satisfaction loudly calls for soul-praise, and when the mouth is filled with good it is bound to speak good of him who filled it. Our good Lord bestows really *good things*, not vain toys and idle pleasures; and these he is always giving, so that from moment to moment he is *satisfying* our soul with good: shall we not be still praising him? If we never cease to bless him till he ceases to bless us, our employment will be eternal.

So that thy youth is renewed like the eagle's. Renewal of strength, amounting to a grant of a new lease of life, was granted to the Psalmist; he was so restored to his former self that he grew young again, and looked as vigorous as an eagle, whose eye can gaze upon the sun, and whose wing

can mount above the storm. Our version refers to the annual moulting of the eagle, after which it looks fresh and young; but the original does not appear to allude to any such fact of natural history, but simply to describe the diseased one as so healed and strengthened, that he became as full of energy as the bird which is strongest of the feathered race, most fearless, most majestic, and most soaring. He who sat moping with the owl in the last Psalm, here flies on high with the eagle: the Lord works marvellous changes in us, and we learn by such experiences to bless his holy name. To grow from a sparrow to an eagle, and leave the wilderness of the pelican to mount among the stars is enough to make any man cry, "Bless the Lord, O my soul."

Thus, is the endless chain of grace complete. Sins forgiven, its power subdued, and its penalty averted, then we are honoured, supplied, and our very nature renovated, till we are as new-born children in the household of God. O Lord we must bless thee, and we will; as thou dost withhold nothing from us so we would not keep back from thy praise one solitary power of our nature, but with all our heart, and soul, and strength praise thy holy name.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *Who satisfieth thy mouth.* The word rendered "mouth," is **Ēyeḏ**, which is rendered *ornaments* in our version in all other passages—eleven in number—where it occurs, except here and in Psalm 32:9, where it is rendered "mouth;" and even there it ought properly be translated *ornament*, and here the sense seems to be thy ornament, that which is thy glory, thy spirit, Psalm 16:9 62:8. It is true that the soul **yvḇ** is here addressed (Psalm 103:1); but the spirit may be called the *ornament* or glory of the *soul*. *Christopher Wordsworth.*

Ver. 5. *Satisfieth thy mouth.* Kimchi understands the phrase as expressing David's recovery from sickness. In sickness the soul abhorreth bread, and even dainty meat, Job 33:20. The physician, too, limits the diet of the patient, and prescribes things which are nauseous to the palate. The commentator, therefore, supposes that David here describes the blessing of health, by *his mouth being filled with good things*. *Editorial Note to Calvin in loc.*

Ver. 5. *Satisfieth.* God can so satisfy the soul, that each chink and cranny therein shall be filled with spiritual joy. *Thomas Fuller.*

Ver. 5. *With good things.* Mark, what does the Lord satisfy with? "*good things.*" Not *rich* things, not *many* things, not *everything* I ask for, but "*good things.*" All my *need* fully supplied, and everything "*good.*" Goodness is God expressed. All his blessings partake of his own nature. They are holy blessings, holy mercies. Everything that *satisfies* must have the nature of God in it. Nothing else will ever "satisfy." The heart was made for God, and only God can meet it. *Frederick Whitfield, 1874.*

Ver. 5. *Thy youth is renewed like the eagle's.* It is an ancient fable that the eagle is able to renew his youth when very old, and poetical allusion is made to it in this Psalm; but this idea is doubtless founded in reality on the great longevity of the bird, and its power, in common with other birds, of moulting its plumage periodically, and so increasing its strength and activity. *Hugh Mac Millan. {1}*

{1} We might have filled much of our space with the fables from the rabbis and the fathers in reference to eagles; but they are too absurd, and ought never to be repeated. We hope, therefore, that the reader will excuse if not commend the omission.

Ver. 5. *Thy youth is renewed like the eagle's.* —The Scripture knows nothing of the idea that the eagle when old renews its youth. That there is nothing of this kind contained in Isaiah 40:31, which is commonly appealed to, but that it is rather the powerful flight of the eagle that is there referred to, "they mount up on wings like the eagle, they run and are not weary," is evident from the parallel, *fly, run, march.* *E.W. Hengstenberg.*

Ver. 5. *Thy youth is renewed like the eagle's.* *Thy activity will renew itself like the eagle.* That is to say, From day to day he will receive and increase his strength and rigour, so that he may thrive and flourish like the eagle. The comparison with the eagle is not drawn in point of *renovation*, but in point of vigour and *activity* continually renewing itself; as Isaiah 40:31, says, "*They that wait upon the LORD shall renew their strength, they shall mount up with wings as eagles.*" *Venema.*

Ver. 5. *Thy youth is renewed like the eagle's.* This renovation of his youth may be understood three ways. First, as to his natural state, or bodily strength. Secondly, as to his civil state, or worldly successes, as to his

honour and kingly-renown. Thirdly, as to his spiritual state, or the heightening of his gifts, graces, and comforts. It is probable David had found a declension in all these, and at last, through the goodness of God and his blessing upon him, the renewing of them all from that oldness to a youthfulness again, like that of eagles. *Joseph Garyl.*

Ver. 5. *Thy youth is renewed like the eagle's.* However bold it may sound, we say not too much when we speak of an *eternal youth*, as the glorious privilege of the devout servant of the Lord, but of him alone. All that with reason charms and captivates in the appearance of youth, is seen in heightened measure where the spiritual life develops itself undisturbed in fellowship with God. Does the *innocence* of youth attract you? In the natural life it is but too frequently a misleading appearance; but in the life of the soul it returns to a certain extent when the heart is purified through the power of the Holy Ghost, and the life is renewed in conformity with that of Christ the Lord. Does the *enjoyment* of youth surpass in your estimation that of any other here below? Be it so; yet all too speedily it is driven away by the cares of later years, whilst enjoyment free from care even in the dark days may dwell in the heart whereon has descended the peace of God through faith. The *strength* of youth, seems it to you desirable? Ah! day by day stamps truth upon the words: "Youth shall faint and be weary;" but even when the natural strength has already long attained its zenith, the Christian often feels himself elevated through a power from on high, which lifts him above physical weakness; and what no strength of sinew or muscle could accomplish is attained through the power of implicit faith. Yea, even the beautiful *development* which the period of youth shows you, ye would not seek in vain in that man who, leaning on God's hand, forgetting the things that are behind, stretches forward from light to light, from strength to strength, from bliss to bliss. How, finally, can *hope*, that makes the youthful heart beat high with throbs of joy, be lacking to him? The fairest part of life the sensual man sees soon behind him, the spiritual man always in prospect; and like the eagle, this last can often from the low atmosphere round him soar to the pure, clear ether, whence already from afar the image, nay, the ineffable reality, shows him a more than earthly joy.

Eternal youth: it may, yet much more than for David, now be the portion of every Christian, but for these alone. Without faith and hope in the heart, even the bravest determination to remain young always, or at least as long as possible, must give away before the first great storm of life. Yet even

when faith and hope are not strangers to us, whence is it that in our spiritual life there is frequently so little of the "*eagle*" spoken of here, and so much of the "sparrow alone upon the housetop," referred to in Psalm 102:7 Can it be that we allow ourselves too little to be satisfied with the good things of which David had spoken immediately before; that is to say, that we live so little on the best things which God has to bestow, — his word, his Spirit, his grace? Only through these do we attain that lasting second birth, of which the eagle is the emblem, and an unfading youth of heart the inestimable fruit. Ye who are young in years, seek this undying youth above all the joys of early life! Recover it, ye middle-aged, in living fellowship with him who maketh all things new within! Preserve it, old friends of God and of his Christ, as your fairest crown here on earth, and the earnest of your bliss in heaven. And thou, Christian, who sittest down disconsolate, bethink thyself; the eagle lets his wings hang down, only thereafter to soar with stronger flight! *J.J. Van Oosterzee, in "The Year of Salvation," 1874.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5.

1. A singular condition—satisfaction.
2. A singular provision—good things.
3. A singular result—youth renewed.

Ver. 5. —"Rejuvenescence." See Macmillan's "Ministry of Nature," pp. 321-347.

PSALM 103:6

EXPOSITION.

Ver. 6. *The LORD executeth righteousness and judgment for all that are of oppressed.* Our own personal obligations must not absorb our song; we must also magnify the Lord for his goodness to others. He does not leave the poor and needy to perish at the hands of their enemies, but interposes on their behalf, for he is the executor of the poor and the executioner of the cruel. When his people were in Egypt he heard their groanings and brought them forth, but he overthrew Pharaoh in the Red Sea. Man's injustice shall

receive retribution at the hand of God. Mercy to his saints demands vengeance on their persecutors, and he will repay it. No blood of martyrs shall be shed in vain; no groans of confessors in prison shall be left without inquisition being made concerning them. *All* wrongs shall be righted, *all* the oppressed shall be avenged. Justice may at times leave the courts of man, but it abides upon the tribunal of God. For this every right-minded person will bless God. Were he careless of his creature's good, did he neglect the administration of justice, did he suffer high-handed oppressors finally to escape, we should have greater reason for trembling than rejoicing; it is not so, however, for our God is a God of justice, and by him actions are weighed; he will mete out his portion to the proud and make the tyrant bite the dust, —yea, often he visits the haughty persecutor even in this life, so that "the Lord is known by the judgments which he executeth."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *The LORD executeth rghteousness*, &c. Rising from personal blessings to general, the comprehensive fact, evermore to the glory of God, is his sympathy with the suffering and oppressed, and his ready and effective interposition in their ease. Who will not praise him that he careth so kindly and so gloriously for those who suffer cruel wrongs from wicked oppressors? *Henry Cowles.*

PSALM 103:7

EXPOSITION.

Ver. 7. *He made known his ways unto Moses.* Moses was made to see the manner in which the Lord deals with men; he saw this at each of the three periods of his life, in the court, in retirement, and at the head of the tribes of Israel. To him the Lord gave specially clear manifestations of his dispensations and modes of ruling among mankind, granting to him to see more of God than had before been seen by mortal man, while he cornmaned with him upon the mount.

His acts unto the children of Israel. They saw less than Moses, for they beheld the deeds of God without understanding his method therein, yet this was much, very much, and might have been more if they had not been so

perverse; the stint was not in the revelation, but in the hardness of their hearts. It is a great act of sovereign grace and condescending love when the Lord reveals himself to any people, and they ought to appreciate the distinguished favour shown to them. We, as believers in Jesus, know the Lord's *ways* of covenant grace, and we have by experience been made to see his *acts* of mercy towards us; how heartily ought we to praise our divine teacher, the Holy Spirit, who has made these things known to us, for had it not been for him we should have continued in darkness unto this day, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" Why hast thou made us "of the election who have obtained it" while the rest are blinded?

Observe how prominent is the personality of God in all this gracious teaching—"He made known." He did not leave Moses to discover truth for himself, but became his instructor. What should we ever know if he did not make it known? God alone can reveal himself. If Moses needed the Lord to make him know, how much more do we who are so much inferior to the great law-giver?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *He made known his ways unto Moses.* When Moses went up to Mount Sinai and tarried there with God the space of forty days, we may well think that God in that time, revealed many secrets to him; and particularly "*made known his ways*;" (Exodus 33:19); not only his ways in which he would have us to walk, but his ways in which he walks himself, and the course he holds in the government of worldly affairs; why he suffers the wicked to prosper, and why the godly to be oppressed. These "*ways*" of his he made known to Moses; to the children of Israel, only "his acts." He showed them his wonderful favours to themselves in the wilderness, and that was his righteousness; but he showed them not his ways, and the course he held in them: they saw only the events of things, they saw not the reasons of them, as Moses did. *Sir Richard Baker.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7.

1. God would have men know him.
2. He is his own revealer.

3. There are degrees in the revelation.
4. We may pray for increased knowledge of him.

PSALM 103:8

EXPOSITION.

Ver. 8. *The Lord is merciful and gracious.* Those with whom he deals are sinners. However much he favours them they are guilty and need mercy at his hands, nor is he slow to compassionate their lost estate, or reluctant by his grace to lift them out of it. Mercy pardons sin, grace bestows favour: in both the Lord abounds. This is that way of his which he made known to Moses (Exodus 34:6), and in that way he will abide as long as the age of grace shall last, and men are yet in this life. He who "executeth righteousness and judgment, " yet delighteth in mercy.

Slow to anger. He can be angry, and can deal out righteous indignation upon the guilty, but it is his strange work; he lingers long, with loving pauses, tarrying by the way to give space for repentance and opportunity for accepting his mercy. Thus deals he with the greatest sinners, and with his own children much more so: towards them his anger is shortlived and never reaches into eternity, and when it is shown in fatherly chastisements he does not afflict willingly, and soon pities their sorrows. From this we should learn to be ourselves slow to anger; if the Lord is longsuffering under our great provocations how much more ought we to endure the errors of our brethren!

And plenteous in mercy. Rich in it, quick in it, overflowing with it; and so had he need to be or we should soon be consumed. He is God, and not man, or our sins would soon drown his love; yet above the mountains of our sins the floods of his mercy rise.

*"Plenteous grace with thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within."*

All the world tastes of his sparing mercy, those who hear the gospel partake of his inviting mercy, the saints live by his saving mercy, are preserved by his upholding mercy, are cheered by his consoling mercy, and

will enter heaven through his infinite and everlasting mercy. Let grace abounding be our hourly song in the house of our pilgrimage. Let those who feel that they live upon it glorify the plenteous fountain from which it so spontaneously flows.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8 *Merciful and gracious, slow to stager and plenteous in mercy.* O my soul, bere are four properties spoken of to be in God, and are all so necessary, that we could not miss one of them. If he were not "*merciful*" we could hope for no pardon; and if he were no more but merciful we could hope for no more but pardon; but when besides his being merciful he is also "*gracious*," this gives us a further hope, a hope of a donative; and then it will not be what we are worthy to receive, but what it is fit for him to give. If he were not "*slow to anger*" we could expect no patience; but when besides his slowness to anger he is also "*full of compassion*;" this makes us expect he will be the good Samaritan, and not only bind up our wounds, but take care also for our further curing. What though he chide and be angry for a time; it is but our being patient a while with him, as he a long time hath been patient with us. *Sir R. Baker.*

Ver. 8 *Slow to anger.* In Scripture we find that slowness to anger, and hastiness to be angry, are expressed by the different frame of the nostrils; as, namely, when the Lord is said to be "*slow to anger*," the Hebrew is, *long of nostrils.* *Joseph Caryl.*

Ver. 8. *Plenteous in mercy.* *dsj Abwæ* great mighty in mercy, " placing his chief glory in this attribute, and hereby teaching us how to estimate true greatness. *George Horne.*

Ver. 8. *Plenteous in mercy.* It is a thing marvellously satisfactory and pleasing to the heart of a man to be still taking from a great heap; and upon this ground are those proverbial sayings, There is no fishing like to fishing in the sea, no service like the service of a king: because in one there is the greatest plenty and abundance of that kind of pleasure that fishers look after; and for them that serve, and must live by their service, there is none like that of princes, because they have abundance of reward and of opportunity whereby to recompense the services of those that do wait and attend upon them... And upon the same ground it is that the Scriptures, in several places do not only assert and testify that God is "*merciful*" and

"*gracious*, "but abundant in mercy and full of grace; and not simply that there is redemption in him, but plenteousness of redemption, Psalm 86:5 130:7; Isaiah 55:7, "Let the wicked forsake his way, "etc.; "Let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." The commodity which we stand in need of is mercy and the pardon of our sins, because we have been unholy and ungodly creatures; this commodity is abundantly in God. There it is treasured up as waters are in the store-house of the sea; there is no end of the treasures of his grace, mercy, pardon, and compassion. There is no man, being in want, but had rather go to a rich man's door to be relieved, than to the door of a poor man, if he knoweth the rich man to be as liberal and as bountifully disposed as the poor man can be. *John Goodwin, on, "Being filled with the Spirit."*

HINTS TO THE VILLAGE PREACHER.

Ver. 8.

1. Mercy specified: "Merciful and gracious."
2. Mercy qualified: "Slow to anger." Mercy itself may be angered, and then how terrible is the anger.
3. Mercy amplified: "Plenteous in mercy." "He will abundantly pardon; "and he only knows what abundant pardon means. *G. R.*

PSALM 103:9

EXPOSITION.

Ver. 9. *He will not always chide.* He will sometimes, for he cannot endure that his people should harbour sin in their hearts, but not for ever will he chasten them; as soon as they turn to him and forsake their evil ways he will end the quarrel. He might find constant cause for striving with us, for we have always something in us which is contrary to his holy mind, but he refrains himself lest our spirits should fail before him. It will be profitable for any one of us who may be at this time out of conscious fellowship with the Lord, to inquire at his hands the reason for his anger, saying, "Shew me wherefore thou contendest with me?" For he is easily entreated of, and

soon ceaseth from his wrath. When his children turn from their sins he soon turns from his chidings.

Neither will he keep his anger for ever. He bears no grudges. The Lord would not have his people harbour resentments, and in his own course of action he sets them a grand example. When the Lord has chastened his child he has done with his anger: he is not punishing as a judge, else might his wrath burn on, but he is acting as a father, and, therefore, after a few blows he ends the matter, and presses his beloved one to his bosom as if nothing had happened; or if the offence lies too deep in the offender's nature to be thus overcome, he continues to correct, but he never ceases to love, and he does not suffer his anger with his people to pass into the next world, but receives his erring child into his glory.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *He will not always chide.* Certainly it is as displeasing to God to chide, as it is to us to be chidden; and so little he likes of anger, that he rids his hands of it as fast as th can: he is not so slow in coming to it, but he is as quick in getting from it; for chiding is a bar to mercy, and anger an impediment to compassion; nothing is so distasteful to God as that any block should lie in the way of his mercy, or that the liberty of his compassion should have any cause of restraint: and then we may be sure he will not himself lay a block in the way with chiding, nor be a cause to restrain his compassion by keeping his anger. *Sir R. Baker.*

Ver. 9. (*Second Clause*). *To keep anger for ever*, corresponds with the French phrase, *Je lui garde, Il me la garde*, ("I am watching him, as he has watched to do a bad turn to me") which we use when the man, who cannot forgive the injuries he has received, cherishes secret revenge in his heart, and waits for an opportunity of retaliation. Now David denies that God, after the manner of men, keeps anger on account of injuries done to him, since he condescends to be reconciled. *Calvin.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9.

1. What God will do to his people. He will sometimes chide —contend with them.

(a) Providentially, by outward trials.

(b) Experimentally, by inward conflicts.

2. What he will not do to them.

(a) Not chide continually in this life.

(b) Not chide in the least hereafter.

(c) "The days of their mourning shall be ended." *G. R.*

PSALM 103:10

EXPOSITION.

Ver. 10. *He hath not dealt with us after our sins; nor rewarded us according to our iniquities.* Else had Israel perished outright, and we also had long ago been consigned to the lowest hell. We ought to praise the Lord for what he has not done as well as for what he has wrought for us; even the negative side deserves our adoring gratitude. Up to this moment, at our very worst estate, we have never suffered as we deserved to suffer; our daily lot has not been apportioned upon the rule of what we merited, but on the far different measure of undeserved kindness. Shall we not bless the Lord? Every power of our being might have been rent with anguish, instead of which we are all in the enjoyment of comparative happiness, and many of us are exceedingly favoured with inward joy; let then every faculty, yea, all that is within us, bless his holy name.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *He hath not dealt with us after our sins.* Might we not have expected, with such conduct, that God would have withdrawn from us the blessing of his providence, withheld from us the communication of his Spirit, permitted us to find the means of grace profitless, left our temptations to multiply, and suffered us to sink into a state of fixed backsliding? —and then, with our hearts at last sinking into too natural depression, might we not have seemed to hear him saying to us this day, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts." *Baptist W. Noel, 1798-1873.*

Ver. 10. *He hath not dealt with us after our sins.* Why is it that God hath not dealt with us after our sins? Is it not because he hath dealt with another after our sins? Another who look our sins upon him; of whom it is said, that "God chastened him in his fierce wrath"? and why did he chasten him, but for our sins? O gracious God, thou art too just to take revenge twice for the same faults; and therefore, having turned thy fierce wrath upon him, thou wilt not turn it upon us too; but having rewarded him according to our iniquities, thou wilt now reward us according to his merits. *Sir R. Baker.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. Work out the terrible supposition, show the reasons why it has not yet been actually so; then suggest that it may yet become a terrible fact, and exhort the guilty to seek mercy.

PSALM 103:11

EXPOSITION.

Ver. 11. *For as the heaven is high above the earth, so great is his mercy toward them that fear him.* Boundless in extent towards his chosen is the mercy of the Lord; it is no more to be measured than the height of heaven or the heaven of heavens. "*Like the height of the heavens*" is the original language, which implies other points of comparison besides extent, and suggests sublimity, grandeur, and glory. As the lofty heavens canopy the earth, water it with dews and rains, enlighten it with sun, moon, and stars, and look down upon it with unceasing watchfulness, even so the Lord's mercy from above covers all his chosen, enriches them, embraces them, and stands for ever as their dwellingplace. The idea of our version is a very noble one, for who shall tell how exceeding great is the height of heaven? Who can reach the first of the fixed stars, and who can measure the utmost bounds of the starry universe? Yet so great is his mercy! Oh, that great little word so! All this mercy is for "*them that fear him*"; "there must be a humble, hearty reverence of his authority, or we cannot taste of his grace. Godly fear is one of the first products of the divine life in us, it is the beginning of wisdom, yet it fully ensures to its possessor all the benefits of divine mercy, and is, indeed, here and elsewhere, employed to set forth the

whole of true religion. Many a true child of God is full of filial fear, and yet at the same time stands trembling as to his acceptance with God; this trembling is groundless, but it is infinitely to be preferred to that baseborn presumption, which incites men to boast of their adoption and consequent security, when all the while they are in the gall of bitterness. Those who are presuming upon the infinite extent of divine mercy, should here be led to consider that although it is wide as the horizon and high as the stars, yet it is only meant for them that fear the Lord, and as for obstinate rebels, they shall have justice without mercy measured out to them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. Our mind cannot find a comparison too large for expressing the superabundant mercy of the Lord toward his people. *David Dickson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 11-13. The height, length and depth of divine love.

PSALM 103:12

EXPOSITION.

Ver. 12. *As far as the east is from the west, so far hath he removed our transgressions from us.* O glorious verse, no word even upon the inspired page can excel it! Sin is removed from us by a miracle of love! What a load to move, and yet is it removed so far that the distance is incalculable. Fly as far as the wing of imagination can bear you, and if you journey through space eastward, you are further from the west at every beat of your wing. If sin be removed so far, then we may be sure that the scent, the trace, the very memory of it must be entirely gone. If this be the distance of its removal, there is no shade of fear of its ever being brought back again; even Satan himself could not achieve such a task. Our sins are gone, Jesus has borne them away. Far as the place of sunrise is removed from yonder west, where the sun sinks when his day's journey is done, so far were our sins carried by our scapegoat nineteen centuries ago, and now if they be sought for, they shall not be found, yea, they shall not be, saith the Lord. Come, my soul, awaken thyself thoroughly and glorify the Lord for this richest of blessings. Hallelujah. The Lord alone could remove sin at all, and

he has done it in a godlike fashion, making a final sweep of all our transgressions.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *As far as the east is from the west.* The expression taken from the distance of the *east from west* is pitched upon, saith Kimchi, because those two quarters of the world are of greatest extent, being all known and inhabited. From whence it is that geographies reckon that way their longitudes, as from north to south their latitudes. *Henry Hammond.*

Ver. 12. When sin is pardoned, it is never charged again; the guilt of it can no more return than east can become west, or west become east. *Stephen Charnock.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12. "Plenary Absolution." See "Spurgeon's Sermons, " No. 1,108.

Ver. 12.

1. The union implied. Between man and his transgressions.

(a) Legally.

(b) Actually.

(c) Experimentally.

(d) Eternally, in themselves considered.

2. The separation effected.

(a) By whom? "He hath, "etc.

(b) How? By his own Son coming between the sinner and his sins.

3. The Re-union prevented. "As far, "etc. When east and west meet, then, and not till then, will the reunion take place. As the two extremities of a straight line can never meet, and cannot be lengthened without receding further from each other, so it will ever be with a pardoned sinner and his sins. *G. R.*

PSALM 103:13

EXPOSITION.

Ver. 13. *Like as a father pitieth his children, so the Lord pitieth them that fear him.* To those who truly reverence his holy name, the Lord is a father and acts as such. These he pities, for in the very best of men the Lord sees much to pity, and when they are at their best state they still need his compassion. This should check every propensity to pride, though at the same time it should yield us the richest comfort. Fathers feel for their children, especially when they are in pain, they would like to suffer in their stead, their sighs and groans cut them to the quick: thus sensitive towards us is our heavenly Father. We do not adore a god of stone, but the living God, who is tenderness itself. He is at this moment compassionating us, for the word is in the present tense; his pity never fails to flow, and we never cease to need it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *Like as a father pitieth his children,* etc. A chaplain to seamen, at an American port, visited a sailor who appeared to be near death. He spoke kindly to the man upon the state of his soul, and directed him to cast himself on Jesus. With an oath, the sick man bade him begone. The chaplain then told him that he must be faithful to him, for if he died impenitent he would be lost for ever. The man was sullen and silent, and pretended to fall asleep. The visit was repeated more than once, with similar ill success. At length the chaplain, suspecting that the sailor was a Scotchman, repeated a verse of the old version of the Psalms:

*"Such pity as a father hath
Unto his children dear.
Like pity shows the Lord to such
As worship him in fear."*

Tears started into the sailor's eyes as he listened to these words. The chaplain asked him if he had not had a pious mother. The man broke into tears. Yes, his mother had, in years gone by, taught him these words, and had also prayed to God for him. Since then he had been a wanderer by sea and land; but the memory of her faith and love moved his heart. The

appeals made to him were blessed by the Spirit of God. His life was spared, and proved the reality of his conversion.

Ver. 13. *Like as a father.* It is to be observed in this verse, what kind of mercy the prophet attributes to God. He says not, As man pities man, as the rich the poor man, as the strong the feeble, as the freeman the captive, but he makes mention of that pity which a father shows to his son, which is the greatest of all. The word *Sj ean* itself supports this view, as it properly signifies *viscarum commotis*. An example of this we have in 1 Kings 3:23-27 in the case of the woman who could not bear the slaughter of her child... And afterwards in the case of the father of the prodigal. Luke 15:11-32. *Musculus*.

Ver. 13. *As a father pitieth his children.* The father pitieth his children that are weak in knowledge, and instructs them; pities them when they are froward, and bears with them; pities them when they are sick, and comforts them; when they are fallen, and helps them up again; when they have offended, and upon their submission, forgives them; when they are wronged, and rights them. Thus "the Lord pitieth them that fear him." *Matthew Henry*.

Ver. 13. *So the Lord pitieth,* &c. So and ten thousand times more than so. For he is the "Father of all mercies, "and the Father of all the fatherhoods in heaven and earth. Ephesians 3:15. *John Trapp*.

Ver. 13. *The Lord pitieth.* Though it be commonly said, "It is better to be envied, than pitied; "yet here it is not so: but it is a far happier thing to be pitied of God, than to be envied of men. *Sir R. Baker*.

Ver. 13. *Them that fear him.* The fear of God is that deference to God which leads you to subordinate your will to his; makes you intent on pleasing him; penitent in view of past wilfulness; happy in his present smile; transported by his love; hopeful of his glory. *George Bowen*.

Ver. 13. *Them that fear him.* It may be understood of those who have not yet "received the spirit of adoption, "but are yet "trembling at his word, "those he "pities." *Matthew Henry*.

Ver. 13-14. The good father doth not turn off the child for being weak and sickly; but is so much the more indulgent as his necessity requires succour. If his stomach refuse meat, or cannot answer it with digestion, will he put him out of doors? No; when the Shunamite's son complains of his head, she

lays him in her bosom. A mother is good to all the fruit of her womb, most kind to the sick infant: when it lies with its eyes fixed on her, not able to declare its grief, or to call for what it desires, this doubles her compassion: "So the Lord doth pity us, remembering our frame, considering that we are but dust"; that our soul works by a lame instrument; and therefore he requires not that of an elemental composition, which he doth of angelical spirits. The son is commanded to write out such a copy fairly; he doth his best, far short of the original; yet the father doth not chide, but encourage him. Or he gives him a bow and arrows, bids him shoot to such a mark; he draws his utmost strength, lets go cheerfully: the arrow drops far short, yet the son is praised, the father pleased. Temptation assaults us, lust buffets us, secular business diverts us, manifold is our weakness, but not beyond our Father's forgiveness: "He will spare us, as a man spareth his own son that serveth him, " Malachi 3:17. *Thomas Adams.*

HINTS TO THE VILLAGE PREACHER.

Ver. 13-14. "The Tender Pity of the Lord." See "Spurgeon's Sermons, "No. 941.

Ver 13-14.

1. Whom God pities; "them that fear him."
2. How he pities "as a father pitieth his children."
3. Why he pities; "for he knoweth our frame." He hath reason to know our frame, for he framed us, and having himself made man of the dust, "he remembers that we are dust." *Matthew Henry.*

PSALM 103:14

EXPOSITION.

Ver. 14. *For he knoweth our frame.* He knows how we are made, for he made us. Our make and build, our constitution and temperament, our prevailing infirmity and most besetting temptation he well perceives, for he searches our inmost nature.

He remembereth that we are dust. Made of dust, dust still, and ready to return to dust. We have sometimes heard of "the Iron Duke, " and of iron

constitutions, but the words are soon belied, for the Iron Duke is dissolved, and other men of like rigour are following to the grave, where "dust to dust" is an appropriate requiem. We too often forget that we are dust, and try our minds and bodies unduly by excessive mental and bodily exertion, we are also too little mindful of the infirmities of others, and impose upon them burdens grievous to be borne; but our heavenly Father never overloads us, and never fails to give us strength equal to our day, because he always takes our frailty into account when he is apportioning to us our lot. Blessed be his holy name for this gentleness towards his frail creatures.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. *He knoweth our frame.* "Our formation; "the *manner* in which we are constructed, and the *materials* of which we are made. *Adam Clarke.*

Ver. 14. *He knoweth our frame; he remembereth that we are dust.* Not like some unskilled empiric, who hath but one receipt for all, strong or weak, young or old; but as a wise physician considers his patient, and then writes his bill. Men and devils are but God's apothecaries, they make not our physic, but give what God prescribes. Balaam loved Balak's fee well enough, but could not go a hair's breadth beyond God's commission. *William Gumall.*

Ver. 14. *He remembereth that we are dust.* As if the very matter out of which man was first made, though without sin, were a disadvantage to him, in the resisting of sin. It was a disadvantage before man had any sin in him, how much more is it now when most men have nothing at all in them but sin, and the best have very much. "*That which is born of the flesh,*" saith Christ, "*is flesh.*" Corrupt nature can produce none but corrupt acts. *Joseph Caryl.*

Ver. 14. *We are dust.*

*O how in this Thy quire of souls I stand,
—Propt by Thy hand—
A heap of sand!
Which busie thoughts—like winds—would scatter quite,*

*And put to flight,
But for Thy might;
Thy hand alone doth tame
Those blasts, and knit my frame. Henry Vaughan.*

Ver. 14, 16. *We are dust.* I never see one of those spiral pillars of dust which, like a mimic simoon, rush along the road upon a windy day, without thinking, "There is an image of life." Dust and a breath! Observe how the apparent "pillar" is but a condition, an active condition, of the particles of dust, and those particles continually changing. The form depends upon the incessant movement. The heavy sand floats on the impalpable air while it partakes its motion; let that cease and it fails, So the dull clods of the field, smitten by force, take wings and soar in life, partake for a time its rapid course, and then, the force exhausted, fall back into their former state. A whirl, a flux, maintained by forces without, and ceasing when they are withdrawn; that is our life. *James Hinton, in "Thoughts on, Health and some of its Conditions, " 1871.*

HINTS TO THE VILLAGE PREACHER.

Ver. 14.

1. Man's Constitution.
2. God's Consideration. *W. D.*

PSALM 103:15

EXPOSITION.

Ver. 15. *As for man, his days are as grass.* He lives on the grass, and lives like the grass. Corn is but educated grass, and man, who feeds on it, partakes of its nature. The grass lives, grows, flowers, falls beneath the scythe, dries up, and is removed from the field: read this sentence over again, and you will find it the history of man. If he lives out his little day, he is cut down at last, and it is far more likely that he will wither before he comes to maturity, or be plucked away on a sudden, long before he has fulfilled his time.

As a flower of the field, so he flourisheth. He has a beauty and a comeliness even as the meadows have when they are yellow with the king-

cups, but, alas, how short-lived! No sooner come than gone, a flash of loveliness and no more! Man is not even like a flower in the conservatory or in the sheltered garden border, he grows best according to nature, as the field-flower does, and like the unprotected beautifier of the pasture, he runs a thousand risks of coming to a speedy end. A large congregation, in many-coloured attire, always reminds us of a meadow bright with many hues; and the comparison becomes sadly true when we reflect, that as the grass and its goodness soon pass away, even so will those we gaze upon, and all their visible beauty. Thus, too, must it be with all that comes of the flesh, even its greatest excellencies and natural virtues, for "that which is born of the flesh is flesh, "and therefore is but as grass which withers if but a breath of wind assails it. Happy are they who, born from above, have in them an incorruptible seed which liveth and abideth for ever.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. *As for man.* The insignificance of man is especially brought out by the use of ENOSH here. *Robert Baker Girdlestone.*

Ver. 15. Man comes forth, says Job, like a *flower*, and is cut down; he is sent into the world the fairest and noblest part of God's works, fashioned after the image of his Creator, with respect to reason and the great faculties of the mind; he cometh forth glorious as the flower of the field; as it surpasses the vegetable world in beauty, so does he the animal world in the glory and excellence of his nature. The one, if no untimely accident oppress it, soon arrives at the full period of its perfection, —is suffered to triumph for a few moments, and is plucked up by the roots in the very pride and gayest stage of its being; —or if it happens to escape the hands of violence, in a few days it necessarily sickens of itself and dies away. Man likewise, though his progress is slower, and his duration somewhat longer, yet the periods of his growth and declension are nearly the same, both in the nature and manner of them. If he escapes the dangers which threaten his tenderer years, he is soon got into the full maturity and strength of life; and if he is so fortunate as not to be hurried out of it then by accidents, by his own folly and intemperance—if he escapes these, he naturally decays of himself, —a period comes fast upon him, beyond which he was not made to last. Like flowers or fruits which may be plucked up by force before the time of their maturity, yet cannot be made to outgrow the period when they are to fade and drop of themselves; when that comes, the hand of nature then plucks them both off, and no art of the botanist can uphold the

one, or skill of the physician preserve the other, beyond the periods to which their original frames and constitutions were made to extend. As God has appointed and determined the several growths and decays of the vegetable race, so he seems as evidently to have prescribed the same laws to man, as well as all living creatures, in the first rudiments of which there are contained the specific powers of their growth, duration and extinction; and when the evolutions of those animal powers are exhausted and run down, the creature expires and dies of itself, as ripe fruit falls from the tree, or a flower preserved beyond its bloom, drops and perishes upon the stalk.
Lawrence Sterne, 1713-1768.

Ver. 15. The Psalmist saith of man, *as a flower of the field, so he flourisheth*. It is not a flower of the garden, but of the "field." This latter is more subject to decay than the former, because it lies more open to the nipping air and violent winds, and to the browsing mouth of the beast, and is more liable to be trampled upon: by all these ways it decayeth as well as by the scorching sun, and its own fading temper. *John Edwards, in "Theologia Reformata."*

Ver. 15. *As flower of the field.*

*What is life! like a flower, with the bane in its bosom,
 Today full of promise—tomorrow it dies! —
 And health—like the dew-drop that hangs in its blossom,
 Survives but a night, and exhales to the skies!*

*How oft beneath the bud that is brightest and fairest,
 The seeds of the canker in embryo lurk!
 How oft at the root of the flower that is rarest—
 Secure in its ambush the worm is at work?*

James Beattie, 1735-1803.

HINTS TO THE VILLAGE PREACHER.

Ver. 15. Man's earthly career. His rise, progress, glory, fall, and oblivion.

Ver. 15-18.

1. What man is when left to himself. "As for man," etc.

(a) What here? His days are as grass, his glory as the flower of grass.

(b) What hereafter? swept away by a blighting wind, by a blast of divine anger—known no more on the earth, known only in perdition.

2. What the mercy of God does for him.

(a) Makes a covenant of grace on his behalf for everlasting.

(b) Makes a covenant of peace with him in this life.

(c) Makes a covenant of promise to him for an eternity to come.

3. Who are the objects of this mercy?

(a) Those who fear God.

(b) Who walk in the footsteps of pious ancestors.

(c) Who rely upon covenant mercy.

(d) Who are faithful to their covenant engagements. *G. R.*

PSALM 103:16

EXPOSITION.

Ver. 16. *For the wind passeth over it, and it is gone.* Only a little wind is needed, not even a scythe is demanded, a breath can do it, for the flower is so frail.

*"If one sharp wind sweep over the field,
It withers in an hour."*

How small a portion of deleterious gas suffices to create a deadly fever, which no art of man can stay. No need of sword or bullet, a puff of foul air is deadlier far, and fails not to lay low the healthiest and most stalwart son of man.

And the place thereof shall know it no more. The flower blooms no more. It may have a successor, but as for itself its leaves are scattered, and its perfume will never again sweeten the evening air. Man also dies and is gone, gone from his old haunts, his dear home, and his daily labours, never to return. As far as this world is concerned, he is as though he never had been; the sun rises, the moon increases or wanes, summer and winter run their round, the rivers flow, and all things continue in their courses as though they missed him not, so little a figure does he make in the affairs of nature. Perhaps a friend will note that he is gone, and say,

*"One morn. I missed him on the accustomed hill,
 Along the heath, and near his favourite tree;
 Another came, nor yet beside the rill,
 Nor up the lawn, nor at the wood was he."*

But when the "dirges due" are silent, beyond a mound of earth, and perhaps a crumbling stone, how small will be the memorial of our existence upon this busy scene! True there are more enduring memories, and an existence of another kind coeval with eternity, but these belong, not to our flesh, which is but grass, but to a higher life, in which we rise to close fellowship with the Eternal.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *The wind passeth over it, and it is gone*, etc. A breath of air, a gentle wind (xwŕ) passes over him and he is gone. It would not be so strange if a tempest, a whirlwind, passing over should sweep him away. The Psalmist means much more than this. The gentlest touch, the whispering breeze, bears him off. He soon becomes a stranger, no more known in the little space he once filled, going out and coming in. *Henry Cowles.*

Ver. 16. *The wind passeth over it, and it is gone.* It is well known that a hot wind in the east destroys at once every green thing. Nor is this to be wondered at, if, as Dr. Russell says, the winds sometimes "bring with them a degree and kind of heat, which one would imagine came out of an oven, and which, when it blows hard, will affect metals within the houses, such as locks of room doors, nearly as much as if they had been exposed to the rays of the sun." The blasting effect which seems to be here alluded to, of certain pestilential winds upon the animal frame, is by no means exaggerated by the comparison to the sudden fading of a flower. Maillet describes hundreds of persons in a caravan as stifled on the spot by the fire and dust, of which the deadly wind, that sometimes prevails in the eastern deserts, seems to be composed. And Sir John Chardin describes this wind "as making a great hissing noise, "and says that "it appears red and fiery, and kills those whom it strikes by a kind of stifling them, especially when it happens in the day time." *Richard Mant.*

Ver. 16. *The place thereof shall know him no more*, &c. Man, once turned to dust, is blown about by every wind, from place to place; and what knows the place, when dust falls upon it; whether it be the dust of a prince,

or of a peasant; whether of a man, or of a beast? And must not man then needs be very miserable, when time and place, the two best helps of life, do both forsake him? for what help can he have of time, when his days are but as grass? What help of place, when his place denies him, and will not know him? *Sir R. Baker.*

PSALM 103:17

EXPOSITION.

Ver. 17. *But the mercy of the LORD is from everlasting to everlasting upon them that fear him.* Blessed *but!* How vast the contrast between the fading flower and the everlasting God! How wonderful that his mercy should link our frailty with his eternity, and make us everlasting too! From old eternity the Lord viewed his people as objects of mercy, and as such chose them to become partakers of his grace; the doctrine of eternal election is most delightful to those who have light to see it and love wherewith to accept it. It is a theme for deepest thought and highest joy. The "*to everlasting*" is equally precious. Jehovah changes not, he has mercy without end as well as without beginning. Never will those who fear him find that either their sins or their needs have exhausted the great deep of his grace. The main question is, "*Do we fear him?*" If we are lifting up to heaven the eye of filial fear, the gaze of paternal love is never removed from us, and it never will be, world without end.

And his righteousness unto children's children. Mercy to those with whom the Lord makes a covenant is guaranteed by *righteousness*; it is because he is just that he never revokes a promise, or fails to fulfil it. Our believing sons and their seed for ever will find the word of the Lord the same: to them will he display his grace and bless them even as he has blessed us. Let us sing, then, for posterity. The past commands our praise and the future invites it. For our descendants let us sing as well as pray. If Abraham rejoiced concerning his seed, so also may the godly, for "*instead of the fathers shall be the children,*" and as the last Psalm told us in its concluding verse, "*the children of thy servants shall continue, and their seed shall be established before thee.*"

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *But the mercy of the Lord is from everlasting to everlasting.* No human benevolence is perpetually the same; but by expellence we see that those who are kind today, may be changed into tyrants tomorrow. Examples of this we have in the life of Nero, and many other rulers. Therefore lest we should suspect the goodness of God to bear any similar character, it is said with inconceivable consolation, that it shall never cease, but is prepared for ever for all those who fear and serve God. *Musculus.*

Ver. 17. *From everlasting to everlasting.* From everlasting, by predestination; to everlasting, by glorification: the one without beginning, the other without end. *Bernard.*

PSALM 103:18

EXPOSITION.

Ver. 18. Children of the righteous are not, however, promised the Lord's mercy without stipulation, and this verse completes the statement of the last by adding: *To such as keep his covenant, and to those that remember his commandments to do them.* The parents must be obedient and the children too. We are here bidden to abide by the covenant, and those who run off to any other confidence than the finished work of Jesus are not among those who obey this precept; those with whom the covenant is really made stand firm to it, and having begun in the Spirit, they do not seek to be made perfect in the flesh. The truly godly keep the Lord's commands carefully—they "*remember*"; they observe them practically—"*to do them*"; moreover they do not pick and choose, but remember "*his commandments*" as such, without exalting one above another as their own pleasure or convenience may dictate. May our offspring be a thoughtful, careful, observant race, eager to know the will of the Lord, and prompt to follow it fully, then will his mercy enrich and honour them from generation to generation.

This verse also suggests praise, for who would wish the Lord to smile on those who will not regard his ways? That were to encourage vice. From the manner in which some men unguardedly preach the covenant, one might infer that God would bless a certain set of men however they might

live, and however they might neglect his laws. But the word teaches not so. The covenant is not legal, but it is holy. It is all of grace from first to last, yet it is no panderer to sin; on the contrary, one of its greatest promises is, "I will put my laws in their hearts and in their minds will I write them"; its general aim is the sanctifying of a people unto God, zealous for good works, and all its gifts and operations work in that direction. Faith keeps the covenant by looking alone to Jesus, while at the same time by earnest obedience it remembers the Lord's commandments to do them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. *To do them.* Commands are to be remembered in order to practice; a vain speculation is not the intent of the publication of them.
Stephen Charnock.

HINTS TO THE VILLAGE PREACHER.

Ver. 18. The covenant, in what respects we can keep it, in what frame of mind it must be kept, and what is the practical proof of so doing.

PSALM 103:19

EXPOSITION.

Ver. 19. *The LORD has prepared his throne in the heavens.* Here is a grand burst of song produced by a view of the boundless power, and glorious sovereignty of Jehovah. His throne is *fixed*, for that is the word; it is estabhshed, settled, immovable.

*"He sits on no precarious throne,
Nor borrows leave to be."*

About his government there is no alarm, no disorder, no perturbation, no hurrying to and fro in expedients, no surprises to be met or unexpected catastrophes to be warded off; —all is prepared and fixed, and he himself has prepared and fixed it. He is no delegated sovereign for whom a throne is set up by another; he is an autocrat, and his dominion arises from himself and is sustained by his own innate power. This matchless sovereignty is the pledge of our security, the pillar upon which our confidence may safely lean.

And his kingdom ruleth over all. Over the whole universe he stretches his sceptre. He now reigns universally, he always has done so, and he always will. To us the world may seem rent with anarchy, but he brings order out of confusion. The warring elements are marching beneath his banner when they most wildly rush onward in furious tempest. Great and small, intelligent and material, willing and unwilling, fierce or gentle, —all, all are under his sway. His is the only universal monarchy, he is the blessed and only Potentate, King of kings and Lord of lords. A clear view of his ever active, and everywhere supreme providence, is one of the most delightful of spiritual gifts; he who has it cannot do otherwise than bless the Lord with all his soul.

Thus has the sweet singer hymned the varied attributes of the Lord as seen in nature, grace, and providence, and now he gathers up all his energies for one final outburst of adoration, in which he would have all unite, since all are subjects of the Great King.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 19. *The Lord hath prepared his Throne.* The word signifies *established* as well as prepared, and might be so rendered. Due preparation is the natural way to the establishment of a thing; hasty resolves break and moulder. This notes,

1. The peculiarity of his authority. He prepares it, and none else for him. It is a dominion that originally resides in his nature, not derived from any by birth or commission; he alone prepared it. He is the sole cause of his own kingdom; his authority therefore is unbounded, as infinite as his nature. None can set laws to him, because none but himself prepared his throne for him. As he will not impair his own happiness, so he will not abridge himself of his own authority.
2. Readiness to exercise it upon due occasions. He hath prepared his throne, he is not at a loss, he needs not stay for a commission or instructions from any how to act. He hath all things ready for the assistance of his people, he hath rewards and punishments; his treasures trod axes, the great mark of authority lying by him, the one for the good, the other for the wicked. His mercy he keeps by him for thousands, Exodus 34:7; his arrows he hath prepared by him for rebels, Psalm 7:13.

3. Wise management of it. It is prepared: preparations imply prudence; the government of God is not a rash and heady authority. A prince upon his throne, a judge upon the bench, manages things with the greatest discretion, or should be supposed so to do.

4. Successfulness and duration of it. He hath prepared or established it. It is fixed, not tottering; it is an unmovable dominion; all the strugglings of men and devils cannot overturn it, nor so much as shake it. It is established above the reach of obstinate rebels; he cannot be deposed from it, he cannot be mated in it. His dominion, as himself abides for ever. And as his counsel, so his authority, shall stand; and "he will do all his pleasure," Isaiah 46:10. *Stephen Charnock.*

Ver. 19. *His throne in the heavens*, denotes:

1. The glory of his dominion. The heavens are the most stately and comely pieces of the creation; his majesty is there most visible, his glory most splendid, Psalm 19:1. In heaven his dominion is more acknowledged by the angels: his dominion is not disputed there by the angels that attend him, as it is on earth by the rebels that arm themselves against him.

2. The supremacy of his empire. The heavens are the loftiest part of the creation, and the only fit palace for him.

3. Peculiarity of this dominion. He rules in the heavens alone. His authority is not delegated to any creature, he rules the blessed spirits by himself; but he rules men that are on his footstool by others of the same kind, men of their own nature.

4. The vastness of his empire. The earth is but a spot to the heavens. What is England in a map to the whole earth, but a spot you may cover with your finger; much less must the whole earth be to the extended heavens. You cannot conceive the many millions of little particles that are in the earth; and if all put together be but one point: to that place where the throne of God is seated, how vast must his empire be! He rules there over the angels, which excel in strength, those hosts of his which do his pleasure, in comparison of whom all the men in the world, and the power of the greatest potentates, is no more than the strength of an ant or fly. And since his throne is in the heavens, it will follow that all things under the heaven are part of his dominion; the inferior things of earth cannot but be subject to him; and it necessarily includes

his influence on all things below, because the heavens are the cause of all the motion in the world. See Hosea 2:21-22.

5. The easiness of managing this government. His throne being placed on high, he cannot but behold all things that are done below; the height of a place gives advantage to a clear eye to behold things below it.

"The LORD looked down from heaven upon the children of men, to see if there were any that did understand," Psalm 14:2. He looks not down from heaven as if his presence were confined there, but he looks down majestically, and by way of authority.

6. Duration of it. The heavens are incorruptible, his throne is placed there in an incorruptible state. The throne of God outlives the dissolution of the world. *Condensed from Charnock.*

Ver. 19. *His kingdom ruleth over all.* His Lordship is universal. First, over all *time*: other lords die, but he is eternal. Eternity is properly the duration of an uncreated Ens. It is improperly taken, either for things that have both beginning and end, as everlasting mountains; divers such phrases in Scripture; or for things that have a beginning but shall have no end; so are angels and men's souls eternal; so, eternal life, eternal fire. But God calls himself, "I AM," Exodus 3:14: I am what I have been, I have been what I am, what I am and have been I shall be. This attribute is incommunicable: all other things had a *non esse* preceding their *esse*; and they have a mutation tending to nothing. "They that war against thee shall be as nothing," Isaiah 41:12: all come to nothing unless they be upheld by the manutency of God: but "Thou art the same, and thy years shall have no end," Psalm 102:27. Thou turnest man to destruction, and again sayest, Return: "even from everlasting to everlasting thou art God," Psalm 90:2; the sole umpire and measurer of beginning and ending.

Secondly, over all *places*, heaven, earth, hell, Psalm 135:6. Kings are limited, and cannot do many things they desire: they cannot command the sun to stand still, nor the wind to blow which way they would: in the lofty air, in the depths of the sea no king reigns. They fondly flatter the pope with his long arms that they reach to purgatory; (but indeed both power and place are alike imaginary;) it is Christ alone that hath the keys of all places.

Thirdly, over all *creatures*; binding the influences of Pleiades, and loosing the bands of Orion, Job 38:31; commanding the fire against the nature of it, to descend, 2 Kings 1:12; creating and ruling the stars, Am 5:8; overruling

the lions, Daniel 6:22, sending the meteors, Psalm 148:8, hedging in the sea, lapping it up like a child in swaddling-clothes, Job 38:8, dividing, diverting, filling it. In both fire and water, those two raging elements that have no mercy, he shows mercy; delivers us from both in both. He calls the fowls, and they come; the beasts, and they hear: the trees, and they spring to obey him. He hath a raven for Elijah, a gourd for Jonah, a dog for Lazarus. Makes the leviathan, the hugest living creature, preserve his prophet. That a terrible lion should be killed, as was by Samson; or not kill, as they forbore Daniel; or kill and not eat, as that prophet, 1 Kings 13:1-29: here was the Lord. Over metals; he makes iron to swim, stones to cleave asunder. Over the devils; they must obey him though unwillingly. But they continually rebel against him, and break his will? They do indeed against his complacency, not against his permission. There is then no time, not the hour of death; no place, not the sorest torment; no creature, not the devil; but the Lord can deliver us from them. Therefore at all times, in all places, and against all creatures, let us trust in him for deliverance. *Thomas Adams.*

Ver. 19. *His kingdom ruleth over all.* When Melancthon was extremely solicitous about the affairs of the church in his days, Luther would have him admonished in these terms, *Monendus est Philippus ut desinat esse rector mundi*: Let not Philip make himself any longer governor of the world. *David Clarkson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 19. "A Discourse upon God's Dominion." See Charnock's Works *Nicol's Edition, Vol. II., pp. 400-499.*

Ver. 19.

1. The nature of the throne.
2. The extent of the dominion.
3. The character of the monarch.
4. The consequent joy of the subjects: "Bless the Lord."

PSALM 103:20

EXPOSITION.

Ver. 20. *Bess the Lord, ye his angels, that excel in strength.* Finding his work of praise growing upon his hands, he calls upon "the firstborn sons of light" to speak the praises of the Lord, as well they may, for as Milton says, they best can tell. Dwelling nearer to that prepared throne than we as yet have leave to climb, they see in nearer vision the glory which we would adore. To them is given an exceeding might of intellect, and voice, and force which they delight to use in sacred services for him; let them now turn all their strength into that solemn song which we would send up to the third heaven. To him who gave angelic strength let all angelic strength be given. They are his angels, and therefore they are not loath to ring out his praises.

That do his commandments, hearkening unto the voice of his word. We are bidden to do these commandments, and alas we fail; let those unfallen spirits, whose bliss it is never to have transgressed, give to the Lord the glory of their holiness. They hearken for yet more commands, obeying as much by reverent listening as by energetic action, and in this they teach us how the heavenly will should evermore be done; yet even for this surpassing excellence let them take no praise, but render all to him who has made and kept them what they are. O that we could hear them chant the high praises of God, as did the shepherds on that greatest of all birth nights—

*"When such music sweet
Their hearts and ears did greet
As never was by mortal finger struck;
Divinely-warbled voice*

*Answering the stringed noise,
As well their souls in blissful rapture took:
The air, such pleasure loth to lose,
With thousand echoes still prolongs each heavenly close."*

Our glad heart anticipates the hour when we shall hear them "harping in loud and solemn guise, "and all to the sole praise of God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 20. *Bless the Lord, ye his angels*, etc. The weight of offering praise unto God is too heavy for men to lift; and as for angels, it will take up all their strength and their best abilities to go about it. *David Dickson*.

Ver. 20. *Angels, that excel it, strength, that do his commandments*. The chief excellence of the angels, the main cause of their strength and power, and of their immense superiority to mankind, is that which is set forth in the following words of the text. After the Psalmist has described the angels as excelling in strength, he adds that they *do God's commandments, hearkening to the voice of his word*. For this is the only living source of lasting strength and power. They who do the will of God faithfully and obediently, have God for them; and then what can be against them? Then work itself strengthens them, and is like a tide bearing them onward; because it is *his* work. They on the other hand who run counter to the will of God, have God against them; and then what can be for them? Can a man push back the sea? can he lay hold on the sun, and drag him out of his course? Then may he hope to be strong, when he is fighting against the will of God...

Hence we see the falsehood of that maxim, so common on the lips of those who plume themselves upon their mastery in the wisdom of this world—that Might is Right, —a maxim which exactly inverts the truth, and whereby the Prince of darkness is ever setting himself up against the Lord of heaven. The true principle, which is inverted and perverted in this falsehood, —the principle which ought to be written up in the councilchambers of princes and on the walls of senate-houses, —the principle which explains the secret of the strength of the angels, and indeed of all true strength, that is in accordance with the will of God, —may be stated in the selfsame words, if we only invert their order, Right is Might. *Julius Charles Hare*, 1849.

Ver. 20. *His angels that do his commandments*, etc. They hearken to the voice of his word, they look upon God as the great General, and if he give out the word, they give out their strength, and go about the work willingly. They are very attentive to his commands; if he says, Go smite Herod for his pride, Balaam for his covetousness, David for his vainglory, Sennacherib for his blasphemy, and Sodom for its uncleanness, presently they go. *William Greenhill*.

Ver. 20. *Commandments.* *Davar* (וַדַּבֵּר), to speak, is rendered, "*command*" twenty times... direct personal communion between the Lord and his messengers seems to be implied. *R. B. Girdlestone.*

Ver. 20. *Hearkening into the voice of his word.* Not only, mightily executing the word when heard; but, ever intently listening, *ready to catch the intimation of his will.* *William Kay.*

Ver. 20. *Hearkening unto the voice of his word.* Angels are vigilant creatures, and wait for opportunities, and when they come they will not lose them. They neither slumber nor sleep, but hearken constantly what the Lord will say, what opportunity there will be for action; so, in Ezekiel 1:11, they are described with their wings stretched upward, manifesting their watchfulness and readiness for service. When Christ was born, a multitude of them appeared and celebrated his nativity, Luke 2:13: when Christ was taken by Judas and his train, Peter drew his sword in his Master's defence; but what saith Christ? "Put up thy sword, it is not a time now to fight, but to suffer: thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? It is not a time now to pray for help, I must die, and the Scripture must be fulfilled; but if I would, my Father would bid the angels to aid me, and they presently would come, whole legions of them, yea, all the angels in heaven." Let us learn of angels to watch for opportunities, and take them. There are nicks of time wherein to do the work of Christ. *William Greenhill.*

HINTS TO THE VILLAGE PREACHER.

Ver. 20. The angels' service instructive to us.

1. Their personal strength is excellent. As servants of God we also should see to our own spiritual health and rigour.
2. They are practical in their obedience, not theorists.
3. They are attentive while at work, ready to learn more, and holding fellowship with God, who speaks personally to them.
4. They do all in the spirit of joyful praise, blessing the Lord.

Ver. 20-21.

1. The centre of praise: "Bless the Lord." All praise centres in him.

2. The concert of praise.

(a) Angels.

(b) The hosts of the redeemed.

(c) Ministers in particular.

(d) The surrounding creation.

3. The climax of praise: "Bless the Lord, O my soul." This has the highest claim upon me for gratitude and praise. Vast as the chorus may be, it will not be perfect without my note of praise. This is the culminating note: "Bless the Lord, O my soul." *G.R.*

PSALM 103:21

EXPOSITION.

Ver. 21. *Bless ye the Lord, all ye his hosts;* to whatever race of creatures ye may belong, for ye are all his troops, and he is the Generallissimo of all your armies. The fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the sea, should all unite in praising their Creator, after the best of their ability.

Ye ministers of his that do his pleasure; in whatever way ye serve him, bless him as ye serve. The Psalmist would have every servant in the Lord's palace unite with him, and all at once sing out the praises of the Lord. We have attached a new sense to the word "ministers" in these latter days, and so narrowed it down to those who serve in word and doctrine. Yet no true minister would wish to alter it, for we are above all men bound to be the Lord's servants, and we would, beyond all other ministering intelligences or forces, desire to bless the glorious Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 21. *Bless ye the LORD, all ye his hosts... that do his pleasure.* The sun, moon, stars, and planets do "*his pleasure*" (Psalm 19:1) unconsciously; the "angels" consciously and with instinctive love, "hearken unto the voice of his word" (Psalm 103:20). Both together constitute the Lord's hosts. *A. R. Fausset.*

HINTS TO THE VILLAGE PREACHER.

Ver. 21. Who are God's ministers? What is their business? To do his pleasure. What is their delight? To bless the Lord.

Ver. 21-22. Henry Melvill has a notable sermon upon "The Peril of the Spiritual Guide." The drift of it may be gathered from the extract which we have placed as a note upon the passage.

PSALM 103:22

EXPOSITION.

Ver. 22. *Bless the Lord, all his works in all places of his dominion.* Here is a trinity of blessing for the thrice blessed God, and each one of the three blessings is an enlargement upon that which went before. This is the most comprehensive of all, for what can be a wider call than to all in all places? See how finite man can awaken unbounded praise! Man is but little, yet, placing his hands upon the keys of the great organ of the universe, he wakes it to thunders of adoration! Redeemed man is the voice of nature, the priest in the temple of creation, the precentor in the worship of the universe. O that all the Lord's works on earth were delivered from the vanity to which they were made subject, and brought into the glorious liberty of the children of God: the time is hastening on and will most surely come; then will all the Lord's works bless him indeed. The immutable promise is ripening, the sure mercy is on its way. Hasten, ye winged hours!

Bless the Lord, O my soul. He closes on his key-note. He cannot be content to call on others without taking his own part; nor because others sing more loudly and perfectly, will he be content to be set aside. O my soul, come home to thyself and to thy God, and let the little world within thee keep time and tune to the spheres which are ringing out Jehovah's praise. O infinitely blessed Lord, favour us with this highest blessing of being for ever and ever wholly engrossed in blessing Thee.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 22. *Bless the LORD, O my soul.* That is to say, "Let thy vocation be that of the seraphim, O my soul, and enter on the life of heaven!" Why

should I praise him? Can my praise be of any advantage to him? No; nor that of all the heavenly hosts. It is infinite condescension in him to bearken unto the praises of his most exalted creatures.

Let me bless the Lord, because no function will be more rich in blessings to my soul than this. The admiring contemplation of his excellence is in reality the appropriation thereof: the heart cannot delight in God, without becoming like God. Let me do it, because it is the peculiar privilege of man on this earth to bless the Lord. When he would find any to join him in this, he has to ascend the skies. Let me do it, because the earth is fully furnished with the materials of praise. The sands, the seas, the flowers, the insects; animals, birds, fields, mountains, rivers, trees, clouds, sun, moon, stars, — all wait for me to translate their attributes and distinctions into praise. But, above all, the new creation.

Let me do it, because of him, through him, and to him, are all the things that pertain to my existence, health, comfort, knowledge, dignity, safety, progress, power, and usefulness. A thousand of his ministers in earth, sea, and sky, are concerned in the production and preparation of every mouthful that I eat. The breath that I am commanded and enabled to modulate in praise, neither comes nor goes without a most surprising exhibition of the condescension, kindness, wisdom, power, and presence of him whom I am to praise. Is it not dastardly to be receiving benefits, without even mentioning the name, or describing the goodness of the giver? Let candidates for heaven bless the Lord. There is no place there for such as have not learned this art. How shall I praise him? Not with fine words. No poetic talent is here necessary: Any language that expresses heart-felt admiration will be accepted. Praise him so far as you know him; and he will make known to you more of his glory. *George Bowen, 1873.*

Ver. 22. The last specification is completely comprehensive; *all his works in all places of his wide dominions* —all that he has made, whether intelligent or not intelligent; "*in all places*" —above, beneath, around: in heaven, earth, or hell: let them all fall into this universal chorus of praise and blessing, extolling Jehovah, the One supremely great, supremely good! Nor will he exempt himself; for his personal responsibilities as to his own heart, are his highest. Therefore he closes as he began, "*Bless the LORD, O my soul.*" *Henry Cowles.*

Ver. 22. *Bless the LORD, O my soul.* Inasmuch as the poet thus comes back to his own soul, his Psalm also turns back into itself and assumes the form of a converging circle. *Franz Delitzsch.*

Ver. 22. *Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.* We are very much struck by this sudden transition from "all God's works, in all places of his dominion," to himself, a solitary individual. Of course he had already included himself; himself had been summoned when he summoned all God's works in all places of his dominion; but it seems as if a sudden fear had seized the Psalmist, the fear of by any possibility omitting himself; or, if not a fear, yet a consciousness that his very activity in summoning others to praise, might make him forgetful that he was bound to praise God himself, or sluggish in the duty, or ready to take for granted that he could not himself be neglecting what he was so strenuous in pressing on all orders of being. We have a great subject of discourse here. Solomon has said, "They made me keeper of the vineyards, but mine own vineyard have I not kept." Alas! how possible, how easy, to take pains for others, and to be neglectful of one's self: nay, to make the pains we take for others the reason by which we persuade ourselves that we cannot be neglecting ourselves. How important, then, that, if with the Psalmist we call on all God's works in all places of his dominions to bless the Lord; how important, I say, that we add, like persons bent on self-examination, and fearful of self-deceit, "*Bless the LORD, O my soul.*" *Henry Melvill.*

Ver. 1-2, 22. *Bless the Lord, O my soul... Bless the Lord, O my soul,* with the *Bless the Lord all his works in all places of his dominion: bless the Lord, O my soul,* Psalm 103:22; these two form the thrice-repeated blessing from the Lord to the soul in the Mosaic formula, Numbers 6:24-26. *A. R. Fausset.*

HINTS TO THE VILLAGE PREACHER.

Ver. 22.

1. The Chorus.
2. The Echo. *W.D.*

WORKS UPON THE HUNDRED AND THIRD PSALM.

Meditations and Disquisitions, upon Seven Consolatorie Psalmes of David... by Sir RICHARD BAKER, Knight, 1640. pg 143-172.

Gratitude: an Exposition of the Hundred and Third Psalm. By the Rev. JOHN STEVENSON, Vicar of Patrixbourne-with-Bridge, Canterbury. 1856.

PSALM 104

PSALM 104:1

PREFACE

It is now three years and a half since we sent out the fourth portion of "The Treasury of David," and many have been the enquiries as to when the fifth volume would appear. Our publishers have given hopeful replies to the outside public, but their own patience has been considerably strained as they have watched our slow progress and bemoaned our long intervals of inactivity. The book is ready at last, very much to the author's content though he cannot say that he is quite so well satisfied with it as with the former volumes. There is more work in it, but less to show for the labour. Equal diligence has been bestowed upon it, but upon many of the Psalms the materials have been extremely slender, and therefore research has had to go further afield to discover notes and expositions. Where there was much material there was more freedom of selection, and so the extracts were rich and suggestive, but now that the supply is scanty that which we discover after much hunting is not always of the very highest value.

As most of the commentators upon the Psalms proceed in their work they become slovenly, and appear to write hurriedly and think superficially, either because they grow weary of their huge enterprise, or else because they have said their best things already: this makes the compiler's labour the more severe. Another source of the increasing "famine in the land" is the unhappy fact that the lazy practice of referring to a passage in a former psalm is continually carried out by commentators; or, what is rather worse, the writers fall into the habit of repeating, with scarce a variation of language, that which they have said before.

Our greatest trouble is occasioned by the fact that the expounders are not impartial, but spend all their love, or at least their energies, upon favourite portions of the sacred volume, passing by other passages with scarcely a remark, as if all Scripture were not equally inspired. Why should so much be written on Psalm 106 and so little upon CXVIII? Upon here and there a passage everybody seems to have written or spoken, but having passed

through these few frequented places we have had to travel along an untrodden road. Of many a text we have had to sigh, "Few there be that find it." We are writing of the Psalms, the best read portion of the Old Testament, and therefore the fact is the more singular. We have thousands of writers, of one kind or another, but they go in flocks, like sheep, traversing only the same texts and passages. For want of a conscientious effort to expound the whole of Scripture, much of it lies as little considered as if it had never been written for our instruction.

Nor is this the only reason for the time which this volume has occupied, though we judge it to be quite sufficient, but we have desired to complete this work at our best, and not to allow the close of it to exhibit signs of fatigue and decline. We have often sat down to write our comment upon a psalm, and have risen from the task because we did not feel at home at it. It is of no use compelling the mind, its productions in such a case are like forced fruits, disappointing and devoid of flavour. We like to write after the manner of John Bunyan, who said, "As I pulled, it came," and we prefer that the pulling should be as gentle as possible. So it has happened that we have lingered for months over a psalm, feeling quite unfit to enter upon it. Especially was this the case over the hundred and ninth psalm, which we sometimes think we never should have been able to handle at all if it had not been for the Bulgarian massacres, which threw us into such a state of righteous indignation that while we were musing the fire burned, and we melted the sentences, and wished that we could pour them boiling hot upon the monsters. Later tidings make us feel that the other side might well be favoured with similar visitations. Other psalms have had their difficulties, though none to be compared with CIX. The grand Cosmos of Psalm 114 was not to be dismissed in a few days; even now, after laying our best efforts at its feet, we feel dissatisfied with the poor result. However, we have done our best, and have grappled honestly with all hard places. We are so far through our labour and look for a full deliverance. If some of our friends have had to Wait, we hope they will be gainers by obtaining fruit all the riper and better from coming in due season.

This volume is shorter than those which preceded it, on account of the interposition of the hundred and nineteenth psalm, which is far too long to be incorporated in this volume. Being also too long to be embodied in the next, it will be attempted by itself, if health and strength permit. Then we may reckon that from the hundred and twentieth to the hundred and fiftieth will make another volume of about the usual size, and so "*The Treasury*"

will be completed, if the Lord will, in seven portions. Innumerable thanks which we have received render the continuance of this work a very happy engagement, and feeling ourselves free to take as much time as we please, it will never degenerate into task work, nor will it be executed "by the piece," as too much literary work is evidently done. If we die before it is completed, it will be better to leave an unfinished work executed with care than to make a hurried close with inferior workmanship.

In this volume, as in all the rest, we have had the indefatigable assistance of Mr. J.L. Keys, who, in addition to a vast amount of copying, has visited various libraries and museums to select from rare works which could not be found in any other places. Our venerable friend, the Rev. George Rogers, has all along contributed his invaluable sermon outlines, for which we are deeply grateful. Mr. Gracey, the classical tutor of the Pastors' College, assisted us through the earlier psalms of this volume in making selections from the Latin authors, and when he was obliged to decline, owing to the pressure of his engagements, his place was ably filled by the Rev. E.T. Gibson, late of Crayford, to whom we also owe certain notes from German authors. The immense mass of work which has been done in translating does not appear in the volume, for only here and there an extract has been selected out of the immense area of Latinity which has had to be traversed. To begin with, many of the voluminous authors are so fanciful as to be frequently ridiculous in their interpretations, and amid acres of words one can hardly find a grain of reasonable comment. Worse still, if worse can be, their translations are not to be relied upon, and they generally throw the most weight upon the slenderest threads, hanging ponderous teachings upon very doubtful renderings. In addition to all this, the Latin authors, like the English, greatly degenerate as they proceed, and the quotable portions become more and more rare. We have somewhat enlarged upon this point that our readers may see that this smaller volume represents far more labour than any of its predecessors. Driven to the Latin authors by the poverty of the English, we have not used a tenth part of what has been selected.

It has hardly been encouraging to do more work with less apparent result, and yet it must be more useful to give hints for the interpretation of passages which have, been neglected than merely to present our readers with what they could easily have found for themselves. Reflecting upon this, we thank God and take courage.

Though frequently interrupted by ill health, we hope to proceed with our work with all possible diligence, indulging the hope that when the author and compiler shall sleep with his fathers, the libraries of his brethren will remain enriched, and other minds will be assisted in setting forth the infiniteness of this incomparable portion of the word of God. We cannot but express our sense of the superficiality of the best and most laborious of comments when compared with the bottomless depths of the Sacred Word, nor can we refrain from uttering our growing conviction that the Scriptures possess a verbal as well as a plenary inspiration; indeed, we are quite unable to see how they could have the one without the other. So much of meaning dwells in the turn of an expression, the tense of a verb, or the number of a noun, that we believe in the inspiration of the words themselves; certainly the words are the things written, and the only things that can be written—for the refined spirit of a passage is not the creature of pen and ink. Our Lord's favourite sentence, "It is written," must of necessity apply to words, for only words are written. Those words which the Holy Ghost teacheth are, however, by no means to be regarded as mere words, for besides their office of conserving the inner meaning, as the shell preserves the mystic germ within the egg, they are themselves spirit and life. From all of them we gather quickening, and they breathe fire into our souls.

May the enlightening Spirit rest upon all students of the Psalms, and grant them to see far more deeply into the hidden meaning of these sacred hymns than we have been enabled to do. We rise from our perusal of each holy passage abashed at our own short sightedness, and almost overwhelmed at our temerity in having dared to undertake such a work as we have brought to the present stage. May He who accepteth us according to what a man hath, and not according to what he hath not, bless our unworthy labours to His own glory, for Christ's sake.

Yours very heartily,

C.H. Spurgeon

CLAPHAM,

August, 1878.

GENERAL, REMARKS. —Here we have one of the loftiest and longest sustained flights of the inspired muse. The psalm gives an interpretation to the many voices of nature, and sings sweetly both of creation and providence. The poem contains a complete cosmos sea and land, cloud and

sunlight, plant and animal, light and darkness, life and death, are all proved to be expressive of the presence of the Lord. Traces of the six days of creation are very evident, and though the creation of man, which was the crowning work of the sixth day, is not mentioned, this is accounted for from the fact that man is himself the singer: some have ever, discerned marks of the divine rest upon the seventh day in Psalm 104:31. It is a poet's version of Genesis. Nor is it alone the present condition of the earth which is here the subject of song; but a hint is given of those holier times when we shall see "a new earth wherein dwelleth righteousness, "out of which the sinner shall be consumed, Psalm 104:35. The spirit of ardent praise to God runs through the whole, and with it a distinct realization of the divine Being as a personal existence, loved and trusted as well as adored.

We have no information as to the author, but the Septuagint assigns it to David, and we see no reason for ascribing it to any one else. His spirit, style, and manner of writing are very manifest therein, and if the psalm must be ascribed to another, it must be to a mind remarkably similar, and we could only suggest the wise son of David—Solomon, the poet preacher, to whose notes upon natural history in the Proverbs some of the verses bear a striking likeness. Whoever the human penman may have been, the exceeding glory and perfection of the Holy Spirit's own divine authorship are plain to every spiritual mind.

DIVISION. —After ascribing blessedness to the Lord the devout psalmist sings of the light and the firmament, which were the work of the first and second days Psalm 104:1-6. By an easy transition he describes the separation of the waters from the dry land, the formation of rain, brooks and rivers, and the uprising of green herbs, which were the produce of the third day Psalm 104:7-18. Then the appointment of the sun and moon to be the guardians of day and night commands the poet's admiration Psalm 104:19-23, and so he sings the work of the fourth day. Having already alluded to many varieties of living creatures, the psalmist proceeds from Psalm 104:24-30 to sing of the life with which the Lord was pleased to fill the air, the sea, and the land; these forms of existence were the peculiar produce of the fifth and sixth days. We may regard the closing verses Psalm 104:31-35 as a Sabbath meditation, hymn, and prayer. The whole lies before us as a panorama of the universe viewed by the eye of devotion. O for grace to render due praise unto the Lord while reading it.

EXPOSITION

Ver. 1. *Bless the LORD, O my soul.* This psalm begins and ends like the Hundred and Third, and it could not do better: when the model is perfect it deserves to exist in duplicate. True praise begins at home. It is idle to stir up others to praise if we are ungratefully silent ourselves. We should call upon our inmost hearts to awake and bestir themselves, for we are apt to be sluggish, and if we are so when called upon to bless God, we shall have great cause to be ashamed. When we magnify the Lord, let us do it heartily: our best is far beneath his worthiness, let us not dishonour him by rendering to him half hearted worship.

O LORD my God, thou art very great. This ascription has in it a remarkable blending of the boldness of faith, and the awe of holy fear: for the psalmist calls the infinite Jehovah "my God, "and at the same time, prostrate in amazement at the divine greatness, he cries out in utter astonishment, "*Thou art very great.*" God was great on Sinai, yet the opening words of his law were, "I am the Lord thy God; " his greatness is no reason why faith should not put in her claim, and call him all her own. The declaration of Jehovah's greatness here given would have been very much in place at the end of the psalm, for it is a natural inference and deduction from a survey of the universe: its position at the very commencement of the poem is an indication that the whole psalm was well considered and digested in the mind before it was actually put into words; only on this supposition can we account for the emotion preceding the contemplation. Observe also, that the wonder expressed does not refer to the creation and its greatness, but to Jehovah himself. It is not "the universe is very great!" but "*THOU art very great.*" Many stay at the creature, and so become idolatrous in spirit; to pass onward to the Creator himself is true wisdom.

Thou art clothed with honour and majesty. Thou thyself art not to be seen, but thy works, which may be called thy garments, are full of beauties and marvels which redound to thine honour. Garments both conceal and reveal a man, and so do the creatures of God. The Lord is seen in his works as worthy of honour for his skill, his goodness, and his power, and as claiming majesty, for he has fashioned all things in sovereignty, doing as he wills, and asking no man's permit. He must be blind indeed who does not see that nature is the work of a king. These are solemn strokes of God's severer mind, terrible touches of his sterner attributes, broad lines of inscrutable

mystery, and deep shadings of overwhelming power, and these make creation's picture a problem never to be solved, except by admitting that he who drew it giveth no account of his matters, but ruleth all things according to the good pleasure of his will. His majesty is, however, always so displayed as to reflect honour upon his whole character; he does as he wills, but he wills only that which is thrice holy, like himself. The very robes of the unseen Spirit teach us this, and it is ours to recognize it with humble adoration.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. —This psalm is an inspired "Oratorio of Creation." —*Christopher Wordsworth.*

Whole Psalm. —The Psalm is delightful, sweet, and instructive as teaching us the soundest views of nature (*la mas sans fisica*), and the best method of pursuing the study of it, viz., by admiring with one eye the works of God, and with the other God himself, their Creator and Preserver. —*Sanchez*, quoted by Perowne.

Whole Psalm. —It might almost be said that this one psalm represents the image of the whole Cosmos. We are astonished to find in a lyrical poem of such a limited compass, the whole universe—the heavens and the earth—sketched with a few bold touches. The calm and toilsome labour of man, from the rising of the sun to the setting of the same, when his daily work is done, is here contrasted with the moving life of the elements of nature. This contrast and generalisation in the conception of the mutual action of natural phenomena, and this retrospection of an omnipresent invisible power, which can renew the earth or crumble it to dust, constitute a solemn rather than a glowing and gentle form of poetic creation. —*A. Von Humboldt's Cosmos.*

Whole Psalm. —Its touches are indeed few, rapid—but how comprehensive and sublime! Is it God? —"He is clothed with light as with a garment, "and when he walks abroad, it is on the "wings of the wind." The winds or lightnings? —They are his messengers or angels: "Stop us not, "they seem to say; "the King's business requireth haste." The waters? —The poet shows them in flood, covering the face of the earth, and then as they now lie, enclosed within their embankments, to break forth no more for ever. The springs? He traces them, by one inspired glance, as they run among the hills, as they give drink to the wild and lonely creatures of the

wilderness, as they nourish the boughs, on which sing the birds, the grass, on which feed the cattle, the herb, the corn, the olive tree, the vine, which fill man's mouth, cheer his heart, and make his face to shine. Then he skims with bold wing all lofty objects—the trees of the Lord on Lebanon, "full of sap, "—the fir trees, and the storks which are upon them—the high hills, with their wild goats—and the rocks with their conics. Then he soars up to the heavenly bodies—the sun and the moon. Then he spreads abroad his wings in the darkness of the night, which "hideth not from Him, "and hears the beasts of the forest creeping abroad to seek their prey, and the roar of the lions to God for meat, coming up upon the wings of midnight. Then as he sees the shades and the wild beasts fleeing together, in emulous haste, from the presence of the morning sun, and man, strong and calm in its light as in the smile of God, hieing to his labour, he exclaims, "O Lord, how manifold are thy works! in wisdom hast thou made them all!" He casts, next, one look at the ocean—a look glancing at the ships which go there, at the leviathan which plays there; and then piercing down to the innumerable creatures, small and great, which are found below its unlifted veil of waters. He sees, then, all the beings, peopling alike earth and sea, waiting for life and food around the table of their Divine Master—nor waiting in vain—till, lo! he hides his face, and they are troubled, die, and disappear in chaos and night. A gleam, next, of the great resurrection of nature and of man comes across his eye. "Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth." But a greater truth still succeeds, and forms the climax of the psalm—(a truth Humboldt, with all his admiration of it, notices not, and which gives a Christian tone to the whole) —"*The Lord shall rejoice in his works.*" He contemplates a yet more perfect Cosmos. He is "to consume Sinners" and sin "out of" this fair universe: and then, when man is wholly worthy of his dwelling, shall God say of both it and him, with a yet deeper emphasis than when he said it at first, and smiling at the same time a yet warmer and softer smile, "It is very good." And with an ascription of blessing to the Lord does the poet close this almost angelic descant upon the works of nature, the glory of God, and the prospects of man. It is not merely the unity of the Cosmos that he had displayed in it, but its progression, as connected with the parallel progress of man—its thorough dependence on one Infinite Mind—the "increasing purpose" which runs along it—and its final purification, when it shall blossom into "the bright consummate flower" of the new heavens and the new earth, "wherein dwelleth righteousness; "—this is the

real burden and the peculiar glory of the 104th Psalm. —*George Gilfillan*, in "*The Bards of the Bible*".

Whole Psalm. —It is a singular circumstance in the composition of this psalm, that each of the parts of the First Semichorus, after the first, begins with a participle. And these participles are accusatives, agreeing with *hw**hy*, the object of the verb *ygdb*, at the beginning of the whole psalm. Bless the Jehovah—putting on—extending—laying—constituting—travelling—making—setting—sending—watering—making—making. Thus, this transitive verb, in the opening of the psalm, extending its government through the successive parts of the same semichorus, except the last, unites them all in one long period. —*Samuel Horsley*.

Whole Psalm. —As to the details, —the sections intervening between verses 2 and 31, —they may be read as a meditation upon creation and the first "ordering of the world, "as itself the counterpart and foreshadowing of the new and restored order in the great Sabbath or Millenary period, or, it may be, they are actually descriptive of this—beginning with the coming of the Lord in the clouds of heaven (verse 3 with Psalm 18:9-11), attended with "the angels of his power" (verse 4 with 2 Thessalonians 1:7 Gr.): followed by the "establishing" of the earth, no more to be "moved" or "agitated" by the convulsions and disturbances which sin has caused: after which Nature is exhibited in the perfection of her beauty—all things answering the end of their creation: all the orders of the animal world in harmony with each other, and all at peace with man; all provided for by the varied produce of the earth, no longer cursed, but blessed, and again made fruitful by God, "on whom all wait...who openeth his hand and fills them with good"; and all his goodness meeting with its due acknowledgment from his creatures, who join in chorus to praise him, and say—"O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. Hallelujah." —*William De Burgh*.

Ver. 1. —"Bless the Lord, O my soul." A good man's work lieth most within doors, he is more taken up with his own soul, than with all the world besides; neither can he ever be alone so long as he hath God and his own heart to converse with. —*John Trapp*.

Ver. 1. —With what reverence and holy awe doth the psalmist begin his meditation with that acknowledgment! "*O Lord, my God, thou art very great*"; "and it is the joy of the saints that he who is their God is a great

God: the grandeur of the prince is the pride and pleasure of all his good subjects. —*Matthew Henry*.

Ver. 1. —*Thou art clothed with honour and majesty.* That is, as Jerome says, Thou art arrayed and adorned with magnificence and splendour; Thou art acknowledged to be glorious and illustrious by thy works, as a man by his garment. Whence it is clear that the greatness celebrated here is not the intrinsic but the exterior or revealed greatness of God. —*Lorinus*.

Ver. 1. —Each created, redeemed, regenerated soul is bound to praise the Lord, the Creator, Redeemer, Sanctifier; for that God the Son, who in the beginning made the worlds, and whose grace is ever carrying on his work to its perfect end by the operation of the Holy Ghost, has been revealed before us in his exceeding glory. He, as the eternal High priest, hath put on the Urim and Thummim of majesty and honour, and hath clothed himself with light, as a priest clothes himself with his holy vestments: his brightness on the mount of transfiguration was but a passing glimpse of what he is now, ever hath been, and ever shall be. He is the true Light, therefore his angels are the angels of light, his children the children of light, this doctrine the doctrine of light. The universe is his tabernacle; the heavens visible and invisible are the curtains which shroud his holy place. He hath laid the beams and foundations of his holy of holies very high, even above the waters which are above the firmament. The clouds and the winds of the lower heaven are his chariot, upon which he stood when he ascended from Olivet, upon which he will sit when he cometh again. —"*Plain Commentary*".

HINTS TO THE VILLAGE PREACHER.

Ver. 1. (*first clause*) —An exhortation to one's own heart.

1. To remember the Lord as the first cause of all good. Bless not man, or fate, but the Lord.
2. To do this in a loving, grateful, hearty, praising manner. Bless the Lord.
3. To do it truly and intensely. O my soul.
4. To do it now—for various reasons and in all possible ways.

Ver. 1 (*second clause*). —He is all this essentially, and in nature, providence, grace, and judgment.

PSALM 104:2

EXPOSITION.

Ver. 2. *Who coverest thyself with light as with a garment:* wrapping the light about him as a monarch puts on his robe. The conception is sublime: but it makes us feel how altogether inconceivable the personal glory of the Lord must be; if light itself is but his garment and veil, what must be the blazing splendour of his own essential being! We are lost in astonishment, and dare not pry into the mystery lest we be blinded by its insufferable glory.

Who stretchest out the heavens like a curtain —within which he might dwell. Light was created on the first day and the firmament upon the second, so that they fitly follow each other in this verse. Oriental princes put on their glorious apparel and then sit in state within curtains, and the Lord is spoken of under that image: but how far above all comprehension the figure must be lifted, since the robe is essential light, to which suns and moons owe their brightness, and the curtain is the azure sky studded with stars for gems. This is a substantial argument for the truth with which the psalmist commenced his song, "O Lord my God, thou art very great."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. —*Who coverest thyself with light as with a garment.* In comparing *the light* with which he represents God as *arrayed to a garment*, he intimates, that although God is invisible, yet his glory is conspicuous enough. In respect of his essence, God undoubtedly dwells in light that is inaccessible; but as he irradiates the whole world by his splendour, this is the garment in which he, who is hidden in himself, appears in a manner visible to us. The knowledge of this truth is of the greatest importance. If men attempt to reach the infinite height to which God is exalted, although they fly above the clouds, they must fail in the midst of their course. Those who seek to see him in his naked majesty are certainly very foolish. That we may enjoy the sight of him, he must come forth to view with his clothing; that is to say, we must cast our eyes upon the very beautiful fabric of the world in which he wishes to be seen by us, and not be too curious and rash in searching into his secret essence. Now, since God presents himself to us clothed with light, those who are seeking pretexts for their

living without the knowledge of him, cannot allege in excuse of their slothfulness, that he is hidden in profound darkness. When it is said that the heavens are a curtain, it is not meant that under them God hides himself, but that by them his majesty and glory are displayed, being, as it were, his royal pavilion. —*John Calvin*.

Ver. 2. —*With light*. The first creation of God in the works of the days was the light of sense; the last was the light of reason; and his Sabbath work ever since is the illumination of the spirit. —*Francis Bacon*.

Ver. 2. —*Who stretchest out the heavens like a curtain*. It is usual in the East, in the summer season, and upon all occasions when a large company is to be received, to have the court of the house sheltered from the heat of the weather by all umbrella or veil, which being expanded upon ropes from one side of the parapet wall to another may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of stretching out the heavens like a curtain. —*Kitto's Pictorial Bible*.

Ver. 2. —*Like a curtain*. With the same case, by his mere word, with which a man spreads out a tent curtain, Psalm 104:2 Isaiah 40:22 is parallel, "that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Ver. 3 continues the description of the work of the second day. There lie at bottom, in the first clause, the words of Genesis 1:7 "God made the vaulted sky and divided between the waters which are under the vault and the waters which are above the vault." The waters above are the materials with which, or out of which, the structure is reared. To construct out of the movable waters a firm palace, the cloudy heaven, "firm as a molten glass" (Job 37:18), is a magnificent work of divine omnipotence. —*E.V. Hengstenberg*.

Ver. 2. —*Like a curtain*. Because the Hebrews conceived of heaven as a temple and palace of God, that sacred azure was at once the floor of his, the roof of our, abode. Yet I think the dwellers in tents ever loved best the figure of the heavenly tent. They represent God as daily spreading it out, and fastening it at the extremity of the horizon to the pillars of heaven, the mountains: it is to them a tent of safety, of rest, of a fatherly hospitality in which God lives with his creatures. —*Herder*, quoted by Perowne.

HINTS TO THE VILLAGE PREACHER.

Ver. 2 (*first clause*). —The clearest revelation of God is still a concealment; even light is but a covering to him. God is clothed with light as we see him in his omniscience, his holiness, his revelation, his glory, in heaven and his grace on earth.

PSALM 104:3

EXPOSITION.

Ver. 3. *Who layeth the beams of his chambers in the water's.* His lofty halls are framed with the waters which are above the firmament. The upper rooms of God's great house, the secret stories far above our ken, the palatial chambers wherein he resides, are based upon the floods which form the upper ocean. To the unsubstantial he lends stability; he needs no joists and rafters, for his palace is sustained by his own power. We are not to interpret literally where the language is poetical, it would be simple absurdity to do so.

Who maketh the clouds his chariot. When he comes forth from his secret pavilion it is thus he makes his royal progress. "It is chariot of wrath deep thunder clouds form, "and his chariot of mercy drops plenty as it traverses the celestial road.

Who walketh or rather goes upon the wings of the wind. With the clouds for a car, and the winds for winged steeds, the Great King hastens on his movements whether for mercy or for judgment. Thus we have the idea of a king still further elaborated—his lofty palace, his chariot, and his coursers are before us; but what a palace must we imagine, whose beams are of crystal, and whose base is consolidated vapour! What a stately car is that which is fashioned out of the flying clouds, whose gorgeous colours Solomon in all his glory could not rival; and what a Godlike progress is that in which spirit wings and breath of winds bear up the moving throne. "O Lord, my God, thou art very great!"

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. —The metaphorical representation of God, as laying the beams of his chambers in the waters, seems somewhat difficult to understand; but it was the design of the prophet, from a thing incomprehensible to us, to ravish us with the greater admiration. Unless beams be substantial and strong, they will not be able to sustain even the weight of an ordinary house. When, therefore, God makes the waters the foundation of his heavenly palace, who can fail to be astonished at a miracle so wonderful? When we take into account our slowness of apprehension, such hyperbolical expressions are by no means superfluous; for it is with difficulty that they awaken and enable us to attain even a slight knowledge of God. —*John Calvin.*

Ver. 3. —*Who layeth the beams of his chambers in the waters;* or, "who layeth his upper chambers above the waters." His upper chamber (people in the East used to retire to the upper chamber when they wished for solitude) is reared up in bright ether on the slender foundation of rainy clouds. —*A.F. Tholuck.*

Ver. 3. —*Who layeth the beams,* etc. "He floodeth his chambers with waters, "i.e., the clouds make the flooring of his heavens. —*Zachary Mudge.*

Ver. 3. —*Who walketh upon the wings of the wind;* see Psalm 18:10; which is expressive of his swiftness in coming to help and assist his people in time of need; who helps, and that right early; and may very well be applied both to the first and second coming of Christ, who came leaping upon the mountains, and skipping upon the hills, when he first came; and, when he comes a second time will be as a roe or a young hart upon the mountains of spices, Song of Solomon 2:8 8:14 The Targum is, "upon the swift clouds, like the wings of an eagle"; hence, perhaps, it is the heathens have a notion that Jupiter is being carried in a chariot through the air when it thunders and lightens. —*John Gill.*

Ver. 3. —*Who walketh upon the wings of the wind.* In these words there is an unequalled elegance; not, he *fleeth* —he *runneth*, but—he *walketh*; and that *on the very wings of the wind*; on the most impetuous element raised into the utmost rage, and sweeping along with incredible rapidity. We cannot have a more sublime idea of the deity; serenely walking on an

element of inconceivable swiftness, and, as it seems to us, uncontrollable impetuosity! —*James Hervey*, 1713-14—1758.

HINTS TO THE VILLAGE PREACHER.

Ver. 3 (*last clause*). —

1. God is leisurely in his haste: "he walketh, "etc.
2. God is swift even in his slackness: "he walketh on the wings of the wind."
3. The practical conclusions are that there is time enough for the divine purposes but none for our trifling; and that we should both wait with patience for the victory of his cause and hasten it by holy activity.

PSALM 104:4

EXPOSITION.

Ver. 4. *Who maketh his angels spirits*; or wields, for the word means either. Angels are pure spirits, though they are permitted to assume a visible form when God desires us to see them. God is a spirit, and he is waited upon by spirits in his royal courts. Angels are like winds for mystery, force, and invisibility, and no doubt the winds themselves are often the angels or messengers of God. God who makes his angels to be as winds, can also make winds to be his angels, and they are constantly so in the economy of nature.

His ministers a flaming fire. Here, too, we may choose which we will of two meanings: God's ministers or servants he makes to be as swift, potent, and terrible as fire, and on the other hand he makes fire, that devouring element, to be his minister flaming forth upon his errands. That the passage refers to angels is clear from Hebrews 1:7; and it was most proper to mention them here in connection with light and the heavens, and immediately after the robes and paltree of the Great King. Should not the retinue of the Lord of Hosts be mentioned as well as his chariot? It would have been a flaw in the description of the universe had the angels not been alluded to, and this is the most appropriate place for their introduction. When we think of the extraordinary powers entrusted to angelic beings, and the mysterious glory of the seraphim and the four living creatures, we

are led to reflect upon the glory of the Master whom they serve, and again we cry out with the psalmist, "O Lord, my God, thou art very great."

EXPLANATORY NOTES AND QUAINT SAYINGS.

Ver. 4. —*Who maketh his angels spirits.* Some render it, *Who maketh his angels as the winds*, to which they may be compared for their invisibility, they being not to be seen, no more than the wind, unless when they assume an external form; and for their penetration through bodies in a very surprising manner; see Acts 7:6-10; and for their great force and power, being mighty angels, and said to excel in strength, Psalm 103:20; and for their swiftness in obeying the divine commands; so the Targum, "He maketh his messengers, or angels, swift as the wind." —*John Gill.*

Ver. 4. —*Who maketh his angels spirits.* The words, "*creating his angels spirits*," may either mean "creating them spiritual beings, not material beings," or "creating them winds" —i.e. like the winds, invisible, rapid in their movements, and capable of producing great effects. The last mode of interpretation seems pointed out by the parallelism—"and his ministers" —or, "servants" —who are plainly the same as his angels, —"a flame of fire," i.e., like the lightning. The statement here made about the angels seems to be this: "They are created beings, who in their qualities bear a resemblance to the winds and the lightning."

The argument deduced by Paul, in Hebrews 2:7, from this statement for the inferiority of the angels is direct and powerful: —He is the Son; they are the creatures of God. "Only begotten" is the description of his mode of existence; made is the description of theirs. All their powers are communicated power; and however high they may stand in the scale of creation, it is in that scale they stand, which places them infinitely below him, who is so the Son of God as to be "God over all, blessed for ever." —*John Brown*, in "*An Exposition of the Epistle to the Hebrews.*"

Ver. 4. —*A flaming fire.* Fire is expressive of irresistible power, immaculate holiness, and ardent emotion. It is remarkable that the seraphim, one class at least of these ministers, have their name from a root signifying to burn; and the altar, from which one of them took the live coal, Isaiah 6:6, is the symbol of the highest form of holy love. —*James G. Murphy*, in "A Commentary on the Book of Psalms," 1875.

HINTS TO THE VILLAGE PREACHER.

Ver. 4. —

1. The Nature of Angels Spirits.
2. The Lord of Angels. "Who maketh, "etc. What must Iris own spirituality be who maketh spirits?
3. The ministry of Angels.
 - (a) Their office: "ministers."
 - (b) Their activity or zeal: "a flaming fire."
 - (c) Their dependence: made ministers. —*G. Rogers.*

PSALM 104:5

EXPOSITION.

Ver. 5. *Who laid the foundations of the earth.* Thus the commencement of creation is described, in almost the very words employed by the Lord himself in Job 38:4. "Where wast thou when I laid the foundations of the earth? Whereupon are the foundations thereof fastened, and who laid the corner stone thereof?" And the words are found in the same connection too, for the Lord proceeds to say, "When the morning stars sang together and all the sons of God shouted for joy."

That it should not be removed forever. The language is, of course, poetical, but the fact is none the less wonderful: the earth is so placed in space that it remains as stable as if it were a fixture. The several motions of our planet are carried on so noiselessly and evenly that, as far as we are concerned, all things are as permanent and peaceful as if the old notion of its resting upon pillars were literally true. With what delicacy has the great Artificer poised our globe! What power must there be in that hand which has caused so vast a body to know its orbit, and to move so smoothly in it! What engineer can save every part of his machinery from an occasional jar, jerk, or friction? yet to our great world in its complicated motions no such thing has ever occurred. "O Lord, my God, thou art very great."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5.—*Not be removed for ever.* The stability of the earth is of God, as much as the being and existence of it. There have been many earthquakes or movings of the earth in several parts of it, but the whole body of the earth was never removed so much as one hair's breadth out of its place, since the foundations thereof were laid. Archimedes, the great mathematician, said, "If you will give me a place to set my engine on, I will remove the earth." It was a great brag; but the Lord hath laid it too fast for man's removing. Himself can make it quake and shake, he can move it when he pleaseth; but he never hath nor will remove it. He hath laid the foundations of the earth that it shall not be removed, nor can it be at all moved, but at his pleasure; and when it moves at any time, it is to mind the sons of men that they by their sins have moved him to displeasure. — *Joseph Caryl.*

Ver. 5. —The philosophical mode of stating this truth may be seen in *Amédée Guillemin's* work entitled "THE HEAVENS." "How is it that though we are carried along with a vast rapidity by the motion of the earth, we do not ourselves perceive our movement? It is because the entire bulk of the earth, atmosphere, and clouds, participate in the movement. This constant velocity, with which all bodies situated on the surface of the earth are animated, would be the cause of the most terrible and general catastrophe that could be imagined, if, by any possibility, the rotation of the earth were abruptly to cease. Such an event would be the precursor of a most sweeping destruction of all organized beings. But the constancy of the laws of nature permits us to contemplate such a catastrophe without fear. It is demonstrated that the position of the poles of rotation on the surface of the earth is invariable. It has also been asked whether the velocity of the earth's rotation has changed, or, which comes to the same thing, if the length of the sidereal day and that of the solar day deduced from it have varied within the historical period? Laplace has replied to this question, and his demonstration shows that it has not varied the one hundredth of a second during the last two thousand years."

Ver. 5. —

God of the earth and sea, Thou hast laid earth's foundations:
Because thy hand sustains,
It ever firm remaineth.
Once didst thou open its deep, hidden fountains,

And soon the rising waters stood above the mountains.
 At thy rebuke they fled at the voice of thy thunder,
 The flood thy mandate heeded,
 And hastily receded:
 The waters keep the place Thou has assigned them,
 And in the hills and vales a channel Thou dost find them.
 A limit Thou hast set, which they may not pass over;
 The deep within bound inclosing,
 Strong barriers interposing,
 That its proud waves no more bring desolation,
 And sweep away from earth each human habitation.

John Barton, in "The Book of Psalms in English Verse: a New Testament Paraphrase, "1871.

PSALM 104:6

EXPOSITION.

Ver. 6. *Thou coveredst it with the deep as with a garment.* The new born earth was wrapped in aqueous swaddling bands. In the first ages, ere man appeared, the proud waters ruled the whole earth.

The waters stood above the mountains, no dry land was visible, vapour as from a steaming cauldron covered all. Geologists inform us of this as a discovery, but the Holy Spirit had revealed the fact long before. The passage before us shows us the Creator commencing his work, and laying the foundation for future order and beauty: to think of this reverently will fill us with adoration; to conceive of it grossly and carnally would be highly blasphemous.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6 — "*Stood, ""fled, ""hasted away.*" The words of the psalm put the original wondrous process graphically before the eye. The change of tense, too, from past to present, in verses 6, 7, 8, is expressive, and paints the scene in its progress. In ver. 6 "*stood*" should be STAND: in ver. 7 "*fled*" should be FLEE: and "*hasted away*" should be HASTE AWAY, as in the P.B.V. — "*The Speaker's Commentary.*"

PSALM 104:7

EXPOSITION.

Ver. 7. *At thy rebuke they fled; at the voice of thy thunder they hasted away.* When the waters and vapours covered all, the Lord had but to speak and they disappeared at once. As though they had been intelligent agents the waves hurried to their appointed deeps and left the land to itself; then the mountains lifted their heads, the high lands rose from the main, and at length continents and islands, slopes and plains were left to form the habitable earth. The voice of the Lord effected this great marvel. Is not his word equal to every emergency? potent enough to work the greatest miracle? By that same word shall the waterfloods of trouble be restrained, and the raging billows of sin be rebuked: the day cometh when at the thunder of Jehovah's voice all the proud waters of evil shall utterly haste away. "O Lord, my God, thou art very great."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. —*At thy rebuke they fled.* The famous description of Virgil comes to mind, who introduces Neptune as sternly rebuking the winds for daring without his consent to embroil earth and heaven, and raise such huge mountain-waves: then swifter than the word is spoken, he calms the swollen seas, scatters the gathered clouds, and brings back the sun. — *Lorinus.*

Ver. 7. —*At the voice of thy that rider they hasted away,* ran off with great precipitance: just as a servant, when his master puts on a stern countenance, and speaks to him in a thundering, menacing manner, hastens away from him to do his will and work. This is an instance of the mighty power of Christ; and by the same power he removed the waters of the deluge, when they covered the earth, and the tops of the highest hills; and rebuked the Red Sea, and it became dry land; and drove back the waters of Jordan for the Israelites to pass through; and who also rebuked the Sea of Galilee when his disciples were in distress; and with equal ease can be and does he remove the depth of sin and darkness from his people at conversion; rebukes Satan, and delivers out of his temptations, when he comes in like a flood; and commands off the waters of affliction when they

threaten to overwhelm; who are his servants, and come when he bids them come, and go when he bids them go. —*John Gill*.

Ver. 7. —*At the voice of thy thunder.* It is very likely God employed the electric fluid as an agent in this separation. —*Ingram Cobbin*.

Ver. 7. —*They hasted away.*

God said,
 Be gathered now, ye waters under heaven
 Into one place and let dry land appear.
 Immediately the mountains huge appear
 Emergent, and their broad bare backs upheave
 Into the clouds; their tops ascend the sky:
 So high as heaved the tumid hills, so low
 Down sunk a hollow bottom broad and deep,
 Capacious bed of waters: Thither they
 Hasted with glad precipitance, uprolled
 As drops on dust conglobing from the dry:
 Part rise in crystal wall, or ridge direct,
 For haste: such flight the great command impressed
 On the swift floods: As armies at the call
 Of trumpet (for of armies thou hast heard)
 Troop to their standard; so the watery throng,
 Wave rolling after wave, where way they found,
 If steep, with torrent rapture, if through plain,
 Soft ebbing; nor withstood them rock or hill;
 But they, or under ground, or circuit wide
 With serpent error wandering, found their way,
 And on the washy ooze deep channels wore;
 Easy, ere God had bid the ground be dry,
 All but within those banks, where rivers now
 Stream, and perpetual draw their tumid train,
 The dry land, Earth; and the great receptacle
 Of congregated waters, he called Seas:
 And saw that it was good. —*John Milton*.

HINTS TO THE VILLAGE PREACHER.

Ver. 7. —The power of the divine word in nature shows its power in other spheres.

PSALM 104:8

EXPOSITION.

Ver. 8. The vanquished waters are henceforth obedient. *They go up by the mountains*, climbing in the form of clouds even to the summits of the Alps.

They go down by the valleys unto the place which thou hast founded for them: they are as willing to descend in rain, and brooks, and torrents as they were eager to ascend in mists. The loyalty of the mighty waters to the laws of their God is most notable; the fierce flood, the boisterous rapid; the tremendous torrent, are only forms of that gentle dew which trembles on the tiny blade of grass, and in those ruder shapes they are equally obedient to the laws which their Maker has impressed upon them. Not so much as a solitary particle of spray ever breaks rank, or violates the command of the Lord of sea and land, neither do the awful cataracts and terrific floods revolt from his sway. It is very beautiful among the mountains to see the divine system of water supply—the rising of the fleecy vapours, the distillation of the pure fluid, the glee with which the newborn element leaps down the crags to reach the rivers, and the strong eagerness with which the rivers seek the ocean, their appointed place.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. —*They go up by the mountains*, etc. The Targum is, "They ascend out of the deep to the mountains"; that is, the waters, when they went off the earth at the divine orders, steered their course up the mountains, and then went down by the valleys to the place appointed for them; they went over hills and dales, nothing could stop them or retard their course till they came to their proper place; which is another instance of the almighty power of the Son of God. —*John Gill*.

PSALM 104:9

EXPOSITION.

Ver. 9. *Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.* That bound has once been passed, but it shall

never be so again. The deluge was caused by the suspension of the divine mandate which held the floods in check: they knew their old supremacy, and hastened to reassert it, but now the covenant promise for ever prevents a return of that carnival of waters, that revolt of the waves: ought we not rather to call it that impetuous rush of the indignant floods to avenge the injured honour of their King, whom men had offended? Jehovah's word bounds the ocean, using only a narrow belt of sand to confine it to its own limits: that apparently feeble restraint answers every purpose, for the sea is obedient as a little child to the bidding of its Maker. Destruction lies asleep in the bed of the ocean, and though our sins might well arouse it, yet are its bands made strong by covenant mercy, so that it cannot break loose again upon the guilty sons of men.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. —*Thou hast set a bound*, etc. The Baltic Sea, in our own time, inundated large tracts of land, and did great damage to the Flemish people and other neighbouring nations. By an instance of this kind we are warned what would be the consequence, were the restraint imposed upon the sea, by the hand of God, removed. How is it that we have not thereby been swallowed up together, but because God has held in that outrageous element by his word? In short, although the natural tendency of the waters is to cover the earth, yet this will not happen, because God has established, by his word, a counteracting law, and as his truth is eternal, this law must remain steadfast. —*John Calvin*.

Ver. 9. —*Thou hast set a bound*, etc. In these words the psalmist gives us three things clearly concerning the waters. First, that once (he means it not of the deluge, but of the chaos), the waters did cover the whole earth, till God by a word of command sent them into their proper channels, that the dry land might appear. Secondly, that the waters have a natural propensity to return back and cover the earth again. Thirdly, that the only reason why they do not return back and cover the whole earth is, because God hath "*set a bound, that they cannot pass.*" They would be boundless and know no limits, did not God bound and limit them. Wisdom giveth us the like eulogium of the power of God in this, Proverbs 8:29 "He gave to the sea his decree, that the waters should not pass his commandment." What cannot he command, who sendeth his commandment to the sea and is obeyed? Some great princes, heated with rage and drunken with pride, have cast shackles into the sea, as threatening it with imprisonment and

bondage if it would not be quiet; but the sea would not be bound by them; they have also awarded so many strokes to be given the sea as a punishment of its contumacy and rebellion against either their commands or their designs. How ridiculously ambitious have they been, who would needs pretend to such a dominion! Many princes have had great power at and upon the sea, but there was never any prince had any power over the sea; that's a flower belonging to no crown but the crown of heaven. — *Joseph Caryl*.

Ver. 9. —*Thou hast set a bound*, etc. A few feet of increase in the ocean wave that pursues its tidal circuit round the globe, would desolate cities and provinces innumerable... But with what immutable and safe control God has marked its limits! You shall observe a shrub or a flower on a bank of verdure that covers a sea cliff, or hangs down in some hollow; nay, you shall mark a pebble on the beach, you shall lay a shred of gossamer upon it; and this vast, ungovernable, unwieldy, tempestuous element shall know how to draw a line of moisture by its beating spray at the very edge, or on the very point of your demarcation, and then draw off its forces, not having passed one inch or hand's breadth across the appointed margin. And all this exact restraint and measurement in the motion of the sea, by that mysterious power shot beyond unfathomable depths of space, from orbs rolling in ether! a power itself how prodigious, how irresistible, yet how invisible, how gentle, how with minutest exactness measured and exerted. —*George B. Cheever*, in "*Voices of Nature to her Foster Child, the soul of Man*," 1852.

Ver. 9. —*A bound that they may not pass over*.

Now stretch your eye off shore, over waters made To cleanse the air,
and bear the world's great trade, To rise and wet the mountains near
the sun, Then back into themselves in rivers run, Fulfilling mighty uses,
far and wide, Through earth, in air, or here, as ocean tide.

Ho! how the giant heaves himself, and strains And flings to break
his strong and viewless chains; Foams in his wrath; and at his prison
doors, Hark! hear him! how he beats, and tugs, and roars, As if he
would break forth again, and sweep Each living thing within his
lowest deep. —*Richard Henry Dana* (1787).

HINTS TO THE VILLAGE PREACHER.

Ver. 9. —

1. All things have their appointed bounds.
2. To pass those bounds without special permission by God is transgression. "Thou hast set a bound that they may not pass."
3. Extraordinary cases should be followed by a return to ordinary duties. "That they turn not again, "etc. —*G.R.*

PSALM 104:10

EXPOSITION.

Ver. 10. *He sendeth the springs into the valleys, which run among the hills.* This is a beautiful part of the Lord's arrangement of the subject waters: they find vents through which they leap into liberty where their presence will be beneficial in the highest degree. Depressions exist in the sides of the mountains, and down these the water brooks are made to flow, often taking their rise at bubbling fountains which issue from the bowels of the earth. It is God who sends these springs even as a gardener makes the water courses, and turns the current with his foot. When the waters are confined in the abyss *the Lord* sets their bound, and when they sport at liberty he sends them forth.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. —*He sendeth the springs into the valleys,* etc. Having spoken of the salt waters, he treats afterwards of the sweet and potable, commending the wisdom and providence of God, that from the lower places of the earth and the hidden veins of the mountains, he should cause the fountains of water to gush forth. —*Lorinus.*

Ver. 10. —*He sendeth the springs into the valleys.* The more of humility the more of grace; if in valleys some hollows are deeper than others the waters collect in them. —*Martin Luther.*

Ver. 10. —*He sendeth the springs into the valleys.* Men cut places for rivers to run in, but none but God can cut a channel to bring spiritual

streams into the soul. The psalmist speaks of the sending forth of springs as one great act of the providence of God. It is a secret mystery which those that have searched deepest into nature cannot resolve us in, how those springs are fed, how they are maintained and nourished, so as to run without ceasing in such great streams as many of them make. Philosophy cannot show the reason of it. The Psalmist doth it well: *God sends them into the valleys*, his providence and power keeps them continually running: he that would have his soul watered must go to God in prayer. —*Ralph Robinson*.

Ver. 10. —*Which run among the hills*. That is, the streams or springs run. In many a part of the world can be found a Sault, a *dancing water*, and a Minne-ha-ha, a *laughing water*. The mountain streams *walk*, and *run*, and *leap*, and praise the Lord. —*William S. Plumer*.

Ver. 10. —"*HE.*" "*HE.*" "*HE.*"

*All things are here of Him; from the black pines,
Which are his shade on high, and the loud roar
Of torrents, where he listens, to the vines
Which slope his green path downward to the shore,
Where the bowed waters meet him, and adore,
Kissing his feet with murmurs.* —*Byron*.

HINTS TO THE VILLAGE PREACHER.

Ver. 10. —The thoughtfulness of God for those who, like the valleys, are lowly, hidden, and needy: the abiding character of his supplies: and the joyous results of his care.

Ver. 10. —God's care for wild creatures, reflections from it.

1. Shall he not much more care for his people?
2. Will he not look after wild, wandering men?
3. Ought we not also to care for all that live?

Ver. 10. —From the fertility, life and music which mark the course of a stream, illustrate the beneficial influences of the Gospel. —*C.A. Davis*.

PSALM 104:11

EXPOSITION.

Ver. 11. *They give drink to every beast of the field.* Who else would water them if the Lord did not? They are *his* cattle, and therefore he leads them forth to watering. Not one of them is forgotten of him.

The wild asses quench their thirst. The good Lord gives them enough and to spare. They know their Master's crib. Though bit or bridle of man they will not brook, and man denounces them as unteachable, they learn of the Lord, and know better far than man where flows the cooling crystal of which they must drink or die. They are only asses, and wild, yet our heavenly Father careth for them. Will he not also care for us? We see here, also, that nothing is made in vain; though no human lip is moistened by the brooklet in the lone valley, yet are there other creatures which need refreshment, and these slake their thirst at the stream. Is this nothing? Must everything exist for man, or else be wasted? What but our pride and selfishness could have suggested such a notion? It is not true that flowers which blush unseen by human eye are wasting their sweetness, for the bee finds them out, and other winged wanderers live on their luscious juices. Man is but one creature of the many whom the heavenly Father feedeth and watereth.

EXPLANATORY NOTES AND QUAIN'T SAYINGS.

Ver. 11. —*The wild asses quench their thirst.* It is particularly remarked of the asses, that though they are dull and stupid creatures, yet by Providence they are taught the way to the waters, in the dry and sandy deserts, and that there is no better guide for the thirsty travellers to follow, than to observe the herds of them descending to the streams. —*Thomas Fenton.*

Ver. 11. —*The wild asses quench their thirst.* As evening approached we saw congregated, near a small stream, what appeared to be a large company of dismounted Arabs, their horses standing by them. As we were already near them, and could not have escaped the watchful eye of the Bedouins, we prepared for an encounter. We approached cautiously, and were surprised to see that the horses still remained without their riders; we

drew still nearer, when they galloped off towards the desert. They were *wild asses*. —Henry Austin Layard.

PSALM 104:12

EXPOSITION.

Ver. 12. *By them shall the fowls of the heaven have their habitation, which sing among the branches.* How refreshing are these words! What happy memories they arouse of splashing waterfalls and entangled boughs, where the merry din of the falling and rushing water forms a sort of solid background of music, and the sweet tuneful notes of the birds are the brighter and more flashing lights in the harmony. Pretty birdies, sing on! What better can ye do, and who can do it better? When we too drink of the river of God, and eat of the fruit of the tree of life, it well becomes us to "sing among the branches." Where ye dwell ye sing; and shall not we rejoice in the Lord, who has been our dwelling place in all generations. As ye fly from bough to bough, ye warble forth your notes, and so will we as we flit through time into eternity. It is not meet that birds of Paradise should be outdone by birds of earth.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. —*By them shall the fowls of the heaven have their habitation.* Never shall I forget my first ride from Riha to Ain Sultan; our way lay right across the oasis evoked by the waters. It may be that the contrast with the arid desert of the previous day heightened the feelings of present enjoyment, but certainly they echoed the words of Josephus, —a "Divine region". At one time I was reminded of Epping Forest, and then of a neglected orchard with an undergrowth of luxuriant vegetation. Large thorn bushes and forest shrubs dotted the plain on every side. In some places the ground was carpeted with flowers, and every bush seemed vocal with the cheerful twittering of birds. I use the word "twittering", because I do not think that I ever heard a decided warble during the whole time I was in Syria. Coleridge speaks of the "merry nightingale",

*"That crowds, and hurries, and precipitates
With fast, quick warble, his delicious notes."*

The song of my little Syrian friends seemed to consist of a series of, cheerful chirps. Other travellers have been more fortunate. Bonar speaks of the note of the cuckoo; Dr. Robinson of the nightingale. Lord Lindsay tells us of the delight of an evening spent by the Jordan, "the river murmuring along, and the nightingale singing from the trees." Canon Tristram, describing the scenery near Tell-el-Kady, says that "the bulbul and nightingale vied in rival scrag in the branches above, audible over the noise of the torrent below." In the face of these statements it seems to me remarkable, considering the innumerable references to nature in the Bible, that the singing of birds is only mentioned three times. In the well known passage which so exquisitely depicts a Syrian spring, we read "the time of the singing of birds is come" (Song of Solomon 2:12). The Psalmist in speaking of the mighty power and wondrous Providence of God, mentions the springs in "the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation which sing among the branches." Canon Tristram commenting on this passage, says, that it may refer especially to the "bulbul and the nightingale, both of which throng the trees that fringe the Jordan and abound in all the wooded valleys, filling the air in early spring with the rich cadence of their notes." —*James Wareing Bardsley*, in "*Illustrative Texts*", 1876.

Ver. 12. —*By them shall the fowls of the heaven have their* habitation, etc. To such birds may saints be compared; being, like them, weak, defenceless, and timorous; liable to be taken in snares, and sometimes wonderfully delivered; as well as given to wanderings and straying; and to fowls of the heaven, being heaven born souls, and partakers of the heavenly calling. These have their habitation by the fountain of Jacob, by the river of divine love, beside the still waters of the sanctuary, where they sing the songs of Zion, the songs of electing, redeeming, and calling grace. —*John Gill*.

Ver. 12. —*The fowls...which sing among the branches.* The music of birds was the first song of thanksgiving which was offered from the earth, before man was formed. —*John Wesley*.

Ver. 12. —*The fowls of the heaven which sing among the branches.* How do the blackbird and thrush, with their melodious voices, bid welcome to the cheerful spring, and in their fixed months warble forth such

ditties as no art or instrument can reach to? ... But the nightingale, another of my airy creatures, breathes such sweet loud music out of her little instrumental throat, that it makes mankind to think miracles are not ceased. He that at midnight, when the very labourer sleeps securely, should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, "Lord, what music hast thou provided for the saints in heaven, when you afford bad men such music on earth?" —*Izaak Walton*.

Ver. 12. —

*While over their heads the hazels hing,
The little birdies blithely sing,
Or lightly flit on wanton wing
In the birks of Aberfeldy.
The braes ascend like lofty wa's,
The foaming stream deep roaring fa's,
Overhung with fragrant spreading shaws,
The birks of Aberfeldy.* —**Robert Burns, 1759-1796.**

PSALM 104:13

EXPOSITION.

Ver. 13. *He watereth the hills from his chambers.* As the mountains are too high to be watered by rivers and brooks, the Lord himself refreshes them from those waters above the firmament which the poet had in a former verse described as the upper chambers of heaven. Clouds are detained among the mountain crags, and deluge the hill sides with fertilizing rain. Where man cannot reach the Lord can, whom none else can water with grace he can, and where all stores of refreshment fail he can supply all that is needed from his own halls.

The earth is satisfied with the fruit of thy works. The result of the divine working is fulness everywhere, the soil is saturated with rain, the seed germinates, the beasts drink, and the birds sing— nothing is left without supplies. So, too, is it in the new creation, he giveth more grace, he fills his people with good, and makes them all confess, "of his fulness have all we received and grace for grace."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. —*The earth is satisfied with the fruit of thy works;* that is, with the rain, which is thy work, causing it to be showered down when you please upon the earth; or, with the rain, which proceeds from the clouds; or, with the fruits, which thou causeth the earth by this means to bring forth. —*Arthur Jackson.*

PSALM 104:14

EXPOSITION.

Ver. 14. *He causeth the grass to grow for the cattle, and herb for the service of man.* Grass grows as well as herbs, for cattle must be fed as well as men. God appoints to the lowliest creature its portion and takes care that it has it: Divine power is as truly and as worthily put forth in the feeding of beasts as in the nurturing of man; watch but a blade of grass with a devout eye and you may see God at work within it. The herb is for man, and he must till the soil, or it will not be produced, yet it is God that causeth it to grow in the garden, even the same God who made the grass to grow in the unenclosed pastures of the wilderness. Man forgets this and talks of his produce, but in very truth without God he would plough and sow in vain. The Lord causeth each green blade to spring and each ear to ripen; do but watch with opened eye and you shall see the Lord walking through the cornfields.

That he may bring forth food out of the earth. Both grass for cattle and corn for man are food brought forth out of the earth and they are signs that it was God's design that the very dust beneath our feet, which seems better adapted to bury us than to sustain us, should actually be transformed into the staff of life. The more we think of this the more wonderful it will appear. How great is that God who from among the sepulchres finds the support of life, and out of the ground which was cursed brings forth the blessings of corn and wine and oil.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. —*He causeth the grass to grow.* Surely it should humble men to know that all human power united cannot make anything, not even the grass to grow. —*William S. Plumer.*

Ver. 14. —*For the cattle,* etc. To make us thankful, let us consider,

1. That God not only provides for us, but for our servants; the cattle that are of use to man, are particularly taken care of; grass is made to grow in great abundance for them, when "the young lions, "that are not for the service of man, often "lack, and suffer hunger."
2. That our food is nigh us, and ready to us: having our habitation on the earth, there we have our storehouse, and depend not on "the merchant ships that bring food from afar, "Proverbs 31:14.
3. That we have even from the products of the earth, not only for necessity, but for ornament and delight, so good a master do we serve. Doth nature call for something to support it, and repair its daily decays? Here is "*bread which strengtheneth man's heart,* "and is therefore called the staff of life; let none that have that complain of want. Doth nature go further, and covet something pleasant? Here is "*wine that maketh glad the heart*", refresheth the spirits, and exhilarates them, when it is soberly and moderately used; that we may not only go through our business, but go through it cheerfully; it is a pity that that should be abused to overcharge the heart, and disfit men for their duty, which was given to revive their heart, and quicken them in their duty. Is nature yet more humoursome, and doth it crave something for ornament too? Here is that also out of the earth: "*oil to make the face to shine*", that the countenance may not only be cheerful, but beautiful, and we may be the more acceptable to one another. —*Matthew Henry.*

Ver. 14. —*For the service of man.* The common version of these words can only mean for his benefit or use, a sense not belonging to the Hebrew word, which, as well as its verbal root, is applied to man's servitude or bondage as a tiller of the ground (Genesis 3:17-19), and has here the sense of husbandry or cultivation, as in Exodus 1:14, Leviticus 25:39, it has that of compulsory or servile labour, the infinitive in the last clause indicates the object for which labour is imposed on man. —*J.A. Alexander.*

Ver. 14. —*That he may bring forth food out of the earth.* The Israelites at the feast of the Passover and before the breaking of bread, were accustomed to say, "Praise be to the Lord our God, thou King of the world, who hath brought forth our bread from the earth": and at each returning harvest we ought to be filled with gratitude, as often as we again receive the valuable gift of bread. It is the most indispensable and necessary means of nourishment, of which we never tire, whilst other food, the sweeter it is, the more easily it surfeits: everybody, the child and the old man, the beggar and the king, like bread. We remember the unfortunate man, who was cast on the desert isle, famishing with hunger, and who cried at the sight of a handful of gold, "Ah, it is only gold!" He would willingly have exchanged for a handful of bread, this to him, useless material, which in the mind of most men is above all price. O let us never sin against God, by lightly esteeming bread! Let us gratefully accept the sheaves we gather, and thankfully visit the barns which preserve them; that we may break bread to the hungry, and give to the thirsty from the supplies God has given us. Let us never sit down to table without asking God to bless the gifts we receive from his gracious hand, and never eat bread without thinking of Christ our Lord, who calls himself the living bread, who came down from heaven to give life unto the world. And above all, may we never go to the table of the Lord without enjoying, through the symbols of bread and wine, his body and blood, whereby we receive strength to nourish our spiritual life! Yes, Lord, thou satisfiest both body and soul, with bread from earth and bread from heaven. Praise be to thy holy name, our hearts and mouths shall be full of thy praises for time and eternity! — *Frederick Arndt in "Lights of the Morning", 1861.*

HINTS TO THE VILLAGE PREACHER.

Ver. 14. —*In the Hayfield.* (See "Spurgeon's Sermons, "No. 757.") "He causeth the grass to grow for the cattle."

1. Grass is in itself instructive.

(a) As a symbol of our mortality: "All flesh is grass."

(b) As an emblem of the wicked.

(c) As a picture of the elect of God. Isaiah 35:7 44:4 Psalm 72:6,16

(d) Grass is comparable to the food wherewith the Lord supplies the necessities of his chosen ones. Psalm 23:2 So 1:7

2. God is seen in the growing of the grass.

(a) As a worker: "He causeth, "etc. See God in common things—in solitary things.

(b) See God as a caretaker: "He causeth the grass to grow for the cattle." God cares for the beasts—the helpless—dumb and speechless things—providing suitable food for them: "grass". Let us, then, see his hand in providence at all times.

3. God's working in the grass for the cattle gives us illustrations concerning grace.

(a) God "cares for oxen" and satisfies their wants: there must then be something somewhere to satisfy the needs of the nobler creature man, and his immortal soul.

(b) Though God provides the grass for the cattle, the cattle must eat it themselves. The Lord Jesus Christ is provided as the food of the soul. We must, by faith, receive and feed upon Christ.

(c) Preventing grace may here be seen in a symbol: before the cattle were made, in this world there was grass. There were covenant supplies for God's people before they were in the world.

(d) Here is an illustration of free grace: the cattle bring nothing to purchase the food. Why is this?

(1) Because they belong to him, Psalm 1:10.

(2) Because he has entered into a covenant with them to feed them, Genesis 9:9,10.

In the text there is a mighty blow to free will: "He causeth the grass to grow." Grace does not grow in the heart without a divine cause. If God cares to make grass grow he will also make us grow in grace. Again; the grass does not grow without an object; it is "for the cattle": but the cattle grow for man. What then, does man grow for? Observe, further, that the existence of the grass is necessary to complete the chain of nature. So the meanest child of God is necessary to the family.

PSALM 104:15

EXPOSITION.

Ver. 15. *And wine that maketh glad the heart of man.* By the aid of genial showers the earth produces not merely necessities but luxuries, that which furnishes a feast as well as that which makes a meal. O that man were wise enough to know how to use this gladdening product of the vine; but, alas, he full often turns it to ill account, and debases himself therewith. Of this he must himself bear the blame; he deserves to be miserable who turns even blessings into curses.

And oil to make his face to shine. The easterns use oil more than we do, and probably are wiser in this respect than we are: they delight in anointing with perfumed oils, and regard the shining of the face as a choice emblem of joy. God is to be praised for all the products of the soil, not one of which could come to us were it not that he causeth it to grow.

And bread which strengtheneth man's heart. Men have more courage after they are fed: many a depressed spirit has been comforted by a good substantial meal. We ought to bless God for strength of heart as well as force of limb, since if we possess them they are both the bounties of his kindness.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. —When thou wert taken out of the womb, what a stately palace did he bring thee into, the world, which thou foundest prepared and ready furnished with all things for thy maintenance, as Canaan was to the children of Israel; a stately house thou buildest not, trees thou plantedst not, a rich canopy spangled, spread as a curtain over thy head; he sets up a taper for thee to work by, the sun, till thou art weary (Psalm 104:23), and then it goes down without thy bidding, for it "*knows its going down*" (Psalm 104:19); then he draws a curtain over half the world, that men may go to rest: "*Thou causest darkness, and it is night*" (Psalm 104:20). As an house this world is, so curiously contrived that to every room of it, even to every poor village, springs do come as pipes to find thee water (Psalm 104:11). The pavement of which house you tread on and it brings forth thy food (Psalm 104:14), "*Bread for strength, wine to cheer thy heart, oil to make*

thy face to shine" (Psalm 104:15). Which three are there synecdochically put for all things needful to strength, ornament, and delight. —*Thomas Goodwin*.

Ver. 15. —*Wine that maketh glad the heart of man*. The wine mentioned had the quality of fermented liquors; it gladdened the heart. Thus, if taken to excess, it would have led to intoxication. The Hebrew term is "yayin", answering to the Greek *oinos*, and including every form which the juice of the grape might be made to assume as a beverage. It was this of which Noah partook when he became drunken (Genesis 9:21,24). Melchizedek brought it forth to Abraham (Genesis 14:18). Lot's daughters gave it to their father and made him drunk (Genesis 14:35). From this the Nazarite was to separate himself (Numbers 6:3-20). This is the highly intoxicating drink so often mentioned by Isaiah (Isaiah 5:11-22 12:13 28:1-7); but just because of this, it might become to man one of those mercies in connection with the use of which he was to exercise constant self control. Taken to excess it was a curse; enjoyed as from God, it was something for which man was called to be thankful. —*John Duns*.

Ver. 15. —*And oil to make his face to shine*. Observe, after the mention of wine, he speaks of oil or ointment, because at the banquets among the Jews and other Eastern people, as afterwards among the Greeks and Romans, there was a frequent use of ointments. The reasons why ointment was poured upon the head were: To avoid intoxication: To improve the health: To contribute to pleasure and delight. Homer often refers to this custom, and there is an allusion to it by Solomon, Ecclesiastes 9:8, "*Let thy garments be always white; and let thy head lack no ointment*". See also Psalm 23:5. —*Le Blanc*.

Ver. 15. —The ancients made much use of oil to beautify their persons. We read of "*oil to make man's face to shine*". Ruth anointed herself for decoration (Ruth 3:3), and the woman of Tekoah and the prophet Daniel omitted the use of oil for the contrary reason (2 Samuel 14:3 Daniel 10:3). The custom is also mentioned in Matthew 6:17 Luke 7:46. —*Ambrose Serle* in "*Horae Solitariae*", 1815.

Ver. 15. —*Bread which strengtheneth man's heart*. In hunger not only the *strength* is prostrated, but the *natural courage* is also abated. *Hunger* has no enterprise, emulation, nor courage. But when in such circumstances, a little bread is received into the stomach, even before concoction can have time to prepare it for nutriment, the *strength* is restored, and the *spirits*

revived. This is a surprising effect, and it has not yet been satisfactorily accounted for. —*Adam Clarke*.

Ver. 15. —*Bread which strengtheneth man's heart*. In Homer's Odyssey we meet with the expression "Bread, the marrow of men."

Ver. 15. —*Man's heart*. It is not without reason that instead of the word *prah*, of Adam, which was used in Psalm 104:14, there is here employed the word *vwna*, an infirm and feeble man, because he mentions those nourishments of which there was no need before the fall, and which are specially suitable to nourish and exhilarate feeble man. —*Venema*.

Ver. 15. —If the transitory earth is so full of the good things of God, what will we have when we come to the land of the living? —*Starke*, in *Lange's Commentary*.

PSALM 104:16

EXPOSITION.

Ver. 16. The watering of the hills not only produces the grass and the cultivated herbs, but also the nobler species of vegetation, which come not within the range of human culture: —

*"Their veins with genial moisture fed,
Jehovah's forests lift the head:
Nor other than his fostering hand
Thy cedars, Lebanon, demand."*

The trees of the Lord —the greatest, noblest, and most royal of trees; those too which are unowned of man, and untouched by his hand.

Are full of sap, or are full, well supplied, richly watered, so that they become, as the cedars, full of resin, flowing with life, and verdant all the year round.

The cedars of Lebanon, which he hath planted. They grow where none ever thought of planting them, where for ages they were unobserved, and where at this moment they are too gigantic for man to prune them. What would our psalmist have said to some of the trees in the Yosemite valley? Truly these are worthy to be called the trees of the Lord, for towering

stature and enormous girth. Thus is the care of God seen to be effectual and all sufficient. If trees uncared for by man are yet so full of sap, we may rest assured that the people of God who by faith live upon the Lord alone shall be equally well sustained. Planted by grace, and owing all to our heavenly Father's care, we may defy the hurricane, and laugh at the fear of drought, for none that trust in him shall ever be left unwatered.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. —*The trees of the Lord.* The transition which the prophet makes from men to trees is as if he had said, It is not to be wondered at, if God so bountifully nourishes men who are created after his own image, since he does not grudge to extend his care even to trees. By "*the trees of the Lord*", is meant those which are high and of surpassing beauty; for God's blessing is more conspicuous in them. It seems scarcely possible for any juice of the earth to reach so great a height, and yet they renew their foliage every year. —*John Calving.*

Ver. 16. —*The trees of the Lord* may be so named from their size and stature—this name being used as a superlative in the Hebrew, or to denote aught which is great and extraordinary. —*Thomas Chalmers.*

Ver. 16. —*The trees of the Lord*, etc. The cedars are indeed the trees of the Lord. They are especially his planting. There is a sense in which, above all other trees, they belong to him, and shadow forth in a higher degree his glory. The peculiar expression of the text, however, must not be limited to one particular species of cedar... Encouraged by this Scripture usage, I shall use the word in a somewhat wider sense than the conventional one, to denote three remarkable examples which may be selected from the *coniferae* to show the power and wisdom of God as displayed in the trees of the forest. These are, the cedar of Lebanon, the cedar of the Himalayas, and the cedar of the Sierra Nevada. The epithet which the psalmist applies to one, may most appropriately be applied to all of them; and there are various reasons why the Lord may be said to have a special interest and property in each of them, to a few of which our attention may now be profitably directed.

1. They are "trees of the Lord" on account of the *peculiarities of their structure*. In common with all the pine tribe, they are exceptional in their organization. They reveal a new idea of the creative mind.

2. The cedars are "the trees of the Lord" on account of the antiquity of their type it was of this class of trees that the pre Adamite forests were principally composed.

3. The cedars are the "trees of the Lord," on account of the majesty of their appearance. It is the tree, par excellence, of the Bible—the type of all forest vegetation. —Condensed from *Hugh Macmillan's "Bible Teachings in Nature,"* 1868.

Ver. 16. —*Full of sap.* The cedar has a store of resin. It flows from wounds made in the bark, and from the scales of the cones, and is abundant in the seeds. Both the resin and the wood were much valued by the ancients. The Romans believed that the gum which exuded from the cedar had the power of rendering whatever was steeped in it incorruptible; and we are told that the books of Numa, the early king of Rome, which were found uninjured in his tomb, five hundred years after his death, had been steeped in oil of cedar. The Egyptians also used the oil in embalming their dead. —*Mary and Elizabeth Kirby, in "Chapters on Trees,"* 1873.

HINTS TO THE VILLAGE PREACHER.

Ver. 16. —"The Cedars of Lebanon." (See "Spurgeon's Sermons," No. 529.)

1. The absence of all human culture. These trees are peculiarly the Lord's trees, because,

(a) They owe their planting entirely to him: "He hath planted."

(b) They are not dependent upon man for their watering.

(c) No mortal might protects them.

(d) As to their inspection—they preserve a sublime indifference to human gaze.

(e) Their exultation is all for God.

(f) There is not a cedar upon Lebanon which is not independent of man in its expectations.

2. The glorious display of divine care.

(a) In the abundance of their supply.

(b) They are always green.

(c) Observe the grandeur and size of these trees.

(d) Their fragrance.

- (e) Their perpetuity.
- (f) They are very venerable.

3. The fulness of living principle: "The trees of the Lord are full of sap."

- (a) This is vitally necessary.
- (b) It is essentially mysterious.
- (c) It is radically secret.
- (d) It is permanently active
- (e) It is externally operative
- (f) It is abundantly to be desired.

PSALM 104:17

EXPOSITION.

Ver. 17. *Where the birds make their nests: as for the stork, the fir trees are her house.* So far from being in need, these trees of God afford shelter to others, birds small and great make their nests in the branches. Thus what they receive from the great Lord they endeavour to return to his weaker creatures. How one thing fits into another in this fair creation, each link drawing on its fellow: the rains water the fir trees, and the fir trees become the happy home of birds; thus do the thunder clouds build the sparrow's house, and the descending rain sustains the basis of the stork's nest. Observe, also, how everything has its use—the boughs furnish a home for the birds; and every living thing has its accommodation—the stork finds a house in the pines. Her nest is called a house, because this bird exhibits domestic virtues and maternal love which make her young to be comparable to a family. No doubt this ancient writer had seen storks' nests in fir trees; they appear usually to build on houses and ruins, but there is also evidence that where there are forests they are content with pine trees. Has the reader ever walked through a forest of great trees and felt the awe which strikes the heart in nature's sublime cathedral? Then he will remember to have felt that each bird was holy, since it dwelt amid such sacred solitude. Those who cannot see or hear of God except in Gothic edifices, amid the swell of organs, and the voices of a surpliced choir, will not be able to enter into the feeling which makes the simple,

unsophisticated soul hear "the voice of the Lord God walking among the trees."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. —*Birds.* The word rendered "*birds*" here is the word which in Psalm 84:3 is translated sparrow, and which is commonly used to denote small birds. Comp. Le 14:4 (margin), and Leviticus 14:5-7 14:49-53. It is used, however, to denote birds of any kind. See Genesis 7:14 Psalm 8:8 6:1 148:10. —*Albert Barnes.*

Ver. 17. —*The stork* is instanced as one of the largest of nest building birds, as the cedars of Lebanon were introduced in Psalm 104:16 as being the largest of uncultivated trees. —*A.C. Jennings* and *W.H. Zowe*, in "*The Psalms, with Introductions and Critical Notes*", 1875.

Ver. 17. —*The stork, the fir trees are her hoarse.* In many cases the stork breeds among old ruins, and under such circumstances it is fond of building its nest on the tops of pillars or towers, the summits of arches, and similar localities. When it takes up its abode among mankind, it generally selects the breeding places which have been built for it by those who know its taste, but it frequently chooses the top of a chimney, or some such locality. When it is obliged to build in spots where it can find neither rocks nor buildings, it builds on trees, and, like the heron, is sociable in its nesting, a whole community residing in a clump of trees. It is not very particular about the kind of tree, provided that it be tolerably tall, and strong enough to bear the weight of its enormous nest; and the reader will at once see that the fir trees are peculiarly fitted to be the houses for the stork.

The particular species of fir tree to which the Psalmist alludes is probably the Aleppo pine (*Pinus halepensis*), which comes next to the great cedars of Lebanon in point of size. It was this tree that furnished the timber and planks for Solomon's temple and palace, a timber which was evidently held in the greatest estimation. This tree fulfils all the conditions which a stork would require in nest building. It is lofty, and its boughs are sufficiently horizontal to form a platform for the nest, and strong enough to sustain it. On account of its value and the reckless manner in which it has been cut down without new plantations being formed, the Aleppo pine has vanished from many parts of Palestine wherein it was formerly common, and would afford a dwelling place for the stork. There are, however, several other species of fir which are common in various parts of the country, each

species flourishing in the soil best suited to it, so that the stork would never be at a loss to find a nesting place in a country which furnished so many trees suitable to its purposes. —*J.G. Wood*, in "*Bible Animals*".

Ver. 17. —*The stork, the fir trees are her house.* Well wooded districts are for the most part the favourite resorts of the storks, as they constantly select trees both for breeding purposes and as resting places for the night; some few species, however, prove exceptions to this rule, and make their nests on roofs, chimneys, or other elevated situations in the immediate vicinity of men. —From "*Cassell's Book of Birds*." From the Text of *Dr. Brehm*. By *T.R. Jones*, *F.R.S.*

Ver. 17. —*The fir trees.* The doors of the temple were made of the fir tree; even of that tree which was a type of the humanity of Jesus Christ. Consider Hebrews 2:14. The fir tree is also the house of the stork, that unclean bird, even as Christ is a harbour and shelter for sinners. "*As for the stork*", saith the text, "the fir trees are her house; "and Christ saith to the sinners that see their want of shelter, "Come unto me, and I will give you rest." He is a refuge for the oppressed, a refuge in time of trouble. He is, as the doors of fir of the temple, the inlet of God's house, to God's presence, and to a partaking of his glory. Thus God did of old, by similitudes teach his people his way. —*John Bunyan*, in "*Solomon's Temple Spiritualized*."

Ver. 17. —

*The eagle and the stork
On cliffs and cedar-tops their eyries build. —John Milton.*

HINTS TO THE VILLAGE PREACHER.

Ver. 17, 18. —"Lessons from Nature." (See "Spurgeon's Sermons," No. 1,005.)

1. For each place God has prepared a suitable form of life: for "the fir trees," "the stork"; for "the high hills" "the wild goat," etc. So, for all parts of the spiritual universe God has provided suitable forms of divine life.

(a) Each age has its saints.

(b) In every rank they are to be found. The Christian religion is equally well adapted for all conditions.

- (c) In every church spiritual life is to be found.
- (d) God's people are to be found in every city.
- 2. Each creature has its appropriate place.
- (a) Each man has by God a providential position appointed to him.
- (b) This is also true of our spiritual experience.
- (c) The same holds good as to individuality of character.
- 3. Every creature that God has made is provided with shelter.
- 4. For each creature the shelter is appropriate.
- 5. Each creature uses its shelter.

PSALM 104:18

EXPOSITION.

Ver. 18. *The high hills are a refuge for the wild goats; and the rocks for the conics.* All places teem with life. We call our cities populous, but are not the forests and the high hills more densely peopled with life? We speak of uninhabitable places, but where are they? The chamois leaps from crag to crag, and the rabbit burrows beneath the soil. For one creature the loftiness of the hills, and for another the hollowness of the rocks, serves as a protection: —

*"Far over the crags the wild goats roam,
The rocks supply the coney's home."*

Thus all the earth is full of happy life, every place has its appropriate inhabitant, nothing is empty and void and waste. See how goats, and storks, and conics, and sparrows, each contribute a verse to the psalm of nature; have we not also our canticles to sing unto the Lord? Little though we may be in the scale of importance, yet let us fill our sphere, and so honour the Lord who made us with a purpose.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. —*The high hills are a refuge for the wild goats.* There is scarcely any doubt that the Azel of the Old Testament is the *Arabian Ibex* or *Beden*

(*Capra Nubiana*). This animal is very closely allied to the well known Ibex of the Alps, or Steinbock, but may be distinguished from it by one or two slight differences, such as the black beard and the slighter make of the horns, which moreover have three angles instead of four, as is the case with the Alpine Ibex ...The colour of its coat resembles so nearly that of the rocks, that an inexperienced eye would see nothing but bare stones and sticks where a practised hunter would see numbers of *Beden*, conspicuous by their beautifully curved horns.

The agility of the *Beden* is extraordinary. Living in the highest and most craggy parts of the mountain ridge, it flings itself from spot to spot with a recklessness that startles one who has not been accustomed to the animal, and the wonderful certainty of its foot. It will, for example, dash at the face of a perpendicular precipice that looks as smooth as a brick wall, for the purpose of reaching a tiny ledge which is hardly perceptible, and which is some fifteen feet or so above the spot whence the animal sprang. Its eye, however, has marked certain little cracks and projections on the face of the rock, and as the animal makes its leap, it takes these little points of vantage in rapid succession, just touching them as it passes upwards, and by the slight stroke of its foot keeping up the original impulse of its leap. Similarly the Ibex comes sliding and leaping down precipitous sides of the mountains, sometimes halting with all the four feet drawn together, on a little projection scarcely larger than a penny, and sometimes springing boldly over a wild crevasse, and alighting with exact precision upon a projecting piece of rock, that seems scarcely large enough to sustain a rat comfortably. —*J.G. Wood*.

Ver. 18. —*Conies*. When we were exploring the rocks in the neighbourhood of the convent, I was delighted to point attention to a family or two of the *Wubar*, engaged in their gambols on the heights above us. Mr. Smith and I watched them narrowly, and were much amused with the liveliness of their motions, and the quickness of their retreat within the clefts of the rock when they apprehended danger. We were, we believe, the first European travellers who actually noticed this animal, now universally admitted to be the shaphan, or coney of Scripture, within the proper bounds of the Holy Land; and we were not a little gratified by its discovery... The preparer of the skin mistook it for a rabbit, though it is of a stronger build, and of a duskier colour, being of a dark brown. It is destitute of a tail, and has some bristles at its mouth, over its head, and down its back, along the course of which there are traces of light and dark

shade. In its short ears, small, black, and naked feet, and pointed snout, it resembles the hedgehog. It does not, however, belong to the insectivora, but, though somewhat anomalous, it is allied to the paehydermata, among which it is now classed by naturalists. —*John Wilson*, in "*The Lands of the Bible*", 1847.

Ver. 18. —*Conies*. People used to think the conies of Solomon the same as our rabbits, which are indeed "a feeble folk, "but which do not "make their houses in the rock." Now that the *coney* is ascertained to be the Damon or Hyrax, —a shy defenceless creature, which lurks among the cliffs of the mountains, and darts into its den at the least approach of danger, the words of Agar acquire their full significance. —*James Hamilton*.

PSALM 104:19

EXPOSITION.

Ver. 19. The appointed rule of the great lights is now the theme for praise. The moon is mentioned first, because in the Jewish day the night leads the way.

He appointed the moon for seasons. By the waxing and waning of the moon the year is divided into months, and weeks, and by this means the exact dates of the holy days were arranged. Thus the lamp of night is made to be of service to man, and in fixing the period of religious assemblies (as it did among the Jews) it enters into connection with his noblest being. Never let us regard the moon's motions as the inevitable result of inanimate impersonal law, but as the appointment of our God.

The sun knoweth his going down. In finely poetic imagery the sun is represented as knowing when to retire from sight, and sink below the horizon. He never loiters on his way, or pauses as if undecided when to descend; his appointed hour for going down, although it is constantly varying, he always keeps to a second. We need to be aroused in the morning, but he arises punctually, and though some require to watch the clock to know the hour of rest, he, without a timepiece to consult, hides himself in the western sky the instant the set time has come. For all this man should praise the Lord of the sun and moon, who has made these

great lights to be our chronometers, and thus keeps our world in order, and suffers no confusion to distract us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 19. —*He appointed the moon for seasons.* When it is said, that the moon was appointed to distinguish seasons, interpreters agree that this is to be understood of the ordinary and appointed feasts. The Hebrews having been accustomed to compute their months by the moon, this served for regulating their festival days and assemblies both sacred and political. The prophet, I have no doubt, by the figure synecdoche, puts a part for the whole, intimating that the moon not only distinguishes the days from the nights, but likewise marks out the festival days, measures years and months, and, in line, answers many useful purposes, in as much as the distinction of times is taken from her course. —*John Calvin.*

Ver. 19. —*He appointed the moon for seasons.* "He made the moon to serve in her season, for a declaration oft times, and a sign to the world. From the moon is the sign of feasts, a light that decreases in her perfection. The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; the beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord." —*Ecclesiastes 10:7*

Ver. 19. —*The sun knoweth his going down.* The second clause is not to be rendered in the common way, "*The sun knoweth his going down,*" but according to the usual idiom, *He*, i.e., God *knoweth the going down of the sun*. Not to mention the unwanted and harsh form of the phrase, by which the *knowledge* of his setting is attributed to the sun, there appears no reason why it should be here used, since it is destitute of force, {1} or why he should turn from God as a cause, to the moving sun, when both before and afterwards he speaks of God, saying, "*He appointed the moon, ""Thou makest darkness*". Far more fitly, therefore, is he to be understood as speaking of God, as before and after, so in the middle, of the directing cause of the appearances of the moon, the setting of the sun, and the spread of darkness. God also is said more correctly to know the going down of the sun, than the sun himself, since to know has in effect the force of to *cared for*, as is often the case in other passages. —*Venema.*

{1} This excellent expounder cannot see the beauty of the poetic expression, and so proses in this fashion.

HINTS TO THE VILLAGE PREACHER.

Ver. 19. —

1. The wisdom of God as displayed in the material heavens. In the changes of the moon and the variety of the seasons.
2. The goodness of God as there displayed in the adaptation of these changes to the wants and enjoyments of men.
3. The faithfulness of God as there displayed. Inspiring confidence in his creatures by their regularity.

*"So like the sun may I fulfil
The appointed duties of the day;
With ready mind and active will
March on and keep my heavenly way."*

PSALM 104:20

EXPOSITION.

Ver. 20. *Thou, makest darkness, and it is night.* Drawing down the blinds for us, he prepares our bedchamber that we may sleep. Were there no darkness we should sigh for it, since we should find repose so much more difficult, if the weary day were never calmed into night. Let us see God's hand in the veiling of the sun, and never fear either natural or providential darkness, since both are of the Lord's own making.

Wherein all the beasts of the forest do creep forth. Then is the lion's day, his time to hunt his food. Why should not the wild beast have his hour as well as man? He has a service to perform, should he not also have his food? Darkness is fitter for beasts than man; and those men are most brutish who love darkness rather than light. When the darkness of ignorance broods over a nation, then all sorts of superstitions, cruelties, and vices abound; the gospel, like the sunrising, soon clears the world of the open ravages of these monsters, and they seek more congenial abodes. We see here the value of true light, for we may depend upon it where there is night there will also be wild beasts to kill and to devour.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 20. —*Thou makest darkness.* Some observe with Augustine that in Genesis it is said that *light was made*, but not that *darkness was made*, because darkness is nothing, it is mere non existence. But in this passage it is also said that night was made, and the Lord calls himself the *Maker of light and the Creator of darkness.* —*Lorinus.*

Ver. 20. —*Thou makest darkness,* etc. It would be interesting to consider the wonderful adaptation of the length of the day to the health of man, and to the rigour and perhaps existence of the animal and vegetable tribes. The rejoicing of life depends so much upon the grateful alternation of day and night. For a full consideration of this subject I must refer the reader to Dr. Whewell's Bridgewater Treatise. The subjoined extracts may, however, aid reflection. The terrestrial day, and consequently, the length of the cycle of light and darkness, being what it is, we find various parts of the constitution both of animals and vegetables, which have a periodical character in their functions, corresponding to the diurnal succession of external conditions; and we find that the length of the period, as it exists in their constitution, coincides with the length of the natural day. The alternation of processes which takes place in plants by day and by night is less obvious, and less obviously essential to their well being, than the annum series of changes. But there are abundance of facts which serve to show that such an alternation is part of the vegetable economy...

"Animals also have a period in their functions and habits; as in the habits of waking, sleeping, etc., and their well being appears to depend on the coincidence of this period with the length of the natural day. We see that in the day, as it now is, all animals find seasons for taking food and repose, which agree perfectly with their health and comfort. Some animals feed during the day, as nearly all the ruminating animals and land birds; others feed only in the twilight, as bats and owls, and are called crepuscular; while many beasts of prey, aquatic birds, and others, take their food during the night. These animals, which are nocturnal feeders, are diurnal sleepers, while those which are crepuscular sleep partly in the night and partly in the day; but in all, the complete period of these functions is twenty-four hours. Man in like manner, in all nations and ages, takes his principal rest once in twenty-four hours; and the regularity of this practice seems most suitable to his health, though

the duration of time allotted to repose is extremely different in different cases. So far as we can judge, this period is of a length beneficial to the human frame, independently of the effect of external agents. In the voyages recently made into high northern latitudes, where the sun did not rise for three months, the crews of the ships were made to adhere, with the utmost punctuality, to the habit of retiring to rest at nine, and rising a quarter before six; and they enjoyed, under circumstances apparently the most trying, a state of salubrity quite remarkable. This shows, that according to the common constitution of such men, the cycle of twenty-four hours is very commodious, though not imposed on them by external circumstances." —*William Whewell* (1795-1866).

HINTS TO THE VILLAGE PREACHER.

Ver. 20. —Darkness and the beasts that creep forth therein.

1. Ignorance of God, and unrestrained lusts. Romans 1:2 Sins discovered. Beasts there before, but not noticed, now terrify man.
3. Spiritual despondency, dismay, despair, etc.
4. Church lethargy. All sorts of heresies, etc., begin to creep forth.
5. Papal influence. Monks, friars, priests, etc., creep about in this dark age. —*A.G. Brown*.

Ver. 20. —

1. Night work is for wild beasts: "Thou makest darkness, " etc.
2. Day work is for men: "Man goeth forth, "etc. Good men do their work by day; bad men by night: their work is in the dark. Ministers who creep into their studies by night, and "roar after their prey, "and "seek their meat from God", are more like wild beasts than rational men. —*G.R.*

PSALM 104:21

EXPOSITION.

Ver. 21. *The young lions roar after their prey, and seek their meat from God.* This is the poetic interpretation of a roar. To whom do the lions roar?

Certainly not to their prey, for the terrible sound tends to alarm their victims, and drive them away. They after their own fashion express their desires for food, and the expression of desire is a kind of prayer. Out of this fact comes the devout thought of the wild beast's appealing to its Maker for food. But neither with lions nor men will the seeking of prayer suffice, there must be practical seeking too, and the lions are well aware of it. What they have in their own language asked for they go forth to seek; being in this thing far wiser than many men who offer formal prayers not half so earnest as those of the young lions, and then neglect the means in the use of which the object of their petitions might be gained. The lions roar and seek; too many are liars before God, and roar but never seek.

How comforting is the thought that the Spirit translates the voice of a lion, and finds it to be a seeking of meat from God! May we not hope that our poor broken cries and groans, which in our sorrow we have called "the voice of our roaring" Psalm 12:10, will be understood by him, and interpreted in our favour. Evidently he considers the meaning rather than the music of the utterance and puts the best construction upon it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 21. —*The young lions...seek their meat from God.* God feeds not only sheep and lambs, but wolves and lions. It is a strange expression that young lions when they roar after their prey, should be said to seek their meat of God; implying that neither their own strength nor craft could feed them without help from God. The strongest creatures left to themselves cannot help themselves. As they who fear God are fed by a special providence of God, so all creatures are fed and nourished by a general providence. The lion, though he be strong and subtle, yet cannot get his own prey; we think a lion might shift for himself; no, it is the lord that provides for him; the young lions seek their meat of God. Surely, then, the mightiest of men cannot live upon themselves; as it is of God that we receive life and breath, so all things needful for the maintenance of this life. —*Joseph Caryl.*

Ver. 21. —*The young lions roar.* The roar of a lion, according to Burchell, sometimes resembles the sound which is heard at the moment of an earthquake; and is produced by his laying his head on the ground, and uttering a half stifled growl, by which means the noise is conveyed along the earth. The instant it is heard by the animals reposing in the plains, they

start up in alarm, fly in all directions, and even rush into the danger which they seek to avoid. —*From Cassell's Popular Natural History.*

Ver. 21. —The roaring of the young lions, like the crying of the ravens, is interpreted, asking their meat of God. Both God put this construction upon the language of mere nature, even in venomous creatures, and shall he not much more interpret favourably the language of grace in his own people, though it be weak and broken groanings which cannot be uttered? —*Matthew Henry.*

HINTS TO THE VILLAGE PREACHER.

Ver. 21. —Inarticulate prayers, or how faulty the expression may be and yet how real the prayer in the esteem of God.

PSALM 104:22

EXPOSITION.

Ver. 22. *The sun ariseth.* Every evening has its morning to make the day. Were it not that we have seen the sun rise so often we should think it the greatest of miracles, and the most amazing of blessings.

They gather themselves together, and lay them down in their dens. Thus they are out of man's way, and he seldom encounters them unless he desires to do so. The forest's warriors retire to their quarters when the morning's drum is heard, finding in the recesses of their dens a darkness suitable for their slumbers; there they lay them down and digest their food, for God has allotted even to them their portion of rest and enjoyment. There was one who in this respect was poorer than lions and foxes, for he had not where to lay his head: all were provided for except their incarnate Provider. Blessed Lord, thou hast stooped beneath the conditions of the brutes to lift up worse than brutish men!

It is very striking how the Lord controls the fiercest of animals far more readily than the shepherd manages his sheep. At nightfall they separate and go forth each one upon the merciful errand of ending the miseries of the sickly and decrepit among grass eating animals. The younger of these animals being swift of foot easily escape them and are benefited by the

exercise, and for the most part only those are overtaken and killed to whom life would have been protracted agony. So far lions are messengers of mercy, and are as much sent of God as the sporting dog is sent by man on his errands. But these mighty hunters must not always be abroad, they must be sent back to their lairs when man comes upon the scene. Who shall gather these ferocious creatures and shut them in? Who shall chain them down and make them harmless? The sun suffices to do it. He is the true lion tamer. They gather themselves together as though they were so many sheep, and in their own retreats they keep themselves prisoners till returning darkness gives them another leave to range. By simply majestic means the divine purposes are accomplished. In like manner even the devils are subject unto our Lord Jesus, and by the simple spread of the light of the gospel these roaring demons are chased out of the world. No need for miracles or displays of physical power, the Sun of Righteousness arises, and the devil and the false gods, and superstitions and errors of men, all seek their hiding places in the dark places of the earth among the moles and the bats.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 22. —*The sun ariseth...they lay them down in their dens.* As wild beasts since the fall of man may seem to be born to do us hurt, and to rend and tear in pieces all whom they meet with, this savage cruelty must be kept under check by the providence of God. And in order to keep them shut up within their dens, the only means which he employs is to inspire them with terror, simply by the light of the sun. This instance of divine goodness, the prophet commends the more on account of its necessity; for were it otherwise, men would have no liberty to go forth to engage in the labours and business of life. —*John Calvin.*

HINTS TO THE VILLAGE PREACHER.

Ver. 22. —From the effect of sunrise on the beasts of prey, exhibit the influence of Divine Grace on our evil passions. —*C.A.D.*

PSALM 104:23

EXPOSITION.

Ver. 23. *Man goeth forth.* It is his turn now, and the sunrise has made things ready for him. His warm couch he forsakes and the comforts of home, to find his daily food; this work is good for him, both keeping him out of mischief, and exercising his faculties.

Unto his work and to his labour until the evening. He goes not forth to sport but to work, not to loiter but to labour; at least, this is the lot of the best part of mankind. We are made for work and ought to work, and should never grumble that so it is appointed. The hours of labour, however, ought not to be too long. If labour lasts out the average daylight it is certainly all that any man ought to expect of another, and yet there are poor creatures so badly paid that in twelve hours they cannot earn bread enough to keep them from hunger. Shame on those who dare so impose upon helpless women and children. Night work should also be avoided as much as possible. There are twelve hours in which a man ought to work: the night is meant for rest and sleep.

Night, then as well as day has its voice of praise. It is more soft and hushed, but it is none the less true. The moon lights up a solemn silence of worship among the fir trees, through which the night wind softly breathes its "songs without words." Every now and then a sound is heard, which, however simple by day, sounds among the shadows startling and weird like, as if the presence of the unknown had filled the heart with trembling, and made the influence of the Infinite to be realized. Imagination awakens herself; unbelief finds the silence and the solemnity uncongenial, faith looks up to the skies above her and sees heavenly things all the more clearly in the absence of the sunlight, and adoration bows itself before the Great Invisible! There are spirits that keep the night watches, and the spell of their presence has been felt by many a wanderer in the solitudes of nature: God also himself is abroad all night long, and the glory which concealeth is often felt to be even greater than that which reveals. Bless the Lord, O my soul.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 23. —*Man goeth forth unto his work*, etc. Man alone, among all creatures, in distinction from the involuntary instruments of the Almighty, has a real daily work. He has a definite part to play in life; and can recognize it. —*Carl Bernhard Moll*, in *Lange's Commentary*.

Ver. 23. —When the light of truth and righteousness shineth, error and iniquity fly away before it, and the "roaring lion" himself departeth for a time. Then the Christian goeth forth to the work of his salvation, and to his labour of love, until the evening of old age warns him to prepare for his last repose, in faith of a joyful resurrection. —*George Horne*.

HINTS TO THE VILLAGE PREACHER.

Ver. 23. —"*Early Closing*." A sermon preached on behalf of the "Early Closing Association, "by James Hamilton, D.D., 1850. In the "Pulpit, "Vol. 57.

PSALM 104:24

EXPOSITION.

Ver. 24. *O Lord, how manifold are thy works*. They are not only many for number but manifold for variety. Mineral, vegetable, animal —what: a range of works is suggested by these three names! No two even of the same class are exactly alike, and the classes are more numerous than science can number. Works in the heavens above and in the earth beneath, and in the waters under the earth, works which abide the ages, works which come to perfection and pass away in a year, works which with all their beauty do not outlive a day, works within works, and works within these—who can number one of a thousand? God is the great worker, and ordainer of variety. It is ours to study his works, for they are great, and sought out of all them that have pleasure therein. The kingdom of grace contains as manifold and as great works as that of nature, but the chosen of the Lord alone discern them.

In wisdom hast thou made them all, or *wrought* them all. They are all his works, wrought by his own power, and they all display his wisdom. It was

wise to make their—none could be spared; every link is essential to the chain of nature—wild beasts as much as men, poisons as truly as odoriferous herbs. They are wisely made—each one fits its place, fills it, and is happy in so doing. As a whole, the "all" of creation is a wise achievement, and however it may be chequered with mysteries, and clouded with terrors, it all works together for good, and as one complete harmonious piece of workmanship it answers the great Worker's end.

The earth is full of thy riches. It is not a poor house, but a palace; not a hungry ruin, but a well filled store house. The Creator has not set his creatures down in a dwelling place where the table is bare, and the buttery empty, he has filled the earth with food; and not with bare necessities only, but with riches—dainties, luxuries, beauties, treasures. In the bowels of the earth are hidden mines of wealth, and on her surface are teeming harvests of plenty. All these riches are the Lord's; we ought to call them not "the wealth of nations," but "thy riches" O Lord! Not in one clime alone are these riches of God to be found, but in all lands—even the Arctic ocean has its precious things which men endure much hardness to win, and the burning sun of the equator ripens a produce which flavours the food of all mankind. If his house below is so full of riches what must his house above be, where

*"The very streets are paved with gold
Exceeding clear and fine"?*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 24. —*O Lord, how manifold are thy works!* etc. If the number of the creatures be so exceeding great, how great, nay, immense, must needs be the power and wisdom of him who formed them all! For (that I may borrow the words of a noble and excellent author) as it argues and manifests more skill by far in an artificer, to be able to frame both clocks and watches, and pumps and mills, and granadoes and rockets, than he could display in making but one of those sorts of engines; so the Almighty discovers more of his wisdom in forming such a vast multitude of different sorts of creatures, and all with admirable and irreprovable art, than if he had created but a few; for this declares the greatness and unbounded capacity of his understanding. Again, the same superiority of knowledge would be displayed by contriving engines of the same kind, or for the same purposes, after different fashions, as the moving of clocks by springs

instead of weights: so the infinitely wise Creator hath shown in many instances that he is not confined to one only instrument for the working one effect, but can perform the same thing by divers means. So, though feathers seem necessary for flying, yet hath he enabled several creatures to fly without them, as two sorts of fishes, one sort of lizard, and the bat, not to mention the numerous tribes of flying insects. In like manner, though the air bladder in fishes seems necessary for swimming, yet some are so formed as to swim without it, viz., First, the cartilaginous kind, which by what artifice they poise themselves, ascend and descend at pleasure, and continue in what depth of water they list, is as yet unknown to us. Secondly, the cetaceous kind, or sea beasts, differing in nothing almost but the want of feet. The air which in respiration these receive into their lungs, may serve to render their bodies equiponderant to the water; and the construction or dilatation of it, by the help of the diaphragm and muscles of respiration, may probably assist them to ascend or descend in the water, by a light impulse thereof with their fins...

Again, the great use and convenience, the beauty and variety of so many springs and fountains, so many brooks and rivers, so many lakes and standing pools of water, and these so scattered and dispersed all the earth over, that no great part of it is destitute of them, without which it must, without a supply other ways, be desolate and void of inhabitants, afford abundant arguments of wisdom and counsel: that springs should break forth on the sides of mountains most remote from the sea: that there should way be made for rivers through straits and rocks, and subterraneous vaults, so that one would think that nature had cut a way on purpose to derive the water, which else would overflow and drown whole countries. —*John Ray* (1678-1705), in *"The Wisdom, of God manifested in the Works of the Creation."*

Ver. 24. —*How manifold are thy works!* When we contemplate the wonderful works of Nature, and walking about at leisure, gaze upon this ample theatre of the world, considering the stately beauty, constant order, and sumptuous furniture thereof; the glorious splendour and uniform motion of the heavens; the pleasant fertility of the earth; the curious figure and fragrant sweetness of plants; the exquisite frame of animals; and all other amazing miracles of nature, wherein the glorious attributes of God, especially his transcendent goodness, are more conspicuously displayed: so that by them, not only large acknowledgments, but even gratulatory hymns, as it were, of praise have been extorted from the mouths of Aristotle, Pliny,

Galen, and such like men, never suspected guilty of an excessive devotion; then should our hearts be affected with thankful sense, and our lips break forth in praise. —*William Barrow*, 1754-1836.

Ver. 24. —He does not undertake to answer his own question, "*How manifold?*" for he confesses God's works to be greater than his own power of expression; whether these "*works*" belong to the creation of nature or to that of grace. And observe how the concurrent operation of the Blessed Trinity is set forth: "O Lord, *how manifold are thy works*," teaches of the Father, the Source of all things: "*in wisdom hast thou made them all*," tells of the Son, the Eternal Word, "Christ the power of God and the Wisdom of God, by whom were all things made, and without him was not anything made that was made," (1 Corinthians 1:24 John 1:3); "*the earth is full of thy riches*," is spoken of the Holy Ghost, who filleth the world. —*Augustine, Hugo, and Uassiodorus, in Neale and Littledale.*

Ver. 24. —*In wisdom hast thou made them all.* Not only one thing, as the heavens, Psalm 136:5; but everything is wisely contrived and made; there is a most glorious display of the wisdom of God in the most minute things his hands have made; he has made everything beautiful in its season. A skilful artificer, when he has finished his work and looks it over again, often finds some fault or another in it: but when the Lord had finished his works of creation, and looked over them, he saw that all was good; infinite wisdom itself could find no blemish in them: what weak, foolish, stupid creatures must they be that pretend to charge any of the works of God with folly, or want of wisdom? —*John Gill.*

Ver. 24. —*The earth is full of thy riches*, literally, thy possessions; these thou keepest not to thyself, but bledest thy creatures with. —*A.R. Fausset.*

HINTS TO THE VILLAGE PREACHER.

Ver. 24. —

1. The language of wonder: "O Lord, how manifold," etc. Their number, variety, cooperation, harmony.
2. Of admiration: "In wisdom," etc. Everywhere the same wisdom displayed. God, says Dr. Chalmers, is as great in minutia as in magnitude.
3. Of gratitude: "The earth is full," etc. —*G.R.*

Ver. 24. —

1. The works of the Lord are multitudinous and varied.
2. They are so constructed as to show the most consummate wisdom in their design, and in the end for which they are formed.
3. They are all God's property, and should be used only in reference to the end for which they were created. All abuse and waste of God's creatures are spoil and robbery on the property of the Creator. —*Adam Clarke.*

PSALM 104:25

EXPOSITION.

Ver. 25. *So is this great and wide sea.* He gives an instance of the immense number and variety of Jehovah's works by pointing to the sea. "Look, "saith he, "at yonder ocean, stretching itself on both hands and embracing so many lands, it too swarms with animal life, and in its deeps lie treasures beyond all counting. The heathen made the sea a different province from the land, and gave the command thereof to Neptune, but we know of a surety that Jehovah rules the waves."

Wherein, are things creeping innumerable, both small and great beasts; read moving things and animals small and great, and you have the true sense. The number of minute forms of animal life is indeed beyond all reckoning: when a single phosphorescent wave may bear millions of infusoria, and around a fragment of rock armies of microscopic beings may gather, we renounce all idea of applying arithmetic to such a case. The sea in many regions appears to be all alive, as if every drop were a world. Nor are these tiny creatures the only tenants of the sea, for it contains gigantic mammals which exceed in bulk those which range the land, and a vast host of huge fishes which wander among the waves, and hide in the caverns of the sea as the tiger lurks in the jungle, or the lion roams the plain. Truly, O Lord, thou makest the sea to be as rich in the works of thy hands as the land itself.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 25. —*Things innumerable.* The waters teem with more life than the land. Beneath a surface less varied than that of the continents, the sea enfolds in its bosom an exuberance of life, of which no other region of the globe can afford the faintest idea. Its life extends from the poles to the equator, from east to west. Everywhere the sea is peopled; everywhere, down to its unfathomable depths, live and sport creatures suited to the locality. In every spot of its vast expanse the naturalist finds instruction, and the philosopher meditation, while the very varieties of life tend to impress upon our souls a feeling of gratitude to the Creator of the universe. Yes, the shores of the ocean and its depths, its plains and its mountains, its valleys and its precipices, even its debris, are enlivened and beautified by thousands of living beings. There are the solitary or sociable plants, upright or pendant, stretching in prairies, grouped in oases, or growing in immense forests. These plants give a cover to and feed millions of animals which creep, run, swim, fly, burrow in the soil, attach themselves to roots, lodge in the crevices, or build for themselves shelters, which seek or fly from one another, which pursue or fight each other, which caress each other with affection or devour each other without pity. Charles Darwin truly says that the terrestrial forests do not contain anything like the number of animals as those of the sea. The ocean, which is for man the element of death, is for myriads of animals a home of life and health. There is joy in its waves, there is happiness upon its shores, and heavenly blue everywhere. — *Moquin Tandon*, in "*The World of the Sea*", Translated and enlarged by *H. Martin Hart*, 1869.

Ver. 25. —*Both small and great beasts.*

The sounds and seas, each creek and bay,
 With fry innumerable swarm, and shoals
 Of fish that with their fins and shining scales
 Glide under the green wave, in shoals that oft
 Bank the mid sea; part single, or with mate,
 Graze the seaweed their pasture, and through groves
 Of coral stray; or sporting with quick glance,
 Show to the sun their waved coats drop it with gold;
 Or, in their pearly shells at ease, attend
 Moist nutriment; or under rocks their food
 In jointed armour watch: on smooth the seal
 And bended dolphins play: part huge of bulk

Wallowing unwieldy, enormous in their gait,
 Tempest the ocean: there leviathan,
 Hugest of living creatures, on the deep
 Stretched like a promontory sleeps or swims,
 And seems a moving land; and at his gills
 Draws in, and at his trunk spouts out, a sea. —*John Milton.*

PSALM 104:26

EXPOSITION.

Ver. 26. *There go the ships.* So that ocean is not altogether deserted of mankind. It is the highway of nations, and unites, rather than divides, distant lands.

There is that leviathan, whom thou hast made to play therein. Them huge whale turns the sea into his recreation ground, and disports himself as God designed that he should do. The thought of this amazing creature caused the psalmist to adore the mighty Creator who created him, formed him for his place and made him happy in it. Our ancient maps generally depict a ship and whale upon the sea, and so show that it is most natural, as well as poetical, to connect them both with the mention of the ocean.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 26. —*Ships.* The original of ships was doubtless Noah's ark, so that they owe their first draught to God himself. —*John Gill.*

Ver. 26. —*There go the ships.* Far from separating from each other the nations of the earth (as the ancients, still inexperienced in navigation, supposed), the sea is the great highway of the human race, and unites all its various tribes into one common family by the beneficial bonds of commerce. Countless fleets are constantly furrowing its bosom, to enrich, by perpetual exchanges, all the countries of the globe with the products of every zone, to convey the fruits of the tropical world to the children of the chilly north, or to transport the manufactures of colder climes to the inhabitants of the equatorial regions. With the growth of commerce civilization also spreads athwart the wide cause way of the ocean from shore to shore; it first dawned on the borders of the sea, and its chief seats

are still to be found along its confines. —*G. Hartwig*, in "*The Harmonies of Nature*," 1866.

Ver. 26. —*Leviathan*. There is ground for thinking (though this is denied by some) that in several passages the term leviathan is used generically, much as we employ dragon; and that it denotes a great sea monster. —*E.P. Barrows*, in "*Biblical Geography and Antiquities*."

Ver. 26. —*To play therein*. Dreadful and tempestuous as the sea may appear, and uncontrollable in its billows and surges, it is only the field of sport, the playground, the bowling green, to those huge marine monsters. —*Adam Clarke*.

Ver. 26. *Leviathan... made to play therein*. With such wonderful strength is the tail of the whale endowed, that the largest of these animals, measuring some eighty feet in length, are able by its aid to leap clear out of the water, as if they were little fish leaping after flies. This movement is technically termed "breaching," and the sound which is produced by the huge carcass as it falls upon the water is so powerful as to be heard for a distance of several miles. —*J.G. Wood*, in "*The Illustrated Natural History*," 1861.

Ver. 26. —*Leviathan...made to play therein*. Though these immense mammiferous fish have no legs, they swim with great swiftness, and they gambol in the mountains of water lashed up by the storms. —*Moquin Tandon*.

Ver. 26. —*Leviathan...made to play*. He is made to "play in the sea"; he hath nothing to do as man hath, that "goes forth to his work"; he hath nothing to fear as the beasts have, that lie down in their dens; and therefore he plays with the waters: it is pity any of the children of men, that have nobler powers, and were made for nobler purposes, should live as if they were sent into the world like the leviathan into the waters, to play therein, spending all their time in pastime. —*Matthew Henry*.

Ver. 26. —*Therein*. Fish, great and small, sport and play in the element, but as soon as they are brought out of it, they languish and die. Mark, O soul! what thy element is, if thou wouldest live joyful and blessed. —*Starke*, in *Lange's Commentary*.

HINTS TO THE VILLAGE PREACHER.

Ver. 26. —*There go the ships.* (See" Spurgeon's Sermons, "No. 1,259.)

1. We see that the ships go.

- (a) The ships are intended for going.
- (b) The ships in going at last disappear from view.
- (c) The ships as they go are going upon business.
- (d) The ships sail upon a changeful sea.

2. How go the ships?

- (a) They must go according to the wind.
- (b) But still the mariner does not go by the wind without exertion on his own part.
- (c) They have to be guided and steered by the helm.
- (d) He who manages the helm seeks direction from charts and lights.
- (e) They go according to their build.

3. Let us signal them.

- (a) Who is your owner?
- (b) What is your cargo?
- (c) Where are you going?

PSALM 104:27

EXPOSITION.

Ver. 27. *These wait all upon thee.* They come around thee as fowls around the farmer's door at the time for feeding, and look up with expectation. Men or marmots, eagles or emmets, whales or minnows, they alike rely upon thy care.

That thou mayest give them meat in due season; that is to say, when they need it and when it is ready for them. God has a time for all things, and does not feed his creatures by fits and starts; he gives them daily bread, and a quantity proportioned to their needs. This is all that any of us should expect; if even the brute creatures are content with a sufficiency we ought not to be more greedy than they.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 27. —There are five things to be observed in God's sustaining all animals. His power, which alone suffices for all: "These wait all upon thee." Wisdom, which selects a fitting time: "That thou mayest give them their meat in due season." His majesty rising above all: "That thou givest them they gather, "like the crumbs falling from the table of their supreme Lord. His liberality, which retains nothing in his open hand that it does not give: "Thou openest thine hand." His original goodness that flows down to all: "They are filled with good, "that is, with the good things that spring from thy goodness. —*Le Blanc*.

Ver. 27. —*That thou mayest give them their meat in due season;* or, in his time; every one in its own time which is natural to them, and they have been used to, at which time the Lord gives it to them, and they take it; it would be well if men would do so likewise, eat and drink in proper and due time, Ecclesiastes 10:17. Christ speaks a word in season to weary souls; his ministers give to every one his portion of meat in due season; and a word spoken in due season, how good and sweet is it? Isaiah 7:4 Luke 7:12 Proverbs 15:23. —*John Gill*.

Ver. 27. —

These, Lord, all wait on thee, that thou their food may it give them;
Thou to their wants attendest;
They gather what thou sendest;
Thine hand thou openest, all their need supplying,
Over lookest not the least, the greatest satisfying.
When thou dost hide thy face a sudden change comes over them
Their breath in myriads taken,
They die no more to awaken;
But myriads more thy Spirit soon createth,
And the whole face of nature quickly renovateth.
The glory of the Lord, changeless, endures for ever;
In all his works delighting,
Nor even the smallest slighting;
Yet, if he frown, earth shrinks with fear before him,
And, at his touch, the hills with kindling flames adore him, —*John Burton*.

HINTS TO THE VILLAGE PREACHER.

Ver. 27. —Trace the analogy in the spiritual world. The saints waiting, Psalm 5:27; their sustenance from the opened hand, Psalm 5:28; their

trouble under the hidden face; their death if the Spirit were gone, Psalm 5:29; their revival when the Spirit returns, Psalm 5:30.

PSALM 104:28

EXPOSITION.

Ver. 28. *That thou givest them they gather.* God gives it, but they must gather it, and they are glad that he does so, for otherwise their gathering would be in vain. We often forget that animals and birds in their free life have to work to obtain food even as we do; and yet it is true with them as with us that our heavenly Father feeds all. When we see the chickens picking up the corn which the housewife scatters from her lap we have an apt illustration of the manner in which the Lord supplies the needs of all living things—he gives and they gather.

Thou openest thine hand, they are filled with good. Here is divine liberality with its open hand filling needy creatures till they want no more: and here is divine omnipotence feeding a world by simply opening its hand. What should we do if that hand were closed? There would be no need to strike a blow, the mere closing of it would produce death by famine. Let us praise the open handed Lord, whose providence and grace satisfy our mouths with good things.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 28. —*That thou givest them they gather.* This sentence describes The Commissariat of Creation. The problem is the feeding of "the creeping things innumerable, both small and great beasts, "which swarm the sea; the armies of birds which fill the air, and the vast hordes of animals which people the dry land; and in this sentence we have the problem solved, "That thou givest them they gather." The work is stupendous, but it is done with ease because the Worker is infinite: if he were not at the head of it the task would never be accomplished. Blessed be God for the great They of the text. It is every way our sweetest consolation that the personal God is still at work in the world: leviathan in the ocean, and the sparrow on the bough, may be alike glad of this; and we, the children of the great Father, much more.

The general principle of the text is, God gives to his creatures, and his creatures gather. That general principle we shall apply to our own case as men and women; for it is as true of us as it is of the fish of the sea, and the cattle on the hills: "That thou givest them they gather."

1. We have only to gather, for God gives. In temporal things: God gives us day by day our daily bread, and our business is simply to gather it. As to spirituals, the principle is true, most emphatically, we have, in the matter of grace, only to gather what God gives. The natural man thinks that he has to earn divine favour; that he has to purchase the blessing of heaven; but he is in grave error: the soul has only to receive that which Jesus freely gives.
2. We can only gather what God gives; however eager we may be, there is the end of the matter. The diligent bird shall not be able to gather more than the Lord has given it; neither shall the most avaricious and covetous man. "It is vain for you to rise up early and to sit up late, to eat the bread of carefulness; for so he giveth his beloved sleep."
3. We must gather what God gives, or else we shall get no good by his bountiful giving. God feeds the creeping things innumerable, but each creature collects the provender for itself. The huge leviathan receives his vast provision, but he must go ploughing through the boundless meadows and gather up the myriads of minute objects which supply his need. The fish must leap up to catch the fly, the swallow must hawk for its food, the young lions must hunt for their prey.
4. The fourth turn of the text gives us the sweet thought that, we may gather what he gives. We have divine permission to enjoy freely what the Lord bestows.
5. The last thing is, God will always give us something to gather. It is written, "The Lord will provide." Thus is it also in spiritual things. If you are willing to gather, God will always give. —*C.H.S.*

Ver. 28. —*Gather.* The verb rendered "gather" means to pick up or collect from the ground. It is used in the history of the manna (Exodus 16:1,5,16), to which there is obvious allusion. The act of gathering from the ground seems to presuppose a previous throwing down from heaven. —*J.A. Alexander.*

Ver. 28. —*Thou openest thine hand.* The Greek expositors take the opening of the hand to indicate facility. I am of opinion that it refers also to abundance and liberality, as in Psalm 145:16: —"Thou openest thine hand, and satisfiest the desire of every living thing." Using this same formula, God commands us not to close the hand, but to open it to the poor. — *Lorinus.*

PSALM 104:29

EXPOSITION.

Ver. 29. *Thou hidest thy face, they are troubled.* So dependent are all living things upon God's smile, that a frown fills them with terror, as though convulsed with anguish. This is so in the natural world, and certainly not less so in the spiritual: saints when the Lord hides his face are in terrible perplexity.

Thou takest away their breath, they die, and return to their dust. The breath appears to be a trifling matter, and the air an impalpable substance of but small importance, yet, once withdrawn, the body loses all vitality, and crumbles back to the earth from which it was originally taken. All animals come under this law, and even the dwellers in the sea are not exempt from it. Thus dependent is all nature upon the will of the Eternal. Note here that death is caused by the act of God, "*thou takest away their breath*"; we are immortal till he bids us die, and so are even the little sparrows, who fall not to the ground without our Father.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 29. —*They are troubled.* They are confounded; they are overwhelmed with terror and amazement. The word "troubled" by no means conveys the sense of the original word—*Nab*, *bahal*—which means properly to tremble; to be in trepidation; to be filled with terror; to be amazed; to be confounded. It is that kind of consternation which one has when all support and protection are withdrawn, and when inevitable ruin stares one in the face. So when God turns away, all their support is gone, all their resources fail, and they must die. They are represented as conscious of this; or this is what would occur if they were conscious. —*Albert Barnes.*

HINTS TO THE VILLAGE PREACHER.

Ver. 29 —

1. The commencement of life is from God: "Thou sendest forth thy Spirit, "etc.
2. The continuance of life is from God: "Thou renewest, " etc.
3. The decline of life is from God: "Thou hidest thy face, " etc.
4. The cessation of life is from God: "Thou takest away their breath, "etc.
5. The resurrection of life is from God: "Thou renewest, " etc. —*G.R.*

PSALM 104:30

EXPOSITION.

Ver. 30. *Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.* The loss of their breath destroys them, and by Jehovah's breath a new race is created. The works of the Lord are majestically simple, and are performed with royal ease—a breath creates, and its withdrawal destroys. If we read the word *spirit* as we have it in our version, it is also instructive, for we see the Divine Spirit going forth to create life in nature even as we see him in the realms of grace. At the flood the world was stripped of almost all life, yet how soon the power of God refilled the desolate places! In winter the earth falls into a sleep which makes her appear worn and old, but how readily does the Lord awaken her with the voice of spring, and make her put on anew the beauty of her youth. Thou, Lord, doest all things, and let glory be unto thy name.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 30. —*Thou sendest forth thy spirit, they are created.* The Spirit of God creates every day: what is it that continueth things in their created being, but providence? That is a true axiom in divinity, Providence is creation continued. Now the Spirit of God who created at first, creates to this day: "Thou sendest forth thy spirit, they are created." The work of creation was finished in the first six days of the world, but the work of creation is renewed every day, and so continued to the end of the world.

Successive providential creation as well as original creation is ascribed to the Spirit. "And thou renewest the face of the earth." Thou makest a new world; and thus God makes a new world every year, sending forth his Spirit, or quickening power, in the rain and sun to renew the face of the earth. And as the Lord sends forth his power in providential mercies, so in providential judgments. —*Joseph Caryl*.

HINTS TO THE VILLAGE PREACHER.

Ver. 30. —The season of Spring and its moral analogies. See John Foster's "Lectures, "1844.

PSALM 104:31

EXPOSITION.

Ver. 31. *The glory of the LORD shall endure forever.* His works may pass away, but not his glory. Were it only for what he has already done, the Lord deserves to be praised without ceasing. His personal being and character ensure that he would be glorious even were all the creatures dead.

The LORD shall rejoice in his works. He did so at the first, when he rested on the seventh day, and saw that everything was very good; he does so still in a measure where beauty and purity in nature still survive the Fall, and he will do so yet more fully when the earth is renovated, and the trail of the serpent is cleansed from the globe. This verse is written in the most glowing manner. The poet finds his heart gladdened by beholding the works of the Lord, and he feels that the Creator himself must have felt unspeakable delight in exercising so much wisdom, goodness, and power.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 31. —*The Lord shall rejoice in his works.* Man alone amongst the creatures grieves God, and brought tears from the eyes of Christ, who rejoiced in Spirit, because the Father had deigned to reveal the mysteries to the little ones. It repented God that he had made men, because as a wise son maketh a glad father, so a foolish one is a vexation to him. —*Lorinus*.

Ver. 31 (last clause). —What the Psalmist adds, Let Jehovah rejoice in his works, is not superfluous, for he desires that the order which God has established from the beginning may be continued in the lawful use of his gifts. As we read in Genesis 6:6, that "it repented the Lord that he had made man on the earth; "so when he sees that the good things which he bestows are polluted by our corruptions, he ceases to take delight in bestowing them. And certainly the confusion and disorder which take place, when the elements cease to perform their office, testify that God, displeased and wearied out, is provoked to discontinue, and put a stop to the regular course of his beneficence; although anger and impatience have strictly speaking no place in his mind. What is here taught is, that he bears the character of the best of fathers, who takes pleasure in tenderly cherishing his children, and in bountifully nourishing them. —*John Calvin.*

PSALM 104:32

EXPOSITION.

Ver. 32. *He looketh on the earth, and it trembleth.* The Lord who has graciously displayed his power in acts and works of goodness might, if he had seen fit, have overwhelmed us with the terrors of destruction, for even at a glance of his eye the solid earth rocks with fear.

He toucheth the hills, and they smoke. Sinai was altogether on a smoke when the Lord descended upon it. It was but a touch, but it sufficed to make the mountain dissolve in flame. Even our God is a consuming fire. Woe unto those who shall provoke him to frown upon them, they shall perish at the touch of his hand. If sinners were not altogether insensible a glance of the Lord's eye would make them tremble, and the touches of his hand in affliction would set their hearts on fire with repentance. "Of reason all things show some sign, " except man's unfeeling heart.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 32. —*He looketh on the earth and it trembleth.* As man can soon give a cast with his eye, so soon can God shake the earth, that is, either the whole mass of the earth, or the inferior sort of men on the earth when he "looketh, "or casteth an angry eye "upon the earth it trembleth." "He toucheth the hills, "(that is, the powers and principalities of the world),

"and they smoke; "if he do but touch them they smoke, that is, the dreadful effects of the power and judgment of God are visible upon them. —*Joseph Caryl*.

Ver. 32. —No one save a photographer can sketch the desert around Sinai. Roberts' views are noble, and to a certain extent true; but they do not represent these desert cliffs and ravines. No artist can rightly do it. Only the photographer can pourtray the million of minute details that go to make up the bleakness, the wildness, the awfulness, and the dismal loneliness of these unearthly wastes.

About noon I went out and walked upon the convent roof. The star light over the mountain peaks was splendid, while the gloom that hung round these enormous precipices and Impenetrable ravines was quite oppressive to the spirit. This is the scene of which David spoke. "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke." This is the mountain "that was touched, and that burned with fire" (Hebrews 7:18). Not the mount that "might be touched, "as our translators have rendered it, but the mount "that was touched, " *θηλα φωμενα*, —the mount on which the finger of God rested.

We could imagine the black girdle of the thick darkness with which the mountain was surrounded, and the lightnings giving forth their quick fire through tiffs covering, making its blackness blacker. We could imagine, too, the supernatural blaze, kindled by no earthly hand, that shot up out of the midst of this, like a living column of fire, ascending, amid the sound of angelic trumpets and superangelic thunders, to the very heart of heaven. —*Horatius Bonar*, in "*The Desert of Sinai*", 1858.

Ver. 32. —The philosopher labours to investigate the natural cause of earthquakes and volcanoes. Well, let him account as he will, still the immediate power of Jehovah is the true and ultimate cause. God works in these tremendous operations. "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." This is the philosophy of Scripture: this, then, shall be my philosophy. Never was a sentence uttered by uninspired man so sublime as this sentence. The thought is grand beyond conception; and the expression clothes the thought with suitable external majesty. God needs no means by which to give effect to his purpose by his power, yet, in general, he has established means through which he acts. In conformity with this Divine plan, he created by means, and he governs by means. But the means which he has employed in creation, and the means

which he employs in providence, are effectual only by his almighty power. The sublimity of the expression in this passage arises from the infinite disproportion between the means and the end. An earthly sovereign looks with anger, and his courtiers tremble. God looks on the earth, and it trembles to its foundation. He touches the mountains, and the volcano smokes, vomiting forth torrents of lava. Hills are said to melt at the presence of the Lord. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." How chill and withering is the breath of that noxious philosophy, that would detach our minds from viewing God in his works of Providence! The Christian who lives in this atmosphere, or on the borders of it, will be unhealthy and unfruitful in true works of righteousness. This malaria destroys all spiritual life. —*Alexander Carson.*

Ver. 32. —*He toucheth the hills, and they smoke.* It's therefore ill falling into his hands, who can do such terrible things with his looks and touches. —*John Trapp.*

HINTS TO THE VILLAGE PREACHER.

Ver. 32. —

1. What there is in a Look of God. "He looketh, "etc.

(a) What in a look of anger.

(b) What in a look of love. He looked out of the fiery pillar upon the Egyptians. "The Lord hath looked out from his pillar of glory, "etc. He gave another look from the same pillar to Israel.

2. What there is in a Touch of God: "He toucheth, "etc. A touch of his may raise a soul to heaven, or sink a soul to hell. —*G.R.*

PSALM 104:33

EXPOSITION.

Ver. 33. *I will sing unto the LORD as long as I live,* or, literally, *in my lives.* Here and hereafter the psalmist would continue to praise the Lord, for the theme is an endless one, and remains for ever fresh and new. The birds sang God's praises before men were created, but redeemed men will sing his glories when the birds are no more. Jehovah, who ever lives and

makes us to live shall be for ever exalted, and extolled in the songs of redeemed men.

I will sing praise to my God while I have my being. A resolve both happy for himself and glorifying to the Lord. Note the sweet title— my God. We never sing so well as when we know that we have an interest in the good things of which we sing, and a relationship to the God whom we praise.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 33. —*I will sing unto the Lord.* The Psalmist, exulting in the glorious prospect of the renovation of all things, breaks out in triumphant anticipation of the great event, and says, "I will sing unto the Lord", ywx b bechaiyai, "with my lives, "the life that I now have, and the life that I shall have hereafter.

"I will sing praise to my God, "ψδωεβ beodi, "in my eternity; " my going on, my endless progression. What astonishing ideas! But then, how shall this great work be brought about? and how shall the new earth be inhabited with righteous spirits only? The answer is Psalm 104:35, "Let the sinners be consumed out of the earth, and let the wicked be no more." —*Adam Clarke.*

Ver. 33 —All having been admonished to glorify God, he discloses what he himself is about to do; with his voice he will declare his praises, "I will sing unto the Lord as long as I live:" with his hand he will write psalms, and set them to music, "I will sing psalms to my God while I have my being:" with his mind he will make sweet meditations, "My meditation of him shall be sweet:" with will and affection he will seek after God alone, "I will be glad in the Lord:" he predicts and desires the destruction of all sinners who think not of praising God, but dishonour him in their words and works, "Let the sinners be consumed out of the earth, and let the wicked be no more:" lastly, with his whole soul and all his powers he will bless God, "Bless thou the Lord, O my soul." —*Le Blanc.*

HINTS TO THE VILLAGE PREACHER.

Ver. 33. —

1. The singer—"I."
2. The song—"praises."

3. The audience—"The Lord, ""My God."

4. The length of the song—"long as I live; while I have my being." —
A.G.B.

Ver. 33. —Two "I wills."

1. Because he made me live.

2. Because he has made me to live in him.

3. Because he is Jehovah and "my God."

4. Because I shall live for ever, in the best sense.

PSALM 104:34

EXPOSITION.

Ver. 34. *My meditation of him shall be sweet.* Sweet both to him and to me. I shall be delighted thus to survey his works and think of his person, and he will graciously accept my notes of praise. Meditation is the soul of religion. It is the tree of life in the midst of the garden of piety, and very refreshing is its fruit to the soul which feeds thereon. And as it is good towards man, so is it towards God. As the fat of the sacrifice was the Lord's portion, so are our best meditations due to the Most High and are most acceptable to him. We ought, therefore, both for our own good and for the Lord's honour to be much occupied with meditation, and that meditation should chiefly dwell upon the Lord himself: it should be "meditation of him." For want of it much communion is lost and much happiness is missed.

I will be glad in the Lord. To the meditative mind every thought of God is full of joy. Each one of the divine attributes is a well spring of delight now that in Christ Jesus we are reconciled unto God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 34—*My meditation of him shall be sweet.* A Christian needs to study nothing but Christ, there is enough in Christ to take up his study and contemplation all his days; and the more we study Christ, the more we may study him; there will be new wonders still appearing in him. —*John Pox*, 1680.

Ver. 34. —*My meditation of him shall be sweet.* The last words ever written by Henry Martyn, dying among Mohammedans in Persia, was: I sat in the orchard and thought with sweet comfort and peace of my God, in solitude my company, my Friend and Comforter.

Ver. 34. —*My meditation of him shall be sweet.* I must meditate on Christ. Let philosophers soar in their contemplations, and walk among the stars; what are the stars to Christ, the Sun of righteousness, the brightness of the Father's glory, and the express image of his person? God manifest in the flesh is a theme which angels rejoice to contemplate. —*Samuel Lavington.*

Ver. 34. —*My meditation of him shall be sweet.* First. Take this as an assertion. The meditation on God is sweet. And the sweetness of it should stir us up to the putting of it in practice. Secondly. Take it as a resolution—that he would make it for his own practice; that is, that he would comfort himself in such performances as these are; whilst others took pleasure in other things, he would please himself in communion with God, this should be his solace and delight upon all occasions. David promises himself a great deal of contentment in this exercise of divine meditation which he undertook with much delight: and so likewise do others of God's servants of the same nature and disposition with him in the like undertakings. Thirdly. Take it as a prayer and petition. It "shall be, "that is, let it be, the future put for the imperative, as it frequently uses to be; and so the word "gnatam" is to be translated, not, of God, but to God. Let my meditation, or prayer, or converse, be sweet unto him. Place at "illi meditatio mea", so some good authors interpret it. The English translation, "Let my words be acceptable, "and the other before that, "Oh, that my words might please him, "which comes to one and the same effect, all taking it in the notion of a prayer: this is that which the servants of God have still thought to be most necessary for them (as indeed it is); God's acceptance of the performances which have been presented by them. — Condensed from *Thomas Horton.*

Ver. 34. (first clause) —All the ancients join in understanding it thus, "My meditation shall be sweet to him, "or, as the Jewish Arab, **tdn[** with him, according to that of the Psalmist, Psalm 14:14 "Let the meditation of my heart be always acceptable in thy sight." Thus the Chaldee here, **ywmdq,** before him; the LXXII **ηδυνψει αντω,** "Let it be sweet to him"; the Syriac to him, and so the others also. And so **K** signifies to as well as on. —*Henry Hammond.*

Ver. 34—*I will be glad in the Lord.* Compare this with verse 31, and observe the mutual and reciprocal pleasure and delight between God who is praised and the soul that praises him. God, who rejoices in his works, takes the highest delight in man, the compendium of his other works, and in that work, than which none more excellent can be pursued by man, the work of praising God in which the blessed are employed. Thus in this very praise of God which is so pleasing to him, David professes to be evermore willing to take delight. My beloved is mine, sings the Spouse, and I am his. —*Lorinus.*

HINTS TO THE VILLAGE PREACHER

Ver. 34. —

1. David's contemplation.
2. David's exultation. —*Thomas Horton.*

PSALM 104:35

EXPOSITION.

Ver. 35. *Let the sinners be consumed out of the earth, and let the wicked be no more.* They are the only blot upon creation.

*"Every prospect pleases.
And only man is vile."*

In holy indignation the psalmist would fain rid the world of beings so base as not to love their gracious Creator, so blind as to rebel against their Benefactor. He does but ask for that which just men look forward to as the end of history: for the day is eminently to be desired when in all God's kingdom there shall not remain a single traitor or rebel. The Christian way of putting it will be to ask that grace may turn sinners into saints, and win the wicked to the ways of truth.

Bless thou the LORD, O my soul. Here is the end of the matter— whatever sinners may do, do thou, my soul, stand to thy colours, and be true to thy calling. Their silence must not silence thee, but rather provoke thee to redoubled praise to make up for their failures. Nor canst thou alone accomplish the work; others must come to thy help. O ye saints,

Praise ye the LORD. Let your hearts cry HALLELUJAH, —for that is the word in the Hebrew. Heavenly word! Let it close the Psalm: for what more remains to be said or written? HALLELUJAH. *Praise ye the Lord.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 35. —*Let the sinners be consumed out of the earth*, etc. — It fell to my lot some years ago, to undertake a walk of some miles, on a summer morning, along a seashore of surpassing beauty. It was the Lord's day, and the language of the Hundred and fourth Psalm rose spontaneously in my mind as one scene after another unfolded itself before the eye. About half way to my destination the road lay through a dirty hamlet, and my meditations were rudely interrupted by the brawling of some people, who looked as if they had been spending the night in a drunken debauch. Well, I thought, the Psalmist must have had some such unpleasant experience. He must have fallen in with people, located in some scene of natural beauty, who, instead of being a holy priesthood to give voice to nature in praise of her Creator, instead of being, in the pure and holy tenor of their lives the most heavenly note of the general song, filled it with a harsh discord. His prayer is the vehement expression of a desire that the earth may no longer be marred by the presence of wicked men, —that they may be utterly consumed, and may give place to men animated with the fear of God, just and holy men, men that shall be a crown of beauty on the head of this fair creation. If this be the right explanation of the Psalmist's prayer, it is not only justifiable, but there is something wrong in our meditations on nature, if we are not disposed to join in it. —*William Binnie.*

Ver. 35. —*Let the sinners be consumed out of the earth.* This imprecation depends on the last clause of the 31st verse, "Let Jehovah, rejoice in his works." As the wicked infect the world with their pollutions, the consequence is, that God has less delight in his own workmanship, and is even almost displeased with it. It is impossible, but that this uncleanness, which, being extended and diffused through every part of the world, vitiates and corrupts such a noble product of his hands, must be offensive to him. Since then the wicked, by their perverse abuse of God's gifts, cause the world in a manner to degenerate and fall away from its first original, the prophet justly desires that they may be exterminated, until the race of them entirely fails. Let us, then, take care so to weigh the providence of God, as that being wholly devoted to obeying him, we may rightly and purely use the benefits which he sanctifies for our enjoying them. Further,

let us be grieved, that such precious treasures are wickedly squandered away, and let us regard it as monstrous and detestable, that men not only forget their Maker, but also, as it were, purposely turn to a perverse and an unworthy end, whatever good things he has bestowed upon them. —*John Calvin.*

Ver. 35. —*The sinners.*

*All true, all faultless, all in tune,
Creation's wondrous choir,
Opened in mystic unison,
To last till time expire.*

*And still it lasts: by day and night,
With one consenting voice,
All hymn thy glory, Lord, aright,
All worship and rejoice.*

*Man only mars the sweet accord,
Overpowering with harsh din
The music of thy works and word,
Ill matched with grief and sin.*

—*John Keble* in "*The Christian Year.*"

Ver. 35. —*Bless thou the Lord, O my soul.* Rehearse the first words of the Psalm which are the same as these. They are here repeated as if to hint that the end of good men is like their beginning, and that he is not of the number who begins in the spirit and seeks to be made perfect in the flesh. A worthy beginning of the Psalm, says Cassiodorus, and a worthy end, ever to bless him who never at any time fails to be with the faithful. The soul which blesses shall be made fat... Reined in by this rein of divine praise, he shall never perish. —*Lorinus.*

Ver. 35. —This is the first place where HALLELUJAH ("Praise ye the Lord") occurs in the Book of Psalms. It is produced by a retrospect of Creation, and by the contemplation of God's goodness in the preservation of all the creatures of his hand, and also by a prospective view of that future Sabbath, when, by the removal of evil men from communion with the good, God will be enabled to look on his works, as he did on the first Sabbath, before the Tempter had marred them, and see "everything very good." See Genesis 1:31 2:2-3 —*Christopher Wordsworth.*

Ver. 35. —*Praise ye the Lord.* This is the first time that we meet with Hallelujah; and it comes in here upon occasion of the destruction of the wicked; and the last time we meet with it, it is upon the like occasion, when the New Testament Babylon is consumed, this is the burden of the song, —"Hallelujah, "Revelation 14:1,3,4,6. —*Matthew Henry.*

HINTS TO THE VILLAGE PREACHER.

Ver. 35. —

- 1.** They who praise not God are not fit to be on the earth: "Let the sinners be consumed, "etc.
 - 2.** Much less are they fit to be in heaven.
 - 3.** They who praise God are fit both for earth and heaven. Though others do not praise him here, the saints will. "Bless thou the Lord, "etc.
- (a)** In opposition to others, they praise him on earth.
- (b)** In harmony with others, they praise him in heaven, etc. Everywhere it is with them, "Praise ye the Lord." —*G. R.*

PSALM 105

PSALM 105:1

This historical psalm was evidently composed by King David, for the first fifteen verses of it were used as a hymn at the carrying up of the ark from the house of Obedom, and we read in 1 Chronicles 16:7, "Then on that day David delivered first this psalm to thank the Lord, into the hand of Asaph and his brethren." Such a song was suitable for the occasion, for it describes the movements of the Lord's people and his guardian care over them in every place, and all this on account of the covenant of which the ark, then removing, was a symbol. Our last psalm sang the opening chapters of Genesis, and this takes up its closing chapters and conducts us into Exodus and Numbers.

The first verses are full of joyful praise, and call upon the people to extol Jehovah, Psalm 105:1-7; then the earliest days of the infant nation, are described, Psalm 105:8-15; the going into Egypt, Psalm 105:16-23, the coming forth from it with the Lord's outstretched arm, Psalm 105:24-38, the journeying through the wilderness and the entrance into Canaan.

We are now among the long Psalms, as at other times we have been among the short ones. These varying lengths of the sacred poems should teach us not to lay down any law either of brevity or prolixity in either prayer or praise. Short petitions and single verses of hymns are often the best for public occasions, but there are seasons when a whole night of wrestling or an entire day of psalm slinging will be none too long. The Spirit is ever free in his operations, and is not to be confined with, the rules of conventional propriety. The wind bloweth as it listeth, and at one time rushes in short and rapid sweep, while at another it continues to refresh the earth hour after hour with its reviving breath.

EXPOSITION.

Ver 1. *O give thanks unto the Lord.* Jehovah is the author of all our benefits, therefore let him have all our gratitude.

Call upon his name, or call him by his name; proclaim his titles and fill the world with his renown.

Make known his deeds among the people, or among the nations. Let the heathen hear of our God, that they may forsake their idols and learn to worship him. The removal of the ark was a fit occasion for proclaiming aloud the glories of the Great King, and for publishing to all mankind the greatness of his doings, for it had a history in connection with the nations which it was well for them to remember with reverence. The rest of the psalm is a sermon, of which these first verses constitute the text.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. —This is the first of a series of "*Confitemini Domino*" Psalms, "O give thanks unto the Lord" (Psalm 105:1 106:1 107:1 108:1 136:1) —*Christopher Wordsworth*.

Whole Psalm. —The 105th Psalm is a meditation on the covenant as performed on the part of God, the 106th on the covenant as kept by Israel. They both dwell on the predestinating will of God, electing men to holiness and obedience, and the mode in which human sin opposes itself to that will, and yet cannot make it void. —*Plain Commentary*.

Ver. 1. —The first fifteen verses were written at the bringing up of the Ark, 1 Chron. 6. They tell that it is sovereign grace that ruleth over all—it is a sovereign God. Out of a fallen world he takes whom he pleases—individuals, families, nations. He chose Israel long ago, that they might be the objects of grace, and their land the theatre of its display. He will yet again return to Israel, when the days of his Kingdom of Glory draw near; and Israel shall have a full share—the very fullest and richest—in his blessings, temporal and spiritual. —*Andrew A. Bonar*.

Ver. 1. —*Call upon his name*. The original meaning of this phrase is call (him) by his name, i.e., give him the descriptive title most expressive of his divine perfections; or more specifically, call him by his name Jehovah, i.e., ascribe to him the attributes which it denotes, to wit, eternity and self existence, together with that covenant relation to his people, which though not denoted by the name was constantly associated with it, and therefore necessarily suggested by it. The meaning of the next phrase is obscured, if not entirely concealed in the common version, "*among the people*." The plural form and sense of the original expression are essential to the writer's

purpose, which is to glorify the God of Israel among the nations. —*Joseph Addison Alexander.*

Ver. 1. *Make known his deeds among the people.* The people of God were not shut up in that narrow corner of the earth for the purpose of confining within their straitened territories the true knowledge and worship of God; but God wished that to be the fixed seat of the church, from which the sound of heavenly doctrine should go forth into all nations. Therefore he chose Canaan, which is interjected among the most powerful nations of the world, that from it as from a fountain might more easily issue the doctrine of God to the rest, of the nations: as Isaiah says, "*Out of Zion shall go forth the law.*" —*Mollerus.*

HINTS TO THE VILLAGE PREACHER

Ver. 1. —

1. Praise God for former mercies.
2. Pray for further mercies.
3. Publish his famous mercies.

Ver. 1. —A series of holy exercises.

"Give thanks" —
 "call upon his name" —
 "make known" —
 "sing" —
 "talk" —
 "glory" —
 "rejoice" —
 "seek" —
 "remember".

PSALM 105:2

EXPOSITION.

Ver. 2. *Sing unto him.* Bring your best thoughts and express them in the best language to the sweetest sounds. Take care that your singing is "unto him," and not merely for the sake of the music or to delight the ears of

others. Singing is so delightful an exercise that it is a pity so much of it should be wasted upon trifles or worse than trifles. O ye who can emulate the nightingale, and almost rival the angels, we do most earnestly pray that your hearts may be renewed that so your floods of melody may be poured out at your Maker's and Redeemer's feet.

Talk ye of all his wondrous works. Men love to speak of marvels, and others are generally glad to hear of surprising things; surely the believer in the living God has before him the most amazing series of wonders ever heard of or imagined, his themes are inexhaustible and they are such as should hold men spellbound. We ought to have more of this "talk": no one would be blamed as a Mr. Talkative if this were his constant theme. Talk ye, all of you: you all know something by experience of the marvellous loving kindness of the Lord—"talk ye." In this way, by all dwelling on this blessed subject, "all" his wondrous works will be published. One cannot do it, nor ten thousand times ten thousand, but if all speak to the Lord's honour, they will at least come nearer to accomplishing the deed. We ought to have a wide range when conversing upon the Lord's doings, and should not shut our eyes to any part of them. Talk ye of his wondrous works in creation and in grace, in judgment and in mercy, in providential interpositions and in spiritual comforting; leave out none, or it will be to your damage. Obedience to this verse will give every sanctified tongue some work to do: the trained musicians can sing, and the commoner voices can talk, and in both ways the Lord will receive a measure of the thanks due to him, and his deeds will be made known among the people.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. —*Talk ye of all his wondrous works*, *ʿytal þīniphleothaiv*, "of his miracles." Who have so many of these to boast of as Christians! Christianity is a tissue of miracles; and every part of the work of grace on the soul is a miracle. Genuine Christian converts may talk of miracles from morning to night; and they should talk of them, and recommend to others their miracle working God and Saviour. —*Adam Clarke*.

Ver. 2. —*Sing...talk*, etc. Music and conversation are two things by which the mind of man receiveth much good, or a great deal of harm. They who make "Jehovah" and his "wondrous works" the subject of both, enjoy a heaven upon earth. And they who do in reality love the Saviour, will

always find themselves inclined to "sing to him, "and to "talk of him." — *George Horne.*

Ver. 2. —*Sing psalms.* It is not sufficient to offer the empty vessel of our joy unto God, or our singing voice in musical tune only; but also it is required that we fill our joyful voice with holy matter and good purpose, whereby God only may be reasonably praised: "Sing *psalms* unto him." — *David Dickson.*

Ver. 2. —*Sing psalms.* Psalmody is the calm of the soul, the repose of the spirit, the arbiter of peace. It silences the wave, and conciliates the whirlwind of our passions, soothing the impetuous, tempering the unchaste. It is an engenderer of friendship, a healer of dissension, a reconciler of enemies. For who can longer count him his enemy, with whom to the throne of God he hath raised the strain? Psalmody repels the demons, and lures the ministry of angels. It is a weapon of defence in nightly terrors and a respite from daily toil. To the infant it is a presiding genius; to manhood a crown of glory; a balm of comfort to the aged; a congenial ornament to women. —*Basil.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. —

1. The pleasure of talking to God. — "Sing, "etc.; making melody in the heart.
2. The duty of talking of God. — "Talk ye, "etc. — *G.R.*

Ver. 2. — The Christian's table talk.

PSALM 105:3

EXPOSITION.

Ver. 3. *Glory ye in his holy name.* Make it a matter of joy that you have such a God. His character and attributes are such as will never make you blush to call him your God. Idolaters may well be ashamed of the actions attributed to their fancied deities, their names are foul with lust and red with blood, but Jehovah is wholly glorious; every deed of his will bear the strictest scrutiny; his name is holy, his character is holy, his law is holy, his

government is holy, his influence is holy. In all this we may make our boast, nor can any deny our right to do so.

Let the heart of them rejoice that seek the Lord. If they have not yet found him so fully as they desire, yet even to be allowed and enabled to seek after such a God is cause for gladness, To worship the Lord and seek his kingdom and righteousness is the sure way to happiness, mad indeed there is no other. True seekers throw their hearts into the engagement, hence their hearts receive joy; according to the text they have a permit to rejoice and they have the promise that they shall do so. How happy all these sentences are! Where can men's ears be when they talk of the gloom of psalm singing? What worldly songs are fuller of real mirth? One hears the sound of the timbrel and the harp in every verse. Even seekers find bliss in the name of the Lord Jesus, but as for the finders, we may say with the poet,

*"And those who find thee find a bliss,
Nor tongue nor pen Call show:
The love of Jesus what it is,
None but his loved ones know."*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. —

1. Those who find: or—"glory ye, "etc.
2. Those who seek: or—"rejoice."

Ver. 3 (*second clause*). —Let the seeker rejoice that there is such a God to seek, that he invites us to seek, that he moves us to seek, enables us to seek, and promises to be found of us. The tendency of the seeker is to despond, but there are many grounds of comfort.

PSALM 105:4

EXPOSITION.

Ver. 4. *Seek the Loan and his strength.* Put yourselves under his protection. Regard him not as a puny God, but look unto his omnipotence, and seek to know the power of his grace. We all need strength; let us look

to the strong One for it. We need infinite power to bear us safely to our eternal resting place, let us look to the Almighty Jehovah for it.

Seek his face evermore. Seek, seek, seek, we have the word three times, and though the words differ in the Hebrew, the sense is the same. It must be a blessed thing to seek, or we should not be thus stirred up to do so. To seek his face is to desire his presence, his smile, his favour consciously enjoyed. First we seek him, then his strength and then his face; from the personal reverence, we pass on to the imparted power, and then to the conscious favour. This seeking must never cease—the more we know the more we must seek to know. Finding him, we must "our minds inflame to seek him more and more." He seeks spiritual worshippers, and spiritual worshippers seek him; they are therefore sure to meet face to face ere long.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 4. *Seek the Lord, and be strengthened;* so divers ancient versions read it. They that would be "strengthened in the inward man," must fetch in strength from God by faith and prayer. "*Seek his strength,*" and then seek his face; for by his strength we hope to prevail with him for his favour, as Jacob did, Hosea 7:3. "*Seek his face evermore,*" i.e., seek to have his favour to eternity, and therefore continue seeking it to the end of the time of your probation. Seek it while you live in this world, and you shall have it while you live in the other world, and even there shall be for ever seeking it, in an infinite progression, and yet be for ever satisfied in it. —*Matthew Henry.*

Ver. 4. —*His strength.* In classical language, his aegis, or protection, his ark, the symbol of the divine presence. —*John Mason Good.*

Ver. 4. —*Seek his face evermore.* It is added "evermore," lest they should imagine that they had performed their duty, if they assembled twice or three times in the year at the tabernacle, and observed the external rites according to the law. —*Mollerus.*

Ver. 4. —*Seek...seek.* None do seek the Lord so earnestly, but they have need of stirring up to seek him more earnestly; neither have any attained to such a measure of communion with God, but they have need to seek for a further measure: therefore it is said, "*Seek the Lord, seek his strength, seek his face evermore.*" —*David Dickson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4. —How can we seek the Lord's strength?

1. By desiring to be subject to it.
2. By being supported by it.
3. By being equipped with it for service.
4. By seeing its results upon others.

Ver. 4. —Threefold seeking.

1. The Lord for mercy.
2. His strength for service.
3. His face for happiness. —*A.G. Brown.*

Ver. 4 (*last clause*). —Seeking the Lord the perpetual occupation of a believer.

PSALM 105:5

EXPOSITION.

Ver. 5. *Remember his marvellous works that he hath done.* Memory is never better employed than upon such topics. Alas, we are far more ready to recollect foolish and evil things than to retain in our minds the glorious deeds of Jehovah. If we would keep these in remembrance our faith would be stronger, our gratitude warmer, our devotion more fervent, and our love more intense. Shame upon us that we should let slip what it would seem impossible to forget. We ought to need no exhortation to remember such wonders, especially as he has wrought them all on the behalf of his people.

His wonders, and the judgments of his mouth —these also should be had in memory. The judgments of his mouth are as memorable as the marvels of his hand. God had but to speak and the enemies of his people were sorely afflicted; his threats were not mere words, but smote his adversaries terribly. As the Word of God is the salvation of his saints, so is it the destruction of the ungodly: out of his mouth goeth a two edged sword with which he will slay the wicked.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. —*Remember.* How others may be affected I do not ask. For myself, I confess, that there is no care or sorrow, by which I am so severely harassed, as when I feel myself guilty of ingratitude to my most kind Lord. It not seldom appears to be a fault so inexplicable, that I am alarmed when I read these words, inasmuch as I consider them addressed to myself, and others like me. Remember, O ye forgetful, thoughtless, and ungrateful, the works of God, which he hath done to us, with so many signs and proofs of his goodness. What more could he have done, which he hath not done? — *Folengius.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5. —Themes for memory.

1. What God has done.
2. What he has said.

Ver. 5 —Our memory and God's memory. "Remember." "He hath remembered."

PSALM 105:6

EXPOSITION.

Ver. 6. *O ye seed of Abraham his servant, ye children of Jacob his chosen.* Should all the world forget, ye are bound to remember. Your father Abraham saw his wonders and judgments upon Sodom, and upon the kings who came from far, and Jacob also saw the Lord's marvellous works in visiting the nations with famine, yet providing for his chosen a choice inheritance in a goodly land; therefore let the children praise their father's God. The Israelites were the Lord's elect nation, and they were bound to imitate their progenitor, who was the Lord's faithful servant and walked before him in holy faith: the seed of Abraham should not be unbelieving, nor should the children of so true a servant become rebels. As we read this pointed appeal to the chosen seed we should recognise the special claims which the Lord has upon ourselves, since we too have been favoured above all others. Election is not a couch for case, but an

argument for sevenfold diligence. If God has set his choice upon us, let us aim to be choice men.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. —*O ye seed of Abraham his servant.* Consider the relation ye stand in to him. Ye are "the seed of Abraham his servant"; you are born in his house, and being thereby entitled to the privilege of his servants, protection and provision, you are also bound to do the duty of servants, to attend your master, consult his honour, obey his commands, and do what you can to advance his interests. —*Matthew Henry.*

PSALM 105:7

EXPOSITION.

Ver. 7. *He is the Lord our God.* Blessed be his name. Jehovah condescends to be our God. This sentence contains a greater wealth of meaning than all the eloquence of orators can compass, and there is more joy in it than in all the sonnets of them that make merry.

His judgments are in all the earth, or in all the land, for the whole of the country was instructed by his law, ruled by his statutes, and protected by his authority. What a joy it is that our God is never absent from us, he is never nonresident, never an absentee ruler, his judgments are in all the places in which we dwell. If the second clause of this verse refers to the whole world, it is very beautiful to see the speciality of Israel's election united with the universality of Jehovah's reign. Not alone to the one nation did the Lord reveal himself, but his glory flashed around the globe. It is wonderful that the Jewish people should have become so exclusive, and have so utterly lost the missionary spirit, for their sacred literature is full of the broad and generous sympathies which are so consistent with the worship of "the God of the whole earth." Nor is it less painful to observe that among a certain class of believers in God's election of grace there lingers a hard exclusive spirit, fatal to compassion and zeal. It would be well for these also to remember that their Redeemer is "the Saviour of all men, specially of them that believe."

HINTS TO THE VILLAGE PREACHER.

Ver. 7. —God's relation to his elect and to all mankind.

PSALM 105:8

EXPOSITION.

Ver. 8. *He hath remembered his covenant for ever.* Here is the basis of all his dealings with his people: he had entered into covenant with them in their father Abraham, and to this covenant he remained faithful. The exhortation to remember (Psalm 105:5) receives great force from the fact that God has remembered. If the Lord has his promise in memory surely we ought not to forget the wonderful manner in which he keeps it. To us it should be matter for deepest joy that never in any instance has the Lord been unmindful of his covenant engagements, nor will he be so world without end. O that we were as mindful of them as he is.

The word which he commanded to a thousand generations. This is only an amplification of the former statement, and serves to set before us the immutable fidelity of the Lord during the changing generations of men. His judgments are threatened upon the third and fourth generations of them that hate him, but his love runs on for ever, even to "a thousand generations." His promise is here said to be commanded, or vested with all the authority of a law. It is a proclamation from a sovereign, the firman of an Emperor whose laws shall stand fast in every jot and tittle though heaven and earth shall pass away. Therefore let us give thanks unto the Lord and talk of all his wondrous works, so wonderful for their faithfulness and truth.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. —*He hath remembered his covenant.* As a long series of years had elapsed between the promise and the performance, the prophet uses the word "remember," intimating that the Divine promise does not become obsolete by length of time, but that even when the world imagines that they are extinguished and wholly forgotten, God retains as distinct a remembrance of them as ever, that he may accomplish them in due season.
—*John Calvin.*

Ver. 8. —*The word which he commanded.* All that God says must of necessity be said with authority, so that even his promises partake of the nature of commands. —*Joseph Addison Alexander.*

PSALM 105:9

EXPOSITION.

Ver. 9. *Which covenant he made with Abraham.* When the victims were divided and the burning lamp passed between the pieces (Gen. 15.) then the Lord made, or ratified, the covenant with the patriarch. This was a solemn deed, performed not without blood, and the cutting in pieces of the sacrifice; it points us to the greater covenant which in Christ Jesus is signed, sealed, and ratified, that it may stand fast for ever and ever.

And his oath unto Isaac. Isaac did not in vision see the solemn making of the covenant, but the Lord renewed unto him his oath (Genesis 26:2-5). This was enough for him, and must have established his faith in the Most High. We have the privilege of seeing in our Lord Jesus both the sacrificial seal, and the eternal oath of God, by which every promise of the covenant is made yea and amen to all the chosen seed.

HINTS TO THE VILLAGE PREACHER.

Ver. 9. —The making, swearing, and confirming of the covenant. See our comment on these verses with the passages referred to.

PSALM 105:10

EXPOSITION.

Ver. 10. *And confirmed the same unto Jacob for a law.* Jacob in his wondrous dream (Genesis 28:10-15) received a pledge that the Lord's mode of procedure with him would be in accordance with covenant relations: for said Jehovah, "I will not leave thee till I have done that which I have spoken to thee of." Thus, if we may so speak with all reverence, the covenant became a law unto the Lord himself by which he bound himself to act. O matchless condescension, that the most free and sovereign Lord

should put himself under covenant bonds to Iris chosen, and make a law for himself, though he is above all law.

And to Israel for an everlasting covenant. When he changed Jacob's name he did not change his covenant, but it is written, "he blessed him there" (Genesis 32:29), and it was with the old blessing, according to the unchangeable word of abiding grace.

PSALM 105:11

EXPOSITION.

Ver. 11. *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.* This repetition of the great covenant promise is recorded in Genesis 35:9-12 in connection with the change of Jacob's name, and very soon after that slaughter of the Shechemites, which had put the patriarch into such great alarm and caused him to use language almost identical with that of the next verse.

When they were but a few men in number; yea, very few, and strangers in it. Jacob said to Simeon and Levi, "Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, and my house." Thus the fears of the man of God declared themselves, and they were reasonable if we look only at the circumstances in which he was placed, but they are soon seen to be groundless when we remember that the covenant promise, which guaranteed the possession of the land, necessarily implied the preservation of the race to whom the promise was made. We often fear where no fear is.

The blessings promised to the seed of Abraham were not dependent upon the number of his descendants, or their position in this world. The covenant was made with one man, and consequently the number could never be less, and that one man was not the owner of a foot of soil in all the land, save only a cave in which to bury his dead, and therefore his seed could not have less inheritance than he. The smallness of a church, and the poverty of its members, are no barriers to the divine blessing, if it be sought earnestly by pleading the promise. Were not the apostles few, and the disciples

feeble, when the good work began? Neither because we are strangers and foreigners here below, as our fathers were, are we in any the more danger: we are like sheep in the midst of wolves, but the wolves cannot hurt us, for our shepherd is near.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. —*The lot of your inheritance*: literally **l bj**, *the cord of your inheritance*, an expression taken from the ancient method of measuring land by the cord or line; whence the measuring cord is metonymically put for the part measured, and divided by the cord. Thus, "*the lines, **μyl bj** }* the cords, are *fallen unto me in pleasant places*, "i.e., as the psalmist explains it: "I have a goodly heritage." Psalm 16:6 —*Samuel Chandler*.

Ver. 11. —*Your inheritance*. The change of the number (from "thee" to "your") points out that God made a covenant with all the people in general, though lie spake the words only to a few individuals; even as we have seen a little before, that it was a decree or an everlasting law. The holy patriarchs were the first and principal persons into whose hands the promise was committed; but they did not embrace the grace which was offered to them as belonging only to themselves, but as a blessing which their posterity in common with them were to become sharers of. —*John Calvin*.

PSALM 105:12

EXPOSITION.

Ver. 12. —*When they were but a few men in number*. **rpsniytəl** Literally, "homines numeri", men of number; so few as easily to be numbered: in opposition to what their posterity afterwards were, as the sand of the sea, without number. —*Samuel Chandler*.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. —One would think that all the world would have been upon them; but here was the protection, God has a negative voice, "*He suffered no man to do them wrong*." Many had (as we say) an aching tooth at the

people of God, their finger itched to be dealing with them, and the text shows four advantages the world had against them. First, "*They were few.*" Secondly, "*very few.*" Thirdly, "*strangers.*" Fourthly, unsettled. What hindered their enemies? It was the Lord's negative voice. "*He reproveth kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm.*" We see an instance of this (Genesis 35:5). When Jacob and his family journeyed, "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." They had a mind to pursue after them, to revenge the slaughter of the Shechemites; but God said, *Pursue not*, and then they could not pursue, they must stay at home. And when his people the Jews were safe in Canaan he encourages them to come up freely to worship at Jerusalem, by this assurance, "No man shall desire the land, when thou shalt go up to appear before the Lord thy God, thrice in the year" (Exodus 34:24). God can stop not only hands from spoiling, but hearts from desiring. —*Joseph Caryl.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12. —Comfort to the few. The typical and spiritual Israel few at first. A few in the ark peopled the world. Small companies have done wonders. Christ's presence is promised to two or three. God saith not by many or by few, etc.

PSALM 105:13

EXPOSITION.

Ver. 13. *When they went from one nation, to another, from one Kingdom to another people.* Migrating as the patriarchs did from the region of one tribe to the country of another they were singularly preserved. The little wandering family might have been cut off root and branch had not a special mandate been issued from the throne for their protection. It was not the gentleness of their neighbours which screened them; they were hedged about by the mysterious guardianship of heaven. Whether in Egypt, or in Philistia, or in Canaan, the heirs of the promises, dwelling in their tents, were always secure.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. —*From one kingdom to another people.* Where we might have expected from kingdom to kingdom, the car is somewhat disappointed by the phrase, "*from one kingdom to another people,* " which may have been intended to distinguish the Egyptian and other monarchies from the more democratical or patriarchal institutions of the Arabians and other nations. —*Joseph Addison Alexander.*

Ver. 13. —Though frequent flitting is neither desirable nor commendable, yet sometimes there is a just and necessary occasion for it, and it may be the lot of some of the best of men. —*Matthew Henry.*

HINTS TO THE VILLAGE PREACHER.

Ver. 13. —

1. God's people may be often removed.
2. They can never be injured.
3. God's property in them will not be renounced.

PSALM 105:14

EXPOSITION.

Ver. 14. *He suffered no man to do them wrong.* Men cannot wrong us unless he suffers them to do so; the greatest of them must wait his permission before they can place a finger upon us. The wicked would devour us if they could, but they cannot even cheat us of a farthing without divine sufferance.

Yea, he reprov'd kings for their sakes. Pharaoh and Abimelech must both be made to respect the singular strangers who had come to sojourn in their land; the greatest kings are very second rate persons with God in comparison with his chosen servants.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. —*He suffered no man to do them, wrong.* As many rose up, one after another, in troops against them, the Psalmist says indefinitely, that

men were withheld from hurting them; for **μδα**; Adam, is the word here used, which is the one most generally employed to signify *man*. —*John Calvin*.

Ver. 14. —I resolve the words into these three parts.

1. Here is the nearness and the dearness of the saints unto God. They are dearer to him than kings and states, simply considered; that is, otherwise than as they in their persons are also saints; for you see that for their sakes he reproveth kings, and so sheweth that he prefers them to kings.

2. Here is the great danger to kings and states, to deal with his saints otherwise than well. Which appeareth many ways; for he doth not only in words give a charge not to touch them, but he carries it in a high way (for so God will do when he pleads their cause). Touch them not; as if he had said, Let me see if you dare so much as touch them; and it is with an intimation of the highest threatening if they should; upon your peril if you do so; for that is the scope of such a speech. And accordingly in deeds he made this good; for the text saith he suffered no man to do them wrong; not that he did altogether prevent all wrong and injuries, for they received many as they went through those lands; but at no time did lie let it go unpunished. In that sense he suffered them not. You know how he plagued Pharaoh, king of Egypt, with great plagues, and all his household, for Abraham's wife's sake, Gen. 7. And so Abimelech, king of Gerar, the Lord cometh upon him with a greatness, and his first word is in Genesis 2:3, "Behold, thou art but a dead man," afore he had first told him why or wherefore, though then he adds the reason; he brings him upon his knees, verse 4, bids him look to it, that he give satisfaction to Abraham, and restore his wife to him again, verse 7; and well he escaped so; and tells him also that he must be beholden to Abraham's prayers for his life. "He is a prophet," saith he, "and he shall pray for thee, and thou shalt live."

3. The third is the care and protection which God had over them, set and amplified, 1, by the number and condition of the persons whom he defended; though "*few men in number*," that is, soon reckoned, for their power and strength a few, or very small, **εις μικρον**, so the Septuagint in the parallel place, 1 Chronicles 16:19; as also, 2, by what he did for them: He suffered no man, how great soever, to do them any wrong, how small soever; not without recompense and satisfaction; not

to do it, though they had a mind to it. Though the people had an ill eye at them, Genesis 26:11, God causeth Abimelech to make a law on purpose; Abimelech charged all his people in Isaac's behalf, and spake in the very words of the text, "He that toucheth this man or his wife shall be put to death." —*Thomas Goodwin*.

HINTS TO THE VILLAGE PREACHER.

Ver. 14. —Dr. T. Goodwin has an excellent sermon on these verses, entitled "The Interest of England, "in which he condenses the history of the world, to show, that those nations which have persecuted and afflicted the people of God have invariably been broken in pieces. —(*Goodwin's Works*, volume 12 pg 34-60, Nichol's edition).

PSALM 105:15

EXPOSITION.

Ver. 15. *Saying, touch not mine anointed, and do my prophets no harm.* Abraham and his seed were in the midst of the world a generation of priests anointed to present sacrifice unto the most High God; since to them the oracles were committed, they were also the prophets of mankind; and they were kings too—a royal priesthood; hence they had received a threefold anointing. Their holy office surrounded them with a sacredness which rendered it sacrilege to molest them. The Lord was pleased to impress the wild tribes of Canaan with a respectful awe of the pious strangers who had come to abide with them, so that they came not near them to do them ill. The words here mentioned may not have been actually spoken, but the impression of awe which fell upon the nations is thus poetically described. God will not have those touched who have been set apart unto himself He calls them his own, saying, "*Mine* anointed" he declares that he has "*anointed*" them to be prophets, priests, and kings unto himself, and yet again he claims them as his prophets—"Do my prophets no harm." All through the many years in which the three great fathers dwelt in Canaan no man was able to injure them; they were not able to defend themselves by force of arms; but the eternal God was their refuge. Even so at this present time the remnant according to the election of grace cannot be destroyed, nay, nor so much as touched, without the

divine consent. Against the church of Christ the gates of hell cannot prevail. In all this we see reasons for giving thanks unto the Lord, and proclaiming his name according to the exhortation of the first verse of the Psalm. Here ends the portion which was sung at the moving of the ark: its fitness to be used for such a purpose is very manifest, for the ark was the symbol both of the covenant and of that mystic dwelling of God with Israel which was at once her glory and her defence. None could touch the Lord's peculiar ones, for the Lord was among them, flaming forth in majesty between the cherubims.

The presence of God having remained with his chosen ones while they sojourned in Canaan, it did not desert them when they were called to go down into Egypt. They did not go there of their own choice, but under divine direction, and hence the Lord prepared their way and prospered them until he saw fit to conduct them again to the land of promise.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. —*Mine anointed.* Abraham, Isaac, and Jacob had no external anointing. They were, however, called "*anointed*," "because they were separated by God from the multitude of wicked men, and endowed with the Spirit and his gifts, of which the oil was an emblem. —*Mollerus.*

Ver. 15. —*Touch not mine anointed, and do my prophets no harm.* We see here a vivid description of the people of God. They are "his anointed ones," "having the residue of his Spirit"; they are his prophets, to whom is intrusted the word of life, that they may be witnesses in the world. To these he gives as it were a safe passport through the world. Though they have ever been but men of number, accounted as a vile thing, they are precious in his sight. They are not distinguished by external dignity, numbers and power, as Rome sets forth the marks of her communion. They are in the midst of kingdoms, but not of them. They form usually the humblest portions of most communities, and yet they receive honour from God. Despised by the world, but unto God kings and priests, ordained and anointed to reign with Christ for ever. —*W. Wilson.*

Ver. 15. —*Prophets.* The **aybî** is the prophet, or forth speaker; the term laying stress on the utterance, and not upon the vision. The Hebrew word comes from a root which means to bubble up and overflow as from a full fountain. But the fulness of the true prophets of Jehovah was not that of

their own thoughts and emotions. It was of the Divine Spirit within them. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, "2 Peter 1:21. The first application of the word is to Abraham (Genesis 2:7); although, long before Abraham, "Enoch the seventh from Adam, prophesied, "Jude 14. — Donald Fraser, in "*Synoptical Lectures on the Books of Holy Scripture.*" 1873.

HINTS TO THE VILLAGE PREACHER.

Ver. 15. —In what respect Abraham was a prophet, and how far believers are the same.

PSALM 105:16

EXPOSITION.

Ver. 16. *Moreover he called for a famine upon the land.* He had only to call for it as a man calls for his servant, and it came at once. How grateful ought we to be that he does not often call in that terrible servant of his, so meagre and gaunt, and grim, so pitiless to the women and the children, so bitter to the strong men, who utterly fail before it.

He brake the whole staff of bread. Man's feeble life cannot stand without its staff—if bread fail him he fails. As a cripple with a broken staff falls to the ground, so does man when bread no longer sustains him. To God it is as easy to make a famine as to break a stall He could make that famine universal, too, so that all countries should be in like case: then would the race of man fall indeed, and its staff would be broken for ever. There is this sweet comfort in the matter, that the Lord has wise ends to serve even by famine: he meant his people to go down into Egypt, and the scarcity of food was his method of leading them there, for "they heard that there was corn in Egypt."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. —*He called for a famine.* As a master *calls for* a servant ready to do his bidding. On the contrary, God says (Ezekiel 36:29), "I will call for the corn, and will increase it, and lay no famine upon you." Compare the

centurion's words as to sickness being Christ's servant, ready to come or go at his call, Matthew 8:8,9. —*A.R. Fausset.*

HINTS TO THE VILLAGE PREACHER.

Ver. 16. —

1. All things come at the call of God. He called for plenty, and it came, for famine, and it came; for captivity, and it came; for deliverance, and it came.
2. The most unlikely means of accomplishing an end with man is often the direct way with God. He fulfilled the promise of Canaan to Abraham by banishing him from it; of plenty, by sending a famine; of freedom, by bringing into captivity. —*G.R.*

PSALM 105:17

EXPOSITION.

Ver. 17. *He sent a man before them, even Joseph.* He was the advance guard and pioneer for the whole clan. His brethren sold him, but God sent him. Where the hand of the wicked is visible God's hand may be invisibly at work, overruling their malice. No one was more of a man, or more fit to lead the van than Joseph: an interpreter of dreams was wanted, and his brethren had said of him, "Behold, this dreamer cometh."

Who was sold for a servant, or rather for a slave. Joseph's journey into Egypt was not so costly as Jonah's voyage when he paid his own fare: his free passage was provided by the Midianites, who also secured his introduction to a great officer of state by handing him over as a Slave. His way to a position in which he could feed his family lay through the pit, the slaver's caravan, the slave market and the prison, and who shall deny but what it was the right way, the surest way, the wisest way, and perhaps the shortest way. Yet assuredly it seemed not so. Were we to send a man on such an errand we should furnish him with money—Joseph goes as a pauper; we should clothe him with authority—Joseph goes as a slave; we should leave him at full liberty—Joseph is a bondman: yet money would have been of little use when corn was so dear, authority would have been irritating rather than influential with Pharaoh, and freedom might not have

thrown Joseph into connection with Pharaoh's captain and his other servants, and so the knowledge of his skill in interpretation might not have reached the monarch's ear. God way is the way. Our Lord's path to his mediatorial throne ran by the cross of Calvary; our road to glory runs by the rivers of grief.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. —Joseph may be a fit type to us of our spiritual deliverance. Consider him sold into Egypt, not without the determinate counsel of God, who preordained this to good; "God did send me before you to preserve life," Genesis 45:5. Here is the difference, the brethren sold Joseph, we sold ourselves. Consider us thus sold unto sin and death; God had a purpose to redeem us; there is election. Joseph was delivered out of prison, and we ransomed out of the house of bondage; there was redemption. Joseph's cause was made known, and himself acquitted; we could not be found innocent ourselves, but were acquitted in Christ; wherein consists our justification. Lastly, Joseph was clothed in glorious apparel, and adorned with golden chains, and made to ride in the second chariot of Egypt: so our last step is to be advanced to high honour, even the glory of the celestial court; "This honour have all the saints," Psalm 149:9. — *Thomas Adams.*

Ver. 17. —In many circumstances concerning Joseph—in his being beloved of his father—in his being hated of his brethren—in his sufferings and deep abasement—in his being brought out of prison—in his advancement and exaltation—in his wisdom and prudence—in his providing for his father's family—in his free forgiveness of the injuries he had sustained from his brethren—it maybe truly said, we have Christ delineated therein, and set forth thereby, in type, figure, and representatively. But I have nothing to do with this here; I only give this hint to the reader. —*Samuel Eyles Pierce, 1817.*

PSALM 105:18

EXPOSITION.

Ver. 18. *Whose feet they hurt with fetters.* From this we learn a little more of Joseph's sufferings than we find in the book of Genesis: inspiration had

not ceased, and David was as accurate an historian as Moses, for the same Spirit guided his pen.

He was laid in iron, or "into iron came his soul." The prayer book version, "the iron entered into his soul, "is ungrammatical, but probably expresses much the same truth. His fetters hurt his mind as well as his body, and well did Jacob say, "The archers shot at him, and sorely grieved him." Under the cruelly false accusation, which he could not disprove, his mind was, as it were, belted and bolted around with iron, and had not the Lord been with him he might have sunk under his sufferings. In all this, and a thousand things besides, he was an admirable type of him who in the highest sense is "the Shepherd, the stone of Israel." The iron fetters were preparing him to wear chains of gold, and making his feet ready to stand on high places. It is even so with all the Lord's afflicted ones, they too shall one day step from their prisons to their thrones.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. —*His soul came into iron* (margin). The whole person is denoted by the soul, because the soul of the captive suffers still more than the body. Imprisonment is one of the most severe trials to the soul. Even to spiritual heroes, such as a Savonarola and St. Cyran, the waters often go over the soul. —*E.W. Hengstenberg*.

Ver. 18. —*His soul came into iron*. Till we have felt it, we cannot conceive that sickness of heart, which at times will steal upon the patient sufferer; that sense of loneliness, that faintness of soul, which comes from hopes deferred and wishes unshared, from the selfishness of brethren and the heartlessness of the world. We ask ourselves, If the Lord were with me, should I suffer thus, not only the scorn of the learned and the contempt of the great, but even the indifference and neglect of those whom I have served, who yet forget me? So Joseph might have asked; and so till now may the elect ask, as they stand alone without man's encouragement or sympathy, not turned aside by falsehood or scorn, with their face set as a flint, yet deeply feeling what it costs them. —*Andrew dukes*, in "The Types of Genesis," 1858.

PSALM 105:19

EXPOSITION.

Ver. 19. *Until the time that his word came.* God has his times, and his children must wait till his "until" is fulfilled. Joseph was tried as in a furnace, until the Lord's assaying work was fully accomplished. The word of the chief butler was nothing, he had to wait until God's word came, and meanwhile

the word of the Lord tried him. He believed the promise, but his faith was sorely exercised. A delayed blessing tests men, and proves their metal, whether their faith is of that precious kind which can endure the fire. Of many a choice promise we may say with Daniel "the thing was true, but the time appointed was long." If the vision tarry it is good to wait for it with patience. There is a trying word and a delivering word, and we must bear the one till the other comes to us. How meekly Joseph endured his afflictions, and with what fortitude he looked forward to the clearing of his slandered character we may readily imagine: it will be better still if under similar trials we are able to imitate him, and come forth from the furnace as thoroughly purified as he was, and as well prepared to bear the yet harder ordeal of honour and power.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 19. —*Until the time that his word came: the word of the LORD tried him.* This verse forms the key to the whole meaning of Joseph's mysterious trial, and at the same time illustrates a deep mystery in the spiritual life of man. By "the word of the Lord" that "tried him," the psalmist evidently refers to the dreams of his future destiny which were sent to Joseph from God; and in saying that they tried him "until his word came," he evidently means that his faith in those promises was tested by his long imprisonment, until the day of his deliverance dawned. Consider for a moment his position, and you will see the purpose of that trial. A youth educated amidst all the quiet simplicity of the early patriarchal life, he was haunted by dream visions of a mighty destiny. Those visions were mysteriously foretelling his government in Egypt, and the blessings which his wise and just rule would confer on the land; but while unable to comprehend them, he yet believed that they were voices of the future, and promises of God.

But the quietude of that shepherd life was not the preparation for the fulfilment of his promised destiny. The education that would form the man who could withstand, firmly, the temptations of Egyptian life with its cities and civilization; the education that would form the ruler whose clear eye should judge between the good and the evil, and discern the course of safety in the hour of a nation's peril—all this was not to be gained under the shadow of his father's tent; it must come through trial, and through trial arising from the very promise of God in which he believed. Hence, a great and startling change crossed his life, that seemed to forbid the fulfilment of that dream promise, and tempted him to doubt its truth. Sold into Egypt as a slave, cast into prison through his fidelity to God, the word of the Lord most powerfully tried his soul. In the gloom of that imprisonment it was most hard to believe in God's faithfulness, when his affliction had risen from his obedience; and most hard to keep the promise clearly before him, when his mighty trouble would perpetually tempt him to regard it as an idle dream. But through the temptation, he gained the strong trust which the pomp and glory of the Egyptian court would have no power to destroy; and when the word of deliverance came, the man came forth, strong through trial, to fulfil his glorious destiny of ruling Egypt in the name of God, and securing for it the blessings of heaven. Thus his trial by the word of the Lord—his temptation to doubt its truth—was a divine discipline preparing him for the fulfilment of the promise.

And looking at it in this aspect, this verse presents to us a deep spiritual truth: The promises of God try man, that through the trial he may be prepared for their fulfilment. Our subject then is this: The trial of man by the promises of God. This verse suggests three great facts which exhibit the three aspects of that trial.

1. God's promises must try man. Every promise of the Lord is of necessity a trial. Now, this necessity arises from two sources; from man's secret unbelief, and from God's purposes of discipline.

(a) God's word must try man by revealing his secret unbelief. We never know our want of faith till some glorious promise rouses the soul into the attitude of belief; then the coldness and unfaithfulness of the heart are lighted up by that flash of belief, and the promise is a trial. Thus Paul with his profound insight into the facts of spiritual experience, says, "The word of the Lord is sharper than a two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a

discerner of the thoughts and intents of the heart." In illustration of this we may observe that many promises of the Lord come to us, as they came to Joseph, like dream visions of the future. Visions come to the Christian soul, as grand and wonderful as those which came to the Hebrew youth of old; and they, too, are prophecies of what we are destined to be. There comes a time when the voice of God is more clearly heard, and the great inheritance revealed. No dream of the night—no spirit of the dead—has visited us; but like a spirit some truth of God has entered the soul's presence chamber and summoned it to noble aspiration and Christ like endeavour. Then the earnest of the future gleams on life's horizon. The Sabbath of eternity, with all its balm and music, seems near, and rapt with its glory, we are roused to all surrendering zeal. But I appeal to your experience whether it is not true that such revelations of the promise rapidly become limes of trial. Then the mocking voice of unbelief tells us that aspiration is vain. The cold cross currents of indifference chill the fiery impulses of the heart. We are in prison like Joseph, by no material bars indeed, but by the invisible bonds of unbelief; and we find it most hard to keep the promise clear and bright, while tempted to believe that our aspirations were merely idle dreams. And there is that arousing, by the promise, of the soul's hidden unbelief, which makes every promise an inevitable trial.

(b) Again: *God causes his promises to try nature that he may accomplish his own purposes of discipline.* It is a law of our nature that no belief in any unseen thing can ever pass into the active form of strong endeavour to attain it, until we are tempted to disbelieve it. Thus the great idea of an undiscovered land across the wastes of the Atlantic smote the soul of Columbus; but it remained a dreamy faith until by opposition and ridicule he was tempted to regard it as a dream, and then it became heroic endeavour, and the land was found. Thus with all men of genius. They stand in the front of their age, with thoughts which the world cannot understand; but those thoughts are dreams until suffering and scorn try the men, and then they are awakened into effort to realise them. Hence God leads us into circumstances in which we are tempted to doubt his promises, that by temptation he may discipline faith into power. There is a wilderness of temptation in every life, and like Christ, we are often led into it, from the solemn hour when we heard the voice, "Thou art my son; " but like Christ, we come forth strong, through the long, silent wrestling with temptation, to do our Father's will.

2. God sends the Hour of Deliverance: *"until the time that his word came."* When the discipline was perfected, Joseph came forth ready for his mission. But our deliverance does not always come in this way. Take from the Bible histories the four great methods by which God sends deliverance. *Sometimes by death.* Thus with Elijah Weariness, loneliness, failure, had wrung from by death the strong man the cry, "Take away my life for I and not better than my fathers." The temptation was becoming too strong, and God sent deliverance in the chariot of fire. *Sometimes by transforming the height of trial into the height of blessing.* The three youths in Babylon had clenched their nerves for the climax of agony, when the fire became a Paradise. So, now, God makes the climax of trial the herald of spiritual blessedness. By suffering we are loosened from the bonds of time and sense; there is one near to us like the Son of God; and deliverance has come. *Sometimes by the glance of love on the falling soul.* Thus with Peter. The temptation was mastering him; one glance of that eye, and he went out weeping and delivered. *Sometimes by continuing the trial,* but increasing the power to endure it. Thus with Paul. After the vision of the third heaven came "the thorn in the flesh," "The temptation made him cry thrice to, God; the trial remained, but here was the deliverance" my grace is sufficient for thee." The suffering lost none of its pressure, but he learned to glory in infirmity; and *then* came his delivering hour.

3. God makes the Trial by Promise fulfil the Promise itself. In Joseph the temptation to doubt the word of God silently meetened him for its fulfilment. So with us all. We hope not for an Egyptian kingdom, our dream vision is of a heavenly inheritance, and the palace of a heavenly King. But every temptation resisted, every mocking voice of doubt overcome, is an aid upwards and onwards. Trials, sufferings, struggles, are angels arraying the souls in the white robes of the heavenly world, and crowning it with the crown that fadeth not away. And when the end comes, then it will be seen that the long dreary endeavour to hold fast the dream promise—the firm resolute "no" to the temptation to disbelieve, are all more than recompensed with "the exceeding and eternal weight of glory." —*Edward Zuscombe, in "Sermons preached at Kings Lynn." 1867.*

Ver. 19. —*The word of the Lord tried him.* As we try God's word, so God's word tries us; and happy if, when we are tried, we come forth as gold; and the trial of our faith proves more precious than that of gold which perisheth, though it be tried with fire. —*William Jay.*

Ver. 19. —*Tried him.* I doubt not that Joseph's brethren were humbled, yet Joseph may be more, he must be cast into the ditch, and into the prison, and the iron must enter not only into his legs, but into his soul. He must be more affected in spirit, because he was to do greater work for God, and was to be raised up higher than the rest, and therefore did need the more ballast. —*Thomas Shepard*, in "*The Sound Believer*, "1649.

Ver. 19. —*Tried.* *ādæ* "assayed; "Psalm 7:6 17:3 18:30. He came out of the ordeal, as gold from the fining pot, more pure and lustrous. —*William Kay*.

Ver. 19. —*Tried him.* "Made him lord of his house." Joseph's feet were hurt in irons, to fit him to tread more delicately in the King's Palace at Zoan; and when the Lord's time was come, by the same stairs which winded him into the dungeon he climbs up into the next chariot to Pharaoh's. Few can bear great and sudden mercies without pride and wantonness, till they are hampered and humbled to carry it moderately. —*Samuel Lee*, in "*The Triumph of Mercy in the Chariot of Praise*, " 1677.

HINTS TO THE VILLAGE PREACHER.

Ver. 19. —The duration of our troubles, the testing power of the promise, the comfortable issue which is secured to us.

PSALM 105:20

EXPOSITION.

Ver. 20. *The king sent and loosed him.* He was thrust into the roundhouse by an officer, but he was released by the monarch himself.

Even the ruler of the people, and let him go free. The tide had turned, so that Egypt's haughty potentate gave him a call from the prison to the palace. He had interpreted the dreams of captives, himself a captive; he must now interpret for a ruler and become a ruler himself. When God means to enlarge his prisoners, kings become his turnkeys.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 20. —*The king sent and loosed him.* And that by his own master, Potiphar, who had clapt him up there by his wanton wife's wicked instigation. He had been bound ignominiously, but now comes he to be loosed honourably. —*Christopher Ness.*

PSALM 105:21

EXPOSITION.

Ver. 21. *He made him lord of his house.* Reserving no power, but saying "only in the throne will I be greater than thou." The servitor of slaves becomes lord over nobles. How soon the Lord lifteth his chosen from the dunghill to set them among princes.

And ruler of all his substance. He empowered him to manage the storing of the seven plenteous harvests, and to dispense the provisions in the coming days of scarcity. All the treasures of Egypt were under his lock and key, yea, the granaries of the world were sealed or opened at his bidding. Thus was he in the best conceivable position for preserving alive the house of Israel with whom the covenant was made. As our Lord was himself secured in Egypt from Herod's enmity, so, ages before, the redeemed race found an equally available shelter, in the hour of need. God has always a refuge for his saints, and if the whole earth could not afford them sanctuary, the Lord himself would be their dwelling place, and take them up to lie in his own bosom. We are always sure to be fed if all the world should starve. It is delightful to think of our greater Joseph ruling the nations for the good of his own household, and it becomes us to abide in quiet confidence in every political disaster, since Jesus is on the throne of providence, King of kings and Lord of lords, and will be so till this dispensation ends.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 21. —*Ruler of all his substance,* or "possession." Herein also he was a type of Jesus Christ, who, as God, is possessor of heaven and earth, being the creator of them. —*John Gill.*

Ver. 21 —He was received into the Royal Society of the right honourable the king's privy councillors, and was constituted as Chairman of the council table, which, though Moses doth not express, yet David intimates in Psalm 105:21,22. All the privy councillors, as well as the private people were bound (possibly by oath) to obey him in all things, and, as out of the chair, he magisterially taught these senators wisdom. Thus the Hebrew reading runs: He bound the princes to his soul (or according to his will) and made wise his elders; teaching them not only civil and moral, but also divine wisdom, for which cause God sent Joseph (saith he) into Egypt, that some sound of the redemption of fallen mankind might be heard in that kingdom, at that time the most flourishing in the world: neither is Moses altogether silent herein, for he calls him a master of wisdom, or father to Pharaoh (Genesis 45:8). Much more to his councillors, and he says that no hand or foot shall move (to wit, in affairs of state, at home, or, in foreign embassies, abroad) without Joseph's order; he was the king's plenipotentiary, Genesis 41:44. —*Christopher Ness.*

PSALM 105:22

EXPOSITION.

Ver. 22. *To bind his princes at his pleasure.* He who was bound obtains authority to bind. He is no longer kept in prison, but keeps all the prisons, and casts into them the greatest nobles when justice demands it.

And teach his senators wisdom. The heads of the various peoples, the elders of the nations, learned from him the science of government, the art of providing for the people. Joseph was a great instructor in political economy, and we doubt not that he mingled with it the purest morals, the most upright jurisprudence, and something of that divine wisdom without which the most able senators remain in darkness. The king's authority made him absolute both in the executive and in the legislative courts, and the Lord instructed him to use his power with discretion. What responsibilities and honours loaded the man who had been rejected by his brothers, and sold for twenty pieces of silver! What glories crown the head of that greater one who was "separated from his brethren."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 22. —*To bind his Princes.* The meaning of *wyrcc;ysa* signifies to exercise control over the greatest men in the kingdom, which power was conferred on Joseph by Pharaoh: see Genesis 41:40,43,44. The capability of binding is to be regarded as an evidence of authority; a power of compelling obedience; or, in default thereof, of inflicting punishment. — *George Phillips.* 1846.

Ver. 22. —*At his pleasure.* Literally, with his soul which some explain as a bold metaphor, describing Joseph's mind or soul as the cord or chain with which he bound the Egyptians, i.e., forced them to perform his will. But see Psalm 17:9 27:12 41:2. —*Joseph Addison Alexander.*

Ver. 22. —*And teach his senators wisdom.* That in that wisdom wherein he had been instructed of God he might also instruct the princes, and teach prudence to those who were much his seniors. Herein some sparks of divine wisdom shine, that he should order even the princes and old men to learn wisdom from one who was a slave and a foreigner, although the Egyptians are always want to boast that Egypt is the native place of wisdom. —*Yansenius.*

PSALM 105:23

EXPOSITION.

Ver. 23. *Israel also came into Egypt.* The aged patriarch came, and with him that increasing company which bore his name. He was hard to bring there. Perhaps nothing short of the hope of seeing Joseph could have drawn him to take so long a journey from the tombs of his forefathers; but the divine will was accomplished and the church of God was removed into an enemy's country, where for a while it was nourished.

And Jacob sojourned in the land of Ham. Shem the blessed came to lodge awhile with Ham the accursed: the dove was in the vulture's nest. God so willed it for a time, and therefore it was safe and right: still it was only a sojourn, not a settlement. The fairest Goshen in Egypt was not the covenant blessing, neither did the Lord mean his people to think it so; even so to us "earth is our lodge" but only our lodge, for heaven is our home.

When we are best housed we ought still to remember that here we have no continuing city. It were ill news for us if we were doomed to reside in Egypt for ever, for all its riches are not worthy to be compared with the reproach of Christ.

Thus the song rehearsed the removals of the Lord's people, and was a most fit accompaniment to the bearing up of the ark, as the priest carried it into the city of David, where the Lord had appointed it a resting place.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 23. —*Egypt...the land of Ham.* The Egyptians were a branch of the race of Ham. They came from Asia through the desert of Syria to settle in the valley of the Nile. This is a fact clearly established by science, and entirely confirms the statements of the book of Genesis. —*F. Lenormant and E. Chevalier*, in "*A Manual of Ancient History*," 1869.

PSALM 105:24

EXPOSITION.

Ver. 24. *And he increased his people greatly.* In Goshen they seem to have increased rapidly from the first, and this excited the fears of the Egypt, inns, so that they tried to retard their increase by oppression, but the Lord continued to bless them,

And made them stronger than their enemies. Both in physical strength and in numbers they threatened to become the more powerful race. Nor was this growth of the nation impeded by tyrannical measures, but the very reverse took place, thus giving an early instance of what has since become a proverb in the church—"the more they oppressed them the more they multiplied." It is idle to contend either with God or his people.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 24. —*He increased his people greatly.* Behold here the concealed blessing in the secret of the cross. Under it the people of God are in the most fruitful state. —*Berleb. Bible.*

Ver. 24. —Church prosperity desirable. Increase of numbers, increase of rigour. Attainable under great persecution and opposition. Divine in its origin, —"he increased." Satisfactory as a text it is only true of "his people."

HINTS TO THE VILLAGE PREACHER.

Ver. 24 (*second clause*). —In what respects grace can make believers stronger than their enemies.

PSALM 105:25

EXPOSITION.

Ver. 25. *He turned their hearts to hate his people.* It was his goodness to Israel which called forth the ill will of the Egyptian court, and so far the Lord caused it, and moreover he made use of this feeling to lead on to the discomfort of his people, and so to their readiness to leave the land to which they had evidently become greatly attached. Thus far but no further did the Lord turn the hearts of the Egyptians. God cannot in any sense be the author of sin so far as to be morally responsible for its existence, but it often happens through the evil which is inherent in human nature that the acts of the Lord arouse the ill feelings of ungodly men. Is the sun to be blamed because while it softens wax it hardens clay? Is the orb of day to be accused of creating the foul exhalations which are drawn by its warmth from the pestilential marsh? The sun causes the reek of the dunghill only in a certain sense had it been a bed of flowers his beams would have called forth fragrance. The evil is in men, and the honour of turning it to good and useful purposes is with the Lord. Hatred is often allied with cunning, and so in the case of the Egyptians, they began

to deal subtilly with his servants. They treated them in a fraudulent manner, they reduced them to bondage by their exactions, they secretly concerted the destruction of their male children, and at length openly ordained that cruel measure, and all with the view of checking their increase, lest in time of war they should side with invaders in order to obtain their liberty. Surely the depths of Satanic policy were here reached, but vain was the cunning of man against the chosen seed.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 25. — *He turned their heart to hate his people.* Not by putting this wicked hatred into them, which is not consistent either with the holiness of God's nature, or with the truth of his word, and which was altogether unnecessary, because they had that and all other wickedness in them by nature; but partly by withdrawing the common gifts and operations of his Spirit, and all the restraints and hindrances to it, and wholly leaving them to their own mistakes, and passions, and corrupt affections, which of their own accord were ready to take that course; and partly, by directing and governing that hatred, which was wholly in and from themselves, so as it should fall upon the Israelites rather than upon other people. — *Matthew Pool.*

Ver. 25. — When by the malice of enemies God's people are brought to greatest straits there is deliverance near to be sent from God unto them. *"They dealt subtilly with, his servants. He sent Moses his servant."* — *David Dickson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 25. —

1. The natural hatred of the world to the church.
2. God's permitting it to be shown. When? Why?
3. The subtle manner in which this enmity seeks its object.

PSALM 105:26

EXPOSITION.

Ver. 26. *He sent Moses his servant; and Aaron whom he had chosen.*

When the oppression was at the worst, Moses came. For the second time we have here the expression, "he sent"; he who sent Joseph sent also Moses and his eloquent brother. The Lord had the men in readiness and all he had to do was to commission them and thrust them forward. They were two, for mutual comfort and strength, even as the apostles and the seventy in our Lord's day were sent forth two and two. The men differed, and so the one became the supplement of the other, and together they were able to

accomplish far more than if they had been exactly alike: the main point was that they were both sent, and hence both clothed with divine might.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 26. —*Moses and Aaron.* God usually sendeth his servants by two and two for mutual helps and comfort. —*John Trapp.*

PSALM 105:27

EXPOSITION.

Ver. 27. *They showed his signs among them, and wonders in the land of Ham.* The miracles which were wrought by Moses were the Lord's, not his own: signs, as being the marks of Jehovah's presence hence they are here called "his" and power. The plagues were "words of his signs" (see margin), that is to say, they were speaking marvels, which testified more plainly than words to the omnipotence of Jehovah, to his determination to be obeyed, to his anger at the obstinacy of Pharaoh. Never were discourses more plain, pointed, personal, or powerful, and yet it took ten of them to accomplish the end designed. In the preaching of the gospel there are words, and signs, and wonders and these leave men without excuse for their impenitence; to have the kingdom of God come nigh unto them, and yet to remain rebellious is the unhappy sin of obstinate spirits. Those are wonders of sin who see wonders of grace, and yet are unaffected by them: bad as he was, Pharaoh had not this guilt, for the prodigies which lie beheld were marvels of judgment and not of mercy.

PSALM 105:28

EXPOSITION.

Ver. 28. *He sent darkness, and made it dark.* It was no natural or common darkness to be accounted for by the blinding dust of the simoon, it was beyond all precedent and out of the range of ordinary events. It was a horrible palpable obscurity which men felt clinging about them as though it were a robe of death. It was a thick darkness, a total darkness, a darkness

which lasted three days, a darkness in which no one dared to stir. What a condition to be in! This plague is first mentioned, though it is not first in order, because it fitly describes all the period of the plagues: the land was in the darkness of sorrow, and in the darkness of sin all the time. If we shudder as we think of that long and terrible gloom, let us reflect upon the gross darkness which still covers heathen lands as the result of sin, for it is one of the chief plagues which iniquity creates for itself. May the day soon come when the people which sit in darkness shall see a great light.

And they rebelled not against his word. Moses and Aaron did as they were bidden, and during the darkness the Egyptians were so cowed that even when it cleared away they were anxious for Israel to be gone, and had it not been for the pride of Pharaoh they would have rejoiced to speed them on their journey there and then. God can force men to obey, and even make the stoutest hearts eager to pay respect to his will, for fear his plagues should be multiplied. Possibly, however, the sentence before us neither refers to Moses nor the Egyptians, but to the plagues which came at the Lord's bidding. The darkness, the hail, the frogs, the murrain, were all so many obedient servants of the great Lord of all.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 28. —*He sent darkness.* The darkness here stands at the beginning, (not in the historical order that the particular plague of darkness stood), to mark how God's wrath hung over Egypt as a dark cloud during all the plagues. —A.R. Fausset.

Ver. 28. —*Darkness.* There is an awful significance in this plague of darkness. The sun was a leading object of devotion among the Egyptians under the name of Osiris. The very name Pharaoh means not only the king but also the sun, and characterises the king himself as the representative of the sun and entitled in some sort to divine honours. But now the very light of the sun has disappeared and primeval chaos seems to have returned. Thus all the forms of Egyptian will worship were covered with shame and confusion by the plagues. —James G. Murphy, in "*A Commentary on Exodus*", 1866.

Ver. 28. —*Made it dark.* God is often described as manifesting his displeasure in a cloud. Joel speaks of the day of God's vengeance as "a day of darkness and of gloominess, a day of clouds and of thick darkness" (Joel 2:2); and Zephaniah employs nearly the same language (Psalm 1:15). The

pillar that went before the Israelites, and gave them light, was to the Egyptians "a cloud and darkness" (Exodus 14:20). The darkness which was upon the face of the earth "in the beginning," is described by Jehovah in the book of Job as a cloud: "When I made the cloud the garment thereof, and thick darkness a swaddling band for it" (Job 38:9). So now the land of Egypt may have been wrapped about by a thick palpable cloud, cold, damp, impenetrable: the people would feel it upon their limbs, as swaddling bands; the sun would be blotted out by it, and all things reduced almost to a state of death—of which this ninth plague was in a certain sense the shadow cast before. Such a cloud would be even more terrible in Egypt, sunny Egypt, than in other countries; for there the sky is almost always clear, and heavy rains unknown. But in any place, and under any conditions, it must have been full of horror and misery. Nothing could represent this more forcibly than the short sentence, "Neither rose any from his place for three days." It was an horror of great darkness; it rested on them like a pall; they knew not what dangers might be around them, what judgment was next to happen: they had not been forewarned of this plague, and they could not tell but it might be only a prelude to some more awful visitation: their soul melted in them, for fear of those things that might come upon them: they dared not move from chamber to chamber, nor even from seat to seat: wherever they chanced to be at the moment when the darkness fell upon them, there they must remain. Pharaoh might call in vain for his guards; they could not come to him. Moses and Aaron were no longer within reach, for none could go to seek them. Masters could not command their slaves, nor slaves hasten to obey their master's call; the wife could not flee to her husband nor the child cling to its parents: the same fear was upon all, both high and low; the same paralysing terror and dismay possessed them every one. As says the patriarch Job, they "laid hold on horror" (Job 18:20). And this continued for three days and nights: they had no lamps nor torches; either they could not kindle them, or they dared not move to procure them: they were silent in darkness, like men already dead. Hope and expectation of returning light might at first support them; but hope delayed through seventy-two weary hours would presently die out, and leave them to despair. The darkness would become more oppressive and intolerable the longer it continued; "felt" upon their bodies as a physical infliction, and "felt" even more in their souls in agonies of fear and apprehension; such a darkness as that which, in the book of Revelation, the fifth angel pours out upon the seat of the beast— "Whose kingdom was full of darkness; and they gnawed their tongues for pain, and

blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Revelation 16:10,11). If there be any truth in the traditions of the Jews on this subject, there were yet greater alarms under this canopy of darkness, this palpable obscurity, than any which would arise out of the physical infliction. Darkness is a type of Satan's kingdom; and Satan had some liberty in Egypt to walk up and down upon the land, and to go to and fro in it. The Jewish Rabbis tell us that the devil and his angels were let loose during these three dreadful days; that they had a wider range and greater liberty than usual for working mischief. They describe these evil spirits going among the wretched people, glued to their seats as they were, with terror; frightening them with fearful apparitions; piercing their ears with hideous shrieks and groans; driving them almost to madness with the intensity of their fears; making their flesh creep, and the hair of their head to stand on end. Such a climax seems to be referred to by the Psalmist, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them" (Psalm 78:40). —*Thomas S. Millington*, in "*Signs and Wonders in the Land of Ham*", 1873.

Ver. 28. —*And they rebelled not against his word.* The plague of darkness and the rest of the plagues which God commanded; these as they were his servants, were not disobedient to him, they came at his word. Psalm 105:31,34. —*John Gill*.

Ver. 28. —*They rebelled not against his word;* as Jonah did, who, when he was sent to denounce God's judgments against Nineveh, went to Tarshish. Moses and Aaron were not moved, either with a foolish fear of Pharaoh's wrath, or a foolish pity of Egypt's misery, to relax or retard any of the plagues which God ordered them to inflict on the Egyptians; but stretched forth their hand to inflict them as God appointed. They that are instructed to execute judgment, will find their remissness construed a rebellion against God's word. —*Matthew Henry*.

PSALM 105:29

EXPOSITION.

Ver. 29. *He turned their waters into blood, and slew their fish.* So that the plague was not a mere colouring of the water with red earth, as some

suppose, but the river was offensive and fatal to the fish. The beloved Nile and other streams were all equally tainted and ensanguined. Their commonest mercy became their greatest curse. Water is one of the greatest blessings, and the more plentiful it is the better, but blood is a hideous sight to look upon, and to see rivers and pools of it is frightful indeed. Fish in Egypt furnished a large part of the food supply, and it was no small affliction to see them floating dead and white upon a stream of crimson. The hand of the Lord thus smote them where all classes of the people would become aware of it and suffer from it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 29. —*He turned their waters into blood*, etc. The Nile begins to rise about the end of June, and attains its highest point at the end of September. About the commencement of the rise it assumes a greenish hue, is disagreeable to the taste, unwholesome, and often totally unfit for drinking. It soon, however, becomes red and turbid, and continues in this state for three or more weeks. In this condition it is again healthy and fit for use. The miracle now performed was totally different from this annual change. For,

1. It occurred after the winter, not the summer, solstice;
2. The water was turned into blood, and not merely reddened by an admixture of red clay or animalcule;
3. The fish died, a result which did not follow from the periodical change of colour;
4. The river stank, and became offensive, which it ceased to be when the ordinary redness made its appearance;
5. The stroke was arrested at the end of seven days, whereas the natural redness continued for at least three weeks; and
6. The change was brought on instantly at the word of command before the eyes of Pharaoh. The calamity was appalling. The sweet waters of the Nile were the common beverage of Egypt. It abounded in all kinds of fish, which formed a principal article of diet for the inhabitants. It was revered as a god by Egypt. But now it was a putrid flood, from which they turned away with loathing. —*James G. Murphy.*

Ver. 29. —*He turned their waters into blood.* By the miraculous change of the waters into blood, a practical rebuke was given to their superstitious. This sacred and beautiful river, the benefactor and preserver of the country, this birthplace of their chief gods, this abode of their lesser deities, this source of all their prosperity, this centre of all their devotion, is turned to blood: the waters stink; the canals and pools, the vessels of wood and vessels of stone, which were replenished from the river, all are alike polluted. The Nile, according to Pliny, was the "only source from whence the Egyptians obtained water for drinking" (Hist. Nat. 76, c. 33). This water was considered particularly sweet and refreshing; so much so that the people were in the habit of provoking thirst in order that they might partake more freely of its soft and pleasant draughts. Now it was become abominable to them, and they loathed to drink of it. —*Thomas S. Millington.*

Ver. 29. —*And slew their fish.* Besides the fish cured, or sent to market for the table, a very great quantity was set apart expressly for feeding the sacred animals and birds, —as the cats, crocodiles, ibises, and others; and some of the large reservoirs, attached to the temples, were used as well for keeping fish as for the necessary ablutions of the devout and for various purposes connected with religion. The quantity of fish in Egypt was a very great boon to the poor classes, and when the Nile overflowed the country inhabitants of the inland villages benefited by this annual gift of the river, as the land did by the fertilizing mud deposited upon it. The canals, ponds, and pools, on the low lands, continued to abound in fish, even after the inundation had ceased; and it was then that their return to the Nile was intercepted by closing the mouths of the canals. —*Sir J. Gardner Wilkinson*, in "*A Popular Account of the Ancient Egyptians*," 1854.

PSALM 105:30

EXPOSITION.

Ver. 30. *Their land brought forth frogs in abundance.* If fish could not live frogs might, yea, they multiplied both on land and in the water till they swarmed beyond all count.

In the chambers of their kings. They penetrated the choicest rooms of the palace, and were found upon the couches of state. The Lord called for

them and they marched forth. Obnoxious and even loathsome their multitudes became, but there was no resisting them; they seemed to spring out of the ground, the very land brought them forth. Their universal presence must have inspired horror and disgust which would cause sickness and make life a burden; their swarming even in the king's own chambers was a rebuke to his face, which his pride must have felt. Kings are no more than other men with God, nay less than others when they are first in rebellion; if the frogs had abounded elsewhere, but had been kept out of his select apartments, the monarch would have cared little, for he was a heartless being, but God took care that there should be a special horde of the invaders for the palace; they were more than ordinarily abundant in the chambers of their kings.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 30. —*Their land brought forth frogs in abundance.* This is the natural appearance next in the order of occurrence to the Red Nile, and of it also the God of nature availed himself to vindicate his power before Pharaoh, and before Egypt. The Nile, its branches, and the great canals of irrigation are all bank full, and the exuberant moisture has aroused from their summer torpor, into life and activity, the frogs of the Nile, in numbers inconceivable to those who have not been in hot countries. Even in ordinary years the annoyance of these loathsome creatures night and day, gives some idea of what this plague must have been, and renders abundantly reasonable the creation of a goddess, Ranipula, {1} at the very commencement of the mythology of ancient Egypt. In the whole of this fearful succession of judgments there is not one more personally revolting than the plague of frogs. —*William Osborne.*

{1} "Driver away of frogs." Her name was Heki; Birch ap. Bunsen. She was the Buto of the Greek authors.

Ver. 30. —*Their land brought forth frogs in abundance.* It is not difficult for an Englishman, in an Eastern wet monsoon, to form a tolerable idea of that plague of Egypt, in which the frogs were in the "houses, bed chambers, beds and kneading troughs," of the Egyptians. In the rainy season, myriads of them send forth their constant croak in every direction; and a man not possessed of over much patience, becomes as petulant as was the licentious god, and is ready to exclaim,

*"Croak, croak! Indeed I shall choke,
If you pester and bore my ears any more
With your croak, croak, croak!"*

A newcomer, on seeing them leap about the rooms, becomes disgusted, and forthwith begins an attack upon them; but the next evening will bring a return of his active visitors. It may appear almost incredible, but in one evening we killed upwards of forty of these guests in the Jaffna Mission house. They had principally concealed themselves in a small tunnel connected with the bathing room, where their noise had become almost insupportable. —*Joseph Roberts*, in *"Oriental Illustrations"*, 1844.

Ver. 30. —*Chambers of their Icings.* God plagued Pharaoh in his bedchamber: it may be because he would show that his judgments can penetrate the greatest privacy; for the field, and the hall, and the bed chamber, and the closet are all one to God.

It is like enough that it would not move Pharaoh much that his borders were filled with frogs; but they must come into his house, and into his bed chamber. My observation is—the greatest princes in the world if they offend God are not exempted from judgments. Princes and great persons, are usually exempted from the reproof of men. As for the laws, oftentimes they are as cob webs, the great flies break through them. Who dare say to a prince, "Thou art wicked?" Nay, one saith concerning the Pope, it is not lawful to say, "What doth he so?" Now when they are not within the compass of human reproof, God strikes them. —*Josias Shute*, in *"Judgment and Mercy: or, the Plague of Frogs,"* 1645.

PSALM 105:31

EXPOSITION.

Ver. 31. *He spake.* See the power of the divine word. He had only to say it and it was done:

and there came divers sorts of flies. Insects of various annoying kinds came up in infinite hordes, a mixture of biting, stinging, buzzing gnats, mosquitos, flies, beetles, and other vermin such as make men's flesh their prey, the place of deposit for their eggs, and the seat of peculiar torments.

And lice in all their coasts. These unutterably loathsome forms of life were as the dust of the ground, and covered their persons, their garments, and all they ate. Nothing is too small to master man when God commands it to assail him. The sons of Ham had despised the Israelites and now they were made to loathe themselves. The meanest beggars were more approachable than the proud Egyptians; they were reduced to the meanest condition of filthiness, and the most painful state of irritation. What armies the Lord can send forth when once his right arm is bared for war! And what scorn he pours on proud nations when he fights them, not with angels, but with lice! Pharaoh had little left to be proud of when his own person was invaded by filthy parasites. It was a slap in the face which ought to have humbled his heart, but, alas, man, when he is altogether polluted, still maintains his self conceit, and when he is the most disgusting object in the universe he still vaunts himself. Surely pride is moral madness.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 31. —*Flies.* This term serves to denote a kind of insect that alights on the skin or leaves of plants, by its bite inflicting pain in t}fe one case, and causing destruction in the other. The swarms of flies in Egypt are usually numerous, and excessively annoying. They alight on the moist part of the eyelids and nostrils, and inflict wounds that produce great pain, swelling and inflammation. They are also ruinous to the plants in which they lay their eggs. Philo (vit. Mos. 2 pg 110) describes the dog fly or gad fly as a grievous pest of Egypt. Gnats and mosquitoes are also abundant and virulent. A plague of such creatures would cause immense suffering and desolation. —*James G. Murphy.*

Ver. 31. —As an illustration of the power of flies we give an extract from Charles Marshall's "Canadian Dominion." "I have been told by men of unquestioned veracity, that at midday the clouds of mosquitoes on the plains would sometimes hide the leaders in a team of four horses from the sight of the driver. Cattle could only be recognised by their shape; all alike becoming black with an impenetrable crust of mosquitoes. The line of the route over the Red River plains would be marked by the carcasses of oxen stung to death by this insignificant foe."

Ver. 31. —*Lice in all their coasts.* The priests, being polluted by this horrible infection, could not stand to minister before their deities. The people could not, in their uncleanness, be admitted within the precincts of

their temples. If they would offer sacrifice, there were no victims fit for the purpose. Even the gods, the oxen, and goats, and cats, were defiled with the vermin. The Egyptians not only writhed under the loathsome scourge, but felt themselves humbled and disgraced by it. Josephus notices this: — "Pharaoh, "he says, "was so confounded at this new plague, that, what with the danger, the scandal, and the nastiness of it, he was half sorry for what he had done" (b. it. c. 14). The plague assumed the form of a disease, being "in the people." Exodus 8:17. As Josephus says again, "The bodies of the people bred them, and they were all covered over with them, gnawing and tearing intolerably, and no remedy, for baths and ointments did no good." But, however distressing to their bodies, the foul and disgraceful character of the plague, and the offence brought upon their religion by the defilement of their deities and the interruption of all their religious ceremonies, was its most offensive feature. —*Thomas S. Millington.*

Ver. 31. —*Lice.* Vermin of the kind is one of the common annoyances of Egypt. Herodotus tells us (Psalm 2:37) that the priests shave their whole body every other day, that no lice or other impure thing may adhere to them when they are engaged in the service of the gods. It is manifest that this species of vermin was particularly disgusting to the Egyptians. —*James G. Murphy.*

PSALM 105:32

EXPOSITION.

Ver. 32. *He gave them hail for rain.* They seldom had rain, but now the showers assumed the form of heavy, destructive hail storms, and being accompanied with a hurricane and thunderstorm, they were overwhelming, terrible, and destructive.

And flaming fire in their land. The lightning was peculiarly vivid, and seemed to run along upon the ground, or fall in fiery flakes. Thus all the fruit of the trees and the harvests of the fields were either broken to pieces or burned on the spot, and universal fear bowed the hearts of men to the dust. No phenomena are more appalling to the most of mankind than those which attend a thunderstorm; even the most audacious blasphemers quail when the dread artillery of heaven opens fire upon the earth.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 32. —*He gave them hail for rain.* I had ridden out to the excavations at Gizeh, when seeing a large black cloud approaching, I sent a servant to the tents to take care of them, but as it began to rain slightly I soon rode after him myself. Shortly after my arrival a storm of wind began; I therefore ordered the cords of the tents to be secured, but soon a violent shower of rain came in addition, which alarmed all our Arabs, and drove them into the rock tomb, in which is our kitchen... Suddenly the storm became a regular hurricane, such as, I had never witnessed in Europe, and a hailstorm came down on us, which almost turned the day into night... It was not long before first our common tent fell down, and when I had hastened from that into my own, in order to hold it from the inside, this also broke down above me. —*Carl Richard Lepsius*, in "*Letters from Egypt, Ethiopia, and the Peninsula of Sinai*". 1853.

Ver. 32. —*Hail.* Extraordinary reports of the magnitude of hailstones, which have fallen during storms so memorable as to find a place in general history, have come down from periods of antiquity more or less remote. According to the "Chronicles," a hailstorm occurred in the reign of Charlemagne, in which hailstones fell which measured fifteen feet in length by six feet in breadth, and eleven feet in thickness; and under the reign of Tippoo Saib, hailstones equal in magnitude to elephants are said to have fallen. Setting aside these and like recitals as partaking rather of the character of fable than of history, we shall find sufficient to create astonishment in well authenticated observations on this subject.

In a hailstorm which took place in Flintshire on the 9th of April, 1672, Halley saw hailstones which weighed five ounces.

On the 4th of May, 1697, Robert Taylor saw fall hailstones measuring fourteen inches in circumference.

In the storm which ravaged Como on 20th August, 1787, Volta saw hailstones which weighed nine ounces.

On 22nd May, 1822, Dr. Noggerath saw fall at Bonn hailstones which weighed from twelve to thirteen ounces.

It appears, therefore, certain that in different countries hailstorms have occurred in which stones weighing from half to three quarters of a pound

have fallen. —*Dionysius Lardner*, in "*The Museum of Science and Art*," 1854.

HINTS TO THE VILLAGE PREACHER.

Ver. 32. —*He gave them hail for rain.* Judgment substituted for mercy.

PSALM 105:33

EXPOSITION.

Ver. 33. *He smote their vines also and their fig trees.* So that all hope of gathering their best fruits was gone, and the trees were injured for future bearing. All the crops were destroyed, and these are mentioned as being the more prominent forms of their produce, used by them both at festivals and in common meals.

And brake the trees of their coasts. From end to end of Egypt the trees were battered and broken by the terrible hailstorm. God is in earnest when he deals with proud spirits, he will either end them or mend them.

PSALM 105:34

EXPOSITION.

Ver. 34 *He spoke, and the locusts came, and caterpillars, and that without number.* One word from the Captain and the armies leap forward. The expression is very striking, and sets forth the immediate result of the divine word. The caterpillar is called the licker, because it seems to lick up every green thing as in a moment. Perhaps the caterpillar here meant is still the locust in another form. That locusts swarm in countless armies is a fact of ordinary observation, and the case would be worse on this occasion. We have ourselves ridden for miles through armies of locusts, and we have seen with our own eyes how completely they devour every green thing. The description is not strained when we read, "And did eat up all the herbs in their land, and devoured the fruit of their ground." Nothing escapes these ravenous creatures, they even climb the trees to reach any remnant of foliage which may survive. Commissioned as these were by God, we may

be sure they would do their work thoroughly, and leave behind them nothing but a desolate wilderness.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 34. —*Locusts came, and caterpillars, and that without number.* In this country, and in all the dominions of Prete Janni, is a very great and horrible plague, which is an innumerable company of locusts, which eat and consume all the corn and trees; and the number of them is so great, as it is incredible; and with their multitude they cover the earth and fill the air in such wise, that it is a hard matter to be able to see the sun...We travelled five days journey through places wholly waste and destroyed, wherein millet had been sown, which had stalks as great as those we set in our vineyards, and we saw them all broken and beaten down as if a tempest had been there; and this the locusts did. The trees were without leaves, and the bark of them was all devoured; and no grass was there to be seen, for they had eaten up all things; and if we had not been warned and advised to carry victual with us, we and our cattle had perished. This country was all covered with locusts without wings; and they told us these were the seed of them which had eaten up all, and that as soon as their wings were grown they would seek after the old ones. The number of them was so great, that I shall not speak of it, because I shall not be believed: but this! will say, that I saw men, women, and children sit as forlorn and dead among the locusts. —*Samuel Purchas*, 1577-1628.

Ver. 34. —*Locusts and caterpillars.* God did not bring the same plague twice; but when there was occasion for another, it was still a new one; for he has many arrows in his quiver. —*Matthew Henry*.

Ver. 34. —*Without number.* A swarm of *locusts*, which was observed in India in 1825, occupied a space of forty English square miles, contained at least forty millions of locusts in one line, and cast a long shadow on the earth. And Major Moore thus describes an immense army of these animals which ravaged the Mahratta country: "The column they composed extended five hundred miles; and so compact was it when on the wing, that like an eclipse, it completely hid the sun, so that no shadow was cast by any object." Brown, in his travels in Africa, states that an area of nearly two thousand square miles was literally covered by them; and Kirby and Spence mention that a column of them was so immense, that they took four hours to fly over the spot where the observer stood. —*M. Kalisch*.

Ver. 34. —*Came...and that without number.*

*Onward they came, a dark continuous cloud
Of congregated myriads number less;
The rushing of whose wings was as the sound
Of some broad river, headlong in its course,
Plunged from a mountain summit; or the roar
Of a wild ocean in the autumnal storm,
Shattering its billows on a shore of rocks,
Onward they came, the winds impelled them on.*

Robert Southey, 1774-1843.

PSALM 105:35

EXPOSITION.

Ver. 35. —*Did eat up all the herbs.* The locusts had devoured every green herb and every blade of grass; and had it not been for the reeds, on which our cattle entirely subsisted while we skirted the banks of the river, the journey must have been discontinued, at least in the line that had been proposed. The larvae, as generally is the case in this class of nature, are much more voracious than the perfect insect; nothing that is green seems to come amiss to them. The traces of their route over the country are very obvious for many weeks after they have passed it, the surface appearing as if swept by a broom, or as if a harrow had been drawn over it. —*John Barrow, 1764-1849.*

PSALM 105:36

EXPOSITION.

Ver. 36. *Are smote also all the firstborn in their land, the chief of all their strength.* Now came the master blow. The Lord spoke before, but now he smites; before he only smote vines, but now he strikes men themselves. The glory of the household dies in a single night, the prime and pick of the nation are cut off, the flower of the troops, the heirs of the rich, and the hopes of the poor all die at midnight. Now the target was struck in the

centre, there was no confronting this plague. Pharaoh feels it as much as the woman slave at the mill: he had smitten Israel, the Lord's firstborn, and the Lord repaid him to his face. What a cry went up throughout the land of Egypt when every house wailed its firstborn at the dead of night! O Jehovah, thou didst triumph in that hour, and with an outstretched arm didst thou deliver thy people.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 36. —*He smote also all the firstborn.* Did you hear that cry? It is the moment of midnight, and some tragedy is enacted in that Egyptian dwelling, for such an unearthly shriek! and it is repeated and reechoed, as doors burst open and frantic women rush into the street, and, as the houses of priests and physicians are beset, they only shake their heads in speechless agony, and point to the death sealed features of their own firstborn. Lights are flashing at the palace gates, and flitting through the royal chambers; and as king's messengers hasten through the town enquiring where the two venerable Hebrew brothers dwell, the whisper flies, "The royal prince is dead!" Be off, ye sons of Jacob! speed from your house of bondage, ye oppressed and injured Israelites! And in their eagerness to "thrust forth" the terrible because Heaven protected race, they press upon them gold and jewels, and bribe them to be gone. —*James Hamilton.*

PSALM 105:37

EXPOSITION.

Ver. 37. *He brought them forth also with silver and gold.* This they asked of the Egyptians, perhaps even demanded, and well they might, for they had been robbed and spoiled for many a day, and it was not meet that they should go forth empty handed. Glad were the Egyptians to hand over their jewels to propitiate a people who had such a terrible friend above; they needed no undue pressure, they feared them too much to deny them their requests. The Israelites were compelled to leave their houses and lands behind them, and it was but justice that they should be able to turn these into portable property.

And there was not one feeble person among their tribes —a great marvel indeed. The number of their army was very great and yet there was not one in hospital, not one carried in an ambulance, or limping in the rear. Poverty and oppression had not enfeebled them. JEHOVAH ROPHI had healed them; they carried none of the diseases of Egypt with them, and felt none of the exhaustion which sore bondage produces. When God calls his people to a long journey he fits them for it; in the pilgrimage of life our strength shall be equal to our day. See the contrast between Egypt and Israel—in Egypt one dead in every house, and among the Israelites not one so much as limping.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 37. —*There was not one feeble person among their tribes*, when Israel came out of Egypt; there was while dwelling there: so there shall be no *feeble saint* go to heaven, but they shall be perfect when carried hence by the angels of God, though they complain of feebleness here. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; "Isaiah 65:20. As there is in all dying or departed persons a great shooting in their stature observed; so is there in the soul much more. The least infant shoots in the instant of dissolution to such a perfect knowledge of God, and such a measure of grace is not attainable here, that he is "as David; "and the tallest Christian comes to such a height, that he is "as an angel of God, "Zechariah 7:8. — *John Sheffield*, in "The Rising Sun, "1654.

Ver. 37. —*There was not one feeble person among their tribes*. They came out all in good health, and brought not with them any of the diseases of Egypt. Surely never was the like; that among so many thousands there was not one sick! so false was the representation which the Jews' enemies in after ages gave of the matter, that they were all sick of a leprosy, or some loathsome disease, and therefore the Egyptians thrust them out of their land. —*Matthew Henry*.

Ver. 37. —*Feeble person*. A totterer or stumbler. The word denotes a person unfit for military service. —*Joseph Addison Alexander*.

HINTS TO THE VILLAGE PREACHER.

Ver. 37 (*first clause*). —Wealth found upon us after affliction.

Ver. 37 (*second clause*). —A consummation to be desired. This was the direct result of the divine presence. The circumstances out of which it grew were hard labour, and persecution. It enabled them to leave Egypt, to journey far, to carry burdens, to fight enemies, etc.

PSALM 105:38

EXPOSITION.

Ver. 38. *Egypt was glad when they departed*, which would not have been the case had the gold and silver been borrowed by the Israelites, for men do not carry their goods into a far country. The awe of God like to see borrowers led to nay them to be was on Egypt, and they feared his people and were glad to pay them to be gone. What a change from the time when the sons of Jacob were the drudges of the land, the offscouring of all things, the brick makers whose toil was only requited by the lash or the stick. Now they were revered as prophets and priests;

for the fear of them fell upon them, the people proceeded even to a superstitious terror them. Thus with cheers and good wishes their former taskmasters sent them on their way: Pharaoh was foiled and the chosen people were once more on the move, journeying to the place which the Lord had given to them by a covenant of salt. "O give thanks unto Jehovah; call upon his name, make known his deeds among the people."

PSALM 105:39

EXPOSITION.

Ver. 39. *He spread a cloud for a covering*. Never people were so favoured. What would not travellers in the desert now give for such a canopy? The sun could not scorch them with its burning ray; their whole camp was screened like a king in his pavilion. Nothing seemed to be too good for God to give his chosen nation, their comfort was studied in every way.

And fire to give light in the night. While cities were swathed in darkness, their town of tents enjoyed a light which modern art with all its appliances

cannot equal. God himself was their sun and shield, their glory and their defence. Could they be unbelieving while so graciously shaded, or rebellious while they walked at midnight in such a light? Alas, the tale of their sin is as extraordinary as this story of His love; but this Psalm selects the happier theme and dwells only upon covenant love and faithfulness. O give thanks unto the Lord for he is good. We, too, have found the Lord all this to us, for he has been our sun and shield, and has preserved us alike from the perils of joys and the evils of grief;

*"He hath been my joy in woe,
Cheered my heart when it was low;
And with warnings softly sad
Calmed my heart when it was glad."*

So has the promise been fulfilled to us, "the sun shall not hurt thee by day, nor the moon by night."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 39. —In the army of Alexander the Great, the march was begun by a great beacon being set upon a pole as a signal from head quarters, so that "the fire was seen at night, the smoke in the daytime; "and the plan is still found in use amongst the caravans of Arabia. It is probable enough, in that unchanging land, that such may have been the custom at the time of the Exodus, and that God taught the people by parable in this wise, as well as by fact, that he was their true leader, and heaven the general pavilion, whence the order of march was enjoined. —*Neale and Littledale.*

Ver. 39. —

*When Israel, of the Lord beloved,
Out of the land of bondage came,
Her father's God before her moved,
An awful guide in smoke and flame.*

*By day, along the astonished lands,
The cloudy pillar glided slow;
By night, Arabia's crimson sands
Returned the fiery column's glow.*

*There rose the choral hymn of praise,
And trump and timbrel answered keen,
And Zion's daughters poured their lays,
With priest's and warrior's voice between.*

*But present still, though now unseen,
When brightly shines the prosperous day,
Be thoughts of Thee a cloudy screen,
To temper the deceitful ray!*

*And oh, when stoops on Judah's path,
In shade and storm, the frequent night,
Be Thou—long suffering, slow to wrath—
A burning and a shining light.*

—Sir Walter Scott, 1771-1832.

HINTS TO THE VILLAGE PREACHER.

Ver. 39. —

1. A dark cloud of providence is the guide of the people of God by day.
2. A bright cloud of promises is their guide by night. —G.R.

Ver. 39. —The Lord's goodness exemplified in our varying conditions.

1. For prosperity—a cloud.
2. For adversity—a light. A good text would be found in "light in the night."

PSALM 105:40

EXPOSITION.

Ver. 40. *The people asked.* But how badly, how wickedly! And yet his grace forgave the sin of their murmuring and heard its meaning: or perhaps we may consider that while the multitude murmured there were a few, who were really gracious people, who prayed, and therefore the blessing came.

He brought quails, and satisfied them with the bread of heaven. He gave them what they asked amiss as well as what was good for them, mingling judgment with goodness, for their discipline. The quails were more a curse

than a blessing in the end, because of their greed and lust, but in themselves they were a peculiar indulgence, and favour: it was their own fault, that the dainty meat brought death with it. As for the manna it was unmingled good to them, and really satisfied them, which the quails never did. It was bread from heaven, and the bread of heaven, sent by heaven; it was a pity that they were not led to look up to heaven whence it came, and fear and love the God who out of heaven rained it upon them. Thus they were housed beneath the Lord's canopy and fed with food from his own table; never people were so lodged and boarded. O house of Israel, praise ye the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 40. —*Quails.* The quail is met with abundantly in Syria and Judaea, and there seems to be little doubt of its identity with the quails so frequently mentioned in the Holy Scriptures. "We have," says Tristram, "a clear proof of the identity of the common quail with the Hebrew *selac*, in its Arabic name, *salwa*, from a root signifying 'to be fat'—very descriptive of the round, plump form and fat flesh of the quail... It migrates in vast flocks, and regularly crosses the Arabian desert, flying for the most part at night, and when the birds settle they are so utterly exhausted that they may be captured in any numbers by the hand. Notwithstanding their migratory habits, they instinctively select the shortest sea passages, and avail themselves of any island as a halting place. Thus in Spring and Autumn they are slaughtered in numbers on Malta and many of the Greek islands, very few being seen till the period of migration comes round. They also fly with the wind, never facing it like many other birds." "The Israelites 'spread them out' when they had taken them before they were sufficiently refreshed to escape; exactly as Herodotus tells us that the Egyptians were in the habit of doing with quails—drying them in the sun." Brehm mentions having been a witness to the arrival of a huge flock of quails upon the coast of North Africa, and tells us that the weary birds fell at once to the ground completely exhausted by their toilsome journey, and remained therefore some minutes as though stupefied. —*Cassell's "Book of Birds."*

Ver. 40. —

*Brought from his store, at sute of Israel,
Quails, in whole beavies each remove pursue;
Himself from skies their hunger to repel
Candies the grass with sweet congealed dew.*

*He wounds the rock, the rock doth wounded, swell;
Swelling affords new streams to channels new,
All for God's mindful will can not be dryven,
From sacred word once to his Abraham given.
—Sir Philip Sidney, 1554-1586.*

HINTS TO THE VILLAGE PREACHER.

Ver. 40. —

1. God often gives in love what is not asked. So the bread from heaven which was beyond all they could ask or think.
2. He sometimes gives in anger what is asked. They asked for flesh to eat—"and he brought quails." —G.R.

PSALM 105:41

EXPOSITION.

Ver. 41. *He opened the rock, and the waters gushed out.* With Moses' rod and his own word he cleft the rock in the desert, and forth leaped abundant floods for their drinking where they had feared to die of thirst. From most unlikely sources the all sufficient God can supply his people's needs; hard rocks become springing fountains at the Lord's command.

They ran in the dry places like a river: so that those at a distance from the rock could stoop down and refresh themselves, and the stream flowed on, so that in future journeyings they were supplied. The desert sand would naturally swallow up the streams, and yet it did not so, the refreshing river ran "in the dry places." We know that the rock set forth our Lord Jesus Christ, from whom there flows a fountain of living waters which shall never be exhausted till the last pilgrim has crossed the Jordan and entered Canaan.

HINTS TO THE VILLAGE PREACHER.

Ver. 41. —We have,

1. A type of the person of Christ, in the rock.

(a) Unsightly as Horeb—"When we shall see him, there is no beauty, etc. (Isaiah 43:2).

(b) Firm and immovable "Who is a rock, save our God?" (2 Samuel 22:32).

2. A type of the sufferings of Christ, in the smitten rock.

(a) Smitten by the rod of the Law.

(b) Smitten to the heart.

3. A type of the benefits of Christ, in the water flowing from the rock—pure, refreshing, perpetual, abundant. —*James Bennett*, 1828.

Ver. 41. —

1. The miraculous energy of God's grace in the conversion of a sinner: "He opened the rock, and the waters gushed out."

2. The effect in relation to others, which demonstrates at once the excellence and the reality of the miracle in ourselves: "They ran in the dry places like a river." —*Thomas Dale*, 1836.

Ver. 41. —

1. The grand source—the rock opened.

2. The liberal stream—"gushed out".

3. The continued flow—"in dry places".

PSALM 105:42

EXPOSITION.

Ver. 42. *For he remembered his holy promise, and Abraham his servant.*

Here is the secret reason for all this grace. The covenant and he for whose sake it was made are ever on the heart of the Most High. He remembered his people because he remembered his covenant. He could not violate that gracious compact for it was sacred to him, — "his holy promise." A holy God must keep his promise holy. In our case the Lord's eye is upon his beloved Son, and his engagements with him. On our behalf, and this is the source and well ahead of those innumerable favours which enrich us in all our wanderings through this life's wilderness.

HINTS TO THE VILLAGE PREACHER.

Ver. 42 —

1. The grand source—the rock opened.
2. The liberal stream—"gushed out".
3. The continued law—"in dry places".

PSALM 105:43

EXPOSITION.

Ver. 43. *And he brought forth his people with joy, and his chosen with gladness.* Up from the wilderness he led them, rejoicing over them himself and making them rejoice too. They were his people, his chosen, and hence in them he rejoiced, and upon them he showered his favours, that they might rejoice in him as their God, and their portion.

PSALM 105:44

EXPOSITION.

Ver. 44. *And gave them the lands of the heathen.* He drove out the Canaanites and allotted the lands to the tribes. They were called on to fight, but the Lord wrought so wonderfully that the conquest was not effected by their bow or spear—the Lord *gave* them the land.

And they inherited the labour of the people, they dwelt in houses which they had not built, and gathered fruit from vines and olives which they had not planted. They were not settled in a desert which needed to be reclaimed, but in a land fertile to a proverb, and cultivated carefully by its inhabitants. Like Adam, they were placed in a garden. This entrance into the goodly land was fitly celebrated when the ark was being moved to Zion.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 44. —*They inherited the labour of the people.* In like manner the heavenly Canaan is enjoyed by the saints without any labour of theirs; this inheritance is not of the law, nor of the works of it; it is the gift of God. Romans 4:14 6:23. —*John Gill.*

PSALM 105:45

EXPOSITION.

Ver. 45. *That they might observe his statutes, and keep his laws.* This was the practical design of it all. The chosen nation was to be the conservator of truth, the exemplar of morality, the pattern of devotion: everything was so ordered as to place them in advantageous circumstances for fulfilling this trust. Theirs was a high calling and a glorious election. It involved great responsibilities, but it was in itself a distinguished blessing, and one for which the nation was bound to give thanks. Most justly then did the music close with the jubilant but solemn shout of HALLELUJAH.

Praise ye the Lord. If this history did trot make Israel praise God, what would?

HINTS TO THE VILLAGE PREACHER.

Ver. 45. —Obedience to God the design of his mercies to us.

PSALM 106

PSALM 106:1

GENERAL REMARKS. —This Psalm begins and ends with Hallelujah—"Praise ye the Lord." The space between these two descriptions of praise is filled up with the mournful details of Israel's sin, and the extraordinary patience of God; and truly we do well to bless the Lord both at the beginning and the end of our meditations when sin and grace are the themes. This sacred song is occupied with the historical part of the Old Testament, and is one of many which are thus composed: surely this should be a sufficient rebuke to those who speak slightly of the historical Scriptures; it in becomes a child of God to think lightly of that which the Holy Spirit so frequently uses for our instruction. What other Scriptures had David beside those very histories which are so depreciated, and yet he esteemed them beyond his necessary food, and made them his songs in the house of his pilgrimage?

Israel's history is here written with the view of showing human sin, even as the preceding psalm was composed to magnify divine goodness. It is, in fact, a national confession, and includes an acknowledgment of the transgressions of Israel in Egypt, in the wilderness, and in Canaan, with devout petitions for forgiveness such as rendered the Psalm suitable for use in all succeeding generations, and especially in times of national captivity. It was probably written by David, —at any rate its first and last two verses are to be found in that sacred song which David delivered to Asaph when he brought up the ark of the Lord (1 Chronicles 16:34,35,36).

While we are studying this holy Psalm, let us all along see ourselves in the Lord's ancient people, and bemoan our own provocations of the Most High, at the same time admiring his infinite patience, and adoring him because of it. May the Holy Spirit sanctify it to the promotion of humility and gratitude.

Division. —Praise and prayer are blended in the introduction (Psalm 106:1-5). Then comes the story of the nation's sins, which continues till the closing prayer and praise of the last two verses. While making confession

the Psalmist acknowledges the sins committed in Egypt and at the Red Sea (Psalm 106:6-12), the lusting in the wilderness (Psalm 106:13-15), the envying of Moses and Aaron (Psalm 106:16-18), the worship of the golden calf (Psalm 106:19-23) the despising of the promised land (Psalm 106:24-27), the iniquity of Baal Peor (Psalm 106:28-30), and the waters of Meribah (Psalm 106:28-33). Then he owns the failure of Israel when settled in Canaan, and mentions their consequent chastisement (Psalm 106:34-44), together with the quick compassion which came to their relief when they were brought low (Psalm 106:44-46). The closing prayer and doxology fill up the remaining verses.

EXPOSITION.

Ver. 1. *Praise ye the Lord.* Hallelujah. Praise ye Jah. This song is for the assembled people, and they are all exhorted to join in praise to Jehovah. It is not meet for a few to praise and the rest to be silent; but all should join. If David were present in churches where quartets and choirs carry on all the singing, he would turn to the congregation and say, "Praise ye the Lord." Our meditation dwells upon human sin; but on all occasions and in all occupations it is seasonable and profitable to praise the Lord.

O give thanks unto the Lord; for he is good. To us needy creatures the goodness of God is the first attribute which excites praise, and that praise takes the form of gratitude. We praise the Lord truly when we give him thanks for what we have received from his goodness. Let us never be slow to return unto the Lord our praise; to thank him is the least we can do—let us not neglect it.

For his mercy endureth for ever. Goodness towards sinners assumes the form of mercy, mercy should therefore be a leading note in our song. Since man ceases not to be sinful, it is a great blessing that Jehovah ceases not to be merciful. From age to age the Lord deals graciously with his church, and to every individual in it he is constant and faithful in his grace, even for evermore. In a short space we have here two arguments for praise, "for he is good: for his mercy endureth for ever," and these two arguments are themselves praises. The very best language of adoration is that which adoringly in the plainest words sets forth the simple truth with regard to our great Lord. No rhetorical flourishes or poetical hyperboles are needed, the bare facts are sublime poetry, and the narration of them with reverence is the essence of adoration. This first verse is the text of all that which

follows; we are now to see how from generation to generation the mercy of God endured to his chosen people.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 1. —*For he is good*; essentially, solely and originally; is communicative and diffusive of his goodness; is the author of all good and no evil; and is gracious and merciful and ready to forgive. —*John Gill*.

Ver. 1. —*For he is good: for his goodness endureth for ever*. Observe here what is a true and perfect confession of the divine goodness. Whenever God so blesses his own people that his goodness is perceived by carnal sense, in bestowing riches, honours, peace, health and things of that kind, then it is easy to acknowledge that God is good, and that acknowledgment can be made by the most carnal men. The case stands otherwise when he visits offenders with the rod of correction and scourges them with the grace of chastisement. Then the flesh hardly bears to confess what by its own sense it does not perceive. It fails to discern the goodness of God unto salvation in the severity of the rod and the scourging, and therefore refuses to acknowledge that goodness in strokes and sufferings. The prophet, however, throughout this Psalm celebrates in many instances the way wherein the sinning people were arrested and smitten. And when he proposed that this Psalm should be sung in the church of God, Israel was under the cross and afflictions. Yet he demands that Israel should acknowledge that the Lord is good, that his mercy endureth for ever, even in the act of smiting the offender. That therefore alone is a true and full confession of the divine goodness which is made not only in prosperity but also in adversity. —*Musculus*.

Ver. 1 —There is,

1. The doxology;
2. Invitation;
3. The reason that we should, and why we should, give thanks always;
4. The greatness of the work. But "who can utter the mighty acts of the LORD? who can shew forth all his praise?" That is, it is impossible for any man in the world to do this great duty aright, as he should.
5. The best mode and method of giving thanks. "Blessed are they that keep judgment, and he that doeth righteousness at all times." As if he

had said, "This is indeed a vast duty; but yet he makes the best essay towards it that sets himself constantly to serve God and keep his commandments." —*William Cooper*, in the "*Morning Exercises*".

Ver. 1. —The first and two last verses of this psalm form a part of that psalm which David delivered into the hand of Asaph and his brethren, to be sung before the ark of the covenant, after it was brought from the house of Obededom to Mount Zion. See 1 Chronicles 16:34-36. Hence it has been ascribed to the pen of David. Many of the ancients thought, and they are followed by Horsley and Mudge, that it was written during the captivity; resting their opinion chiefly on verse 47; but as that verse occurs in the Psalm of David recorded in 1 Chronicles 16:35, this argument is clearly without force. —*James Anderson's Note to Calvin in loc.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1. Take this verse as the theme of the Psalm, and we shall then see that its exhortation to praise,

1. Is directed to a special people: chosen, redeemed, but sinful, borne with, and forgiven.
2. Is supported by abundant arguments. Man not to be praised, for he sins. God gives in his goodness, and forgives in his mercy, and is therefore to be thanked.
3. Is as applicable now as ever: for our story is a transcript of Israel's.

PSALM 106:2

EXPOSITION.

Ver. 2. *Who can utter the mighty acts of the LORD?* What tongue of men or angels can duly describe the great displays of divine power? They are unutterable. Even those who saw them could not fully tell them.

Who can shew forth all his praise? To declare his works is the same thing as to praise him, for his own doings are his best commendation. We cannot say one tenth so much for him as his own character and acts have already done? Those who praise the Lord have an infinite subject, a subject which will not be exhausted throughout eternity by the most enlarged intellects,

may, nor by the whole multitude of the redeemed, though no man can number them. The questions of this verse never can be answered; their challenge can never be accepted, except in that humble measure which can be reached by a holy life and a grateful heart.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. —*Who can utter?* etc. This verse is susceptible of two interpretations; for if you read it in connection with the one immediately following, the sense will be, that all men are not alike equal to the task of praising God, because the ungodly and the wicked do nothing else than profane his holy name with their unclean lips; as it is said in the fiftieth psalm: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" And hence to this sentence the following clause should have been annexed, in the form of a reply, "Blessed are they that keep judgment." I am of opinion, however, that the prophet had another design, namely, that there is no man who has ever endeavoured to concentrate all his energies, both physical and mental, in the praising of God, but will find himself inadequate for so lofty a subject, the transcendent grandeur of which overpowers all our senses. Not that he exalts the power of God designedly to deter us from celebrating its praises, but rather as the means of stirring us up to do so to the utmost of our power. Is it any reason for ceasing our exertions, that with whatever alacrity we pursue our course, we yet come far short of perfection? But the thing which ought to inspire us with the greatest encouragement is the knowledge that, though ability may fail us, the praises which from the heart we offer to God are pleasing to him; only let us beware of callousness; for it would certainly be very absurd for those who cannot attain to a tithe of perfection, to make that the occasion of their not reaching to the hundredth part of it. —*John Calvin.*

Ver. 2. —*Who can utter the mighty acts of the LORD?* etc. Our sight fails us when we look upon the sun, overpowered by the splendour of his ways; and the mind's eye suffers the like in every meditation on God, and the more attention is bestowed in thinking of God, the more is the mental vision blinded by the very light of its own thoughts. For what canst thou say of him, what, I repeat, canst thou adequately say of him, who is more sublime than all loftiness, and more exalted than all height, and deeper than all depth, and clearer than all light, and brighter than all brightness, and more splendid than all splendour, stronger than all strength, more vigorous

than all vigour, fairer than all beauty, truer than all truth, and more puissant than puissance, and greater than all majesty, and mightier than all might, richer than all riches, wiser than all wisdom, gentler than all gentleness, more just than all justice, more merciful than all mercy? —*Tertullian*, quoted by Neale and Littledale.

Ver. 2. —*Who can utter the mighty acts of the LORD?* etc. This may be resolved either into a negation or restriction. Few or none can "utter the mighty acts of the LORD, "can "show forth all his praise"; few can do it in an acceptable manner, and none can do it in a perfect manner. And indeed it is not unusual in Scripture for such kind of interrogations to amount unto either a negation, or at least an expression of the rareness and difficulty of the thing spoken of: 1 Corinthians 2:16 Psalm 92:1 Isaiah 53:1. Without a full confession of mercies it is not possible to make either a due valuation of them, or a just requital of them. And how impossible a thing it is fully to recount mercies, you may see by Psalm 40:5; "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are toward us: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." —*Henry Jeanes*, in "*The Works of Heaven upon Earth*", 1649.

Ver. 2. —*Mighty acts of the Lord.* Or powers, to which answers the Greek word for the miracles of Christ (Matthew 11:20,21), and Kimchi here restrains them to the wonders wrought in Egypt and at the Red Sea; but they may as well be extended to the mighty acts of God, and the effects of his power, in the creation of all things out of nothing; in the sustentation and government of the world; in the redemption of his people by Christ; in the conversion of sinners, and in the final perseverance of the saints; in all which there are such displays of the power of God as cannot be uttered and declared by mortal tongues. —*John Gill*.

HINTS TO THE VILLAGE PREACHER.

Ver. 2.

1. A challenge.
2. A suggestion: at least let us do what we can.
3. An ambition: in the ages to come we will make known with the church to angels, and all intelligent beings, the mighty acts of divine grace.

4. A question—shall I be there?

PSALM 106:3

EXPOSITION.

Ver. 3. Since the Lord is so good and so worthy to be praised, it must be for our happiness to obey him.

Blessed are they that keep judgment, and he that doeth righteousness at all times. Multiplied are the blessings which must descend upon the whole company of the keepers of the way of justice, and especially upon that one rare man who at all times follows that which is right. Holiness is happiness. The way of right is the way of peace. Yet men leave this road, and prefer the paths of the destroyer. Hence the story which follows is in sad contrast with the happiness here depicted, because the way of Israel was not that of judgment and righteousness, but that of folly and iniquity. The Psalmist, while contemplating the perfections of God, was impressed with the feeling that the servants of such a being must be happy, and when he looked around and saw how the tribes of old prospered when they obeyed, and suffered when they sinned, he was still more fully assured of the truth of his conclusion. O could we but be free of sin we should be rid of sorrow! We would not only be just, but "keep judgment"; we would not be content with occasionally acting rightly, but would "do justice at all times."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. —*Blessed are they that keep judgment*, etc. That are of right principles and upright practices; this is real and substantial praising of God. Thanks doing is the proof of thanksgiving; and the good life of the thankful is the life of thankfulness. Those that thank God only, and no more, are not only contumelious, but injurious. —*John Trapp*.

Ver. 3. —*Keep judgment; doeth righteousness.* I doubt not that there is some difference; viz. that he is said to keep judgment who judgeth rightly, but he to do righteousness who acts righteously. —*Augustine*.

Ver. 3. —I have read of Louis, king of France, that when he had through inadvertency granted an unjust suit, as soon as ever he had read those words of the Psalmist, "Blessed is he that doeth righteousness at all times,

"he presently recollected himself, and upon better thoughts gave his judgment quite contrary. —*Thomas Brooks.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. The blessedness of a godly life.

PSALM 106:4

EXPOSITION.

Ver. 4. *Remember me, O Lord, with the favour which thou bearest unto thy people.* Insignificant as I am, do not forget me. Think of me with kindness, even as thou thinkest of thine own elect. I cannot ask more, nor would I seek less. Treat me as the least of thy saints are treated and I am content. It should be enough for us if we fare as the rest of the family. If even Balaam desired no more than to die the death of the righteous, we may be well content both to live as they live, and die as they die. This feeling would prevent our wishing to escape trial, persecution, and chastisement; these have fallen to the lot of saints, and why should we escape them

*"Must I be carried to the skies
On flowery beds of ease?
While others fought to will the prize,
And sailed through bloody seas."*

At the same time we pray to have their sweets as well as their bitters. If the Lord smiled upon their souls we cannot rest unless he smiles upon us also. We would dwell where they dwell, rejoice as they rejoice, sorrow as they sorrow, and in all things be for ever one with them in the favour of the Lord. The sentence before us is a sweet prayer, at once humble and aspiring, submissive and expansive; it might be used by a dying thief or a living apostle; let us use it now.

O visit me with thy salvation. Bring it home to me. Come to my house and to my heart, and give me the salvation which thou hast prepared, and art alone able to bestow. We sometimes hear of a man's dying by the visitation of God, but here is one who knows that he can only live by the visitation of God. Jesus said of Zacchaeus, "This day is salvation come to this house,

"and that was the case because he himself had come there. There is no salvation apart from the Lord, and he must visit us with it or we shall never obtain it. We are too sick to visit our Great Physician, and therefore he visits us. O that our great Bishop would hold a visitation of all the churches, and bestow his benediction upon all his flock. Sometimes the second prayer of this verse seems to be too great for us, for we feel that we are not worthy that the Lord should come under our roof. Visit me, Lord? Can it be? Dare I ask for it? And yet I must, for thou alone cans: bring me salvation: therefore, Lord, I entreat thee come unto me, and abide with me for ever.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. —*O visit me.* This is a beautiful figure. The prayer is not, "Give me a more intense desire, increased energy of action, that I may please thee, that I may serve thee, that I may go step by step up to thee, every step bringing with it is fresh sense of meritorious claim upon thee". No such thing. It is "Visit me"; "descend down upon me" daily from thine own lofty throne, for the fulfilment of thine own purposes. "Visit me". —*George Fisk*, 1851.

Ver. 4. —*O visit me with thy salvation.* Hugo takes the visit of God as that of a physician of whom healing of the eyes is sought, because it is immediately added, "That I may see", etc. —*Lorinus*.

Ver. 4. —There is an ancient Jewish gloss which is noteworthy, that the petition is for a share in the resurrection in the days of Messiah in order to see his wonderful restoration of his suffering people. —*Neale and Littledale*.

HINTS TO THE VILLAGE PREACHER.

Ver. 4.

1. The language of Humility: "Remember me, O Lord." Let me not escape thy notice amongst the many millions of creatures under thy care.
2. The language of Faith.
 - (a) That God has a people to whom he shows special favour.
 - (b) That he himself has provided salvation for them.

3. The language of prayer.

(a) For the free gift of salvation.

(b) For the common salvation—not wishing to be peculiar, but to be as "Thy people", taking them for all in all, both here and hereafter.

Walking in the footsteps of the flock.

*"Be this my glory, Lord, to be
Joined to thy saints, and near to thee." —G.R.*

Ver. 4, 7, 45. In Psalm 106:4, a remembrance desired. In Psalm 106:7, a failure of remembrance deplored. In Psalm 106:45, a divine remembrance extolled.

PSALM 106:5

EXPOSITION.

Ver. 5. *That I may see the good of thy chosen.* His desire for the divine favour was excited by the hope that he might participate in all the good things which flow to the people of God through their election. The Father has blessed us with all spiritual blessings in Christ Jesus, according as he has chosen us in him, and in these precious gifts we desire to share through the saving visitation of the Lord. No other good do we wish to see, perceive, and apprehend, but that which is the peculiar treasure of the saints.

That I may rejoice in the gladness of thy nation. The psalmist, having sought his portion in the good of the chosen, now also begs to be a partaker in their joy for of all the nations under heaven the Lord's true people are the happiest.

That I may glory with thine inheritance. He would have a part and lot in their honour as well as their joy. He was willing to find glory where saints find it, namely, in being reproached for truth's sake. To serve the Lord and endure shame for his sake is the glory of the saints below: Lord, let me rejoice to bear my part therein. To be with God above, for ever blessed in Christ Jesus, is the glory of saints above: O Lord, be pleased to allot me a place there also.

These introductory thanksgivings and supplications, though they occur first in the psalm, are doubtless the result of the contemplations which succeed them, and may be viewed not only as the preface, but also as the moral of the whole sacred song.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. —We may note that the threefold nature of man prompts the union of the three petitions of this verse in one. "That I may see, " is the prayer of the body, desiring the open vision of God; "and rejoice, "is the wish of the soul or mind, that the affections may likewise be gratified; and vice thanks, as the spirit needs to pour itself out in worship. Further, there are three names here given to the saints, each for a reason of its own. They are God's "chosen, " because of his predestinating grace, "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4); they are his "nation, "having one law and one worship under him as sole king, "And what nation is there so great, that hath statutes and judgments so righteous as all this law?" (Deuteronomy 4:8) they are his "inheritance, "for it is written, "I shall give the heathen for thine inheritance" (Psalm 2:8). — *Hugo Cardinalis and Albertus Magnus, in Neale and Littledale.*

Ver. 5. —*That I may see the good of thy chosen.* That, having been predestined, and justified, we may come to see the good of thy chosen, which means that the very face of the Lord may be made conspicuous to us. (1 John 3:2). By the "good of thy chosen" we are not to understand their own probity or goodness, but the supreme happiness that is their lot. "That I may rejoice in the gladness of thy nation." That we may partake in that unspeakable joy which arises from the beatific vision, which is the peculiar property of the chosen people, of which strangers cannot taste, of which the gospel says, "Enter into the joy of thy Lord." —*Robert Bellarmine, 1542-1621.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5.

1. The Persons: "Thy chosen"; "Thy nation"; "Thine inheritance."
2. The Privileges: "The good of thy chosen"; "The gladness of thy nation"; "The glory of thine inheritance."

3. The Pleas: "That I may see", etc. They were once as I am: make me what they are now.

(a) My salvation is everything to me. "That I may see", etc. "That I may rejoice", etc. They are many, I am but one. "That I may glory", etc. —*G.R.*

PSALM 106:6

EXPOSITION.

Ver. 6. *We have sinned with our fathers.* Here begins a long and particular confession. Confession of sin is the readiest way to secure an answer to the prayer of verse 4; God visits with his salvation the soul which acknowledges its need of a Saviour. Men may be said to have sinned with their fathers when they imitate them, when they follow the same objects, and make their own lives to be mere continuations of the follies of their sires. Moreover, Israel was but one nation in all time, and the confession which follows sets forth the national rather than the personal sin of the Lord's people. They enjoyed national privileges, and therefore they shared in national guilt.

We have committed iniquity, we have done wickedly. Thus is the confession repeated three times, in token of the sincerity and heartiness of it. Sins of omission, commission, and rebellion we ought to acknowledge under distinct heads, that we may show a due sense of the number and heinousness of our offences.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. —*We have sinned with our fathers.* Let us look a little further back, to find the age of sin; even as far as the original, from whence comes all the copy of imitation. Be they never so new in act, they are old in example: "We have sinned with our fathers." God tells them they had rebelled of old; "As your fathers did, so do ye" (Acts 8:51). Antiquity is no infallible argument of goodness: though Tertullian says the first things were the best things; and the less they distanced from the beginning, the poorer they were; but he must be understood only of holy customs. For iniquity can plead antiquity: he that commits a new act of murder finds it old in the

example of Cain; drunkenness may be fetched from Noah; contempt of parents from Ham; women's lightness from the daughters of Lot. There is no sin but hath white hairs upon it, and is exceeding old. But let us look further back yet, even to Adam; there is the age of sin. This is that St. Paul calls the old man; it is almost as old as the root, but older than all the branches. Therefore our restitution by Christ to grace is called the new man. —*Thomas Adams.*

Ver. 6. —*We have sinned with our fathers.* It enhances the sin considerably by adding "with our fathers." He would have seemed to extenuate, not exaggerate, if he had said, We have sinned with other mortals. But by saying, We have sinned with our fathers, he by no means lessens but aggravates their offences, while he thereby extols the goodness of God who blessed not only those who acted sinfully and impiously, but also the children and descendants of the sinful and impious, even those whom he could with the highest justice have cut off as doubly detestable. —*Musculus.*

Ver. 6. —*Sinned; committed iniquity; done wickedly.* The Rabbins tell us that there are three kinds and degrees of sin here set down in an ascending scale; against one's self, against one's neighbour, against God; sins of ignorance, sins of conscious deliberation, sins of pride and wickedness. —*R. Levi and Genebrardus, in Neale and Littledale.*

Ver. 6. —Though the writers of the Scriptures were by divine inspiration infallibly preserved from extravagance, yet they use every appropriate variety of strong and condemnatory language against sin (Psalm 106:6). Surely moral evil cannot be a trifle. Yet it breaks forth on all occasions and on all hands. Sometimes it is in the form of forgetfulness of God (Psalm 106:13,21), sometimes of rash impetuosity towards evil (Psalm 106:13), sometimes of strong, imperious lusts (Psalm 106:14), sometimes of vile unbelief (Psalm 106:12,24), and so of the whole catalogue of offences against God and man. O how vile we are! —*William S. Plumer.*

HINTS TO THE VILLAGE PREACHER.

Ver. 6. In what respects men may be partakers in the sins of their ancestors.

PSALM 106:7

EXPOSITION.

Ver. 7. *Our fathers understood not thy wonders in Egypt.* The Israelites saw the miraculous plagues and ignorantly wondered at them: their design of love, their deep moral and spiritual lessons, and their revelation of the divine power and justice they were unable to perceive. A long sojourn among idolaters had blunted the perceptions of the chosen family, and cruel slavery had ground them down into mental sluggishness. Alas, how many of God's wonders are not understood, or misunderstood by us still. We fear the sons are no great improvement upon the sires. We inherit from our fathers much sin and little wisdom; they could only leave us what they themselves possessed. We see from this verse that a want of understanding is no excuse for sin, but is itself one count in the indictment against Israel.

They remembered not the multitude of thy mercies. The sin of the understanding leads on to the sin of the memory. What is not understood will soon be forgotten. Men feel little interest in preserving husks; if they know nothing of the inner kernel they will take no care of the shells. It was an aggravation of Israel's sin that when God's mercies were so numerous they yet were able to forget them all. Surely some out of such a multitude of benefits ought to have remained engraven upon their hearts; but if grace does not give us understanding, nature will soon east out the memory of God's great goodness.

But provoked him at the sea, even; at the Red sea. To fall out at starting was a bad sign. Those who did not begin well can hardly be expected to end well. Israel is not quite out of Egypt, and yet she begins to provoke the Lord by doubting his power to deliver, and questioning his faithfulness to his promise. The sea was only called Red, but their sins were scarlet in reality; it was known as the "sea of weeds," but far worse weeds grew in their hearts.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. —*Our fathers understood not thy wonders in Egypt.* Though the elders went along with Moses, and heard him shew his commission to Pharaoh, and make his demands in the name of the Lord to let Israel go,

(Exodus 3:16); yea, and they saw the judgments of God on Egypt; yet "they did not understand" that these wonders would do the work of their deliverance. At first they thought it was worse with them. Much less did they understand, that their deliverance should be a type of eternal deliverance, that God would be their God, as after is explained in the preface to the ten commandments. And because they "understood not his wonders, "therefore they "remembered not his mercies." A shallow understanding causeth a short memory. —*Nathaniel Homes*, 1652.

Ver. 7. —*Our fathers understood not thy wonders in Egypt.* It is more than probable, that many of the Israelites ascribed most of these wonders to the skill of Moses transcending that of the Egyptian magicians or to his working by the assistance of a higher and more potent spirit than that which assisted them. Or, in case they did believe them to have been the effects of a Divine Power, yet they did not inure their minds seriously to consider it, so as to have a standing awe of that power imprinted upon their hearts by such a consideration: and he that considers great and important matters superficially, in the language of the Scripture, does not understand them. —*Robert South*.

Ver. 7. —*Understood not...remembered not.* He reproveth both their understanding and memory. Understanding there was need of; that they might meditate unto what eternal blessings God was calling them through these temporal ones; and of memory, that at least they might not forget the temporal wonders which had been wrought, and might faithfully believe, that by the same power which they had already experienced, God would free them from the persecution of their enemies; whereas they forgot the aid which he had given them in Egypt, by means of such wonders, to crush their enemies. —*Augustine*.

Ver. 7. —One sin is a step to another more heinous; for not observing, is followed with not remembering, and forgetfulness of duty draweth on disobedience and rebellion. —*David Dickson*.

Ver. 7. —*They provoked him.* To provoke, is an expression setting forth a peculiar and more than ordinary degree of misbehaviour, and seems to import an insolent daring resolution to offend. A resolution not contented with one single stroke of disobedience, but such a one as multiplies and repeats the action, till the offence greatens, and rises into an affront; and as it relates to God, so I conceive it as aimed at him in a threefold respect. First, of his power. Secondly, of his goodness. Thirdly, of his patience.

First. And first it rises up against the power and prerogative of God. It is, as it were, an assault upon God sitting upon his throne, a snatching at his sceptre, and a defiance of his very royalty and supremacy. He that provokes God does in a manner dare him to strike, and to revenge the injury and invasion upon his honour. He considers not the weight of God's almighty arm, and the edge of his sword, the swiftness and poison of his arrows, but puffs at all, and looks the terrors of sin revenging justice in the face. The Israelites could not sin against God, after those miracles in Egypt, without a signal provocation of that power that they had so late, and so convincing an experience of: a power that could have crushed an Israelite as easily as an Egyptian; and given as terrible an instance of its consuming force upon false friends, as upon professed enemies; in the sight of God, perhaps, the less sort of offenders of the two.

Secondly. Provoking God imports an abuse of his goodness. God, as he is clothed with power, is the proper object of our fear; but as he displays his goodness, of our love. By one he would command, by the other he would win and (as it were) court our obedience. And an affront to his goodness, his tenderness, and his mercy, as much exceeds an affront of his power as a wound at the heart transcends a blow on the hand. For when God shall show miracles of mercy, step out of the common road of providence, commanding the host of heaven, the globe of the earth, and the whole system of nature out of its course, to serve a design of goodness upon a people, as he did upon the Israelites; was not a provocation, after such obliging passages, infinitely base and insufferable, and a degree of ingratitude, higher than the heavens struck at, and deeper than the sea that they passed through?

Thirdly. Provoking God imports an affront upon his longsuffering, and his patience. The movings of nature in the breasts of mankind, tell us how keenly, how regretfully, every man resents the abuse of his love; how hardly any prince, but one, can put up an offence against his acts of mercy; and how much more affrontive it is to despise majesty ruling by the golden sceptre of pardon, than by the iron rod of penal law. But now patience is a further and an higher advance of mercy; it is mercy drawn out at length; mercy wrestling with baseness, and striving, if possible, even to weary and outdo ingratitude; and therefore a sin against this is the highest pitch, the utmost improvement, and, as I may so speak, the *ne plus ultra* of provocation. For when patience shall come to be tired, and even out of breath with pardoning, let all the invention of mankind find something

further, either upon which an offender may cast his hope, or against which he can commit a sin. But it was God's patience the ungrateful Israelites sinned against; for they even plied and pursued him with sin upon sin, one offence following and thronging upon the neck of another, the last account still rising highest, and swelling bigger, till the treasures of grace and pardon were so far drained and exhausted, that they provoked God to swear, and what is more, to swear in his wrath and with a full purpose of revenge, that they should never enter into his rest. —*Robert South.*

Ver. 7. —*They provoked him.* Wherein lay their provocation? *They remembered not the multitude of his mercies:* the former mercies of the Lord did not strengthen their trust in present troubles; that was one provocation. And as former mercies did not strengthen their trust, so the present troubles drew out their distrust, as another Scripture assures, reporting their behaviour in it (Exodus 14:11): "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? "What were these fearful forecasts, these amazing bodements of an unavoidable (as they apprehended) ruin, but the overflowing of unbelief, or distrust in God; and this was another provocation. Former mercies are forgotten, yea, eaten up by unbelief, as the seven lean kine in Pharaoh's dream, eat up the fat ones, and present difficulties are aggravated by unbelief, as if all the power of God could not remove and overcome them. And will not the Lord (think you) visit in anger such a sin as this? —*Joseph Caryl.*

Ver. 7. —*At the Red Sea.* That is to say, at the Arabian Gulf: literally, at the Sea of Suph, which, if Suph be not here a proper name, (as it seems to be in Deuteronomy 1:1, and, with a slight variation, in Numbers 31:14) means the sea of weeds, and that sea is still called by a similar name, in modern Egypt. Its designation, throughout the books of the Old Testament, is in the Syriac version, and the Chaldee Paraphrased, likewise rendered the sea of weeds; which name may have been derived from the reeds growing near its shore: or from the weeds, or coralline productions, seen through its waters, and the corals seen at its bottom...Pliny states, that it is called the Red Sea from King Erythras, or from the reflection of a red colour by the sun, or from its sand and its ground, or from the nature of its water. —*Daniel Cresswell.*

Ver. 7-8 This psalm is a psalm of thanksgiving, as the first and last verses declare. Now because a man is most fit to praise God when he is most sensible of his own sin and unworthiness; the psalmist doth throughout this psalm lay Israel's sin and God's mercy together. Psalm 106:7. Our Fathers (says he) *understood not thy wonders in Egypt*. They saw them with their eyes, but they did not understand them with their heart: they did not apprehend the design and scope and end of God in those wonders: and therefore, "they remembered not (says the text) *thy mercies*"; for a man remembers no more than he understands."

But it may be these mercies were very few, and so their sin in forgetfulness the less? Nay, not so, Psalm 106:7, *They remembered not the multitude of thy mercies*.

But it may be this was their infirmity or weakness, and so they were rather to be borne withal? Not so, *but they rebelled against him*; so Montanus reads it better.

But it may be this sin was committed whilst they were in Egypt, or among the Egyptians, being put on by them? Not so neither, but when they were come out of Egypt, and only had to deal with God, and saw his glorious power at the Red Sea, then they rebelled against him, *at the sea, even at the Red Sea*.

What, then, did not the Lord destroy them? No says the text, *Notwithstanding*, all their grievance, unthankfulness, and their rebellion, *he saved them for his name's sake*. —William Bridge, in a Sermon preached before the House of Commons, Nov. 5, 1647.

HINTS TO THE VILLAGE PREACHER.

Ver. 7-8.

1. On man's part a darkened understanding, ungrateful forgetfulness, and provocation.
2. On God's part: understanding discovering a reason for mercy; memory mindful of the covenant; patience revealing its power.

Ver. 7-8.

1. A special provocation; they murmured at the Red Sea.
2. A special deliverance; "Nevertheless", etc.

3. A special Design; "For his own sake"; "That he might make his power known." —G.R.

PSALM 106:8

EXPOSITION.

Ver. 8. *Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.* When he could find no other reason for his mercy he found it in his own glory, and seized the opportunity to display his power. If Israel does not deserve to be saved, yet Pharaoh's pride needs to be crushed, and therefore Israel shall be delivered. The Lord very jealously guards his own name and honour. It shall never be said of him that he cannot or will not save his people, or that he cannot abate the haughtiness of his defiant foes. This respect unto his own honour ever leads him to deeds of mercy, and hence we may well rejoice that he is a jealous God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Nevertheless he saved them.* If God should not shew mercy to his people with a *nevertheless*, how should the glory of his mercy appear? If a physician should only cure a man that hath the headache or the toothache; one that hath taken cold, or some small disease; it would not argue any great skill and excellency in the physician. But when a man is nigh unto death, hath one foot in the grave, or is, in the eye of reason, past all recovery; if then the physician cure him, it argues much the skill and excellency of that physician. So now, if God should only cure, and save a people that were less evil and wicked; or that were good indeed, where should the excellence of mercy appear? But when a people shall be drawing near to death, lying bed ridden, as it were, and the Lord out of his free love, for his own name's sake, shall rise, and cure such an unworthy people, this sets out the glory of his mercy. It is said in the verse precedent, "They rebelled at the sea, even at the Red Sea", or, as in the Hebrew, "even in the Red Sea; "when the waters stood like walls on both sides of them; when they saw those walls of waters that never people saw before, and saw the power, the infinite power of God leading them through on dry land; *then* did they rebel, at the sea, *even in the sea*; and yet for all this the Lord

saved them with a *notwithstanding* all this. And I say, shall the Lord put forth so much of grace upon a people, that were under the law; and not put forth much more of his grace upon those that are under the gospel? —
William Bridge.

Ver. 8. *For his name's sake.* Improve his name in every case; for he hath a name suiting every want, every need. Do you need wonders to be wrought for you? His name is Wonderful; look to him so to do, for his name's sake. Do you need counsel and direction? His name is the Counsellor: cast yourself on him and his name for this. Have you mighty enemies to debate with? His name is the Mighty God; seek that he may exert his power for his name's sake. Do you need his fatherly pity? His name is the everlasting Father; "As a Father pitieth his children, so the Lord pitieth them that fear him." Plead his pity, for his name's sake. Do you need peace external, internal, or eternal? His name is the Prince of Peace; seek for his name's sake, that he may create peace. O sirs, his name is JEHOVAH ROPHI, the Lord, the healer and physician; seek, for his name's sake, that he may heal all your diseases. Do you need pardon? His name is JEHOVAH TSIDKENU, the Lord our righteousness: seek, for his name's sake, that he may be merciful to your unrighteousness. Do you need defence and protection? His name is JEHOVAH NISSI, the Lord your banner; seek, for his name's sake, that his banner of love and grace may be spread over you. Do you need provision in extreme want? His name is JEHOVAH JIREH, in the mount of the Lord it shall be seen, the Lord will provide. Do you need his presence? His name is JEHOVAH SHAMMAH, the Lord is there: IMMANUEL, God with us: look to him to be with you, for his name's sake. Do you need audience of prayer? His name is the Hearer of prayer. Do you need strength? His name is the Strength of Israel. Do you need comfort? His name is the Consolation of Israel. Do you need shelter? His name is the City of Refuge. Have you nothing and need all His name is All in all. Sit down and devise names to your wants and needs, and you will find he hath a name suitable thereunto; for your supply, he hath wisdom to guide you; and power to keep you; mercy to pity you; truth to shield you; holiness to sanctify you; righteousness to justify you; grace to adorn you; and glory to crown you. Trust in his name, who saves for his name's sake.
 —*Ralph Erskine, 1685-1752.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. —Salvation by grace a grand display of power.

Ver. 8.

"Why are men saved?" See "Spurgeon's Sermons", No. 115.

1. The glorious Saviour, "He."

2. The favoured persons, who are they?

(a) They were a stupid people: "Our fathers understood not", etc., Psalm 106:7.

(b) An ungrateful people: "They remembered not", etc., Psalm 106:7,13,24, etc.

(c) A provoking people.

3. The reason of salvation: "He saved them for his name's sake." The name of God is his person, his attributes, and his nature. We might, perhaps, include this also: "My name is in him" —that is, in Christ; he saves us for the sake of Christ, who is the name of God. He saved them that he might manifest his nature: "God is love." He saved them to vindicate his name.

4. The obstacles removed: "Nevertheless."

PSALM 106:9

EXPOSITION.

Ver. 9. *He rebuked the Red sea also, and it was dried up.* A word did it. The sea heard his voice and obeyed. How many rebukes of God are lost upon us! Are we not more unmanageable than the ocean? God did, as it were, chide the sea, and say, "Wherefore dost thou stop the way of my people? Their path to Canaan lies through thy channel, how dare you hinder them?" The sea perceived its Master and his seed royal, and made way at once.

So he led them through the depths, as through the wilderness. As if it had been the dry floor of the desert the tribes passed over the bottom of the gulf; nor was their passage venturesome, for HE bade them go; nor dangerous, for He led them. We also have under divine protection passed through many trials and afflictions, and with the Lord as our guide we have

experienced no fear and endured no perils. We have been led through the deeps as through the wilderness.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *He rebuked the Red sea also, and it was dried up.* A poetical expression, signifying that the Red Sea retired at God's command, just as a slave would fly from his master's presence on being severely rebuked. — *Robert Bellarmine.*

Ver. 9. *He rebuked.* We do not read that any voice was sent forth from heaven to rebuke the sea; but he hath called the Divine Power by which this was effected, a rebuke, unless indeed any one may choose to say, that the sea was secretly rebuked, so that the waters might hear, and yet men could not. The power by which God acts is very abstruse and mysterious, a power by which he causeth that even things devoid of sense instantly obey at his will. — *Augustine.*

Ver. 9. *Wilderness.* *Midbar*; a broad expanse of poor dry land, suited for sheep walks (like our South Downs, or Salisbury Plain). Compare Isaiah 43:13. — *William Kay.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9. *Israel at the Red Sea.* See "Spurgeon's Sermons", No. 72.

1. Israel's three difficulties.

(a) The Red Sea in front of them. This was not put there by an enemy; but by God himself. The Red Sea represents some great and trying providence placed in the path of every newborn child of God, to try his faith, and the sincerity of his trust in God.

(b) The Egyptians behind them, —the representatives of the sins which we thought were dead and gone.

(c) The third difficulty was faint hearts within them.

2. Israel's three helps.

(a) Providence.

(b) Their knowledge that they were the covenant people of God.

(c) The man, —Moses. So the believer's hope and help is in the God man Christ Jesus.

3. God's grand design in it. To give them a thorough baptism into his service, consecrating them for ever to himself (1 Corinthians 1-2).

Ver. 9. (*second clause*). —Dangerous and difficult paths rendered safe and easy by God's leadership.

PSALM 106:10

EXPOSITION.

Ver. 10. *And he saved them from the hand of them that hated them.*

Pharaoh was drowned, and the power of Egypt so crippled that throughout the forty years' wanderings of Israel they were never threatened by their old masters.

And redeemed them from the hand of the enemy. This was a redemption by power, and one of the most instructive types of the redemption of the Lord's people from sin and hell by the power which worketh in them.

PSALM 106:11

EXPOSITION.

Ver. 11. *And the waters covered their enemies: there was not one of them left.* The Lord does nothing by halves. What he begins he carries through to the end. This, again, made Israel's sin the greater, because they saw the thoroughness of the divine justice, and the perfection of the divine faithfulness. In the covering of their enemies we have a type of the pardon of our sins; they are sunk as in the sea, never to rise again; and, blessed be the Lord, there is "not one of them left." —Not one sin of thought, or word, or deed, the blood of Jesus has covered all. "I will cast their iniquities into the depths of the sea."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *There was not one of them left.* An emblem this of the utter destruction of all our spiritual enemies by Christ, who has not only saved us from them, but has entirely destroyed them; he has made an end of sin, even of all the sins of his people; he has spoiled Satan, and his principalities and powers; he has abolished death, the last enemy, and made his saints more than conquerors over all. Likewise it may be a representation of the destruction of the wicked at the last day, who will all be burnt up at the general conflagration, root and branch, not one will be left. See Mal 4:1. —*John Gill.*

HINTS TO THE VILLAGE PREACHER.

Ver. 11. (*second clause*). —Song over sins forgiven.

PSALM 106:12

EXPOSITION.

Ver. 12. *Then believed they his words.* That is to say, they believed the promise when they saw it fulfilled, but not till then. This is mentioned, not to their credit, but to their shame. Those who do not believe the Lord's word till they see it performed are not believers at all. Who would not believe when the fact stares them in the face? The Egyptians would have done as much as this.

They sang his praise. How could they do otherwise? Their song was very excellent, and is the type of the song of heaven; but sweet as it was, it was quite as short, and when it was ended they fell to murmuring. "They sang his praise, "but "they soon forgot his works." Between Israel singing and Israel sinning there was scarce a step. Their song was good while it lasted, but it was no sooner begun than over.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Then believed they his words.* There is a temporary faith, as Mark calls it in (Mark 4:17), which is not so much a fruit of the Spirit of regeneration, as of a certain mutable affection, and so it soon passeth

away. It is not a voluntary faith which is here extolled by the prophet, but rather that which is the result of compulsion, namely, because men, whether they will or not, by a sense which they have of the power of God, are constrained to show some reverence for him. This passage ought to be well considered, that men, when once they have yielded submission to God, may not deceive themselves, but may know that the touchstone of faith is when they spontaneously receive the word of God, and constantly continue firm in their obedience to it. —*John Calvin*.

Ver. 12. Natural affections raised high in a profession of religion will withstand temptations for a fit, but wait till the stream runs lower, and you will see. What a fit of affection had the Israelites when their eyes had seen that miraculous deliverance at the Red Sea! What songs of rejoicing had they! what resolves never to distrust him again!

Then believed they his words; they sang his praise. Satan doth not presently urge them to murmuring and unbelief, though that was his design, but he staid till the fit was over, and then he could soon tempt them to *forget his works*. —*Richard Gilpin in "A Treatise of Satan's Temptations", 1677.*

Ver. 12. In the very brevity of this verse, the only one of its kind in the narrative portion of the psalm, we may well see how short lived were their gratitude, belief, and worship of God; as it follows at once, *They soon forgot*, etc. —*Neale and Littledale*.

Ver. 12-13. *They sang his praise. They soon forgot his works.* This was said of that generation of the Israelites, which came out of Egypt. The chapter which contains the portion of their history here alluded to, begins with rapturous expressions of gratitude, and ends with the murmurs of discontent; both uttered by the same lips, within the short space of three days. Their expressions of gratitude were called forth by that wonderful display of the divine perfections, which delivered them from the host of Pharaoh, and destroyed their enemies. Their murmurs were excited by a comparatively trifling inconvenience, which in a few hours was removed. Of persons whose thanksgivings were so quickly, and so easily changed to murmurings, it might well be said, —though they *sang God's praises*, "*they soon forgot his works*."

Unhappily, the Israelites are by no means the only persons of whom this may, in truth, be said. Their conduct, as here described, affords a striking

exemplification of that spurious gratitude, which often bursts forth in a sudden flash, when dreaded evils are averted, or unexpected favours bestowed; but expires with the occasion that gave it birth; a gratitude resembling the joy excited in an infant's breast by the gift of some glittering toy, which is received with rapture, and pleases for an hour; but when the charm of novelty vanishes, is thrown aside with indifference; and the hand that bestowed it is forgotten. Springing from no higher principle than gratified self love, it is neither acceptable to God, nor productive of obedience to his laws; nor does it in any respect really resemble that holy, heaven born affection, whose language it often borrows, and whose name it assumes. It may be called, distinctively, the gratitude of sinners; who, as they love those that love them, will of course be grateful to those that are kind to them; grateful even to God when they view him as kind.

Of these instances, the first which I shall notice is furnished by the works of *creation*; or, as they are often, though not very properly, called, the works of nature. In so impressive a manner do these works present themselves to our senses; so much of variety, and beauty, and sublimity do they exhibit; such power, and wisdom, and goodness do they display; that perhaps no man, certainly no man who possesses the smallest share of sensibility, taste, or mental cultivation, can, at all times, view them without emotion; without feelings of awe, or wonder, or admiration, or delight.

But, alas, how transient, how unproductive of salutary effects, have all these emotions proved? Appetite and passion, though hushed for a moment, soon renewed their importunities; the glitter of wealth and distinction, and power, eclipsed, in our view, the glories of Jehovah; we sunk from that heaven toward which we seemed rising, to plunge afresh into the vortex of earthly pleasures and pursuits; we neglected and disobeyed him, whom we had been ready to adore; and continued to live without God, in a world which we had just seen to be full of his glory.

A second instance of a similar nature is afforded by the manner in which men are often affected by God's works of *providence*. In these works his perfections are so constantly, and often so clearly displayed; our dependence on them is at all times so real, and sometimes so apparent; and they bear, in many cases, so directly and evidently upon our dearest temporal interests, that even the most insensible cannot, always, regard them with indifference.

But the feeling is usually transient; and the acknowledgment is forgotten almost as soon as it is made.

In a similar manner are men often affected by God's works of *grace*; or those works whose design and tendency it is, to promote the spiritual and eternal interests of man. These works most clearly display, not only the natural, but the moral perfections of Jehovah. Here his character shines, full-orbed and complete.

That an exhibition of these wonders should make, at least, a temporary impression upon our minds, is no more than might naturally be expected. For a moment our hearts seem to be melted. We feel, and are ready to acknowledge, that God is good; that the Saviour is kind; that his love ought to be returned; that heaven is desirable! Like a class of hearers described by one great Teacher, we receive the word with joy; a joy not unmingled with something which resembles gratitude; and we sing, or feel as if we could with pleasure sing, God's praises. But we leave his house; the emotions there excited subside; like the earth, when partially softened by a wintry sun, our hearts soon regain their icy hardness; the wonders of divine grace are forgotten; and God has reason to say in sorrow and displeasure, — Your goodness is as the morning cloud; and as the early dew it goeth away. — *Condensed from a Sermon by Edward Payson, 1783-1827.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12-14. The faith of nature, based on sight, causes transient joy, soon evaporates, dies in utter unbelief, and conducts to greater sin.

PSALM 106:13

EXPOSITION.

Ver. 13. *They soon forgot his works.* They seemed in a hurry to get the Lord's mercies out of their memories; they hastened to be ungrateful.

They waited not for his counsel, neither waiting for the word of command or promise; eager to have their own way, and prone to trust in themselves. This is a common fault in the Lord's family to this day; we are long in learning to wait for the Lord, and upon the Lord. With him is counsel and

strength, but we are vain enough to look for these to ourselves, and therefore we grievously err.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *They soon forgot his works.* They forgot, yea, "*soon*"; they made haste to forget, so the original is: "They made haste, they forgot." Like men that in sleep shake Death by the hand, but when they are awake they will not know him. —*Thomas Adams.*

Ver. 13. How may we know that we are rightly thankful? When we are careful to register God's mercy, 1 Chronicles 16:4: "David appointed certain of the Levites, to record, and to thank and praise the Lord God of Israel." Physicians say the memory is the first thing that decays; it is true in spirituals: "*They soon forgot his works.*" —*Thomas Watson.*

Ver. 13. *They soon forgot.* As it is with a sieve or boulder, the good corn and fine flour goes through, but the light chaff and coarse bran remains behind; or as a strainer, that the sweet liquor is strained out, but the dregs are left behind: or as a grate, that lets the pure water run away, but if there be any straws, sticks, mud, or filth, that it holds. Thus it is with most men's memories; by nature they are but, as it were, *pertusa dolia*, mere river tubs, especially in good things very treacherous, so that the vain conceits of men are apt to be held in, when divine instructions and gracious promises run through; trifles and toys, and worldly things, they are apt to remember, tenacious enough; but for spiritual things they leak out; like Israel, *they soon forget them.* —*William Gouge.*

Ver. 13. *They soon forgot his works.* Three days afterwards, at the waters of Marah (Exodus 15:24). —*Adam Clarke.*

Ver. 13. *They waited not.* The insatiable nature of our desires is astonishing, in that scarcely a single day is allowed to God to gratify them. For should he not immediately satisfy them, we at once become impatient, and are in danger of eventually falling into despair. This, then, was the fault of the people, that they did not cast all their cares upon God, did not calmly call upon him, nor wait patiently until he was pleased to answer their requests, but rushed forward with reckless precipitation, as if they would dictate to God what he was to do. And, therefore, to heighten the criminality of their rash course, he employs the term *counsel*; because men will neither allow God to be possessed of wisdom, nor do they deem it

proper to depend upon his counsel, but are more provident than becomes them, and would rather rule God than allow themselves to be ruled by him according to his pleasure. That we may be preserved from provoking God, let us ever retain this principle, That it is our duty to let him provide for us such things as he knows will be for our advantage. And verily, faith divesting us of our own wisdom, enables us hopefully and quietly to wait until God accomplishes his own work; whereas, on the contrary, our carnal desire always goes before the counsel of God, by its too great haste. — *John Calvin.*

Ver. 13. *They waited not.* They ought to have thought, that so great works of God towards themselves were not without a purpose, but that they invited them to some endless happiness, which was to be waited for with patience; but they hastened to make themselves happy with temporal things, which give no man true happiness, because they do not quench insatiable longing: "for whosoever", saith our Lord, "shall drink of this water, shall thirst again." John 4:13. — *Augustine.*

Ver. 13. *They waited not for his counsel.* Which neglect of theirs may be understood two ways. First, that they waited not for his open or declared counsel, to direct them what to do, but without asking his advice would needs venture and run on upon their own heads, to do what seemed good in their own eyes. Secondly, that they waited not for the accomplishment of his hidden and secret counsel concerning them; they would not tarry God's time for the bringing forth and bringing about his counsels. Not to wait upon God either way is very sinful. Not to wait for his counsel to direct us what to do, and not to wait for his doing or fulfilling his own counsel, argues at once a proud and an impatient spirit; in the one, men so even slight the wisdom of God, and in the other vainly presume and attempt to prevent his providence. — *Joseph Caryl.*

Ver. 13. *They waited not for his counsel.* A believer acting his faith, hath great advantage of an unbeliever. An unbeliever is froward and passionate, and heady and hasty, when he is put to plunge; *he waits not for the counsel of God.* He leaps before he looks, before he hath eyes to see his way; but a believer is quiet and confident, and silent and patient, and prayerful, and standing upon his watch tower, to see what God will answer at such a time. — *Matthew Lawrence, in "The Use and Practice of Faith", 1657.*

HINTS TO THE VILLAGE PREACHER.

Ver. 13-15.

1. Mercies are sooner forgotten than trials: "They soon forgot", etc. We write our afflictions on marble, our mercies upon sand.
2. We should wait for God, as well as upon God: "They waited not", etc.
3. Immoderate desire for what we have not of worldly goods, tempts God to deprive us of what we have: Psalm 106:14.
4. Prayer may be answered for evil as well as for good: "He gave them their request", then smote them with a plague.
5. Carnal indulgence is inimical to spiritual mindedness: Psalm 106:15. Better have a lean body and healthy soul, than a healthy body and leanness of soul. "Poor in this world, rich in faith." There are few of whom it can be said, "I wish thou mayest prosper and be in health", etc. (3 John 2). —G.R.

PSALM 106:14

EXPOSITION

Ver. 14. *But lusted exceedingly in the wilderness.* Though they would not wait God's will, they are hot to have their own. When the most suitable and pleasant food was found them in abundance, it did not please them long, but they grew dainty and sniffed at angel's food, and must needs have flesh to eat, which was unhealthy diet for that warm climate, and for their easy life. This desire of theirs they dwelt upon till it became a mania with them, and, like a wild horse, carried away its rider. For a meal of meat they were ready to curse their God and renounce the land which floweth with milk and honey. What a wonder that the Lord did not take them at their word! It is plain that they vexed him greatly,

And tempted God in the desert. In the place where they were absolutely dependent upon him and were everyday fed by his direct provision, they had the presumption to provoke their God. They would have him change the plans of his wisdom, supply their sensual appetites, and work miracles

to meet their wicked unbelief: these things the Lord would not do, but they went as far as they could in trying to induce him to do so. They failed not in their wicked attempt because of any goodness in themselves, but because God "cannot be tempted,"—temptation has no power over him, he yields not to man's threats or promises.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. *In the wilderness.* When God by circumstances of time and place doth call for moderation of carnal appetite, the transgression is more heinous and offensive unto God: "They lusted exceedingly in the wilderness", where they should have contented themselves with any sort of provision. —David Dickson.

Ver. 14. *In the wilderness.* There, where they had bread enough and to spare, yet nothing would serve them but they must have flesh to eat. They were now purely at God's finding; so that this was a reflection upon the wisdom and goodness of their Creator. They were now, in all probability, within a step of Canaan, yet had not patience to stay for dainties till they came thither. They had flocks and herds of their own, but they will not kill them; God must give them flesh as he gave them bread, or they will never give him credit or their good word: they did not only wish for flesh, "but" they "lusted exceedingly" after it. A desire even of lawful things, when it is inordinate and violent, becomes sinful; and therefore this is called "lusting after evil things", (1Co 10:6), though the quails as God's gift, were good things, and were so spoken of, Psalm 105:40. Yet this was not all, "they tempted God in the desert", where they had had such experience of his goodness and power, and questioned whether he could and would gratify them therein. See Psalm 78:19-20. —Matthew Henry.

HINTS TO THE VILLAGE PREACHER.

Ver. 14. The wickedness of inordinate desires.

1. They are out of place—"in the wilderness."
2. They are assaults upon God—"and tempted God."
3. They are despisers of former mercies—see preceding verses.
4. They involve solemn danger—see following verse.

PSALM 106:15

EXPOSITION.

Ver. 15. And he gave them their request. Prayer may be answered in anger and denied in love. That God gives a man his desire is no proof that he is the object of divine favour, everything depends upon what that desire is.

But sent leanness into their soul. Ah, that "but!" It embittered all. The meat was poison to them when it came without a blessing; whatever it might do in fattening the body, it was poor stuff when it made the soul lean. If we must know scantiness, may God grant it may not be scantiness of soul: yet this is a common attendant upon worldly prosperity. When wealth grows with many a man his worldly estate is fatter, but his soul's state is leaner. To gain silver and lose gold is a poor increase; but to win for the body and lose for the soul is far worse. How earnestly might Israel have unprayed her prayers had she known what would come with their answer! The prayers of lust will have to be wept over. We fret and fume till we have our desire, and then we have to fret still more because the attainment of it ends in bitter disappointment.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 15. And he gave them their request, etc. The throat's pleasure did shut up paradise, sold the birthright, beheaded the Baptist, and it was the chief of the cooks, Nebuzaradan, that first set fire to the temple, and razed the city. These effects are,

1. Grossness; which takes away agility to any good work; which makes a man more like a tun upon two pottle pots. Caesar said he mistrusted not Antony and Dolabella for any practices, because they were fat; but Casca and Cassius, lean, hollow fellows, who did think too much. The other are the devil's crammed fowls, too fat to lay. Indeed, what need they travel far, whose felicity is at home; placing paradise in their throats, and heaven in their food?

2. Macilency of grace; for as it puts fatness into their bodies, so leanness into their souls. God fatted the Israelites with quails, but withal sent leanness into their soul. The flesh is blown up, the spirit doth languish. They are worse than man eaters, for they are self eaters:

they put a pleurisy into their bloods, and an apoplexy into their souls.
—Thomas Adams.

Ver. 15 *Sent leanness into their soul.* God affords us as great means for our increase in these Gospel times as ever he did; he puts us into fat pastures, and well watered, Psalm 23:1-6; therefore it is a shame for God's people not to grow, not to "bring forth twins", as Song of Solomon 6:6. They should grow twice as fast, bring forth twice as fast, bring forth twice as many lambs, twice as much wool, twice as much milk, as those that go upon bare commons. All the world may cry shame on such a man that is high fed, and often fed with fat and sweet ordinances, if he be still like Pharaoh's lean kine, as lean and ill favoured as ever he was before. Certainly, fat ordinances and lean souls do not well agree. We are to look upon it as the greatest of judgments to have leanness sent into our souls while we are fed with manna. We look on it as an affliction to have an over lean body; but it's a far sadder condition to have a lean soul. Of the two, it were far better to have a well thriving body and a lean soul: it is a great mercy when both prosper, 3 John 1:2: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Oh it is a sweet thing, especially to have a prospering soul, and still upon the growing hand: and God expects it should be so, where he affords good diet, great means of grace; as Daniel 1:10: "The prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink." If you should look ill, who fare so well, I should be sure to bear the blame; it were so much as my head is worth. So certainly, where God affords precious food for precious souls, if these souls be lean under fat ordinances, either those that are fed, or those that feed them; either the stewards or the household; either minister, or people, or both, are sure to bear the blame. It is but equal and just that such should grow. We do not wonder to see lean sheep upon bare commons, but when we see sheep continue lean in fat pastures, we think their meat is ill bestowed on them; and therefore let us strive to be on the growing hand. —Matthew Lawrence.

Ver. 15. Leanness is rendered "loathing" by Bishop Horsley, which accords with the literal state of the case; but I think leanness, as applied to the soul is exceedingly descriptive of its spiritual barrenness and emptiness of aught like Divine tastes or enjoyments. —Thomas Chalmers.

PSALM 106:16

EXPOSITION.

Ver. 16. *They envied Moses also in the camp.* Though to him as the Lord's chosen instrument they owed everything, they grudged him the authority which it was needful that he should exercise for their good. Some were more openly rebellious than others, and became leaders of the mutiny, but a spirit of dissatisfaction was general, and therefore the whole nation is charged with it. Who can hope to escape envy when the meekest of men was subject to it? How unreasonable was this envy, for Moses was the one man in all the camp who laboured hardest and had most to bear. They should have sympathised with him; to envy him was ridiculous.

And Aaron the saint of the Lord. By divine choice Aaron was set apart to be holiness unto the Lord, and instead of thanking God that he had favoured them with a high priest by whose intercession their prayers would be presented, they cavilled at the divine election, and quarrelled with the man who was to offer sacrifice for them. Thus neither church nor state was ordered aright for them; they would snatch from Moses his sceptre, and from Aaron his mitre. It is the mark of bad men that they are envious of the good, and spiteful against their best benefactors.

HINTS TO THE VILLAGE PREACHER.

Ver. 16. The sin of envy. Its base nature, its cruel actions its unscrupulous ingratitude, its daring assaults, its abomination before God.

PSALM 106:17

EXPOSITION.

Ver. 17. *The earth opened and swallowed up Dathan,* and covered the company of Abiram. Korah is not mentioned, for mercy was extended to his household, though he himself perished. The earth could no longer bear up under the weight of these rebels and ingrates: God's patience was exhausted when they began to assail his servants, for his children are very dear to him, and he that toucheth them touches the apple of his eye. Moses

had opened the sea for their deliverance, and now that they provoke him, the earth opens for their destruction. It was time that the nakedness of their sins was covered, and that the earth should open her mouth to devour those who opened their mouths against the Lord and his servants.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *The earth opened*, etc. This element was not used to such morsels. It devours the carcasses of men; but bodies informed with living souls, never before. To have seen them struck dead upon the earth had been fearful; but to see the earth at once their executioner and grave, was more horrible. Neither the sea nor the earth are fit to give passage; the sea is moist and flowing, and will not be divided, for the continuity of it; the earth is dry and massy, and will neither yield naturally, nor meet again when it hath yielded: yet the waters did cleave to give way unto Israel for their preservation; the earth did cleave to give way to the conspirators in judgment; both sea and earth did shut their jaws again upon the adversaries of God. There was more wonder in this latter. It was a marvel that the waters opened; it was no wonder that they shut again; for the retiring and flowing was natural. It was no less marvel that the earth opened; but more marvel that it shut again; because it had no natural disposition to meet when it was divided. Now might Israel see they had to do with a God that could revenge with ease.

There are two sorts of traitors: the earth swallowed up the one, the fire the other. All the elements agree to serve the vengeance of their Maker. Nadab and Abihu brought fit persons, but unfit fire, to God; these Levites bring the right fire, but unwarranted persons, before him: fire from God consumes both.

It is a dangerous thing to usurp sacred functions. The ministry will not grace the man; the man may disgrace the ministry. —Joseph Hall.

Ver. 17. Dathan and Abiram only are mentioned, and this in strict agreement with Numbers 26:11, where it is said, "the children of Korah died not." And the same thing is at least implied in Numbers 16:27, where it is said, that, just before the catastrophe took place, "Dathan and Abiram" (there is no mention of Korah) "came out and stood in the door of their tents." See this noticed and accounted for in Blunt's *Veracity of the Books of Moses*, Part 1, 20 pounds, 86. —J.J. Stewart Perowne.

PSALM 106:18

EXPOSITION.

Ver. 18. And a fire was kindled in their company; the flame burned up the wicked. The Levites who were with Korah perished by fire, which was a most fitting death for those who intruded into the priesthood, and so offered strange fire. God has more than one arrow in his quiver, the fire can consume those whom the earthquake spares. These terrible things in righteousness are mentioned here to show the obstinacy of the people in continuing to rebel against the Lord. Terrors were as much lost upon them as mercies had been; they could neither be drawn nor driven.

PSALM 106:19

EXPOSITION.

Ver. 19. *They made a calf in Horeb.* In the very place where they had solemnly pledged themselves to obey the Lord they broke the second, if not the first, of his commandments, and set up the Egyptian symbol of the ox, and bowed before it. The ox image is here sarcastically called "a calf"; idols are worthy of no respect, scorn is never more legitimately used than when it is poured upon all attempts to set forth the Invisible God. The Israelites were foolish indeed when they thought they saw the slightest divine glory in a bull, nay, in the mere image of a bull. To believe that the image of a bull could be the image of God must need great credulity.

And worshipped the molten image. Before it they paid divine honours, and said, "These be thy gods, O Israel." This was sheer madness. After the same fashion the Ritualists must needs set up their symbols and multiply them exceedingly. Spiritual worship they seem unable to apprehend; their worship is sensuous to the highest degree, and appeals to eye, and ear, and nose. O the folly of men to block up their own way to acceptable worship, and to make the path of spiritual religion, which is hard to our nature, harder still through the stumblingblocks which they cast into it. We have heard the richness of Popish paraphernalia much extolled, but an idolatrous image when made of gold is not one jot the less abominable than it would have been had it been made of dross and dung: the beauty of art cannot

conceal the deformity of sin. We are told also of the suggestiveness of their symbols, but what of that, when God forbids the use of them? Vain also is it to plead that such worship is hearty. So much the worse. Heartiness in forbidden actions is only an increase of transgression.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 19. *They made a calf.* And why a calf? Could they find no fitter resemblance of God amongst all the creatures? Why not rather the lordly lion, to show the sovereignty; vast elephant, the immensity; subtle serpent, the wisdom; long-lived hart, the eternity; swift eagle, the ubiquity of God, rather than the silly senseless calf, that eateth hay? But the shape matters not much, for if God be made like anything, he may be made like anything, it being as unlawful to fashion him an angel as a worm, seeing the commandment forbids as well the likeness of things in heaven above as ill earth beneath (Ex 20:4). But probably a calf was preferred before other forms because they had learned it from the Egyptians' worshipping their ox Apis. Thus the Israelites borrowed (Ex 12:35) not all gold and silver but some dross from the Egyptians, whence they fetch the idolatrous forms of their worship.

Ver. 19. The modern Jews are of opinion that all the afflictions which ever since have, do, or shall befall their nation, are still the just punishments on them for this their first act of idolatry. And the rabbins have a saying that God never inflicts any judgment upon them, but there is an ounce of his anger on them for their ancestors' making the golden calf. A reverend friend of mine, conversing at Amsterdam with a Jewish youth (very capable and ingenious for one of that nation) endeavoured to make him sensible of God's anger upon them for rejecting and crucifying of Christ, for which foul act he showed how the Jews have lived many hundred years in miserable banishment. But the youth would in no wise acknowledge in their sufferings any effect or punishment of their murdering of Christ, but taking his Bible turned to God's threatening immediately after their making of the calf (Exodus 33:34); "Nevertheless in the day when I visit, I will visit their sin upon them", so interpreting and applying all the numerous calamities which since have befallen them to relate to no other cause than that their first idolatry. Whereas, indeed, the arrears of their idolatry long ago were satisfied, and this is a new debt of later date contracted on themselves by their infidelity. —Thomas Fuller, 1608-1661, in "A Pisgah Sight of Palestine."

Ver. 19. *They made a calf*, etc. This people had seen this idolatrous service in Egypt; and now they did not more long after Egyptian food, than after this Egyptian god...It is an easy matter for men to be drawn to the practice of that idolatry that they have been accustomed to see practised in those places that they have a long time lived in. He that would take heed of idolatry, let him take heed of Egypt; the very air of Egypt (as I may so say) is infectious in this kind. See here, they had seen the worship of a young bullock in Egypt, and they must have a bullock...

The local seat of Antichrist (and what seat can that be but Rome?) is called in the Revelation by three names: it is called Egypt, Re 2:8. It is called Sodom in the same verse. It is called Babylon in many places of the Revelation. It is called Babylon, in regard of her cruelty. It is called Sodom, in regard to her filthiness; and Egypt, in regard of her idolatry.

It is a hard matter for a man to live in Egypt, and not to taste and savour somewhat of the idolatry of Egypt. We had sometime, in England, a proverb about going to Rome. They said, a man that went the first time to Rome, he went to see a wicked man there; he that went the second time to Rome, went to be acquainted with that wicked man there; he that went the third time, brought him home with him. How many have we seen (and it is pity to see so many) of our nobility and gentry go to those Egyptian, parts, and return home again; but few of them bring home the same manners, the same religion, nor the same souls they carried out with them. —Thomas Westfield, Bishop of Brigtow, in "England's Face in Israel's Glasse", 1658.

Ver. 19. *In Horeb*. There is a peculiar stress on the words "in Horeb", as denoting the very place where the great manifestation of God's power and presence has been made, and where the law had been given, whose very first words were a prohibition of the sin of idolatry. —Agellius, in Neale and Littledale.

Ver. 19-20. *Apis, or Serapis*, was a true living black bull, with a white list or streak along the back, a white mark in fashion of an half moon on his right shoulder, only two hairs growing on his tail (why just so many and no more, the devil knows), with a fair square blaze on his forehead, and a great bunch called cantharus under his tongue. What art their priests did use to keep up the breed and preserve succession of cattle with such gwrismata, or privy marks, I list not to inquire...Besides this natural and living bull, kept in one place, they also worshipped boun diacruson, a golden or gilded ox, the image or portraiture of the former. Some conceive

this Apis to have been the symbol and emblem of Joseph the patriarch, so called from ba, ab, a father, seeing he is said to be made by God a father to Pharaoh (Genesis 45:8), that is, preserver of him and his country; and therefore the Egyptians, in after ages, gratified his memory with statues of an ox, a creature so useful in ploughing, sowing, bringing home, and treading out of corn, to perpetuate that gift of grain he had conferred upon them. They strengthen their conjecture because Serapis (which one will have to be nothing else but Apis with addition of rv, sar, that is, a prince, whence perchance our English Sir) was pictured with a bushel over his head, and Joseph (we know) was corn meter general in Egypt. Though others, on good ground, conceive ox worship in Egypt of far greater antiquity.

However, hence Aaron (Exodus 32:4), and hence afterwards Jeroboam (who flying from Solomon, lived some years with Shishak, king of Egypt, 1 Kings 11:40) had the pattern of their calves, which they made for the children of Israel to worship. If any object the Egyptians' idols were bulls or oxen, the Israelites' but calves, the difference is not considerable; for (besides the objector never looked into the mouths of the latter to know their age) *gradus non variat speciem*, a less character is not another letter. Yea, Herodotus calls Apis himself *moscov*, a calf, and *Vitulus* is of as large acceptance among the Latins. Such an old calf the poet describes—

*Ego hanc vitalam (ne forte recuses
Bis venit ad multram binos alit ubere faetus)
Depono.*

*My calf I lay (lest you mistake both tides
She comes to the pail and suckles twain besides).*

But to put all out of doubt, what in Exodus is termed a calf, the psalmist calleth an ox (Psalm 106:20). —Thomas Fuller.

Ver. 19-22. It is to be hoped, we shall never live to see a time, when the miracles of our redemption shall be forgotten; when the return of Jesus Christ from heaven shall be despaired of; and when the people shall solicit their teachers to fabricate a new philosophical deity, for them to worship, instead of the God of their ancestors, to whom glory hath been ascribed from generation to generation. —George Horne.

HINTS TO THE VILLAGE PREACHER.

Ver. 19. The sinner as an inventor.

Ver. 19-22.

1. The Sin remembered.

(a) Idolatry: not forgetting God merely, or disowning him, but setting up an idol in his place.

(b) Idolatry of the worst kind: changing the glory of God into the similitude of an ox, etc.

(c) The idolatry of Egypt under which they had suffered, and from which they had been delivered.

(d) Idolatry after many wonderful interpositions of the true God in their behalf.

2. The Remembrance of Sin.

(a) For Humiliation. It was the sin of their fathers.

(b) For self condemnation. "We have sinned with our fathers." It was our nature in them, and it is their nature in us that has committed this great sin.

PSALMS 106:20

EXPOSITION.

Ver. 20. Thus they changed their glory into the similitude of an ox that eateth grass. They said that they only meant to worship the one God under a fitting and suggestive similitude by which his great power would be set forth to the multitude; they pleaded the great Catholic revival which followed upon this return to a more ornate ceremonial, for the people thronged around Aaron, and danced before the calf with all their might. But in very deed they had given up the true God, whom it had been their glory to adore, and had set up a rival to him, not a representation of him; for how should he be likened to a bullock? The psalmist is very contemptuous, and justly so: irreverence towards idols is an indirect

reverence to God. False gods, attempts to represent the true God, and indeed, all material things which are worshipped, are so much filth upon the face of the earth, whether they be crosses, crucifixes, virgins, wafers, relics, or even the Pope himself. We are by far too mealy mouthed about these infamous abominations: God abhors them, and so should we. To renounce the glory of spiritual worship for outward pomp and show is the height of folly, and deserves to be treated as such.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 20. *An ox that eateth grass.* The Egyptians, when they consulted Apis, presented a bottle of hay or of grass, and if the ox received it, they expected good success. —Daniel Cresswell.

Ver. 20. Although some of the Rabbins would excuse this gross idolatry of their forefathers, yet others more wise bewail them, and say that there is an ounce of this golden calf in all their present sufferings. —John Trapp.

PSALM 106:21

EXPOSITION.

Ver. 21. *They forgot God their saviour.* Remembering the calf involved forgetting God. He had commanded them to make no image, and in daring to disobey they forgot his commands. Moreover, it is clear that they must altogether have forgotten the nature and character of Jehovah, or they could never have likened him to a grass eating animal. Some men hope to keep their sins and their God too—the fact being that he who sins is already so far departed from the Lord that he has actually forgotten him.

Which had done great things in Egypt. God in Egypt had overcome all the idols, and yet they so far forgot him as to liken him to them. Could an ox work miracles? Could a golden calf cast plagues upon Israel's enemies? They were brutish to set up such a wretched mockery of deity, after having seen what the true God could really achieve. "Wondrous works in the land of Ham, and terrible things by the Red sea". They saw several ranges of miracles, the Lord did not stint them as to the evidences of his eternal power and godhead, and yet they could not rest content with worshipping him in his own appointed way, but must needs have a Directory of their

own invention, an elaborate ritual after the old Egyptian fashion, and a manifest object of worship to assist them in adoring Jehovah. This was enough to provoke the Lord, and it did so; how much he is angered every day in our own land no tongue can tell.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 21. *They forgat God.* To devise images and pictures to put, us in the mind of God, is a very forgetting both of God's nature and of his authority, which prohibits such devices, for so doth the Lord expound it: "They forgat God their saviour." —David Dickson.

Ver. 21. Let us observe in this place that Israel is now for the third time accused of forgetting God; above in Psalm 106:7, afterwards in Psalm 106:13, and now in Psalm 106:21. And that he might shew the greatness of this forgetfulness he does not simply say they forgat God, but adds, their Saviour: not the Saviour of their fathers in former times, but their own Saviour. —Musculus.

PSALM 106:22

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 22. Land of Ham. Egypt is called the land of Ham, or rather Cham, Mx, because it was peopled by Mizraim, the son of Ham, and grandson of Noah. Plutarch (De Iside and Osiride) informs us, that the Egyptians called their country Chmia, Chemia; and the Copts give it the name of Chmi, Chemi, to the present day. —Comprehensive Bible.

PSALM 106:23

EXPOSITION.

Ver. 23. Therefore he said that he would destroy them. The threatening of destruction came at last. For the first wilderness sin he chastened them, sending leanness into their soul; for the second he weeded out the offenders, the flame burned up the wicked; for the third he threatened to destroy them; for the fourth he lifted up his hand and almost came to blows

(Psalm 106:26); for the fifth he actually smote them, "and the plague brake in among them"; and so the punishment increased with their perseverance in sin. This is worth noting, and it should serve as a warning to the man who goeth on in his iniquities. God tries words before he comes to blows, "he said that he would destroy them": but his words are not to be trifled with, for he means them, and has power to make them good.

Had not Moses his chosen stood before him in the breach. Like a bold warrior who defends the wall when there is an opening for the adversary and destruction is rushing in upon the city, Moses stopped the way of avenging justice with his prayers. Moses had great power with God. He was an eminent type of our Lord, who is called, as Moses here is styled, "mine elect, in whom my soul delighteth." As the Elect Redeemer interposed between the Lord and a sinful world, so did Moses stand between the Lord and his offending people. The story as told by Moses himself is full of interest and instruction, and tends greatly to magnify the goodness of the Lord, who thus suffered himself to be turned from the fierceness of his anger.

With disinterested affection, and generous renunciation of privileges offered to himself and his family, the great Lawgiver interceded with the Lord to turn away his wrath, lest he should destroy them. Behold the power of a righteous man's intercession. Mighty as was the sin of Israel to provoke vengeance, prayer was mightier in turning it away. How diligently ought we to plead with the Lord for this guilty world, and especially for his own backsliding people! Who would not employ an agency so powerful for an end so gracious! The Lord still harkens to the voice of a man, shall not our voices be often exercised in supplicating for a guilty people?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 23. *Moses his chosen stood before him in the breach.* Moses stood in the gap, and diverted the wrath of God; the hedge of religion and worship was broken down by a golden calf, and he made it up: Numbers 16:41-42, the people murmured, rose up against Moses and Aaron, trod down the hedge of authority, whereupon the plague brake in upon them; presently Aaron steps That into the gap, makes up the hedge, and stops the plague, Numbers 16:47-48 which they did was honourable; and they were repairers of breaches. We, through infinite mercy, have had some like Moses and Aaron, to make up our hedges, raise up our foundations, and stop some

gaps; but all our gaps are not yet stopped. Are there not gaps in the hedge of doctrine? If it were not so, how came in such erroneous, blasphemous, and wild opinions amongst us? Are there not gaps in the hedges of civil and ecclesiastical authority? Do not multitudes trample upon magistracy and ministry, all powers, both human and divine? Are there not gaps in the worship of God? Do not too many tread down all churches, all ordinances, yea, the very Scriptures? Are there not gaps in the hedge of justice, through which the bulls of Bashan enter, which oppress the poor, and crush the needy? Amos 4:1: Are there not gaps in the hedge of love; is not that bond of perfection broken? Are there not bitter envyings and strife amongst us; do we not bite and devour one another? Are there not gaps in the hedge of conscience? Is not the peace broken between God and your souls? Doth not Satan come in oft at the gap, and disturb you? Are there not gaps also in your several relations, whereby he gets advantage? Surely, if our eyes be in our heads, we may see gaps enough. —William Greenhill.

Ver. 23. *The breach.* This is a metaphor taken from a city which is besieged, and in the walls of which the enemy having made a "breach" is just entering in, to destroy it, unless he be driven back by some valiant warrior. Thus Moses stood, as it were "in the breach", and averted the wrath of God, when he was just going to destroy the Israelites. See Exodus 32:1-35. —Thomas Fenton.

Ver. 23. If Christians could be brought to entertain a just sense of the value and power of intercessory prayer, surely it would abound. It is a terrible reproof against the lying prophets of Ezekiel's time: "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord" (Ezekiel 13:5). Compare Exodus 32:9-14. —William S. Plumer.

HINTS TO THE VILLAGE PREACHER.

Ver. 23. Moses, the intercessor, a type of our Lord. Carefully study his pleading as recorded in Exodus 32:1-35.

Ver. 23.

1. Mediation required: "He said that he would destroy them", etc.
2. Mediation offered: "Moses stood before him in the breach."
3. Mediation accepted: "To turn away his wrath", etc. Exodus 32:1-35. —G.R.

PSALM 106:24

EXPOSITION.

Ver. 24. *Yea, they despised the pleasant land.* They spoke lightly of it, though it was the joy of all lands: they did not think it worth the trouble of seeking and conquering; they even spoke of Egypt, the land of their iron bondage, as though they preferred it to Canaan, the land which floweth with milk and honey. It is an ill sign with a Christian when he begins to think lightly of heaven and heavenly things; it indicates a perverted mind, and it is, moreover, a high offence to the Lord to despise that which he esteems so highly that he in infinite love reserves it for his own chosen. To prefer earthly things to heavenly blessings is to prefer Egypt to Canaan, the house of bondage to the land of promise.

They believed not his word. This is the root sin. If we do not believe the Lord's word, we shall think lightly of his promised gifts. "They could not enter in because of unbelief" —this was the key which turned the lock against them. When pilgrims to the Celestial City begin to doubt the Lord of the way, they soon come to think little of the rest at the journey's end, and this is the surest way to make them bad travellers. Israel's unbelief demanded spies to see the land; the report of those spies was of a mingled character, and so a fresh crop of unbelief sprang up, with consequences most deplorable.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 24. *Yea, they despised.* When the promised inheritance of heaven (which was figured by the pleasant land of promise), is not counted worthy of all the pains and difficulties which can be sustained and met with in the way of going toward it; the promised inheritance is but little esteemed of, as appeareth in the Israelites, who for love of ease, and fear of the Canaanites, were ready to turn back to Egypt: They despised the pleasant land. —David Dickson.

Ver. 24. *They despised the pleasant land.* This was a type of heaven, the good land afar off; the better country, the land of promise and rest; in which is fulness of provisions, and where there will be no hunger and thirst; where flows the river of the water of life, and stands the tree of life,

bearing all manner of fruits; where there is fulness of joy and pleasures for evermore; the most delightful company of Father, Son, and Spirit, angels and glorified saints, and nothing to disturb their peace and pleasure neither from within nor from without. And yet this pleasant land may be said to be despised by such who do not care to go through any difficulty to it; to perform the duties of religion; to bear reproach for God's sake; to go through tribulation; to walk in the narrow and afflicted way which leads unto it; and by all such who do not care to part with their sinful lusts and pleasures; but prefer them and the things of this world to the heavenly state. —John Gill.

Ver. 24. *One great bar to salvation is spiritual sloth.* It is said of Israel, They despised the pleasant land. What should be the reason? Canaan was a paradise of delight, a type of heaven; aye, but they thought it would cost them a great deal of trouble and hazard in the getting, and they would rather go without it, they despised the pleasant land. Are there not millions of us who would rather go sleeping to hell, than sweating to heaven? I have read of certain Spaniards that live near where there is great store of fish, yet are so lazy that they will not be at the pains to catch them, but buy of their neighbours: such a sinful stupidity and sloth is upon the most, that though Christ be near them, though salvation is offered in the Gospel, yet they will not work out salvation. —Thomas Watson.

Ver. 24-25. *Murmuring hath in it much unbelief and distrust of God.* They believed not his word; but murmured in their tents. They could not believe that the wilderness was the way to Canaan, that God would provide and furnish a table for them there, and relieve them in all their straits. So it is with us in trouble. We quarrel with God's providence, because we do not believe his promises; we do not believe that this can be consistent with love, or can work for good in the end. —John Willison, 1680-1750.

HINTS TO THE VILLAGE PREACHER.

Ver. 24-26. —Murmuring.

1. Arises from despising our mercies.
2. Is fostered by unbelief.
3. Is indulged in all sorts of places.
4. Makes men deaf to the Lord's voice.
5. Provokes great judgments from the Lord.

Ver. 24-27.

1. The Rest promised: "The pleasant land."
2. The Refusal of the Rest: "They despised", etc.
3. The Reason of the Refusal: unbelief. "They could not enter in because of unbelief." —G.R.

PSALM 106:25**EXPOSITION.**

Ver. 25. *But murmured in their tents.* From unbelief to murmuring is a short and natural step; they even fell to weeping when they had the best ground for rejoicing. Murmuring is a great sin and not a mere weakness; it contains within itself unbelief, pride, rebellion, and a whole host of sins. It is a home sin, and is generally practised by complainers "in their tents," "but it is just as evil there as in the streets, and will be quite as grievous to the Lord.

And hearkened not unto the voice of the Lord. Making a din with their own voices, they refused attention to their best Friend. Murmurers are bad hearers.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 25. *But murmured.* Murmuring! It must have been a malady characteristic of the Hebrew people, or a disease peculiar to that desert. As we proceed with this narrative we are constantly meeting it, creaking along in discord harsh and chronic, or amazing earth and heaven by its shrill ear piercing paroxysms. They lift up their eyes, and as the Egyptians pursue, the people murmur. They come to a fountain, the water is bitter, and once more they murmur. Then no bread; murmurings redoubled. Moses is no longer in the Mount; murmurs. He takes too much upon him; more murmurs. When shall we reach that promised land? —murmurs extraordinary, loud murmurs. We are close to the land, but its inhabitants are giants, and their towns walled up to heaven. Oh, what a take in! and the last breath of the last survivors of that querulous race goes forth in a hurricane of reproach and remonstrance—a perfect storm of murmurs. — James Hamilton (1814-1867) in "Moses the man of God."

Ver. 25. The murmuring on this occasion seems to have been a social evil, they murmured in their tents. So do men in social life promote among each other prejudice and aversion to true religion. —W. Wilson.

PSALM 106:26

EXPOSITION.

Ver. 26. *Therefore he lifted up his hand against them, to overthrow them in the wilderness.* He swore in his wrath that they should not enter into his rest; he commenced his work of judgment upon them, and they began to die. Only let God lift his hand against a man and his day has come; he falls terribly whom Jehovah overthrows.

To overthrow their seed also among the nations, and to scatter them in the lands. Foreseeing that their descendants would reproduce their sins, he solemnly declared that he would give them over to captivity and the sword. Those whose carcasses fell in the wilderness were, in a sense, exiles from the land of promise, and, being surrounded by many hostile tribes, they were virtually in a foreign land: to die far off from their father's inheritance was a just and weighty doom, which their rebellions had richly deserved. Our own loss of fellowship with God, and the divisions in our churches, doubtless often come to us as punishments for the sins out of which they grow. If we will not honour the Lord we cannot expect him to honour us. Our captains shall soon become captives, and our princes shall be prisoners if we forget the Lord and despise his mercies. Our singing shall be turned into sighing, and our mirth into misery if we walk contrary to the mind of the Lord.

PSALM 106:28

EXPOSITION.

Ver. 28. They joined themselves also unto Baalpeor. Ritualism led on to the adoration of false gods. If we choose a false way of worship we shall, ere long, choose to worship a false god. This abomination of the Moabites

was an idol in whose worship women gave up their bodies to the most shameless lust. Think of the people of a holy God coming down to this.

And ate the sacrifices of the dead. In the orgies with which the Baalites celebrated their detestable worship Israel joined, partaking even in their sacrifices as earnest inner court worshippers, though the gods were but dead idols. Perhaps they assisted in necromantic rites which were intended to open a correspondence with departed spirits, thus endeavouring to break the seal of God's providence, and burst into the secret chambers which God has shut up. Those who are weary of seeking the living God have often shown a hankering after dark sciences, and have sought after fellowship with demons and spirits. To what strong delusions those are often given up who cast off the fear of God! This remark is as much needed now as in days gone by.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 28. *They joined themselves also unto Baalpeor*, —rather "bound themselves with his badge": for it was the custom in ancient times, as it is now, in all Pagan countries, for every idol to have some specific badge, or ensign, by which his votaries are known. —John Kitto, in "Daily Bible Illustrations."

Ver. 28. *They joined themselves also unto Baalpeor*. The narrative (Numbers 25:1-18) seems clearly to show that this form of Baal worship was connected with licentious rites. Without laying too much stress on the Rabbinical derivation of the word *rwep*, hiatus, i.e., "*aperire hymenem virgineum*", we seem to have reason to conclude that this was the nature of the worship. Baal Peor was identified by the Rabbins and early fathers with Priapus (see the authorities quoted by Selden, *De Diis Syris*, 1., 4, p. 302, sq., who, however, dissents from this view.) This is, moreover, the view of Creuzer (2., 411), Winer, Gesenius, Furst, and almost all critics. The reader is referred for more detailed information particularly to Creuzer's *Symbolik* and Movers' *Phönizier*. —William Gotch, in "Smith's Dictionary of the Bible."

Ver. 28. *Ate the sacrifices*. It was usual for the officers to eat the chief part of the sacrifice. Hence the remarks of Paul on this subject, 1 Corinthians 8:1-13. —Benjamin Boothroyd.

Ver. 28. *The dead.* The word Mytm, maithim, signifies dead men; for the idols of the heathen were generally men, — warriors, kings, or lawgivers, — who had been deified after their death; though many of them had been execrated during their life. —Comprehensive Bible.

Ver. 28. And they ate the sacrifices of the dead.

His obsequies to Polydorus paying
A tomb we raise, and altars to the dead
With dark blue fillets and black cypress bind
Our dames with hair dishevelled stand to mourn;
Warm frothy bowls of milk and sacred blood
We offer, in his grave the spirit lay,
Call him aloud, and bid our last farewell. —Virgil.

PSALM 106:29

EXPOSITION.

Ver. 29. Thus they provoked him to anger with their inventions: and the plague brake in upon them. Open licentiousness and avowed idolatry were too gross to be winked at. This time the offences clamoured for judgment, and the judgment came at once. Twenty-four thousand persons fell before a sudden and deadly disease which threatened to run through the whole camp. Their new sins brought on them a disease new to their tribes. When men invent sins God will not be slow to invent punishments. Their vices were a moral pest, and they were visited with a bodily pest: so the Lord meets like with its like.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 29. *They provoked him to anger with their inventions.* Note, that it is not said, with their deeds, but with their pursuits (studies). It is one thing simply to do a thing; it is quite another to pursue it earnestly night and day. The first may take place by chance, or through ignorance, or on account of some temptation, or violence, and that without the consent and against the inclination of the mind. But the latter is brought about in pursuance of a fixed purpose and design and by effort and forethought. We see, therefore, in this passage that the patience of God was at length provoked to anger

and fury when the people sinned not merely once and again, but when the pursuit of sin grew and strengthened. —Musculus.

Ver. 29. *Their inventions.* Their sins are here called by the name of "their inventions." And so, sure, they are; as no ways taught us by God, but of our own imagining or finding out. For, indeed, our inventions are the cause of all sins. And if we look well into it we shall find our inventions are so. By God's injunction we should all live, and his injunction is, "You shall not do every man what seems good in his own eyes" (or finds out in his own brains), but "whatsoever I command you, that shall you do." Deuteronomy 12:8. But we, setting light by that charge of his, out of the old disease of our father Adam ("ye shall be as gods, knowing good and evil"), think it a goodly matter to be witty, and to find out things ourselves to make to ourselves, to be authors, and inventors of somewhat, that so we may seem to be as wise as God, if not wiser; and to know what is for our turns, as well as he, if not better. It was Saul's fault. God bade him destroy Amalek altogether, and he would invent a better way, to save some (forsooth) for sacrifice, which God could not think of. And it was St. Peter's fault, when he persuaded Christ from his passion, and found out a better way (as he thought) than Christ could devise. —Lancelot Andrewes.

Ver. 29. *Brake in upon them.* The image is that of a river which has burst its barriers; see Exodus 19:24. The plague is the slaughter inflicted upon the people by command of Moses; Numbers 25:4-5,8-9,18. —"The Speaker's Commentary."

PSALM 106:30

EXPOSITION.

Ver. 30. *Then stood up Phinehas, and executed judgment: and so the plague was stayed.* God has his champions left in the worst times, and they will stand up when the time comes for them to come forth to battle. This righteous indignation moved him to a quick execution of two open offenders. His honest spirit could not endure that lewdness should be publicly practised at a time when a fast had been proclaimed. Such daring defiance of God and of all law he could not brook, and so with his sharp javelin he transfixed the two guilty ones in the very act. It was a holy passion which inflamed him, and no enmity to either of the persons whom

he slew. The circumstances were so remarkable and the sin so flagrant that it would have involved great sin in a public man to have stood still and seen God thus defied, and Israel thus polluted. Phinehas was not of this mind, he was no trimmer, or palliator of sin, his heart was sound in God's statutes, and his whole nature was ablaze with zeal for God's glory, and therefore, though a priest, and therefore not obliged to be an executioner, he undertook the unwelcome task, and though both transgressors were of princely stock he had no respect of persons, but dealt justice upon them as if they had been the lowest of the people. This brave and decided deed was so acceptable to God as a proof that there were some sincere souls in Israel that the deadly visitation went no further. Two deaths had sufficed to save the lives of the multitude.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 30. *Then stood up Phinehas.* All Israel saw the bold lewdness of Zimri, but their hearts and eyes were so full of grief, that they had not room enough for indignation. Phinehas looked on with the rest, but with other affections. When he saw this defiance bidden to God, and this insult upon the sorrow of his people (that while they were wringing their hands, a proud miscreant durst outface their humiliation with his wicked dalliance), his heart boils with a desire of a holy revenge; and now that hand, which was used to a censer and sacrificing knife, takes tip his javelin, and, with one stroke, joins these two bodies in their death, which were joined in their sin, and in the very fragrance of their lust, makes a new way for their souls to their own place. O noble and heroical courage of Phinehas! Which, as it was rewarded of God, so is worthy to be admired of men. He doth not stand casting of scruples: Who am I to do this? The son of the high priest. My place is all for peace and mercy: it is for me to sacrifice, and pray for the sin of the people, not to sacrifice any of the people for their sin. My duty calls me to appease the anger of God what I may, not to revenge the sins of men; to pray for their conversion, not to work the confusion of any sinner. And who are these? Is not the one a great prince in Israel, the other a princess of Midian? Can the death of two so famous personages go unrevenged? Or, if it be safe and fit, why doth my uncle Moses rather shed his own tears than their blood? I will mourn with the rest; let them revenge whom it concerneth. But the zeal of God hath barred out all weak deliberations; and he holds it now both his duty and his glory, to be an executioner of so shameless a pair of offenders...

Now the sin is punished, the plague ceaseth. The revenge of God sets out ever after the sin; but if the revenge of men (which commonly comes later) can overtake it, God gives over the chase. How oft hath the infliction of a less punishment avoided a greater! There are none so good friends to the state, as courageous and impartial ministers of justice: these are the reconcilers of God and the people, more than the prayers of them that sit still and do nothing. —Joseph Hall.

Ver. 30. *Then stood up Phinehas*, etc. Mark the mighty principle, which rolled like a torrent in the heart of Phinehas. The Spirit leaves it not obscure. The praise is this, "He was zealous for his God", Numbers 25:13. He could not fold his arms, and see God's law insulted, his rule defied, his majesty and empire scorned. The servant's heart blazed in one blaze of godly indignation. He must be up to vindicate his Lord. His fervent love, his bold resolve, fear nothing in a righteous cause. The offending Zimri was a potent prince: nevertheless he spared him not. Believer, can you read this and feel no shame? Do your bold efforts testify your zeal? Sinners blaspheme God's name. Do you rebuke? His Sabbaths are profaned. Do you protest? False principles are current? Do you expose the counterfeits? Vice stalks in virtue's garb. Do you tear down the mask? Satan enthral's the world. Do you resist? Nay, rather are you not dozing unconcerned? Whether Christ's cause succeeds, or be cast down, you little care. If righteous zeal girded your loins, and braced your nerves, and moved the rudder of your heart, and swelled your sails of action, would God be so unknown, and blasphemy so daring?

Mark, next, the zeal of Phinehas is sound minded. It is not as a courser without rein, a torrent unembanked, a hurricane let loose. Its steps are set in order's path. It executes God's own will in God's own way. The mandate says, let the offenders die. He aims a death blow, then, with obedient hand. The zeal, which heaven kindles, is always a submissive grace. —Henry Law, in "Christ is All", 1858.

Ver. 30. Stood up, as valiantly to do his work of zeal, as Moses had done to discharge the office of intercessor, and because he alone rose to set the example of resistance to the foul rites of Baal Peor. —Cassiodorus, quoted by Neale and Littledale.

Ver. 30. *So the plague was stayed*. God himself puts this peculiar honour of staying the plague (when he was about to destroy the whole camp) upon this fact of Phinehas, saying, "He hath turned away my wrath", Numbers

25:10-11, because he was acted with the same zeal for God's glory and Israel's good, as God himself is acted with for them, and feared not to lose his life in God's cause, by putting to death a prince and a princess in the very flagrancy of their lust at one blow. There is such an accent and such an emphasis put by the Lord on this act, (as the Jewish Rabbis observe), that here they begin the forty-first section or lecture of the Law, or (as Vatablus saith) the seventh section of the book, which they call Phinehas. Moreover, it teacheth us, that zeal of justice in the cause of God is an hopeful means to remove God's wrath from, and to procure his mercy to, man. Thus David also made an atonement by doing justice on Saul's house, 2 Samuel 21:3, etc...

Phinehas by virtue of this promise of the priesthood (Numbers 25:12-13) lived himself to a great old age, even (as some say) to three hundred years, as appeareth by Judges 20:28, where he then is found alive, for his zeal at this time. He lived so long that some of the Rabbis are of opinion that he died not at all, but is still alive, whom they suppose to be the Elias that is to come before the coming of Christ; but this notion is confuted by others of their Rabbis, and by the mention of his seed succeeding him in sacred Scripture. However, though few after the Flood did near attain to any such age, yet must Phinehas be very old in that time of Israel's warring with Benjamin...Phinehas's priesthood is called "everlasting", not in his person, but in his posterity, whose sons were successively high priests till the captivity of Babylon, 1 Chronicles 6:4-16; and at the return out of captivity, Ezra, the great priest and scribe, was of his line, Ezra 7:1-6; and so it continued in that line until, or very near, the approach of our evangelical High Priest (as Christ is called, Hebrews 5:6), who was of the order of Melchizedek. —Christopher Ness.

Ver. 30. Why is the pacifying of God's wrath, and the staying of the plague ascribed to Phinehas, having a blush of irregularity in it, rather than to the acts of Moses and the judges, which were by express command from God and very regular? For answer, the acts of Moses and the judges slaked the fire of God's wrath, that of Phinehas quenched it; again, the acts of Moses and the judges had a rise from a spark, that of Phinehas from a flame of zeal and holy indignation in him; hence the Lord, who is exceedingly taken with the springs and roots of actions, sets the crown upon the head of Phinehas. —Edmund Staunton, in a Sermon preached before the House of Lords, 1644.

Ver. 30. *So the plague was stayed.* A man doth not so live by his own faith, but in temporal respects the faith of another man may do him good. Masters by their faith obtained healing for their servants, parents for their children, Matthew 15:28. "Oh, man, great is thy faith!" "Jesus seeing their faith", healed the sick of the palsy. God's people for the town or place where they live: "The innocent" (i.e., the faithful doer) "shall deliver the island", Job 22:30. Genesis 18:32, "If ten righteous persons shall be found there, I will not destroy it for ten's sake." Especially in Magistrates, Moses, Numbers 14:1-45; Hezekiah, Isaiah 37:1-38, put up prayers, and God saved the people and places, they prayed for: Then Phinehas executed judgment (appeased God by faith) and so the plague was stayed. — Matthew Lawrence.

3. Elevation of mind and sweetness of spirit are pearls of great price, and if we wish to preserve them we had better intrust them to God's own keeping. If Moses lost his faith, it was by first losing self command: and if a man lose this, it is hard to say what next he may lose: like the mad warrior who makes a missile of his shield and hurls it at the head of all enemy, he is henceforward open to every fiery dart, to the cut and thrust of every assailant. But, as John Newton remarks, "The grace of God is as necessary to create a right temper in a Christian on the breaking of a china plate as on the death of an only son"; and as no man can tell on any dawning day but what that may be the most trying day in all his life, how wise to pray without ceasing, "uphold me according unto thy word. Hold thou me up, and I shall be safe." "Set a watch, O Lord, before my mouth: keep the door of my lips." "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." —James Hamilton.

HINTS TO THE VILLAGE PREACHER.

Ver. 30-31. The effects of one decisive act for God; immediate, personal, and for posterity.

PSALM 106:31

EXPOSITION.

Ver. 31. And that was counted unto him for righteousness unto all generations for evermore. Down to the moment when this psalm was penned the house of Phinehas was honoured in Israel. His faith had performed a valorous deed, and his righteousness was testified of the Lord, and honoured by the continuance of his family in the priesthood. He was impelled by motives that what would otherwise have been a deed of blood was justified in the sight of God; nay, more, was made the evidence that Phinehas was righteous. No personal ambition, or private revenge, or selfish passion, or even fanatical bigotry, inspired the man of God, but zeal for God, indignation at open filthiness, and true patriotism urged him on.

Once again we have cause to note the mercy of God that even when his warrant was out, and actual execution was proceeding, he stayed his hand at the suit of one man: finding, as it were, an apology for his grace when justice seemed to demand immediate vengeance.

PSALM 106:32

EXPOSITION.

Ver. 32. *They angered him also at the waters of strife.* Will they never have done? The scene changes, but the sin continues. Aforetime they had mutinied about water when prayer would soon have turned the desert into a standing pool, but now they do it again after their former experience of the divine goodness. This made the sin a double, yea a sevenfold offence, and caused the anger of the Lord to be the more intense.

So that it went in with Moses for their sakes. Moses was at last wearied out, and began to grow angry with them and utterly hopeless of their ever improving; can we wonder at it, for he was man and not God? After forty years bearing with them the meek man's temper gave way, and he called them rebels, and showed unhallowed anger; and therefore he was not permitted to enter the land which he desired to inherit. Truly, he had a sight of the goodly country from the top of Pisgah, but entrance was

denied him, and thus it went ill with him. It was their sin which angered him, but he had to bear the consequences; however clear it may be that others are more guilty than ourselves, we should always remember that this will not screen us, but every man must bear his own burden.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 32. *It went ill with Moses.* This judgment of God on that sin did not imply that he had blotted Moses out of the book of life, or the number of the saints, or otherwise than forgive his sin. For he continued still to talk with him, and advise with him of the governing of his people, and spake to Joshua that he should be faithful to him as his servant Moses. That was not the true Canaan from which he was shut out, but only the figure and shadow; and that he was allowed to see; a vision well worthy of all his labours, for the more excellent things signified by it. —Isaac Williams, in "The Characters of the Old Testament", 1873.

HINTS TO THE VILLAGE PREACHER.

Ver. 32-33.

1. The afflictions of God's people are for the trial of their faith.
2. The trial of their faith is to bring them from dependence upon circumstances to depend upon God himself.
3. The forbearance of God with his people is greater than that of the best of men. —G.R.

PSALM 106:33

EXPOSITION.

Ver. 33. Because they provoked his spirit, so that he spake unadvisedly with his lips. Which seems a small sin compared with that of others, but then it was the sin of Moses, the Lord's chosen servant, who had seen and known so much of the Lord, and therefore it could not be passed by. He did not speak blasphemously, or falsely, but only hastily and without care; but this is a serious fault in a lawgiver, and especially in one who speaks for God. This passage is to our mind one of the most terrible in the Bible.

Truly we serve a jealous God. Yet he is not a hard master, or austere; we must not think so, but we must then rather be jealous of ourselves, and watch that we live the more carefully, and speak the more advisedly, because we serve such a Lord. We ought also to be very careful how we treat the ministers of the gospel, lest by provoking their spirit we should drive them into any unseemly behaviour which should bring upon them the chastisement of the Lord. Little do a murmuring, quarrelsome people dream of the perils in which they involve their pastors by their untoward behaviour.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 33. *They provoked his spirit.* As Abraham was distinguished for his faith, so was Moses for his meekness; for Scripture has declared that he was "very meek, above all the men which were on the face of the earth", Numbers 12:3. Yet, judging from facts recorded of him, we should be inclined to suppose that he was by nature remarkable for sensitiveness and hastiness of temper—that was his one besetting infirmity. Such appears to have been evinced when he slew the Egyptian; when he twice smote the rock in the wilderness; and on that occasion when he was "punished", as the psalmist says, "because they provoked his spirit, so that he spake unadvisedly with his lips", and when he broke the two tables of stone. Something of the same kind appears to have been the case with our own Hooker, whose biographer attributes to him such singular meekness, while his private writings indicate a temper keenly alive and sensitive to the sense of wrong. —Isaac Williams.

Ver. 33. *They provoked his spirit.* In a dispensation itself mainly gracious, and foreshadowing one which would be grace altogether, it was of prime importance that the mediating men should be merciful and gracious, long suffering, and slow to anger. And sure they were in marvellous manner...

Brimming, over with instruction as is this passage, we must leave it with a few remarks.

1. How careful preachers of the gospel and expounders of Scripture should be not to give an erroneous impression of God's mind or message. The mental acumen is rare, but the right spirit is rarer. But what is the right spirit? —A loving spirit, a gentle spirit, a faithful spirit, a meek and weaned spirit, a spirit which says, "Speak, Lord, for thy servant heareth", and a spirit which adds, "All that the Lord giveth me, that will I speak", that

excellent spirit which is only imparted by the good Spirit of God. For if He withdraw, even a Moses ceases to be meek, and ceasing to be meek, even a Moses becomes a bad divine and an erroneous teacher, striking the rock that has been already stricken once for all, and preaching glad tidings gruffly. He who gives the living water does not grudge it; but sometimes, instead of "Ho! every one that thirsteth", the preacher says, "Hear now, ye rebels; must we fetch you water out of this rock?" and makes the very invitation repulsive.

2. When any one has run long and run well, how sad it is to stumble within a few steps of the goal! If Moses had an earthly wish, it was to see Israel safe in their inheritance, and his wish was all but consummated. Faith and patience had held out well nigh forty years, and in a few months more the Jordan would be crossed and the work would be finished. And who can tell but this very nearness of the prize helped to create something of a presumptuous confidence? The blood of Moses was hot to begin with, and he was not the meekest of men when he smote the Egyptian and hid him in the sand. But he had got a good lesson in ruling his spirit, and betwixt the long sojourn with Jethro and the self discipline needful in the charge of this multitude, he might fancy that he had now his foot on the neck of this enemy: when lo! the sin revives and Moses dies.

Blessed is the man that feareth alway! Blessed is the man who, although years have passed without an attempt at burglary, still bars his doors and sees his windows fastened! Blessed is the man who, although a generation has gone since the last eruption, forbears to build on the volcanic soil and dreads fires which have smouldered for fourscore years! Blessed is the man who, even when the high seas are crossed and the land is made, still keeps an outlook! Blessed is the man who, even on the confines of Canaan, takes heed of the evil heart, lest, with a promise of entering in, he should come short through unbelief!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 33. *They provoked his spirit*, etc. Angry he certainly was; and when, reverting to a former miracle, the Most High directed him to take the wonder staff—his rod of many miracles and at the head of the congregation "speak to the rock", and it would "give forth its water", in the heat and agitation of his spirit he failed to implement implicitly the Divine command. Instead of speaking to the rock he spoke to the people, and his

harangue was no longer in the language calm and dignified of the lawgiver, but had a certain tone of petulance and egotism. "Hear now, ye rebels, must we—must I and Aaron, not must Jehovah—fetch you water out of this rock?" And instead of simply speaking to it, he raised the rod and dealt it two successive strokes, just as if the rock were sharing the general perversity, and would no more than the people obey its Creator's bidding. He was angry, and he sinned. He sinned and was severely punished. Water flowed sufficient for the whole camp and the cattle, clear, cool, and eagerly gushing, enough for all the million; but at the same moment that its unmerited bounty burst on you, ye rebels, "a cup of wrath was put into the hand of Moses." (Van Oosterzee.) To you, ye murmurers, there came forth living water; to your venerable leaders the cup of God's anger.

"The Lord spoke unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Numbers 20:12. —James Hamilton.

Ver. 33. *He spake unadvisedly with his lips.* The Lord desires him to address the rock, but Moses speaks to Israel. God wishes him to speak a word to the inanimate stone, and Moses strikes it twice. God still is willing that the people shall remain as his inheritance, but Moses evidently treats them with ill will and much offensiveness. God wishes to relieve, and give refreshing to the people in their thirst, and Moses is selected to cooperate with him in all such joy; but mark how, on this very day, a deep discord between God's inclination and the mind of Moses shows itself. God is inclined to grant forgiveness, —Moses inclines to punishment; before, the very opposite seemed to prevail. God is forbearing, —Moses, filled with bitterness; God seeks to glorify his grace, —with Moses, self, not God, comes into prominence. "Must we", —not, "must the Lord", —but "must we fetch you water out of this rock?" We see now, in this prophet, strong at other times, the first plain indications of decay and weariness. He has grown tired (and truly it should not seem strange, for which of us could have sustained a struggle such as his for half the time?) of carrying these stubborn children any longer now. This man, so truly great, has never for an instant hitherto forgotten his own dignity in presence of all Israel; but now, he is no longer master of himself. —J.J. Van Oosterzee.

Ver. 33. *He spake unadvisedly.* A gracious person may be surprised and fall suddenly among thieves that lurk behind the bushes. Nay, very holy

men, unless wonderful wary, may be quickly tripped up by sudden questions and unexpected emergencies. Who knows the subtilty of sin, and the deceitfulness of his own heart? Take heed of answering quickly, and send up sudden ejaculations to heaven before you reply to a weighty and doubtful motion. —Samuel Lee.

HINTS TO THE VILLAGE PREACHER.

Ver. 33.

1. What it is so to speak unadvisedly.
2. What is the great cause of it—"they provoked his spirit."
3. What the results may be

PSALM 106:34

EXPOSITION.

Ver. 34. They did not destroy the nations, concerning whom the LORD commanded them. They were commissioned to act as executioners upon races condemned for their unnatural crimes, and through sloth, cowardice, or Sinful complacency they sheathed the sword too soon, very much to their own danger and disquietude. It is a great evil with professors that they are not zealous for the total destruction of all sin within and without. We make alliances of peace where we ought to proclaim war to the knife; we plead our constitutional temperament, our previous habits, the necessity of our circumstances, or some other evil excuse as an apology for being content with a very partial sanctification, if indeed it be sanctification at all. We are slow also to rebuke sin in others, and are ready to spare respectable sins, which like Agag walk with mincing steps. The measure of our destruction of sin is not to be our inclination, or the habit of others, but the Lord's command. We have no warrant for dealing leniently with any sin, be it what it may.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 34-38. The miracles and mercies which settled them in Canaan made no more deep and durable impressions upon them than those that fetched them out of Egypt; for by that time they were well warm in Canaan, they

corrupted themselves, and forsook God. Observe the steps of their apostasy.

- 1.** They spared the nations which God had doomed to destruction (Psalm 106:34). When they had got the good land God had promised them, they had no zeal against the wicked inhabitants, whom the Lord commanded them to extirpate, pretending pity; but so merciful is God, that no man needs to be in any case more compassionate than he.
- 2.** When they spared them, they promised themselves, that for all this, they would not join in any dangerous affinity with them; but the way of sin is down hill; omissions make way for commissions; when they neglect to destroy the heathen, the next news we hear is, they were mingled among the heathen, made leagues with them, and contracted an intimacy with them, so that they learned their works (Psalm 106:35). That which is rotten will sooner corrupt that which is sound, than be cured or made sound by it.
- 3.** When they mingled with them, and learned some of their works that seemed innocent diversions and entertainments, yet they thought they would never join with them in their worship; but by degrees they learned that too (Psalm 106:36). They served their idols in the same manner, and with the same rites that they served them; and they became a snare unto them, that sin drew on many more, and brought the judgments of God upon them, which they themselves could not but be sensible of, and yet knew not how to recover themselves.
- 4.** When they joined with them in some of their idolatrous services, which they thought had least harm in them, they little thought that ever they should be guilty of that barbarous and inhuman piece of idolatry, the sacrificing of their living children to their dead gods: but they came to that at last (Psalm 106:37-38) in which Satan triumphed over his worshippers, and regaled himself in blood and slaughter. They sacrificed their sons and daughters, pieces of themselves to devils; and added murder, the most unnatural murder, to their idolatry; one cannot think of it without horror; they "shed innocent blood", the most innocent, for it was infant blood, nay, it was the "blood of their sons and their daughters." See the power of the spirit that works in the children of disobedience, and see his malice. The beginning of idolatry and superstition, like that of strife, is as the letting forth of water, and there is no villainy which they that venture upon it can be sure they shall stop short of, for God justly "gives them up to a reprobate mind" (Romans 1:28). —Matthew Henry.

HINTS TO THE VILLAGE PREACHER.

Ver. 34-42.

1. What Israel did not do. They began well, but did not complete the conquest of their foes: Psalm 106:34.

2. What they did do: Psalm 106:35-39.

(a) They became friendly with them.

(b) They adopted their habits: "learned their works."

(c) They embraced their religion: "served their idols."

(d) They imitated their cruelties; Psalm 106:37-38.

(e) They did worse than the heathen (Psalm 106:39), they added wicked inventions of their own.

3. What God did to them: Psalm 106:40-42. He gave them into the hands of their enemies, and suffered them to be severely oppressed by them. We must either conquer all our foes or be conquered by them. Bring your shield from the battle or be brought home upon it.—G.R.

PSALM 106:35

EXPOSITION.

Ver. 35. *But were mingled among the heathen, and learned their works.* It was not the wilderness which caused Israel's sins; they were just as disobedient when settled in the land of promise. They found evil company, and delighted in it. Those whom they should have destroyed they made their friends. Having enough faults of their own, they were yet ready to go to school to the filthy Canaanites, and educate themselves still more in the arts of iniquity. It was certain that they could learn no good from men whom the Lord had condemned to utter destruction. Few would wish to go to the condemned cell for learning, yet Israel sat at the feet of accursed Canaan, and rose up proficient in every abomination. This, too, is a grievous but common error among professors: they court worldly company and copy worldly fashions, and yet it is their calling to bear witness against these things. None can tell what evil has come of the folly of worldly conformity.

PSALM 106:36

EXPOSITION.

Ver. 36. *And they served their idols:* which were a snare unto them. They were fascinated by the charms of idolatry, though it brings misery upon its votaries. A man cannot serve sin without being ensnared by it. It is like birdlime, and to touch it is to be taken by it. Samson laid his head in the Philistine woman's lap, but ere long he woke up shorn of his strength. Dalliance with sin is fatal to spiritual liberty.

PSALM 106:37

EXPOSITION.

Ver. 37. *Yea, they sacrificed their sons and their daughters unto devils.* This was being snared indeed; they were spell bound by the cruel superstition, and were carried so far as even to become murderers of their own children, in honour of the most detestable deities, which were rather devils than gods. "And shed innocent blood." The poor little ones whom they put to death in sacrifice had not been partakers of their sin, and God looked with the utmost indignation upon the murder of the innocent. "Even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan." Who knows how far evil will go? It drove men to be unnatural as well as ungodly. Had they but thought for a moment, they must have seen that a deity who could be pleased with the blood of babes spilt by their own sires could not be a deity at all, but must be a demon, worthy to be detested and not adored.

How could they prefer such service to that of Jehovah? Did he tear their babes from their bosoms and smile at their death throes? Men will sooner wear the iron yoke of Satan than carry the pleasant burden of the Lord; does not this prove to a demonstration the deep depravity of their hearts? If man be not totally depraved, what worse would he do if he were? Does not this verse describe the ne plus ultra of iniquity?

And the land was polluted with blood. The promised land, the holy land, which was the glory of all lands, for God was there, was defiled with the

reeking gore of innocent babes, and by the blood red hands of their parents, who slew them in order to pay homage to devils. Alas! alas! What vexation was this to the spirit of the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 37. Yea, they sacrificed their sons and their daughters unto devils. We need no better argument to discover the nature of these gods than this very service in my text accepted of them: for both by the record of sacred writ, and relation of heathen authors and other writers, we know that nothing was so usually commanded nor gratefully accepted by these heathenish gods, as was the shedding of man's blood, and the sacrificing of men, maids, and children unto them, as appears by the usual practice of men in former times. From the testimonies of Scripture, I give only the example of the king of Moab, mentioned in 2 Kings 3:27, where it is said, that, being in some straits, "He took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall."

The stories likewise of the heathen are full of like examples. When the oracle of Apollo was asked by the Athenians how they might make amends for their killing of Androgens, it willed them to send yearly to king Minos seven bodies of each sex to appease the wrath of god. Now this kind of yearly sacrifice continued still in Athens in the time of Socrates. Thus the Carthaginians, being vanquished by Agathocles, king of Sicily, and supposing their god to be displeased, to appease him did sacrifice two hundred noble men's children. This custom was ancient even before the Trojan war, for then was Iphigenia sacrificed. Thus we read that the Latins sacrificed the tenth of their children to Jupiter; that men and children were usually sacrificed to Saturn in many places in Candia, Rhodomene, Phoenice, Africa, and those commonly the choice and dearest of their children and most nobly descended. The manner of sacrificing their children to Saturn, Diodorus relates to be this: bringing their children to the statue or image of Saturn, which was of huge greatness, they gave them into his hands, which were made so hollow and winding that the children offered slipped and fell down through into a cave and furnace of fire. These sacrifices continued in use till the birth and death of our Saviour Christ, who came to destroy the work of the devil; for such sacrifices were first forbidden by Augustus Caesar; after more generally by Tiberius (in whose reign our Saviour suffered) who, as Tertullian writes, so straitly forbade them, that he crucified the priests who offered them: howbeit, even

in Tertullian's time, and after in Eusebius' and Lactantius' times, such sacrifices were offered (but closely) to Jupiter Latialis.

Who can now doubt, seeing such exceeding superstitious cruelty, but that the gods commanding such sacrifices were very devils and enemies to mankind? God commands no such thing, but forbids it, and threatens plagues to his people, because they had forsaken him and "built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, not spake it, neither came it into my mind" (Jer 19:5). Most infallibly then we may conclude that none but Satan, that arch devil, with his angels, were the commanders of such service, for this agrees right well with his nature, who hath been a murderer from the beginning. —Robert Jenison, in "The Height of Israel's Heathenish Idolatrie, in Sacrificing their Children to the Devil", 1621.

Ver. 37. *Yea, they sacrificed their sons*, etc. From this we learn that inconsiderate zeal is a flimsy pretext in favour of any act of devotion. For by how much the Jews were under the influence of burning zeal, by so much does the prophet convict them of being guilty of greater wickedness; because their madness carried them away to such a pitch of enthusiasm, that they did not spare even their own offspring. Were good intentions meritorious, as idolaters suppose, then indeed the laying aside of all natural affection in sacrificing their own children was a deed deserving the highest praise. But when men act under the impulse of their own capricious humour, the more they occupy themselves with acts of external worship, the more do they increase their guilt. For what difference was there between Abraham and those persons of whom the prophet makes mention, but that the former, under the influence of faith was ready to offer up his son, while the latter, carried away by the impulse of intemperate zeal, cast off all natural affection, and imbrued their hands in the blood of their own offspring. —John Calvin.

Ver. 37. *Devils*, Mydv, Shedim. It appears that children were sacrificed to the deities thus named; that they were considered to be of an angry nature, and inimical to the human race, and thus the object of the homage rendered to them was to avert calamities. The name Mydv may signify either lord or master, or anything that is black, it being derived from an Arabic Ain Vav verb— viz., to be black, or to be master. —John Jahn, in "Biblical Antiquities."

Ver. 37-38. We stand astonished, doubtless, at this horrid, barbarous, and unnatural impiety, of offering children by fire to a Moloch: but how little is it considered, that children, brought up in the ways of ignorance, error, vanity, folly, and vice, are more effectually sacrificed to the great adversary of man kind! —George Horne.

HINTS TO THE VILLAGE PREACHER.

Ver. 37. Moloch worship in modern times. Children sacrificed to fashion, wealth, and loveless marriage among the higher classes. Bad example, drinking customs, etc., among the poorer sort. A needful subject.

PSALM 106:39

EXPOSITION.

Ver. 39. *Thus were they defiled with their own works, and went a whoring with their own inventions.* Not only the land but the inhabitants of it were polluted. They broke the marriage bond between them and the Lord, and fell into spiritual adultery. The language is strong, but the offence could not be fitly described in less forcible words. As a husband is deeply dishonoured and sorely wounded should his wife become unchaste and run riot with many paramours in his own house, so was the Lord incensed at his people for setting up gods many and lords many in his own land. They made and invented new gods, and then worshipped what they had made. What a folly! Their novel deities were loathsome monsters and cruel demons, and yet they paid them homage. What wickedness! And to commit this folly and wickedness they cast off the true God, whose miracles they had seen, and whose people they were. This was provocation of the severest sort.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 39. And went a whoring with their own inventions. —As harlotry is one of the most abominable of sins that can be committed by a daughter or a wife; so often in the Scriptures turning from God and especially the practice of idolatry is called whoredom and fornication, Psalm 73:27 Exodus 34:15-16. —William S. Plumer.

PSALM 106:40

EXPOSITION.

Ver. 40 *Therefore was the wrath of the LORD kindled against his people, in so much that he abhorred his own inheritance.* Not that even then he broke his covenant or utterly cast off his offending people, but he felt the deepest indignation, and even looked upon them with abhorrence. The feeling described is like to that of a husband who still loves his guilty wife, and yet when he thinks of her lewdness feels his whole nature rising in righteous anger at her, so that the very sight of her afflicts his soul. How far the divine wrath can burn against those whom he yet loves in his heart it were hard to say, but certainly Israel pushed the experiment to the extreme.

And he gave them into the hand of the heathen. This was the manifestation of his abhorrence. He gave them a taste of the result of sin; they spared the heathen, mixed with them and imitated them, and soon they had to smart from them, for hordes of invaders were let loose upon them to spoil them at their pleasure. Men make rods for their own backs. Their own inventions become their punishments.

And they that hated them ruled over them. And who could wonder? Sin never creates true love. They joined the heathen in their wickedness, and they did not win their hearts, but rather provoked their contempt. If we mix with men of the world they will soon become our masters and our tyrants, and we cannot want worse.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 40. *He abhorred his own inheritance.* Whenever great love sinks into great hate it is termed abhorrence. —Lorinus.

PSALM 106:42

EXPOSITION.

Ver. 42. *Their enemies also oppressed them.* This was according to their nature; an Israelite always fares ill at the hands of the heathen. Leniency to Canaan turned out to be cruelty to themselves.

And they were brought into subjection under their hand. They were bowed down by laborious bondage, and made to lie low under tyranny. In their God they had found a kind master, but in those with whom they had perversely sought fellowship they found despots of the most barbarous sort. He who leaves his God leaves happiness for misery. God can make our enemies to be rods in his hands to flog us back to our best Friend.

PSALM 106:43

EXPOSITION.

Ver. 43. *Many times did he deliver them.* By reading the book of Judges we shall see how truthful is this sentence: again and again their foes were routed, and they were set free again, only to return with rigour to their former evil ways.

But they provoked him with their counsel. With deliberation they agreed to transgress anew; self will was their counsellor, and they followed it to their own destruction.

And were brought low for their iniquity. Worse and worse were the evils brought upon them, lower and lower they fell in sin, and consequently in sorrow. In dens and caves of the earth they hid themselves; they were deprived of all warlike weapons, and were utterly despised by their conquerors; they were rather a race of serfs than of free men until the Lord in mercy raised them up again. Could we but fully know the horrors of the wars which desolated Palestine, and the ravages which caused famine and starvation, we should shudder at the sins which were thus rebuked. Deeply engrained in their nature must the sin of idolatry have been, or they would not have returned to it with such persistence in the teeth of such penalties;

we need not marvel at this, there is a still greater wonder, man prefers sin and hell to heaven and God.

The lesson to ourselves, as God's people, is to walk humbly and carefully before the Lord and above all to keep ourselves from idols. Woe unto those who become partakers of Rome's idolatries, for they will be joined with her in her plagues. May grace be given to us to keep the separated path, and remain undefiled with the fornication of the scarlet harlot of Babylon.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 43. *They were brought low for their iniquity.* Sin is of a weakening and impoverishing nature; it has weakened all mankind, and taken from them their moral strength to do good; and has brought them to poverty and want; to be beggars on the dunghill; to a pit wherein is no water; and left them in a hopeless and helpless condition; yea, it brings the people of God often times after conversion into a low estate, when God hides his face because of it, temptations are strong, grace is weak, and they become lukewarm and indifferent to spiritual things. —John Gill.

PSALM 106:44

EXPOSITION.

Ver 44. *Nevertheless he regarded their affliction, when he heard their cry.* Notwithstanding all these provoking rebellions and detestable enormities the Lord still heard their prayer and pitied them. This is very wonderful, very godlike. One would have thought that the Lord would have shut out their prayer, seeing they had shut their ears against his admonitions; but no, he had a father's heart, and a sight of their sorrows touched his soul, the sound of their cries overcame his heart, and he looked upon them with compassion. His fiercest wrath towards his own people is only a temporary flame, but his love burns on for ever like the light of his own immortality.

HINTS TO THE VILLAGE PREACHER.

Ver. 44-45. Sin in God's people.

1. Is very provoking to God.
2. Ensures chastisement.
3. Is to be sincerely mourned—"their cry."
4. Will be graciously forgiven, and its effect removed. So the covenant promises.

PSALM 106:45

EXPOSITION.

Ver. 45. *And he remembered for them his covenant.* The covenant is the sure foundation of mercy, and when the whole fabric of outward grace manifested in the saints lies in ruins this is the fundamental basis of love which is never moved, and upon it the Lord proceeds to build again a new structure of grace. Covenant mercy is sure as the throne of God.

And repented according to the multitude of his mercies. He did not carry out the destruction which he had commenced. Speaking after the manner of men he changed his mind, and did not leave them to their enemies to be utterly cut off, because he saw that his covenant would in such a case have been broken. The Lord is so full of grace that he has not only mercy but mercies, yea a multitude of them, and these live in the covenant and treasure up good for the erring sons of men.

PSALM 106:46

EXPOSITION

Ver. 46. He made them also to be pitied of all those that carried them captives. Having the hearts of all men in his hands he produced compassion even in heathen bosoms. Even as he found Joseph friends in Egypt, so did he raise up sympathizers for his captive servants. In our very worst condition our God has ways and means for allaying the severity of our sorrows: he can find us helpers among those who have been our oppressors, and he will do so if we be indeed his people.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 46. He made them also to be pitied of all them that carried them captives. This improved feeling towards the Jews through God's influence appears in Daniel 1:9; as Joseph similarly had his captivity improved by God's favour (Genesis 39:21). So Evil merodach, King of Babylon, treated kindly Jehoiachin, king of Judah (2 Kings 25:27). —A.R. Fausset.

PSALM 106:47

EXPOSITION.

Ver. 47. This is the closing prayer, arranged by prophecy for those who would in future time be captives, and suitable for all who before David's days had been driven from home by the tyranny of the various scatterings by famine and distress which had happened in the iron age of the judges.

Save us, O Lord our God. The mention of the covenant encouraged the afflicted to call the Lord their God, and this enabled them with greater boldness to entreat him to interpose on their behalf and rescue them.

And gather us from among the Heathen. Weary now of the ungodly and their ways, they long to be brought into their own separated country, where they might again enjoy the means of grace, enter into holy fellowship with their brethren, escape from contaminating examples, and be free to wait upon the Lord. How often do true believers now a days long to be removed from ungodly households, where their souls are vexed with the conversation of the wicked.

To give thanks unto thy holy name, and to triumph in thy praise. Weaned from idols, they desire to make mention of Jehovah's name alone, and to ascribe their mercies to his ever abiding faithfulness and love. The Lord had often saved them for his holy name's sake, and therefore they feel that when again restored they would render all their gratitude to that saving name, yea, it should be their glory to praise Jehovah and none else.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 47. *Gather us.* Bishop Patrick says that, in his opinion, this verse refers to those, who, in the days of Saul, or before, were taken prisoners by

the Philistines, or other nations; whom David prays God to gather to their own land again; that they might worship him in that place which he had prepared for the ark of his presence. —Thomas Fenton.

HINTS TO THE VILLAGE PREACHER.

Ver. 47.

1. An earnest Prayer: "Save us, O Lord", etc.
2. A Believing Prayer: "O Lord our God."
3. A humble Prayer: "Gather us from among the heathen."
4. A sincere Prayer: "To give thanks unto thy holy name"; to own thy justice and holiness in all thy ways.
5. A confident Prayer: "To triumph in thy praise." None but bruised spices give forth such odours. —G.R.

PSALM 106:48

EXPOSITION.

Ver 48. Blessed be the LORD God of Israel from everlasting to everlasting. Has not his mercy endured for ever, and should not his praise be of like duration? Jehovah, the God of Israel, has blessed his people, should they not also bless him?

And let all the people say, Amen. They have all seen spared by his grace, let them all join in the adoration with loud unanimous voice. What a thunder of praise would thus be caused! Yet should a nation thus magnify him, yea, should all the nations past and present unite in the solemn acclaim, it would fall far short of his deserts. O for the happy day when all flesh shall see the glory of God, and all shall aloud proclaim his praise. Praise ye the LORD, or "Hallelujah".

Reader, praise thou the Lord, as he who writes this feeble exposition now does with his whole heart.

*"Now blest, for ever blest, be He,
The same throughout eternity,
Our Israel's God adored!
Let all the people join the lay,
And loudly, 'Hallelujah', say,
'Praise ye the living Lord!'"*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 48. *Amen*. Martin Luther said once of the Lord's Prayer that "it was the greatest martyr on earth because it was used so frequently without thought and feeling, without reverence and faith." This quaint remark, as true as it is sad, applies perhaps with still greater force to the word "Amen."

Familiar to us from our infancy is the sound of this word, which has found a home wherever the natives have learnt to adore Israel's God and Saviour. It has been adopted, and without translation retained, in all languages in which the gospel of Jesus the Son of David is preached. The literal signification, "So be it", is known to all; yet few consider the deep meaning, the great solemnity, and the abundant consolation treasured up in this word, which has formed for centuries the conclusion of the prayers and praises of God's people. A word which is frequently used without due thoughtfulness, and unaccompanied with the feeling which it is intended to call forth, loses its power from this very familiarity, and though constantly on our lips, lies bedridden in the dormitory of our soul. But it is a great word this word "Amen"; and Luther has truly said, "As your Amen is, so has been your prayer."

It is a word of venerable history in Israel and in the church. The word dates as far back as the law of Moses. When a solemn oath was pronounced by the priest, the response of the person who was adjured consisted simply of the word "Amen." In like manner the people responded "Amen" when, from the heights of Ebal and Gerizim, the blessings and the curses of the divine law were pronounced. Again, at the great festival which David made when the ark of God was brought from Obed Edom, the psalm of praise which Asaph and his brethren sang concluded with the words, "Blessed be the Lord. God of Israel for ever and ever. And all the people said, Amen" (1Ch 16:36). Thus we find in the Psalms, not merely that David concludes his psalm of praise with the word Amen, but he says, And let all the people say, Amen. —Adolph Saphir, in "The Lord's Prayer", 1870.

HINTS TO THE VILLAGE PREACHER.

Ver. 48.

1. God is to be praised as the "God of Israel."

(a) Of typical Israel.

(b) Of the true Israel.

2. He is to be praised as the God of Israel under all circumstances: for his judgments as well as for his mercies.

3. At all times: "From everlasting to everlasting."

4. By all people: "Let all the people say, Amen."

5. As the beginning and end of every song: "Praise ye the Lord." —G.R.

Ver. 48. *Let all the people say, Amen.* The exhortation to universal praise. All men are indebted to the Lord, all have sinned, all hear the gospel, all his people are saved. Unanimity in praise is pleasant, and promotes unity in other matters.

HERE ENDETH THE FOURTH BOOK OF THE PSALMS.

PSALM 107

PSALM 107:1

SUBJECT, etc. This is a choice song for the redeemed of the Lord (Psalm 107:2). Although it celebrates providential deliverances, and therefore may be sung by any man whose life has been preserved in time of danger; yet under cover of this, it mainly magnifies the Lord for spiritual blessings, of which temporal favours are but types arid shadows. The theme is thanksgiving, and the motives for it. The construction of the psalm is highly poetical, and merely as a composition it would be hard to find its compeer among human productions. The bards of the Bible hold no second place among the sons of song.

DIVISION. The psalmist commences by dedicating his poem to the redeemed who have been gathered from captivity, Psalm 107:1-3; he then likens their history to that of travellers lost in the desert, Psalm 107:4-9; to that of prisoners in iron bondage, Psalm 107:10-16; to that of sick men, Psalm 107:17-22; and to that of mariners tossed with tempest, Psalm 107:23-32. In the closing verses the judgment of God on the rebellious, and the mercies of God to his own afflicted people are made the burden of the song, Psalm 107:33-42; and then the psalm closes with a sort of summing up, in Psalm 107:43, which declares that those who study the works and ways of the Lord shall be sure to see and praise his goodness.

EXPOSITION.

Ver. 1. *O give thanks unto the Lord, for he is good.* It is all we can give him, and the least we can give; therefore let us diligently render to him our thanksgiving. The psalmist is in earnest in the exhortation, hence the use of the interjection "O", to intensity his words: let us be at all times thoroughly fervent in the praises of the Lord, both with our lips and with our lives, by thanksgiving and thanks living. JEHOVAH, for that is the name here used, is not to be worshipped with groans and cries, but with thanks, for he is good; and these thanks should be heartily rendered, for his is no common goodness: he is good by nature, and essence, and proven to be good in all the acts of his eternity. Compared with him there is none good, no, not

one: but he is essentially, perpetually, superlatively, infinitely good. We are the perpetual partakers of his goodness, and therefore ought above all his creatures to magnify his name. Our praise should be increased by the fact that the divine goodness is not a transient thing, but in the attribute of mercy abides for ever the same,

for his mercy endureth for ever. The word *endureth* has been properly supplied by the translators, but yet it somewhat restricts the sense, which will be better seen if we read it, "*for his mercy forever.*" That mercy had no beginning, and shall never know an end. Our sin required that goodness should display itself to us in the form of mercy, and it has done so, and will do so evermore; let us not be slack in praising the goodness which thus adapts itself to our fallen nature.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. Dr. Lowth, in his 20th prelection, remarks of this psalm: — No doubt the composition of this psalm is admirable throughout; and the descriptive part of it adds at least its share of beauty to the whole; but what is but most to be admired is its *conciseness*, and withal the expressiveness of the diction, which strikes the imagination with inimitable elegance. The *weary* and *bewildered traveller*, the miserable *captive* in the hideous dungeon, the sick dying man, the *seaman foundering* in a storm, are described in so affecting manner, that they far exceed anything of the kind, though never so laboured. I may add that had such an Idyle appeared in Theocritus or Virgil or had it been found as a scene in any of the Greek tragedians, even in Aeschylus himself, it would probably have been produced as their master piece. —*Adam Clarke.*

Whole Psalm. I do not believe that the special care of God over his own people is here rather *indirectly* than *directly* touched upon, and that therefore this Psalm is composed to illustrate the general care of God:

1. Because the subjects of the various deliverances are called *the redeemed of Jehovah*, Psalm 107:2, which is the customary title of the people of God.
2. Because among the instances given, there are those which are peculiar to the people of God, as in Psalm 107:3 the return of the dispersed out of every part of the globe, a singular blessing, promised in the prophecies to the people of God, see Psalm 106:47.

3. The sick of Psalm 106:17 are those who are spiritually sick even unto death, as is clear from the fact of their being healed by the *word* of God; which is not in the order of common providence. The *imprisoned* of Psalm 107:2 are those who on account of the worship of God fall into the power of their enemies, you cannot well apply to any other than the people of God. If you understand the *wicked*, for others among the heathen cannot be said to be thrust into prison on account of the violation of the laws, then the *liberation* belongs not to them.

4. *Calling* upon God, especially upon *Jehovah*, under name He was known only to his people, you cannot apply unless in a diluted and partial sense to those who are afflicted in the general cause of providence.

5. He commands those who are delivered to celebrate the divine goodness in *the congregation of the people and the assembly of the elders*, Psalm 107:32, which is the mark of the true Church and her usual description.

6. Lastly, instances of general providences are not wont to come under the name of *clx*, *grace*, by which these deliverances are described, not do they require such great and such careful attention in their consideration, as here the sacred poet enjoins upon the pious and the wise: such things are easily observed, and are of every day occurrence.
—*Venema*.

Whole Psalm. The psalm divides itself into five parts; the four first, as it should seem, describing four divisions of the returning Israelites, and recounting the particular accidents that had befallen each party on their journey, and the particular mercies for which they ought to be thankful. The fifth part describes what befalls the collected nations, or a part of them, when they arrive at the land which was the object of their journey—I think the first restoration or colonization before the general gathering. Whether the four divisions of travellers are supposed to come exactly from the four distinct quarters of the earth, perhaps is not quite certain. The first divisions are plainly described (Psalm 107:4-5), as coming across the desert, and meeting with all the disasters usual on that route. —*John Fry*.

Whole Psalm. Without insisting on an exclusive application of this psalm to Israel, there may be traced, I think, not indistinctly, the leading incidents of the nation's changeful experience in the descriptive language of the narrative part.

In Psalm 107:4-7 the story of the wilderness is briefly told, to the praise of the glory of his grace who satisfieth the longing soul and filleth the hungry soul with goodness. The strong discipline of national affliction which visited the rebellious house, until the turning again of their captivity, when the appointed term of Babylonish exile was accomplished, appears to form the historical groundwork of Psalm 107:10-16; but in its prophetic intention this passage would demand a far wider interpretation. The resuscitation of Israel, both spiritually and politically, would alone adequately fulfil these words.

The sufferings of the "foolish nation" when, filled with Jehovah's indignation they find a snare in that which should have fed them, and pine beneath the pressure of a more grievous famine than that of bread, until, in answer to their cry of sorrow, the word of saving health is sent them from above, seem to be indicated in the next division (Psalm 107:17-20). The language of Psalm 107:22 is in agreement with this. They who had daily gone about to establish their own righteousness are called on now to offer the sacrifice of thanksgiving, and to declare his works with singing.

Besides the obvious force and beauty of the following verses (Psalm 107:23-30) in their simple meaning and their general application, we have, I believe, a figure of Jacob's restless trouble when, like a vexed and frightened mariner, he wandered up and down the wide sea of nations without ease, a friendless pilgrim of the Lord's displeasure, until the long desired rest was gained at last, under the faithful guidance of him who seeks his people in the dark and cloudy day. Accordingly we find in the hortatory reminder of praise which follows (Psalm 107:32), a mention of the gathered people and their elders, who are now called on to celebrate, in the quiet resting places of Immanuel's land, his faithful goodness and his might, who had turned their long endured tempest of affliction to the calm sunshine of perpetual peace. —*Arthur Pridham, in "Notes and Reflections on the Psalms", 1869.*

Ver. 1. *O give thanks unto the LORD.* Unto no duty are we more dull and untoward, than to the praise of God, and thanksgiving unto him; neither is there any duty whereunto there is more need that we should be stirred up, as this earnest exhortation doth import. —*David Dickson.*

Ver. 1. *For he is good,* etc. The first words of the psalm are abundant in thought concerning Jehovah. "*For he is good.*" Is not this the Old Testament version of "God is love"? 1 John 4:8. And then, *For his mercy*

endureth for ever. Is not this the gushing stream from the fountain of Love? —the never failing stream, on whose banks *the redeemed of the Lord walk, those whom he has redeemed from the hand of the enemy* Hengstenberg, "hand of trouble", r x; Nor is the rich significance of these clauses diminished by our knowing that they were, from time to time, the burden of the *altar song*. When the ark came to its resting place (1 Chronicles 16:34), they sang to the Lord—"For he is good: for his mercy endureth for ever!" In Solomon's temple, the singers and players on instruments were making the resplendent walls of the newly risen temple resound with these very words, when the glory descended (2 Chronicles 5:13); and these were the words that burst from the lips of the awe struck and delighted worshippers, who saw the fire descend on the altar (2 Chronicles 7:3). And in Ezra's days (Ezra 3:11), again, as soon as the altar rose, they sang to the Lord—"Because he is good; for his mercy endureth for ever." Our God is known to be "Love", by the side of the atoning sacrifice. Jeremiah (Jeremiah 33:11) too, shows how restored Israel shall exult in this name. —*Andrew A. Bonar.*

Ver. 1. *His mercy endureth for ever.* St. Paul assures us, that the covenant of grace, which is the fountain of all mercy, was made before the foundation of the world, and this he repeats in several of his epistles. The Psalmist teaches the same doctrine, and frequently calls upon us to thank God, because his mercy is for ever and ever—because his mercy is everlasting—and in the text, because "*his mercy endureth for ever*"; "the word "*endureth*" is inserted by the translators, for there is no verb in the original neither in strictness of speech could there be any; because there was no time when this *mercy* was not exercised, neither will there be any time when the exercise of it will fail. It was begun before all worlds, when the covenant of grace was made, and it will continue to the ages of eternity, after this world is destroyed. So that mercy was, and is, and will be, "*for ever*", and sinful miserable man may always find relief in this eternal mercy, whenever the sense of his misery disposes him to seek for it. And does not this motive loudly call upon us to "*give thanks*"? Because there is mercy with God—mercy to pity the miserable—and even to relieve them—although they do not deserve it: for mercy is all free grace and unmerited love. Oh! How adorable, then, and gracious is this attribute! How sweet is it and full of consolation to the guilty. —*William Romaine* (1714-1795), in "*A Practical Comment on the Hundred and Seventh Psalm.*"

HINTS TO THE VILLAGE PREACHER.

Whole Psalm. This psalm is like the Interpreter's house in Bunyan's "Pilgrim's Progress." Pilgrim is told that he will there see excellent and profitable things. The same promise is given in the introduction to this psalm, where we have,

1. The source of these excellent things—the goodness and all enduring mercy of God; mercy not exhausted by the unworthiness of its objects.
2. Their acknowledgment, "Let the redeemed of the Lord say so." Men will not own it, but the redeemed of the Lord will. It is the experience of such that is pictorially represented in this psalm. Let every one speak of God as he finds. Is he good when he takes away as well as when he gives "The redeemed of the Lord will say so." Is he merciful when he frowns as well as when he smiles? "The redeemed of the Lord say so." Does he make all things work together for good to them that love him? "Let the redeemed of the Lord say so."
3. Their end. Praise and thanksgiving: "Oh give", etc.
 - (a) For general mercies;
 - (b) For redemption;
 - (c) For spacial deliverances. —*G.R.*

Ver. 1-2. The duty of praise is universal, the real presentation of it remains with the redeemed. Particular redemption should lead to specific praise, special testimony to truth and special faith in God: "Let the redeemed of the Lord say so."

PSALM 107:2

EXPOSITION.

Ver. 2. *Let the redeemed of the LORD say so.* Whatever others may think or say, the redeemed have overwhelming reasons for declaring the goodness of the Lord. Theirs is a peculiar redemption, and for it they ought to render peculiar praise. The Redeemer is so glorious, the ransom price so immense, and the redemption so complete, that they are under sevenfold obligations to give thanks unto the Lord, and to exhort others to do so. Let

them not only feel so but say so; let them both sing and bid their fellows sing.

Whom he hath redeemed from the hand of the enemy. Snatched by superior power away from fierce oppressions, they are bound above all men to adore the Lord, their Liberator. Theirs is a divine redemption, "he hath redeemed" them, and no one else has done it. His own unaided arm has wrought out their deliverance. Should not emancipated slaves be grateful to the hand which set them free? What gratitude can suffice for a deliverance from the power of sin, death, and hell? In heaven itself there is no sweeter hymn than that whose burden is, "Thou hast redeemed us unto God by thy blood."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Redeemed.* Moses has given us in the law a clear and full idea of what we are to understand by the word *gal*, here rendered "*redeemed*." If any person was either sold for a slave or carried away for a captive, then his kinsman, who was nearest to him in blood, had the right and equity of redemption. But no other person was suffered to redeem. And such a kinsman was called "the redeemer", when he paid down the price for which his relation was sold to be a slave, or paid the ransom for which he was led captive. And there is another remarkable instance in the law, wherein it was provided, that in any case any person was found murdered, then the nearest to him in blood was to prosecute the murderer, and to bring him to justice, and this nearest relation thus avenging the murder is called by the same name, a *redeemer*. And how beautifully is the office of our great Redeemer represented under these three instances; he was to us such a Redeemer in spirituals, as these were in temporals: for sin had brought all mankind into slavery and captivity, and had murdered us ...This most high God, who was also man, united in one Christ, came into the world to redeem us, and the same person being both God and man, must merit for us as God in what he did for us as man. Accordingly, by the merits of his obedience and sufferings, he paid the price our redemption, and we were no longer the servants of sin; and by his most precious blood shed upon the cross, by his death and resurrection, he overcame both death, and him who had the power of death, and by delivering us in this manner from slavery and captivity, he fulfilled the third part of the Redeemer's office: for Satan was the murderer from the beginning, who had given both body and soul a mortal wound of sin, which was certain death and eternal misery, and the

Redeemer came to avenge the murder. He took our cause in hand, as being our nearest kinsman, and it cost him his own life to avenge ours. —*William Romaine*.

Ver. 2. *From the hand of the enemy.* From all their sins which war against their souls; from Satan their implacable adversary, who is stronger than they; from the law, which threatens and curses them with damnation and death; from death itself, the last enemy, and indeed from the hand of all their enemies, be they who they may. —*John Gill*.

PSALM 107:3

EXPOSITION.

Ver. 3. *And gathered them out of the lands, from the east, and from the west, from the north, and from the south.* Gathering follows upon redeeming. The captives of old were restored to their own land from every quarter of the earth, and even from beyond the sea; for the word translated *south* is really *the sea*. No matter what divides, the Lord will gather his own into one body, and first on earth by "one Lord, one faith, and one baptism", and then in heaven by one common bliss they shall be known to be the one people of the One God. What a glorious Shepherd must, he be who thus collects the blood bought flock from the remotest regions, guides them through countless perils, and at last makes them to lie down in the green pastures of Paradise. Some have wandered one way and some another they have all left Immanuel's land and strayed as far as they could, and great are the grace and power by which they are all collected into one flock by the Lord Jesus. With one heart and voice let the redeemed praise the Lord who gathers them into one.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *And gathered.* If anything can inspire us with gratitude, this motive should prevail, because we cannot but feel the force of it, as it reminds us of that misery from which we in particular were redeemed. The Gentiles had wandered from God, and were so lost and bewildered in the mazes of error and superstition, that nothing but the almighty love of our Lord Jesus could have gathered them together into one church. —*William Romaine*.

Ver. 3. *Gathered them.* The Syriac gives as the title of this psalm: God collects the Jews out of captivity, and brings them back out of Babylon the only begotten Son of God also, Jesus Christ, collects the nations from the four corners of the world, by calling upon man to be baptized. —*E. W. Hengstenberg.*

Ver. 3. *From the west.* The mention of the west leads the psalmist's thoughts to Egypt; and the remembrance of the bondage and labours of the ancestors of the Israelites in Egypt, coupled with the description in a previous psalm (Psalm 105:17) of the imprisonment of Joseph. —*Joseph Francis Thrupp.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. The ingathering of the chosen.

1. All wandered.
2. Their ways different.
3. All observed of the Lord.
4. All brought to Jesus as to one centre. Note ways, and times of gathering.

PSALM 107:4

EXPOSITION.

Ver. 4. *They wandered in the wilderness.* They *wandered*, for the track was lost, no vestige of a road remained; worse still, they wandered *in a wilderness*, where all around was burning sand. They were lost in the worst possible place, even as the sinner is who is lost in sin; they wandered up and down in vain searches and researches as a sinner does when he is awakened and sees his lost estate; but it ended in nothing, for they still continued in the wilderness, though they had hoped to escape from it.

In a solitary way. No dwelling of man was near, and no other company of travellers passed within hail. Solitude is a great intensifier of misery. The loneliness of a desert has a most depressing influence upon the man who is lost in the boundless waste. The traveller's way in the wilderness is a *waste* way, and when he leaves even that poor, barren trail, to get utterly beyond

the path of man, he is in a wretched plight indeed. A soul without sympathy is on the borders of hell: a solitary way is the way of despair.

They found no city to dwell in. How could they? There was none. Israel in the wilderness abode under canvas, and enjoyed none of the comforts of settled life; wanderers in the Sahara find no town or village. Men when under distress of soul find nothing to rest upon, no comfort and no peace; their efforts after salvation are many, weary, and disappointing, and the dread solitude of their hearts fills them with dire distress.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *They wandered*, etc. In these words it is not easy to ascertain the persons immediately intended. But this is a circumstance not to be lamented. It is even an advantage; it constrains us to a more spiritual and evangelical interpretation of the subject. And thus the whole representation is fully and easily embodied. For the people of God are "*redeemed*" — redeemed from the curse of the law, the powers of darkness, and the bondage of corruption. They are "*gathered*" — gathered by his grace out of all the diversities of the human race; "out of all nations and kindreds and peoples and tongues." Whatever this world is to others, they find it to be "a wilderness"; when they are often tried, but their trials urge them to prayer, and prayer brings them relief. And being divinely *conducted*, they at length reach their destination: and this is the conclusion of the whole, and it applies to each of them: *And he led them forth by the right way, that they might go to a city of habitation.* —William Jay.

Ver. 4. *Wandered.* Their passage through the wilderness was not a journeying, such as when men pass on in a road to some inhabited place; but a wandering up and down away from all path and road, and so in an endless maze of desolation. —Henry Hammond.

Ver. 4. *Wandered in the wilderness*, etc. He has *lost his way*. When he was in the world, he had no difficulties; the path was so broad that he could not mistake it. But when the work of divine grace begins in a sinner's heart, he loses his way. He cannot find his way into the world; God has driven him out of it, as he drove Lot out of Sodom. He cannot find his way to heaven; because he at present lacks those clear testimonies, those bright manifestations whereby alone he can see his path. This is his experience then, that he has lost his way; having turned his back upon the world; and yet unable to realise those enjoyments in his soul that would make heaven

his home. He has so lost his way, that whether he turns to the right hand or the left, he has no plain land marks to show him the path in which his soul longs to go.

We need not stray from the text to find where the wanderer is. "They wandered *in the wilderness*." The wilderness is a type and figure of what this life is to the Lord's people. There is nothing that grows in it fit for their food or nourishment. In it the fiery flying serpents—sin and Satan—are perpetually biting and stinging them: and there is nothing in it that can give them any sweet and solid rest. The barren sands of carnality below, and the burning sun of temptation above, alike deny them food and shelter.

But there is a word added which throws a further light upon the character of the wilderness. "They wandered in the wilderness, in a solitary way; "a way not tracked; a path in which each has to walk alone; a road where no company cheers him, and without landmarks to direct his course. This is a mark peculiar to the child of God—that the path by which he travels is, in his own feelings, *a solitary way*. This much increases his exercises, that they appear peculiar to himself. His perplexities are such as he cannot believe any living soul is exercised with; the fiery darts which are cast into his mind by the Wicked One are such as he thinks no child of God has ever experienced; the darkness of his soul, the unbelief and infidelity of his heart, and the workings of his powerful corruptions, are such as he supposes none ever knew but himself. It is this walking "*in a solitary way*", that makes the path of trial and temptation so painful to God's family. — J.C. Philpot (1802-1869), in a Sermon entitled "*The Houseless Wanderer*."

Ver. 4. *In a solitary way.* —The greater part of the desert being totally destitute of water is seldom visited by any human being; unless where the trading caravans trace out their toilsome and dangerous route across it. In some parts of this extensive waste the ground is covered with low, stunted shrubs, which serve as landmarks for the caravans, and furnish the camels with a scanty forage. In other parts, the disconsolate wanderer, wherever he turns, sees nothing around him but a vast interminable expanse of sand and sky; a gloomy and barren void, where the eye finds no particular object to rest upon, and the mind is filled with painful apprehensions of perishing with thirst. Surrounded by this dreary solitude, the traveller sees the dead bodies of birds, that the violence of the wind has brought from happier regions; and, as he ruminates on the fearful length of his remaining passage,

listens with horror to the driving blast, the only sound that interrupts the awful repose of the desert. ("Proceedings of the African Association.") — *Mungo Park*, 1771-1806

Ver. 4. *In a solitary way.* See the reason why people in trouble love solitariness. They are full of sorrow; and sorrow, if it have taken deep root, is naturally reserved, and flies all conversation. Grief is a thing that is very silent and private. Those people that are very talkative and clamorous in their sorrows, are never very sorrowful. Some are apt to wonder *why melancholy people delight to be so much alone*, and I will tell you the reason of it.

1. Because the disordered humours of their bodies alter their temper, their humours, and their inclinations, *that they are no more the same that they used to be*; their very distemper is averse to what is joyous and diverting; and they that wonder at them, may as wisely wonder why they will be diseased, which they would not be, if they knew how to help it; but the disease of melancholy is so obstinate, and so unknown to all but those who have it, that nothing but the power of God can totally overthrow it, and I know no other cure for it.

2. *Another reason why they choose to be alone*, is, because people do not generally mind what they say, nor believe them, but deride them, which they do not use so cruelly to do with those that are in other distempers; and no man is to be blamed for avoiding society, when it does not afford the common credit to his words, that is due to the rest of men. But,

3. Another, and the principal reason why people in trouble and sadness choose to be alone, is, because *they generally apprehend themselves singled out to be the marks of God's peculiar displeasure*, and they are often by their sharp afflictions a terror to themselves, and a wonder to others. It even breaks their hearts to see how low they are fallen, how oppressed, that were once as easy, as pleasant, as full of hope as others are, Job 6:21; "Ye see my casting down, and are afraid." Psalm 71:7; "I am as a wonder unto many." And it is usually unpleasant to others to be with them. Psalm 88:18; "Lover and friend hast thou put far from me, and mine acquaintance into darkness." And though it was not so with the friends of Job; to see a man whom they had once known happy, to be so miserable, one whom they had seen so very prosperous, to be so very poor, in such sorry, forlorn circumstances, did greatly

affect them; he, poor man, was changed, they knew him not, Job 2:12-13: "And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." As the prophet represents one under spiritual and great afflictions, that "he sitteth alone, and keepeth silence", Lamentations 3:28. —*Timothy Rogers* (1660-1729) in "*Trouble of Mind, and the Disease of Melancholy*."

Ver. 4. *They found no city to dwell in*; nor even to call at or lodge in, for miles together; which is the case of travellers in some parts, particularly in the desert of Arabia. Spiritual travellers find no settlement, rest, peace, joy, and comfort, but in Christ; nor any indeed in this world, and the things of it; here they have no continuing city, Hebrews 13:14. —*John Gill*.

HINTS TO THE VILLAGE PREACHER.

Ver. 4. Wandering Jews. Illustrate the roaming of a mind in search of truth, peace, love, purity, etc.

Ver. 4-10. The words contain a brief history of man's fall and misery and of his restoration by Jesus Christ; which are described under these particulars.

1. The lost state of men by nature.
2. They are brought to a right sense of it, and cry to the Lord Jesus for deliverance.
3. He hears them and delivers them out of all their distresses.
4. The tribute of thanks due to him for this great deliverance. —*W. Romaine*.

PSALM 107:5

EXPOSITION.

Ver. 5. *Hungry and thirsty, their soul fainted in them*. The spirits sink when the bodily frame becomes exhausted by long privations. Who can keep his courage up when he is ready to fall to the ground at every step

through utter exhaustion? The supply of food is all eaten, the water is spent in the bottles, and there are neither fields nor streams in the desert, the heart therefore sinks in dire despair. Such is the condition of an awakened conscience before it knows the Lord Jesus; it is full of unsatisfied cravings, painful needs, and heavy fears. It is utterly spent and without strength, and there is nothing in the whole creation which can minister to its refreshment.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *Their soul fainted in them.* The word here used, *āf* [; *ataph*, means properly to cover, to clothe, as with a garment, Psalm 73:6; or a field with grain, Psalm 65:13; then, to hide oneself, Job 23:9; then to cover with darkness, Psalm 77:3 and the title of Psalm 102:1-28 thus it denotes the state of mind when darkness seems to be in the way—a way of calamity, trouble, sorrow; of weakness, faintness, feebleness. Here it would seem from the connexion to refer to the exhaustion produced by the want of food and drink. —*Albert Barnes.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5. Spiritual hunger the cause of faintness. Necessity of feeding the soul.

PSALM 107:6

EXPOSITION.

Ver. 6. *Then they cried unto the LORD in their trouble.* Not till they were in extremities did they pray, but the mercy is that they prayed *then*, and prayed in the right manner, with a *cry*, and to the right person, even *to the Lord*. Nothing else remained for them to do; they could not help themselves, or find help in others, and therefore they cried to God. Supplications which are forced out of us by stern necessity are none the less acceptable with God; but, indeed, they have all the more prevalence, since they are evidently sincere, and make a powerful appeal to the divine pity. Some men will never pray till they are half starved, and for their best interests it is far better for them to be empty and faint than to be full and stouthearted. If hunger brings us to our knees it is more useful to us than

feasting; if thirst drives us to the fountain it is better than the deepest draughts of worldly joys; and if fainting leads to crying it is better than the strength of the mighty,

And he delivered them out of their distresses. Deliverance follows prayer most surely. The cry must have been very feeble, for they were faint, and their faith was as weak as their cry; but yet they were heard, and heard at once. A little delay would have been their death: but there was none, for the Lord was ready to save them. The Lord delights to come in when no one else can be of the slightest avail. The case was hopeless till Jehovah interposed, and then all was changed immediately; the people were shut up, straitened, and almost pressed to death, but enlargement came to them at once when they began to remember their God, and look to him in prayer. Those deserve to die of hunger who will not so much as ask for bread, and he who being lost in a desert will not beg the aid of a guide cannot be pitied even if he perish in the wilds and feed the vultures with his flesh.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Then they cried*, etc. In these words we find three things remarkable; first, the condition of God's church and people, *trouble and distress*: Secondly, the practice and the exercise of God's people in this state: "*Then they cried unto the Lord*": Thirdly, their success, and the good issue of this practice: "*And he delivered them*", etc. —*Peter Smith, in a Sermon preached before the House of Commons, 1644.*

Ver. 6. *Then they cried.* The root *q[æ]* has here a peculiar force: it denotes a cry of that kind into which any one, when shaken with a violent tempest of emotion, in the extremity of his grief and anxiety, breaks with a *crash* and with *complaining*, as the heavens send forth thunder and lightning. The original idea of the word being a *crash*, it indicates such complaints and cries as they send forth, who are oppressed by others, or are held fast in straits, in imploring public protection and help. See Deuteronomy 22:24 1 Kings 20:39 Isaiah 19:20. —*Venema.*

Ver. 6. *In their trouble.* observe the words, "Then they cried unto the Lord *in* their trouble." Not *before*, nor *after*, but *in* it. When they were in the midst of it; when trouble was wrapped round their head, as the weeds were wrapped round the head of Jonah; when they were surrounded by it, and could see no way out of it; when, like a person in a mist, they saw no way

of escape before or behind; when nothing but a dark cloud of trouble surrounded their souls, and they did not know that ever that cloud would be dispersed; —then it was that they cried. —*J.C. Philpot.*

Ver. 6. "*Trouble.*" "*Distresses.*" The condition of the Church, or its most usual lot, is to be under sorrows and afflictions. I say, most usual: "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made", Isaiah 57:16. But as we say of the several callings and trades of life, this man professes such a calling, and that man another; and as the poet said of Hermogenes, Though he hold his peace (peradventure being asleep) yet he's a good singer, and a musician by profession: so say I of the people of God, their trade of life is suffering: and as Julian told the Christians, when they complained of his cruelty, *It is your profession to endure tribulation.* — *Peter Smith.*

PSALM 107:7

EXPOSITION.

Ver. 7. *And he led them forth by the right way.* There are many wrong ways, but only one right one, and into this none can lead us but God himself. When the Lord is leader the way is sure to be right; we never need question that. Forth from the pathless mazes of the desert he conducted the lost ones; he found the way, made the way, and enabled them to walk along it, faint and hungry as they were.

That they might go to a city of habitation. The end was worthy of the way: he did not lead them from one desert to another, but he gave the wanderers an abode, the weary ones a place of rest. *They* found no city to dwell in, but *he* found one readily enough. What *we* can do and what *God* can do are two very different things. What a difference it made to them to leave their solitude for a city, their trackless path for well frequented streets, and their faintness of heart for the refreshment of a home! Far greater are the changes which divine love works in the condition of sinners when God answers their prayers and brings them to Jesus. Shall not the Lord be magnified for such special mercies? Can we who have enjoyed them sit down in ungrateful silence?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *He led them forth.* Forth out of the world—forth out of a profession—forth out of a name to live—forth out of every thing hateful in his holy and pure eyes. —*J.C. Philpot.*

Ver. 7. *And he led them forth by the right way,* etc. Alexander translates this verse—"And he led them in a straight course, to go to a city of habitation"; and adds, "No exact version can preserve or imitate the paronomasia arising from the etymological affinity of the first verb and noun, analogous to that between the English *walk* and *to walk*, though the Hebrew forms are only similar and not identical. The idea of physical rectitude or straightness necessarily suggests that of moral rectitude or honesty, commonly denoted by the Hebrew word."

Ver. 7. *A city of habitation.* Not a city of *inspection*! Many —(Eternal God, will it be any of this company?) —will look in; and "there shall be weeping and wailing and gnashing of teeth, when they shall see Abraham, Isaac, and Jacob in the kingdom of God, and they themselves shut out." Not a city of *visitation*. Christians shall not only enter, but abide. They shall go no more out—it is "a city of *habitation*." This conveys the idea of *repose*. The Christian is now a traveller; then he will be a resident: he is now on the road; he will then be at home: "there remaineth a *rest* for the people of God." It reminds us of a *social state*. It is not a solitary condition; we shall partake of it with an innumerable company of angels, with all the saved from among men, with patriarchs, prophets, apostles, martyrs, our kindred in Christ. "These are fellow citizens of the saints, and of the household of God." It suggests *magnificence*. It is not a village, or a town, but a *city* of habitation. A city is the highest representation of civil community. There have been famous cities; but what are they all to this! —*William Jay.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7. Divine grace stimulating our exertions. "He led them forth ...that they might go."

PSALM 107:8

EXPOSITION.

Ver. 8. *Oh that men would praise the LORD for his goodness.* Men are not mentioned here in the original, but the word is fitly supplied by the translators; the psalmist would have all things in existence magnify Jehovah's name. Surely *men* will do this without being exhorted to it when the deliverance is fresh in their memories. They must be horrible ingrates who will not honour such a deliverer for so happy a rescue from the most cruel death. It is well that the redeemed should be stirred up to bless the Lord again and again, for preserved life deserves life long thankfulness. Even those who have not encountered the like peril, and obtained the like deliverance, should bless the Lord in sympathy with their fellows, sharing their joy.

And for his wonderful works to the children of men. These favours are bestowed upon *our* race, upon children of the family to which we belong, and therefore we ought to join in the praise. The children of men are so insignificant, so feeble, and so undeserving, that it is a great wonder that the Lord should do anything for them; but he is not content with doing little works, he puts forth his wisdom, power, and love to perform marvels on the behalf of those who seek him. In the life of each one of the redeemed there is a world of wonders, and therefore from each there should resound a world of praises. As to the marvels of grace which the Lord has wrought for his church as a whole there is no estimating them, they are as high above our thoughts as the heavens are high above the earth. When shall the day dawn when the favoured race of man shall be as devoted to the praise of God as they are distinguished by the favour of God?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *He does wonders for the children of men;* and therefore, men should *praise the Lord*. And he is the more to be praised because these wonders, **t̃wəl p̃h̃i** *niphlaoth*, miracles of mercy and grace, are done for the *undeserving*. There are done **μδα; ynb̃l** *i libney Adam*, for the children of *Adam*, the corrupt descendants of a rebel father. —*Adam Clarke*.

Ver. 8. *Oh that men would praise the LORD*, etc. Hebrew, That they would confess it to the Lord, both in secret, and in society. This is all the rent that God requireth; he is content that we have the comfort of his blessings, so he may have the honour of them. This was all the fee Christ looked for for his cures: go and tell what God hath done for thee. Words seem to be a poor and slight recompense; but Christ, saith Nazienzen, called himself the Word. —*John Trapp*.

Ver. 8. *To the children of men!* We must acknowledge God's goodness to the children of men, as well as to the children of God; to others as well as to ourselves. —*Matthew Henry*.

HINTS TO THE VILLAGE PREACHER.

Ver. 8. He who has enjoyed God's help should mark,

1. In what distress he has been;
2. How he has called to God;
3. How God has helped him;
4. What thanks he has returned; and,
5. What thanks he is yet bound to render. —*Lange's Commentary*.

PSALM 107:9

EXPOSITION.

Ver. 9. *For he satisfieth the longing soul.* This is the summary of the lost traveller's experience. He who in a natural sense has been rescued from perishing in a howling wilderness ought to bless the Lord who brings him again to eat bread among men. The spiritual sense is, however, the more rich in instruction. The Lord sets us longing and then completely satisfies us. That longing leads us into solitude, separation, thirst, faintness and self despair, and all these conduct us to prayer, faith, divine guidance, satisfying of the soul's thirst, and rest: the good hand of the Lord is to be seen in the whole process and in the divine result.

And filleth the hungry soul with goodness. As for thirst he gives satisfaction, so for hunger he supplies filling. In both cases the need is more than met, there is an abundance in the supply which is well worthy of

notice: the Lord does nothing in a niggardly fashion; satisfying and filling are his peculiar modes of treating his guests; none who come under the Lord's providing ever complain of short commons. Nor does he fill the hungry with common fare, but with *goodness* itself. It is not so much good, as the essence of goodness which he bestows on needy suppliants. Shall man be thus royally supplied and return no praise for the largeness of love? It must not be so. We will even now give thanks with all the redeemed church, and pray for the time when the whole earth shall be filled with his glory.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *For he satisfieth the longing soul.* This is the reason which the psalmist gives for the *duty* of thankfulness which he prescribes. "*The longing soul*", *hqqwvnn*, *nephesh shokekah*, *the soul that pushes forward in eager desire* after salvation. —Adam Clarke.

HINTS TO THE VILLAGE PREACHER.

Ver. 9. A great general fact. The condition, the benefactor, the blessing "goodness", the result—"satisfieth." Then the further result of praise as seen in Psalm 107:8.

PSALM 107:10

EXPOSITION.

Ver. 10. *Such as sit in darkness and in the shadow of death.* The cell is dark of itself, and the fear of execution casts a still denser gloom over the prison. Such is the cruelty of man to man that tens of thousands have been made to linger in places only fit to be tombs; unhealthy, suffocating, filthy sepulchres, where they have sickened and died of broken hearts. Meanwhile the dread of sudden death has been the most hideous part of the punishment; the prisoners have felt as if the chill shade of death himself froze them to the very marrow. The state of a soul under conviction of sin is forcibly symbolized by such a condition; persons in that state cannot see the promises which would yield them comfort, they sit still in the inactivity

of despair, they fear the approach of judgment, and are thereby as much distressed as if they were at death's door.

Being bound in affliction and iron. Many prisoners have been thus doubly fettered in heart and hand; or the text may mean that affliction becomes as an iron band to them, or that the iron chains caused them great affliction. None know these things but those who have felt them; we should prize our liberty more if we knew by actual experience what manacles and fetters mean. In a spiritual sense affliction frequently attends conviction of sin, and then the double grief causes a double bondage. In such cases the iron enters into the soul, the poor captives cannot stir because of their bonds, cannot rise to hope because of their grief, and have no power because of their despair. Misery is the companion of all those who are shut up and cannot come forth. O ye who are made free by Christ Jesus, remember those who are in bonds.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *Such as sit in darkness and in the shadow of death, being bound in affliction and iron.* Every son of Adam in his natural state before he is redeemed is in "darkness" and "the shadow of death", and is fast "bound" with the chains of *sin* and *misery*, and there is no help for him upon earth—the Almighty God and Saviour alone is able to deliver him. —*William Romaine.*

PSALM 107:11

EXPOSITION.

Ver. 11. *Because they rebelled against the words of God.* This was the general cause of bondage among the ancient people of God, they were given over to their adversaries because they were not loyal to the Lord. God's words are not to be trifled with, and those who venture on such rebellion will bring themselves into bondage.

And contemned the counsel of the Most High. They thought that they knew better than the Judge of all the earth, and therefore they left his ways and walked in their own. When men do not follow the divine counsel they give the most practical proof of their contempt for it. Those who will not

be bound by God's law will, ere long, be bound by the fetters of judgment. There is too much contemning of the divine counsel, even among Christians, and hence so few of them know the liberty wherewith Christ makes us free.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *Because they rebelled against the words of God.* There is in the Hebrew a play upon similar sounds—*Himru Imree*. God's *words* are those spoken in the *Law* and by *the prophets*. *And contemned the counsel of the Most High*—another play upon like sounds in the Hebrew—*Hatzath Naatzu*. —A.R. Fausset.

PSALM 107:12

EXPOSITION.

Ver. 12. *Therefore he brought down their heart with labour.* In eastern prisons men are frequently made to labour like beasts of the field. As they have no liberty, so they have no rest. This soon subdues the stoutest heart, and makes the proud boaster sing another tune. Trouble and hard toil are enough to tame a lion. God has methods of abating the loftiness of rebellious looks; the cell and the mill make even giants tremble.

They fell down, and there was none to help. Stumbling on in the dark beneath their weary task, they at last fell prone upon the ground, but no one came to pity them or to lift them up. Their fall might be fatal for aught that any man cared about them; their misery was unseen, or, if observed, no one could interfere between them and their tyrant masters. In such a wretched plight the rebellious Israelite became more lowly in mind, and thought more tenderly of his God and of his offences against him. When a soul finds all its efforts at self salvation prove abortive, and feels that it is now utterly without strength, then the Lord is at work hiding pride from man and preparing the afflicted one to receive his mercy. The spiritual case which is here figuratively described is desperate, and therefore affords the finer field for the divine interposition; some of us remember well how brightly mercy shone in our prison, and what music the fetters made when they fell off from our hands. Nothing but the Lord's love could have delivered us; without it we must have utterly perished.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *He brought down their heart.* O believer, God may see you have many and strong lusts to be subdued, and that you need many and sore afflictions to bring them down. Your pride and obstinacy of heart may be strong, your distempers deeply rooted, and therefore the physic must be proportioned to them. —*John Willison.*

Ver. 12. *He brought down their heart with labour.* Those towering passions by which they vainly vaunted themselves above the law and the worship of God, he weakened and curbed, so that they began to submit themselves to God. The root [*nek*] taken from the Arabic, describes a process of *weakening* by *compressing the wings* or shrinking the fingers, and is properly applied to *birds*, which when their wings are compressed are obliged to fall to the ground, or to men, who by the shrivelling up of their fingers lose the power of working; whence it is transferred to *oppressions* or *depressions* of any kind. —*Venema.*

Ver. 12. *They fell down, and there was none to help.* Affliction is then come to the height and its complete measure, when the sinner is made sensible of his own weakness, and doth see there is no help for him, save in God alone. —*David Dickson.*

Ver. 12. *They fell down.* They threw themselves prostrate at his feet for mercy; their heart and strength failed them, as the word signifies, and is used in Psalm 31:10; terrified with a sense of divine wrath, they could not stand before the Lord, nor brave it out against him. *And there was none to help.* They could not help themselves, nor was there any creature that could. There is salvation in no other than in Christ; when he saw there was none to help him in that work, his own arm brought salvation to him; and when sinners see there is help in no other, they apply to him. —*John Gill.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12-13.

1. The convicted soul's abject condition—humbled, exhausted, prostrate, deserted.
2. His speedy deliverance. Cried, cried while in trouble, unto the Lord, he saved, out of their distresses.

PSALM 107:13

EXPOSITION.

Ver. 13. *Then they cried unto the Lord in their trouble.* Not a prayer till then. While there was any to help below they would not look above. No cries till their hearts were brought down and their hopes were all dead—*then* they cried, but not before. So many a man offers what he calls prayer when he is in good case and thinks well of himself, but in very deed the only real cry to God is that which is forced out of him by a sense of utter helplessness and misery. We pray best when we are fallen on our faces in painful helplessness.

And he saved them out of their distresses. Speedily and willingly he sent relief. They were long before they cried, but he was not long before he saved. They had applied everywhere else before they came to him, but when they did address themselves to him, they were welcome at once. He who saved men in the open wilderness can also save in the close prison: bolts and bars cannot shut him out, nor long shut in his redeemed ones.

HINTS TO THE VILLAGE PREACHER.

Ver. 13. Man's work and God's work. *They* cried and *He* saved.

PSALM 107:14

EXPOSITION.

Ver. 14. *He brought them out of darkness and the shadow of death.* The Lord in providence fetches out prisoners from their cells and bids them breathe the sweet fresh air again, and then he takes off their fetters, and gives liberty to their aching limbs. So also he frees men from care and trouble, and especially from the misery and slavery of sin. This he does with his own hand, for in the experience of all the saints it is certified that there is no jail delivery unless by the Judge himself.

And brake their bands in sunder. Set them free by force, so liberating them that they could not be chained again, for he had broken the manacles to

pieces. The Lord's deliverances are of the most complete and triumphant kind, he neither leaves the soul in darkness nor in bonds, nor does he permit the powers of evil again to enthrall the liberated captive. What he does is done for ever. Glory be to his name.

HINTS TO THE VILLAGE PREACHER.

Ver. 14. God gives light, life, liberty.

PSALM 107:15

EXPOSITION.

Ver. 15. *Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men.* The sight of such goodness makes a right minded man long to see the Lord duly honoured for his amazing mercy. When dungeon doors fly open, and chains are snapped, who can refuse to adore the glorious goodness of the Lord? It makes the heart sick to think of such gracious mercies remaining unsung: we cannot but plead with men to remember their obligations and extol the Lord their God.

PSALM 107:16

EXPOSITION.

Ver. 16. *For he hath broken the gates of brass, and cut the bars of Zion in sunder.* This verse belongs to that which precedes it, and Sums up the mercy experienced by captives. The Lord breaks the strongest gates and bars when the time comes to set free his prisoners: and spiritually the Lord Jesus has broken the most powerful of spiritual bonds and made us free indeed. Brass and iron are as tow before the flame of Jesus' love. The gates of hell shall not prevail against us, neither shall the bars of the grave detain us. Those of us who have experienced his redeeming power must and will praise the Lord for the wonders of his grace displayed on our behalf.

PSALM 107:17

EXPOSITION.

Ver. 17. *Fools because of their transgression, and because of their iniquities, are afflicted.* Many sicknesses are the direct result of foolish acts. Thoughtless and lustful men by drunkenness, gluttony, and the indulgence of their passions fill their bodies with diseases of the worst kind. Sin is at the bottom of all sorrow, but some sorrows are the immediate results of wickedness: men by a course of transgression afflict themselves and are fools for their pains. Worse still, even when they are in affliction they are fools still; and if they were brayed in a mortar among wheat with a pestle, yet would not their folly depart from them. From one transgression they go on to many iniquities, and while under the rod they add sin to sin. Alas, even the Lord's own people sometimes play the fool in this sad manner.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *Fools.* There is nothing more foolish than an act of wickedness; there is no wisdom equal to that of obeying God. —*Albert Barnes.*

Ver. 17-20. *Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat* (they are so sick that they can relish, take down nothing,) and *they draw near unto the gates of death*, they are almost in, they were on the brink of hell; what course must be used for their cure? Truly this, *He sent his word, and healed them, and delivered them from their destructions.* No herb in the garden of the whole world can do these distressed creatures the least good. Friends may speak, and ministers may speak, yea, angels may speak, and all in vain; the wounds are incurable for all their words; but if God please to speak, the dying soul revives. This word is the only balm that can cure the wounded conscience: *he sendeth his word and healeth them.* Conscience is God's prisoner, he claps it in hold, he layeth it in fetters, that the iron enters the very soul; this he doth by his word, and truly he only who shuts up can let out; all the world cannot open the iron gate, knock off the shackles, and set the poor prisoner at liberty, till God speak the word. —*George Swinnock, 1627-1673.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17., etc. A Rescue from Death, with a Return of Praise. —*R. Sibbes' Works, Vol. 51; Nichol's edition.*

Ver. 17-21.

1. The distress of the sick.
2. Their cure by the Great Physician.
3. Their grateful behaviour to him. —*W. Romaine.*

Ver. 17-22. A Visit to Christ's Hospital.

1. The names and characters of the patients—"fools"; all sinners are fools.
2. The cause of their pains and afflictions—"because of their transgressions", etc.
3. The progress of the disease—"their soul abhorreth all manner of meat"; and, "they draw near onto the gates of death."
4. The interposition of the physician—"then they cry", etc., Ver. 19-20.
 - (a) Note, when the physician comes in—when "they cry", etc.
 - (b) The kind of prayer—a cry.
 - (c) What the physician did—"saved", "healed", "delivered."
 - (d) How this was effected—"He sent his word", etc.
5. The consequent conduct of those who were healed; they praised God for his goodness. They added sacrifice to this praise, Psalm 107:22. In addition to sacrifice the healed ones began to offer songs—"sacrifice of thanksgiving." They added a declaration of joy—"Let them declare his works with rejoicing."

PSALM 107:18

EXPOSITION.

Ver. 18. *Their soul abhorreth all manner of meat.* Appetite departs from men when they are sick: the best of food is nauseous to them, their stomach turns against it.

And they draw near unto the gates of death. From want of food, and from the destructive power of their malady, they slide gradually down till they lie at the door of the grave; neither does the skill of the physician suffice to stay their downward progress. As they cannot eat there is no support given to the system, and as the disease rages their little strength is spent in pain and misery. Thus it is with souls afflicted with a sense of sin, they cannot find comfort in the choicest promises, but turn away with loathing even from the gospel, so that they gradually decay into the grave of despair. The mercy is that though near the gates of death they are not yet inside the sepulchre.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. *Their soul abhorreth all manner of meat.* Nor is it without emphasis that it is not the sick man who is said to spurn food, but *his soul* ...The Hebrew word **נפח**, which properly means a breath, hence a panting appetite, is applied to a *very vehement appetite* for food. When, therefore, the *soul* is said *to abhor food*, it is equivalent to saying *for the vehement appetite for food abhors food*: that is, in the place of an appetite for food, they are oppressed with a loathing; when they ought to be moved with a sharp desire of food, that their exhausted powers might be refreshed, appetite itself becomes a *loathing of food*, which is a most vivid description of the utmost loathing, and utter prostration of all desire. —*Venema*.

Ver. 18. *Their soul abhorreth all manner of meat.* The best of creature comforts are but vain comforts. What can dainty meat do a man good, when he is sick and ready to die? Then gold and silver, lands and houses, which are the dainty meat of a covetous man, are loathsome to him. When a man is sick to death, his very riches are sapless and tasteless to him; wife and children, friends and acquaintance, can yield but little comfort in that dark hour, yea, they often prove miserable comforters: when we have most need of comfort, these things administer least or no comfort at all to us. Is it not our wisdom, then, to get a stock of such comforts, as will hold and abide fresh with us, when all worldly comforts either leave us, or become tasteless to us? Is it not good to get a store of that food, which how sick soever we are, our stomachs will never loathe? yea, the sicker we are, our stomachs will the more like, hunger after, and feed the more heartily upon. *The flesh of Christ is meat indeed* (John 6:55). Feed upon him by faith, in health and sickness, ye will never loathe him. His flesh is the true meat of desires, such meat as will fill and fatten us, but never cloy us. A hungry

craving appetite after Christ, and sweet satisfaction in him, are inseparable, and still the stronger is our appetite, the greater is our satisfaction. And (which is yet a greater happiness) our souls will have the strongest appetite, the most sharp set stomach after Christ, when, through bodily sickness, our stomachs cannot take down, but loathe the very scent and sight of the most pleasant perishing meat, and delicious earthly dainties. Look, that ye provide somewhat to eat, that will go down upon a sick bed; your sick bed meat is Christ; all other dainty food may be an abhorring to you. —*Joseph Caryl*.

Ver. 18. *Their soul abhorreth all manner of meat.* The case is then growing desperate, and there seems to be no hope left, when it comes to the last stage here described, viz., to *loathe* and "*abhor all manner of meat*." The stomach turns at the sight of it, and the man has this loathing and abhorrence of "*all manner of meat*." What he most loved, and had the best appetite for, is now become so very offensive, that at the smell of it he grows sick and faints away. Nature cannot support itself long under this disorder. If this loss of appetite, and loathing even the smell of the most simple food continue, it must wear the patient out. Indeed, it is not always a mortal distemper; there may be an entire loathing of food, and even fainting away at the smell of it, and the patient may sometimes recover; but in the present case the distemper had continued so long, and was grown so inveterate that there were no hopes, for *they draw nigh*, the Psalmist says, *to the gates of death*. Those gates of brass and bars of iron with which death locks up his prisoners in the grave; and you may judge how great must be the strength of these gates and bars, since only one person was ever able to break through them, and if he had not been more than man, he could never have broken these gates of brass, nor cut these bars of iron in sunder. —*William Romaine*.

Ver. 18. *They draw near unto the gates of death.* Death is a great commander, a great tyrant, and hath gates to sit in, as judges and magistrates used to 'sit in the gates.' There are three things implied in this phrase.

1. First, "*They draw near unto the gates of death*", that is, they were "*near to death*"; as he that draws near the gates of a city is near the city, because the gates enter into the city.
2. Secondly, gates are applied to death *for authority*. They were almost in death's jurisdiction. Death is a great tyrant. He rules over all the men

in the world, over kings and potentates, and over mean men; and the greatest men fear death most. He is "the king of fears", as Job calls him, Job 18:14; aye, and the fear of kings ...Therefore it is called "the gate of death." It rules and overrules all mankind. Therefore it is said "to reign", Romans 5:21. Death and sin came in together. Sin was the gate that let in death, and ever since death reigned, and will, till Christ perfectly triumph over it, who is the King of that lord and commander, and hath "the key of hell and death", Revelation 1:18. To wicked men, I say, he is a tyrant, and hath a gate; and when they go through the "*gate of death*", they go to a worse, to a lower place, to hell. It is the trap door to hell.

3. Thirdly. By the "*gate of death*", is meant not only the authority, but *the power of death*; as in the gospel, "The gates of hell shall not prevail against it", Matthew 16:18; that is, the power and strength of hell. So here it implies the strength of death, which is very great, for it subdues all. It is the executioner of God's justice. —*Richard Sibbes*.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. The sin sick soul without appetite for invitations, encouragements, or promises, however presented. Milk too simple, strong meat too heavy, wine too heating, manna too light, etc.

Ver. 18. —Teacheth us, that even appetite to our meat is a good gift of the Lord; also that when men are in greatest extremity, then is God most commonly nigh unto them. —*T. Wilcocks*.

PSALM 107:19

EXPOSITION.

Ver. 19. *Then they cry unto the LORD in their trouble.* They join the praying legion at last. Saul also is among the prophets. The fool lays aside his motley in prospect of the shroud, and betakes himself to his knees. What a cure for the soul sickness of body is often made to be by the Lord's grace!

And he saveth them out of their distresses. Prayer is as effectual on a sick bed as in the wilderness or in prison; it may be tried in all places and

circumstances with certain result. We may pray about our bodily pains and weaknesses, and we may look for answers too. When we have no appetite for meat we may have an appetite for prayer. He who cannot feed on the word of God may yet turn to God himself and find mercy.

PSALM 107:20

EXPOSITION.

Ver. 20. *He sent his word and healed them.* Man is not healed by medicine alone, but by the word which proceedeth out of the mouth of God is man restored from going down to the grave. A word will do it, a word has done it thousands of times.

And delivered them from their destructions. They escape though dangers had surrounded them, dangers many and deadly. The word of the Lord has a great delivering power; he has but to speak and the armies of death flee in an instant. Sin sick souls should remember the power of *the Word*, and be much in hearing it and meditating upon it.

Spiritually considered, these verses describe a sin sick soul: foolish but yet aroused to a sense of guilt, it refuses comfort from any and every quarter, and a lethargy of despair utterly paralyses it. To its own apprehension nothing remains but utter destruction in many forms: the gates of death stand open before it, and it is, in its own apprehension, hurried in that direction. Then is the soul driven to cry in the bitterness of its grief unto the Lord, and Christ, the eternal Word, comes with healing power in the direst extremity, saving to the uttermost.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 20. When George Wishart arrived at Dundee, where the plague was raging (1545), he caused intimation to be made that he would preach; and for that purpose chose his station upon the head of the East gate, the infected persons standing without, and those that were whole within. His text was Psalm 107:20, *He sent his word and healed them*, etc., wherein he treated of the profit and comfort of God's word, the punishment that comes by contempt of it, the readiness of God's mercy to such as truly turn to him, and the happiness of those whom God takes from this misery, etc. By

which sermon he so raised up the hearts of those that heard him, that they regarded not death, but judged them more happy that should then depart, rather than such as should remain behind, considering that they knew not whether they should have such a comforter with them. —*Samuel Clarke* (1599-1682), in *"A General Martyrologie."*

Ver. 20. *He sent his word.* The same expression occurs in Psalm 147:15,18; compare Isaiah 55:11. We detect in such passages the first glimmering of St. John's doctrine of the agency of the personal Word. The Word by which the heavens were made, Psalm 33:6, is seen to be not merely the expression of God's will, but his messenger mediating between himself and his creatures. It is interesting to compare with this the language of Elihu in the parallel passage of Job 33:23, where what is here ascribed to the agency of the Word is ascribed to that of the "mediating angel, or messenger." —*J.J. Stewart Perowne.*

Ver. 20. *His word* who *healed them* was his essential Word, even the second person in the Godhead, our Lord Jesus Christ, the word who was made flesh and dwelt among us: of this divine Word it was foretold in the Old Testament, that he should arise with the glory of the morning sun, bringing healing in his wings for all our maladies; and accordingly the New Testament relates, that Jesus went about all Galilee, preaching the gospel of the kingdom, and healing ALL manner of sickness, and ALL manner of disease among the people. He healed the bodily disease miraculously, to prove that he was the Almighty Physician of the soul. And it is remarkable that he never rejected any person who applied to him for an outward cure, to demonstrate to us, that he would never cast out any person who should apply to him for a spiritual cure. —*William Romaine.*

Ver. 20. *And delivered them from their destructions.* From their pits: or, From their sepulchres. That is, from the deaths to which they were near. Others render, From their nets or snares, Others, *their destructions*, the diseases in which they were miserable prisoners. —*Franciscus Vatablus.*

Ver. 20. *And delivered them from their destructions.* From the destruction of the body, of the beauty and strength of it by diseases; restoring to health is a redeeming of the life from destruction; from the grave, the pit of corruption and destruction, so called because in it bodies corrupt, putrefy, and are destroyed by worms; and such who are savingly convinced of sin, and blessed with pardoning grace and mercy, are delivered from the everlasting destruction of body and soul in hell. —*John Gill.*

HINTS TO THE VILLAGE PREACHER.

Ver. 20. Recovery from sickness must be ascribed to the Lord, and gratitude should flow forth because of it. But the text describes spiritual and mental sickness. Notice,

1. The Patient in his extremity.

- (a) He is a fool: by nature inclined to evil.
- (b) He has played the fool (see Psalm 107:17), "transgression", "iniquities."
- (c) He now has lost all appetite and is past all cure.
- (d) He is at death's door.
- (e) But he has begun to pray.

2. The Cure in its simplicity.

- (a) Christ the Word is the essential cure. He heals the guilt, habit, depression, and evil results of sin. For every form of malady Christ has healing; hence preachers should preach him much, and all meditate much upon him.
- (b) The word in the Book is the instrumental cure: its teachings, doctrines, precepts, promises, encouragements, invitations, examples.
- (c) The word of the Lord by the Holy Spirit is the applying cure. He leads us to believe. He is to be sought by the sick soul. He is to be relied upon by those who would bring others to the Great Physician.

PSALM 107:21

EXPOSITION.

Ver. 21. *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.* It is marvellous that men can be restored from sickness and yet refuse to bless the Lord. It would seem impossible that they should forget such great mercy, for we should expect to see both themselves and the friends to whom they are restored uniting in a lifelong act of thanksgiving. Yet when ten are healed it is seldom that more than one returns to give glory to God. Alas, where are the nine? When a spiritual cure is wrought by the great Physician, praise is one of the

surest signs of renewed health. A mind rescued from the disease of sin and the weary pains of conviction, must and will adore Jehovah Rophi, the healing God: yet it were well if there were a thousand times as much even of this.

PSALM 107:22

EXPOSITION.

Ver. 22. *And let them sacrifice the sacrifices of thanksgiving.* In such a case let there be gifts and oblations as well as words. Let the good Physician have his fee of gratitude. Let life become a sacrifice to him who has prolonged it, let the deed of self denying gratitude be repeated again and again: there must be many cheerful sacrifices to celebrate the marvellous boon.

And declare his works with rejoicing. Such things are worth telling, for the personal declaration honours God, relieves ourselves, comforts others, and puts all men in possession of facts concerning the divine goodness which they will not be able to ignore.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 22. *And let them sacrifice.* For their *healing* they should bring a *sacrifice*; and they should offer the *life* of the innocent animal unto God, as he has offered their *lives*; and let them thus *confess* that God has spared *them* when they deserved to die; and let them *declare* also "his works with rejoicing"; for who will not rejoice when he is delivered from death? — *Adam Clarke.*

PSALM 107:23

EXPOSITION.

Ver. 23. *They that go down to the sea in ships.* Navigation was so little practised among the Israelites that mariners were invested with a high mystery, and their craft was looked upon as one of singular daring degree of and peril. Tales of the sea thrilled all hearts with awe, and he who had

been to Ophir or to Tarshish and had returned alive was looked upon as a man of renown, an ancient mariner to be listened to with reverent attention. Voyages were looked on as descending to an abyss, "going down to the sea in ships"; whereas now our bolder and more accustomed sailors talk of the "high seas."

That do business in great waters. If they had not had business to do, they would never have ventured on the ocean, for we never read in the Scriptures of any man taking his pleasure on the sea: so averse was the Israelitish mind to seafaring, that we do not hear of even Solomon himself keeping a pleasure boat. The Mediterranean was "the great sea" to David and his countrymen, and they viewed those who had business upon it with no small degree of admiration.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

As a specimen of medieval spiritualizing we give the following from the Hermit of Hampole: —

Ver. 23. *They that go down to the sea in ships*, etc. *They that* (are true prelates and preachers,) *go down* from the sublimity of contemplation, *to the sea*, that is, suiting themselves to the lowly, that they also may be saved, in ships, that is, in the faith, hope and charity of the church, without which they would be drowned in the waters of pleasure, *that do business*, that is, continue preaching, *in great waters*, that is, among many people in order that they may become fishers of men. —*Richardus Hampolitanus.*

Ver. 23-27.

*While thus our keels still onward boldly strayed—
Now tossed by tempest, now by calms delayed;
To tell the terrors of the deep untried,
What toils we suffered, and what storms defied;*

*What rattling deluges the black clouds poured,
What dreary weeks of solid darkness lowered;
What mountain surges mountain surges lashed,
What sudden hurricanes the canvas dashed;*

*What bursting lightnings, with incessant flare,
Kindled in one wide flame the burning air;*

*What roaring thunders bellowed over our head,
And seemed to shake the reeling ocean's bed:
To tell each horror in the deep revealed,
Would ask an iron throat with tenfold vigour steeled.*

*Those dreadful wonders of the deep I saw,
Which fill the sailor's breast with sacred awe;
And what the sages, of their learning vain,
Esteem the phantoms of a dreamful brain.*

—*Luiz de Camoens (1524-1579), in "the Lusiad."*

Ver. 23-31. No language can be more sublime than the description of a storm at sea in this Psalm. It is the very soul of poetry. The utmost simplicity of diction is employed to convey the grandest thoughts. The picture is not crowded; none but the most striking circumstances are selected; and everything is natural, simple, and beyond measure interesting. The whole is an august representation of the Providence of God, ruling in what appears the most ungovernable province of nature. It is God who raises the storm; it is God who stilleth it. The wise men of this world may look no farther than the physical laws by which God acts; but the Holy Spirit, by the Psalmist, views the awful conflict of the elements as the work of God. —*Alexander Carson.*

Ver. 23-32. This last picture springs naturally from the mention in Psalm 107:3 of the sea; and here the psalmist may have directed his imagination to the usual tempestuousness of the season at which the psalm was sung. —*Joseph Francis Thrupp.*

PSALM 107:24

EXPOSITION.

Ver. 24. *These see the works of the LORD.* Beyond the dwellers on the land they see the Lord's greatest works, or at least such as stayers at home judge to be so when they hear the report thereof. Instead of the ocean proving to be a watery wilderness, it is full of God's creatures, and if we were to attempt to escape from his presence by flying to the uttermost parts of it, we should only rush into Jehovah's arms, and find ourselves in the very centre of his workshop.

And his wonders in the deep. They see wonders in it and on it. It is in itself a wonder and it swarms with wonders. Seamen, because they have fewer objects around them, are more observant of those they have than landsmen are, and hence they are said to *see* the wonders in the deep. At the same time, the ocean really does contain many of the more striking of God's creatures, and it is the scene of many of the more tremendous of the physical phenomena by which the power and more majesty of the Lord are revealed among men. The chief wonders alluded to by the Psalmist are a sudden storm and the calm which follows it.

All believers have not the same deep experience; but for wise ends, that they may do business for him, the Lord sends some of his saints to the sea of soul trouble, and there they see, as others do not, the wonders of divine grace. Sailing over the deeps of inward depravity, the waste waters of poverty, the billows of persecution, and the rough waves of temptation, they need God above all others, and they find him.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 24. *These see the works of the LORD.* There are sinners who, like Jonah, fleeing from the face of God, go down to the sea, to the cares and pleasures of the world, away from the solid land of humility, quiet, and grace. They occupy themselves in many waters, in needless toils and excessive pleasures, and yet even there God does not leave them, but causes them to see his works and wonders even in the deep of their sins, by giving them timely and sufficient warnings, and alarming them with fear of the abyss. —*Le Blanc, in Neale and Littledale.*

PSALM 107:25

EXPOSITION.

Ver. 25. *For he commandeth:* his word is enough for anything, he has but to will it and the tempest rages.

And raiseth the stormy wiled. It seemed to be asleep before, but it knows its Master's bidding, and is up at once in all its fury.

Which lifteth up the waves thereof. The glassy surface of the sea is broken, and myriads of white heads appear and rage and toss themselves to and fro

as the wind blows upon them. Whereas they were lying down in quiet before, the waves rise in their might and leap towards the sky as soon as the howling of the wind awakens them.

Thus it needs but a word from God and the soul is in troubled waters, tossed to and fro with a thousand afflictions. Doubts, fears, terrors, anxieties lift their heads like so many angry waves, when once the Lord allows the storm winds to beat upon us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 25-31.

*Think, O my soul, devoutly think,
How, with affrighted eyes
Thou saw'st the wide extended deep
In all its horrors rise!*

*Confusion dwelt in every face,
And fear in every heart;
When waves on waves, and gulfs on gulfs,
Overcame the pilot's art.*

*Yet then from all my griefs, O Lord,
Thy mercy set me free,
Whilst in the confidence of prayer
My soul took hold on thee.*

*For though in dreadful whirls we hung
High on the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.*

*The storm was laid, the winds retired,
Obedient to thy will;
The sea that roared at thy command,
At thy command was still.*

*In midst of dangers, fears, and death,
Thy goodness I will adore,
And praise thee for thy mercies past;
And humbly hope for more.*

*My life, if thou preservest my life,
Thy sacrifice shall be;
And death, if death must be my doom,
Shall join my soul to thee.*

—Joseph Addison.

PSALM 107:26

EXPOSITION.

Ver. 26. *They mount up to the heaven.* Borne aloft on the crest of the wave, the sailors and their vessels appear to climb the skies, but it is only for a moment, for very soon in the trough of the sea

they go down again to the depths. As if their vessel were but a sea bird, the mariners are tossed "up and down, up and down, from the base of the wave to the billow's crown."

Their soul is melted because of trouble. Weary, wet, dispirited, hopeless of escape, their heart is turned to water, and they seem to have no manhood left.

Those who have been on the spiritual deep in one of the great storms which occasionally agitate the soul know what this verse means. In these spiritual cyclones presumption alternates with despair, indifference with agony! No heart is left for anything, courage is gone, hope is almost dead. Such an experience is as real as the tossing of a literal tempest and far more painful. Some of us have weathered many such an internal hurricane, and have indeed seen the Lord's wondrous works.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 26. *They mount up to the heaven.* There be three heavens. 1. *Coelum aerium*. 2. *Coelum astriferum*. 3. *Coelum beatorum*. It is not the latter now they go to in storms, but the two former. —Daniel Pell, in "An Improvement of the Sea", 1659.

Ver. 26. *They mount up to the heaven, they go down again to the depths.*

*To larboard all their oars and canvas bend;
 We on a ridge of waters to the sky
 Are lifted, down to Erebus again
 Sink with the falling wave; thrice howled the rocks
 Within their stony caverns, thrice we saw
 The splashed up foam upon the lights of heaven.*

—Virgil.

HINTS TO THE VILLAGE PREACHER.

Ver. 26. The ups and downs of a convicted sinner's experience.

PSALM 107:27

EXPOSITION.

Ver. 27. *They reel to and fro, and stagger like a drunken man.* The violent motion of the vessel prevents their keeping their legs, and their fears drive them out of all power to use their brains, and therefore they look like intoxicated men.

And are at their wit's end. What more can they do? They have used every expedient known to navigation, but the ship is so strained and beaten about that they know not how to keep her afloat.

Here too the spiritual mariner's log agrees with that of the sailor on the sea. We have staggered frightfully! We could stand to nothing and hold by nothing. We knew not what to do, and could have done nothing if we had known it. We were as men distracted, and felt as if destruction itself would be better than our horrible state of suspense. As for wit and wisdom, they were clean washed out of us, we felt ourselves to be at a nonplus altogether.

HINTS TO THE VILLAGE PREACHER.

Ver. 27. The awakened sinner staggered and nonplussed.

PSALM 107:28

EXPOSITION.

Ver. 28. *Then they cry unto the LORD in their trouble.* Though at their wit's end, they had wit enough to pray; their heart was melted, and it ran out in cries for help. This was well and ended well, for it is written,

And he brought them out of their distresses. Prayer is good in a storm. We may pray staggering and reeling, and pray when we are at our wit's end. God will hear us amid the thunder and answer us out of the storm. He brought their distresses upon the mariners, and therefore they did well to turn to him for the removal of them; nor did they look in vain.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 28. *They cry unto the LORD.* His attributes are much honoured in calling upon him, especially in times of danger and distresses.

1. When you call upon God at sea, you honour his *sovereignty*. God says to these proud waves, "So far and no farther!" So, "the storm and hail", they fulfil his will, and when he pleases he commands a calm.
2. Prayer in time of danger honours God's *wisdom*, when we see no way open for mercies and deliverance to come in at, then to look up to him, believing, "He knows how to deliver out of temptation." O how much of the wisdom of God appears in preservation in time of danger! and is it not a good token of mercy coming in when persons pray, though all visible ways are blocked up? This honours God's *wisdom*, which we acknowledge is never at a loss as to ways of bringing in mercy and deliverance.
3. The *faithfulness* of God is much honoured in times of danger, when he is called upon. The faithfulness of a friend doth most appear in a strait: now if you can rely upon his promise, God's faithfulness is the best line men sinking at sea can lay hold on. So I might add, calling upon God honours all his other attributes. —*John Ryther* (1632-1681) in "*A Plat for Mariners; or, The Seaman's Preacher*", 1675.

Ver. 28. *Then they cry.* Tempestuous storms and deadly dangers have brought those upon their knees, that would never had bent in a calm: "*Then they cry.*" If any one would know at what time the sailors take up the duty

of prayer, let me say it is when death stares them in the face. If ever you see the heavens veiled in sable blackness, the clouds flying, and the winds roaring under them; you may conclude that some of them (though God knows but few) are at prayer, yea, hard at it with their God. But never believe it that there is any prayer amongst them when the skies are calm, the winds down, and the seas smooth. David tells you not of their praying in good and comfortable weather, but that it is in time of storms, for I believe that neither he nor I ever saw many of them on that strain...

God hears oftener from an afflicted people, than he either does or can from a people that are at ease, quiet, and out of danger. *Then they cry.* The prodigal son was very high, and resolved never to return till brought low by pinching and nipping afflictions, then his father had some tidings of him. Hagar was proud in Abraham's house, but humbled in the wilderness. Jonah was asleep in the ship, but awake and at prayer in the whale's belly, Jonah 2:1. Manasses lived in Jerusalem like a libertine, but when bound in chains at Babel, his heart was turned to the Lord, 2 Chronicles 33:11-12. Corporal diseases forced many under the gospel to come to Christ, whereas others that enjoyed bodily health would not acknowledge him. One would think that the Lord would abhor to hear those prayers that are made only out of the fear of danger, and not out of the love, reality, and sincerity of the heart. If there had not been so many miseries of blindness, lameness, palsies, fevers, etc., in the days of Christ, there would not have been that flocking after him. —*Daniel Pell.*

Ver. 28. *Then they cry unto the LORD.* "Then", if ever: hence that speech of one, *Qui nescit orare, discat navigare*, He that cannot pray, let him go to sea, and there he will learn. —*John Trapp.*

Ver. 28. *Then they cry*, etc. Gods of the sea and skies (for what resource have I but prayer?) abstain from rending asunder the joints of our shattered bark. —*Ovid.*

PSALM 107:29

EXPOSITION.

Ver. 29. *He maketh the storm a calm.* He reveals his power in the sudden and marvellous transformations which occur at his bidding. He commanded

the storm and now he ordains a calm: God is in all natural phenomena, and we do well to recognise his working.

So that the waves thereof are still. They bow in silence at his feet. Where huge billows leaped aloft there is scarce a ripple to be seen. When God makes peace it is peace indeed, the peace of God which passeth all understanding. He can in an instant change the condition of a man's mind, so that it shall seem an absolute miracle to him that he has passed so suddenly from hurricane to calm. O that the Lord would thus work in the reader, should his heart be storm beaten with outward troubles or inward fears. Lord, say the word and peace will come at once.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 29. *He maketh the storm a calm*, etc. The image is this. Mankind before they are redeemed are like a ship in a stormy sea, agitated with passions, tossed up and down with cares, and so blown about with various temptations, that they are never at rest. This is their calmest state in the smiling day of smooth prosperity: but afflictions will come, the afflictions of sin and Satan, and the world will raise a violent storm, which all the wit and strength of man cannot escape. He will soon be swallowed up of the devouring waves: unless that same God who created the sea speak to it, "Peace, be still." We are all in the same situation the apostles were, when they were alone in the evening in the midst of the sea, and the wind and the waves were contrary; against which they toiled rowing in vain, until Christ came to them walking upon the sea, and commanded the winds to cease and the waves to be still. Upon which there was a great calm; for they knew his voice, who had spoken them into being, and they obeyed. His word is almighty to compose and still the raging war of the most furious elements. And he is as almighty in the spiritual world, as he is in the natural. Into whatever soul he enters, he commands all the jarring passions to be still, and there is indeed a blessed calm. O may the Almighty Saviour speak thus unto you all, that you may sail on a smooth unruffled sea, until you arrive safe at the desired haven of eternal rest! —*William Romaine*.

Ver. 29. If the sailor can do nothing so wise and oftentimes indeed can do nothing else than trust in the Lord, so is it with us in the storms of life. Like the mariner, we must use lawful means for our protection; but what are means without the divine blessing? —*William S. Plumer*.

PSALM 107:30

EXPOSITION.

Ver. 30. *Then are they glad because they be quiet.* No one can appreciate this verse unless he has been in a storm at sea. No music can be sweeter than the rattling of the chain as the shipmen let down the anchor; and no place seems more desirable than the little cove, or the wide bay, in which the ship rests in peace.

So he bringeth them unto their desired haven. The rougher the voyage the more the mariners long for port, and heaven becomes more and more "a desired haven", as our trials multiply. By storms and by favourable breezes, though tempest and fair weather, the great Pilot and Ruler of the sea brings mariners to port, and his people to heaven. HE must have the glory of the successful voyage of time, and when we are moored in the river of life above we shall take care that his praises are not forgotten. We should long ago have been wrecked if it had not been for his preserving hand, and our only hope of outliving the storms of the future is based upon his wisdom, faithfulness and power. Our heavenly haven shall ring with shouts of grateful joy when once we reach its blessed shore.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 30. *Desired haven.* At such a time as this sweet April morning, indeed, a breakwater like this (of Portland) may seem of little value, when the waves of the ocean only just suffice to break its face into gems of changing brilliance, and to make whispering music; while vessels of all sizes, like those whose clustering masts we see yonder under the promontory, ride with perfect security in the open road. But in the fierce gales of November or March, when the shrieking blasts drive furiously up the Channel, and the huge mountain billows, green and white, open threatening graves on every side, how welcome would be a safe harbour, easy of access, and placed at a part of the coast which else would be unsheltered for many leagues on either side! Blessed be God for the gift of his beloved Son, the only Harbour of Refuge for poor tempest tossed sinners! We may think lightly of it now, but in the coming day of gloom and wrath, when "the rain descends, and the floods come, and the winds

blow", they only will escape who are sheltered there! —*Philip Henry Gosse, in "The Aquarium", 1856.*

PSALM 107:31

EXPOSITION.

Ver. 31. *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!* Let the sea sound forth Jehovah's praises because of his delivering grace. As the sailor touches the shore let him lift the solemn hymn to heaven, and let others who see him rescued from the jaws of death unite in his thanksgiving.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 31. *Oh.* This verse seems to include the ardent earnestness of the psalmist's spirit, that seamen would be much in thankfulness, and much and frequent in praising of the Lord their deliverer out of all their distresses. "*Oh*", seems he to say, that I could put men upon this duty, it would be more comfortable to me, seems the psalmist to say, to find such a principle in the hearts of those that are employed in the great waters, than any one thing in the world again whatsoever. "*Oh*" is but a little word consisting of two letters, but no word that ever man utters with his tongue comes with that force and affection from the heart as this doth. "*Oh*" is a word of the highest expression, a word when a man can say no more. This interjection oftentimes starts out of the heart upon a sudden from some unexpected conception, or admiration, or other. —*Daniel Pell.*

PSALM 107:32

EXPOSITION.

Ver. 32. *Let them exalt him also in the congregation of the people.* Thanks for such mercies should be given in public in the place where men congregate for worship.

And praise him in the assembly of the elders. The praise should be presented with great solemnity in the presence of men of years, experience,

and influence. High and weighty service should be rendered for great and distinguished favours, and therefore let the sacrifice be presented with due decorum and with grave seriousness. Often when men hear of a narrow escape from shipwreck they pass over the matter with a careless remark about good luck, but it should never be thus jested with.

When a heart has been in great spiritual storms and has at last found peace, there will follow as a duty and a privilege the acknowledgment of the Lord's mercy before his people, and it is well that this should be done in the presence of those who hold office in the church, and who from their ripener years are better able to appreciate the testimony.

PSALM 107:33

EXPOSITION.

Ver. 33. *He turneth rivers into a wilderness, and the watersprings into dry ground.* When the Lord deals with rebellious men he can soon deprive them of those blessings of which they feel most assured: their rivers and perennial springs they look upon as certain never to be taken from them, but the Lord at a word can deprive them even of these. In hot climates after long droughts streams of water utterly fail, and even springs cease to flow, and this also has happened in other parts of the world when great convulsions of the earth's surface have occurred. In providence this physical catastrophe finds its counterpart when business ceases to yield profit and sources of wealth are made to fail; as also when health and strength are taken away, when friendly aids are withdrawn, and comfortable associations are broken up. So, too, in soul matters, the most prosperous ministries may become dry, the most delightful meditations cease to benefit us, and the most fruitful religious exercises grow void of the refreshment of grace which they formerly yielded. Since

*"It is God who lifts our comforts high,
Or sinks them in the grave",*

it behooves us to walk before him with reverential gratitude, and so to live that it may not become imperative upon him to afflict us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 33. *He turneth rivers into a wilderness*, etc. God is the father of the rain. If he withholds that refreshment for a long time, all nature droops, and every green thing dies. The imagery is drawn from Palestine where there were but two annual rainy seasons, and if either of them was long deferred, the effect was frightful. The channels of considerable rivers were dried up. —*William S. Plumer.*

Ver. 33. *Rivers...Watersprings.* A church enriched with the graces of heaven is compared by the prophets to a well watered garden (Isaiah 63:11 Jeremiah 31:12), to the paradise of God, watered with its four fruitful rivers: for as everything useful and ornamental in the vegetable world is raised up by water, so is everything in the spiritual world raised up by the Holy Spirit. —*William Romaine.*

HINTS TO THE VILLAGE PREACHER.

Ver. 33-34. The scene which here opens with a landscape of beauty and fertility is suddenly changed into a dry and barren wilderness. The rivers are dried up, the springs cease to flow among the hills, and the verdant fields are scorched and bare. The reason assigned for this is "the wickedness of them that dwell therein." This picture needs no interpretation to the people of God. It is precisely what happens within them when they have fallen into sin. —*G.R.*

Ver. 34. The curse, cause, and cure of barrenness in a church.

PSALM 107:34

EXPOSITION.

Ver. 34. *A fruitful land into barrenness.* This has been done in many instances, and notably in the case of the psalmist's own country, which was once the glory of all lands and is now almost a desert.

For the wickedness of them that dwell therein. Sin is at the bottom of sorrow. It first made the ground sterile in father Adam's day, and it continues to have a blighting effect upon all that it touches. If we have not the salt of holiness we shall soon receive the salt of barrenness, for the text

in the Hebrew is—"a fruitful land into saltness." If we will not yield the Lord a harvest of obedience he may forbid the soil to yield us a harvest of bread, and what then? If we turn good into evil can we wonder if the Lord pays us in kind, and returns our baseness into our own bosoms? Many a barren church owes its present sad estate to its inconsistent behaviour, and many a barren Christian has come into this mournful condition by a careless, unsanctified walk before the Lord. Let not saints who are now useful run the risk of enduring the loss of their mercies, but let them be watchful that all things may go well with them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 34. *A fruitful land into barrenness.* Hereof Judaea is at this day a notable instance (besides many parts of Asia, and Africa, once very fruitful, now, since they became Mahometan, dry and desert). Judaea, saith one, hath now only some few parcels of rich ground found in it; that men may guess the goodness of the cloth by the fineness of the shreds. —*John Trapp.*

Ver. 34. *For the wickedness of them that dwell therein.* When I meet with a querulous husbandman, he tells me of a churlish soil, of a wet seed time, of a green winter, of an unkindly spring, of a lukewarm summer, of a blustering autumn; but I tell him of a displeased God, who will be sure to contrive and fetch all seasons and elements, to his own most wise drifts and purposes. —*Joseph Hall.*

Ver. 34. *For the wickedness.* God locks up the clouds, because we have shut up our mouths. The earth is grown hard as iron to us, because we have hardened our hearts against our miserable neighbours. The cries of the poor for bread are loud, because our cries against sin have been so low. Sicknes ses run apace from house to house, and sweep away the poor unprepared inhabitants, because we sweep not out the sin that breeds them. —*Richard Baxter, 1615-1691.*

PSALM 107:35

EXPOSITION.

Ver. 35. *He turneth the wilderness into a standing water.* With another turn of his hand he more than restores that which in judgment he took away. He does his work of mercy on a royal scale, for a deep lake is seen where before there was only a sandy waste. It is not by natural laws, working by some innate force, that this wonder is wrought, but by himself—HE TURNETH.

And dry ground into watersprings. Continuance, abundance, and perpetual freshness are all implied in watersprings, and these are created where all was dry. This wonder of mercy is the precise reversal of the deed of judgment, and wrought by the selfsame hand. Even thus in the church, and in each individual saint, the mercy of the Lord soon works wonderful changes where restoring and renewing grace begin their benign work. O that we might see this verse fulfilled in all around us, and within our own hearts: then would these words serve us for an exclamation of grateful astonishment, and a song of well deserved praise.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 35. *Dry ground into watersprings.* If God afflict, his justice findeth the cause of it in man; but if he do good to any man, it is of his own good pleasure, without any cause in man: therefore no reason is given here of this change, as was of the former, but simply, "*He turneth dry ground into watersprings.*" —*David Dickson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 35. Hope for decayed churches lies in God; he can work a marvellous change, he does do it—"turneth": he will do it when the cause of barrenness is removed by repentance.

Ver. 35-38. Here the scene again changes. The springs again gush forth, calm lakes again repose in the midst of foliage and flowers, the hills are clothed with luxuriant vines, and the fields are covered with corn; plenty abounds both in town and country, and men and cattle increase. This picture, too, has its counterpart in experimental godliness. "Instead of the

thorn shall come up", etc., "The wilderness and the solitary place shall be glad for them", etc. The one scene precedes prayer, the other follows it. A desolate wilderness before, the garden of Eden behind. —*G.R.*

PSALM 107:36

EXPOSITION.

Ver. 36. *And there he maketh the hungry to dwell*, where none could dwell before. They will appreciate the change and prize his grace; as the barrenness of the land caused their hunger so will its fertility banish it for ever, and they will settle down a happy and thankful people to bless God for every handful of corn which the land yields to them. None are so ready to return a revenue of praise to God for great mercies as those who have known the lack of them. Hungry souls make sweet music when the Lord fills them with his gracious gifts. Are we hungry? Or are we satisfied with the husks of this poor, swinish world?

That they may prepare a city for habitation. When the earth is watered and men cultivate it, cities spring up and teem with inhabitants; when grace abounds where sin formerly reigned, hearts find peace and dwell in God's love as in a strong city. The church is built up where once all was a waste when the Lord causes the broad rivers and streams of gospel grace to flow forth.

PSALM 107:37

EXPOSITION.

Ver. 37. *And sow the fields, and plant vineyards, which may yield fruits of increase.* Men work when God works. His blessing encourages the sower, cheers the planter, and rewards the labourer. Not only necessities but luxuries are enjoyed, wine as well as corn, when the heavens are caused to yield the needed rain to fill the watercourses. Divine visitations bring great spiritual riches, foster varied works of faith and labours of love, and cause every good fruit to abound to our comfort and to God's praise. When God

sends the blessing it does not supersede, but encourages and develops human exertion. Paul plants, Apollos waters, and God gives the increase.

PSALM 107:38

EXPOSITION.

Ver. 38. *He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.* God's blessing is everything. It not only makes men happy, but it makes men themselves, by causing men to be multiplied upon the earth. When the Lord made the first pair he blessed them and said "be fruitful and multiply", and here he restores the primeval blessing. Observe that beasts as well as men fare well when God favours his people: they share with men in the goodness or severity of divine providence. Plagues and pests are warded off from the flock and the herd when the Lord means well towards a people; but when chastisement is intended, the flocks and herds rot from off the face of the earth. O that nations in the day of their prosperity would but own the gracious hand of God, for it is to his blessing that they owe their all.

PSALM 107:39

EXPOSITION.

Ver. 39. *Again they are minished and brought low through oppression, affliction, and sorrow.* As they change in character, so do their circumstances alter. Under the old dispensation, this was very clearly to be observed; Israel's ups and downs were the direct consequences of her sins and repentance. Trials are of various kinds; here we have three words for affliction, and there are numbers more: God has many rods and we have many smarts; and all because we have many sins. Nations and churches soon diminish in number when they are diminished in grace. If we are low in love to God, it is small wonder that he brings us low in other respects. God can reverse the order of our prosperity, and give us a *diminuendo* where we had a *crescendo*; therefore let us walk before him with great tenderness of spirit, conscious of our dependence upon his smile.

HINTS TO THE VILLAGE PREACHER.

Ver. 39-41. The scene again is reversed. There is a change again from freedom to oppression; from plenty to want; from honour to contempt. Then a revival again as suddenly appears. The poor and afflicted are lifted up, and the bereaved have "families like a flock." Such are the changeful scenes through which the people of God are led; and such the experience by which they are made meet for the pure, perfect, and perpetual joys of heaven. —*G.R.*

PSALM 107:40

EXPOSITION.

Ver. 40-41. In these two verses we see how the Lord at will turns the wheel of providence. Paying no respect to man's imaginary grandeur, he puts princes down and makes them wander in banishment as they had made their captives wander when they drove them from land to land: at the same time, having ever a tender regard for the poor and needy, the Lord delivers the distressed and sets them in a position of comfort and happiness. This is to be seen upon the roll of history again and again, and in spiritual experience we remark its counterpart: the self sufficient are made to despise themselves and search in vain for help in the wilderness of their nature, while poor convicted souls are added to the Lord's family and dwell in safety as the sheep of his fold.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 40. *He poureth contempt upon princes.* Mighty potentates, who have been the terror and dread of the whole world, when once denuded of their dignity and power, have become the sport even of their own dependants. —*John Calvin.*

Ver. 40. *Princes.* Persons of high rank are the most exempt, in ordinary times, from destitution and want, and misery must reach a great height when it invades them. No part of the world probably has witnessed so many and great reverses of this kind as the regions and countries of the East. —*William Walford.*

PSALM 107:41

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 41. *He setteth the poor on high from affliction.* How high? Above the reach of the curse, which shall never touch him; above the power of Satan, which shall never ruin him; above the reigning influence of sin, which "shall not have dominion over him"; above the possibility of being banished from his presence, for "Israel shall be saved in the Lord with an everlasting salvation." This is the way God sets his people on high, instructing them in the mysteries of his word, and giving them to partake the joys that are contained therein. —*Joseph Irons*, 1786-1852.

PSALM 107:42

EXPOSITION.

Ver. 42. *The righteous shall see it, and rejoice.* Divine providence causes joy to God's true people; they see the hand of the Lord in all things, and delight to study the ways of his justice and of his grace.

And all iniquity shall stop her mouth. What can she say? God's providence is often so conclusive in its arguments of fact, that there is no replying or questioning. It is not long that the impudence of ungodliness can be quiet, but when God's judgments are abroad it is driven to hold its tongue.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 42. *The righteous shall see it.* The word here rendered "righteous" is not what the Scripture commonly uses to signify righteous or justified persons; but it is another word, and conveys another idea. It signifies to direct, to set right; and the "righteous" here mentioned are they, who are directed in the right way, and walk, as Enoch did, with God in his way, and not in the way of the world. And these "shall see" the goodness and mercy of God's dealings with the fallen race of man. They shall have eyes to see the ways of his providence. The same grace which set them right, will manifest to them the reasonableness of the plan of redemption. They shall

see and admire, and be thankful for the wonders of his redeeming love, which are recorded in this divine hymn. —*William Romaine*.

Ver. 42. "*All iniquity shall stop her mouth.*" "*Iniquity*" is here personified, and denotes the *iniquitous*; but the abstract is more poetical, "*Stop her mouth.*" Tongue tied, literally, moistly shut; which, perhaps, might be not improperly vernaculized. —*Alexander Geddes*.

HINTS TO THE VILLAGE PREACHER.

Ver. 42-43. Such surprising turns are of use,

1. For the solacing of saints; they observe these dispensations with pleasure: "The righteous shall see it, and rejoice", in the glorifying of God's attributes, and the manifestation of his dominion over the children of men.
2. For the silencing of sinners: "all iniquity shall stop her mouth"; *i.e.* it shall be a full conviction of the folly of those that deny the divine presence.
3. For the satisfying of all concerning the divine goodness: "Whoso is wise, and will observe these things" —these various dispensations of divine providence, "even they shall understand the lovingkindness of the Lord." —*M. Henry*.

PSALM 107:43

EXPOSITION.

Ver. 43. Those who notice providence shall never be long without a providence notice. It is wise to observe what the Lord doth, for he is wonderful in counsel; has given us eyes to see with, and it is foolish to close them when there is most to observe; but we must observe wisely, otherwise we may soon confuse ourselves and others with hasty reflections upon the dealings of the Lord. In a thousand ways the lovingkindness of the Lord is shown, and if we will prudently watch, we shall come to a better understanding of it. To understand the delightful attribute of lovingkindness is an attainment as pleasant it is profitable: those who are proficient scholars in this art will be among sweetest singers to the glory of Jehovah.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 43. *Whoso is wise*, etc. Or as it may be read interrogatively, "*Who is wise?*" as in Jeremiah 9:12 Ho 14:9; that is, spiritually wise, wise unto salvation; who is made to know wisdom in the hidden part; for not such as possessed of natural wisdom, or worldly wise men, much less who are wise to do evil, are here meant. "*And will observe these things*"; the remarkable appearances of divine Providence to persons in distress; the various changes and vicissitudes in the world; the several afflictions of God's people, and their deliverances out of them; the wonderful works of God in nature, providence, and grace; these will be observed, taken notice of, laid up in the mind, and kept by such who are truly wise, who know how to make a right use and proper improvement of them.

Even they shall understand the lovingkindness of the LORD; every one of the wise men; they will perceive the kindness of God unto men, in the several dispensations of his providence towards them, and his special love and kindness towards his own people, even in all their afflictions they will perceive this to be at the bottom of every mercy and blessing; they will understand more of the nature and excellency of it, and know more of the love of God and Christ, which passeth knowledge. Or, *the kindnesses of the Lord shall be understood*; that is, by wise men; so R. Moses in Aben Ezra renders the words. — *John Gill*.

Ver. 43. *Will observe these things*, etc. Will carefully note and remark what is here said of the fall and recovery of mankind, of our state by nature and by grace. True wisdom consists in observing these two things, what we are in ourselves, and what we are in Christ; in a deep sense of our misery by sin, stirring us up to seek our remedy in the Redeemer. This is wisdom. And whosoever is thus wise unto salvation *shall understand the lovingkindness of the Lord*; shall be able to apply what he understands of it to his own private use and benefit. The verb in the original rendered "*shall understand*", is in the conjugation called Hithpael, which signifies to act upon itself. Whosoever observes those things properly finds his own interest in them. He makes the understanding of them useful to himself. He does not study them as a science or theory, but as interesting points in which he is nearly concerned, and which he therefore tries to bring home for his own private advantage. When he hears of the mercies of the Lord Jesus recorded in this psalm he desires to partake of them. When he hears of the great deliverances vouchsafed to sinful ruined man, he studies to

have his own share in them. What is said of these persons who wandered out of the way in the wilderness, and fell into the bondage of sin, and were afflicted with its diseases, and troubled like a stormy sea, with its continual tempests; all this he knows was his own case, and therefore what follows of their flourishing state after Christ delivered them may be his also if he cry unto the Lord, as they did, for help. And he never ceases praying and seeking, until the blessed Jesus brings him to the haven of the church, where he would be. And if he find the church diminished and brought low, he is not discouraged; but relies on the promises of his God, who will set him on high out of the reach of public calamity, when he comes to destroy an infidel church. He observes what is said on this psalm concerning those things; and he knows it to be true, by his own experience. And therefore the lovingkindness of the Lord here recorded is to him a subject of exceeding great joy, because he has tasted of it. Whoso is wise will bring his knowledge of this psalm home to his own heart, and he shall understand the lovingkindness of the Lord, he shall be able to apply what he understands to his own benefit, and shall therefore be continually praising the Lord for his goodness, and declaring the wonders which he hath done for the salvation of men. —*William Romaine*.

Ver. 43. *Observe these things.* "*To observe*, signifieth not only with our eyes to behold it; but so to stir up our minds to the consideration of a thing, that one may grow the better by it", saith a grave author. Now in this notion of it, how few are they that observe "*these things*"? ...

If you would by observing the providence of God understand his loving kindness, and gain a spiritual wisdom, *let your eye affect your heart*. Mollerus telleth us, such an observation is here intended *unde ad pietatem exuscitemur, ut inde meliores evadamus*, "as will quicken us to piety, and help to make us better." There are many careless observers of providence, who indeed see *events* rather than providence; they see much that comes to pass in the world, but consider nothing of God in them...They do by the book of providence, as Augustine complained of himself, that in his unregenerate state he did by the book of Scripture; he rather brought to it *discutiendi acumen*, than *discendi pietatem*. So men bring to the great works of God rather an acute eye and wit to find out the immediate causes, and reasons natural and political, than a *trembling, humble heart*, that they might learn by them more to acknowledge, *love, fear, adore*, and revere the great and mighty God whose works these are. Let not yours be such an observation; but let your eye, beholding God in his providential

dispensations, affect your hearts with that adoration and veneration, that love and fear of the great and mighty God, which such works of God do call to you for. —*John Collinges* (1623-1690), in "*Several Discourses concerning the actual Providence of God.*"

Ver. 43. *Observe these things.* These mighty doings of our Saviour and our God in delivering his feeble creatures from the trackless wilderness of error, —from the noisome chain of carnal lust, —from the deadly sickness of a corrupt nature, —and from the wild tempest of earthly passion, deserve the thoughtful joy of all who would be faithful servants of their Lord. The mouth of unbelief and the excuses of iniquity are stopped by the sight of the marvels of that mercy which endureth for ever. "The accuser of the brethren" is silenced and cast down. The truly wise will ponder these things, for in the knowledge of them is true wisdom; and so pondering, there shall open before them, ever plainer, fuller, clearer, brighter, the revelation of that mighty love of their eternal Father which surpasses all understanding, and is more vast than all thought. —"*Plain Commentary.*"

Ver. 43. How great a volume might be wrote, *de observandis Providentiae*, concerning the observable things of Divine Providence. I have seen a picture (one of those you call kitchen pieces) concerning which it hath been proposed to me, that for so many hours I should view it as curiously as I could; yet the proposer would for any wager undertake to show me something in it which I did not observe. Truly Providence is such a thing, I can never look upon it, I can never take the motions of it into my thoughts, but some new observation tenders itself into my thoughts, I must turn my eyes from this wonderful work, for I see they will not be satisfied with seeing, my mind will never be filled with observation. —*John Collinges.*

Ver. 43. When we speak of the love and favour of God to his people, we are prone to understand by it nothing but pleasing providence, grateful to our senses: now the *lovingkindness* of God is not only seen in pleasing dispensations, but in adverse providence also: "Whom he loveth he chasteneth, and scourgeth every child whom he receiveth": "all things are yours", saith the apostle. This knowledge must be gained by *observation*. —*John Collinges.*

HINTS TO THE VILLAGE PREACHER.

Ver. 43. The best observation and the noblest understanding.

WORKS ON THE HUNDRED AND SEVENTH PSALM.

πε λαγος. *Nec inter vivos, nec inter mortuos*, Neither amongst the Living, nor amongst the Dead. Or, an IMPROVEMENT of the SEA. Upon

the Nine Nautical Verses in the 107th Psalme...By DANIEL PELL,
Preacher of the Word. London...1659 (8vo.).

A Special Treatise of God's Providence, and of Comforts against all kinds of crosses and calamities to be fetched from the same. With an exposition of the 107th Psalme. By P. Baro. Englished by I.L. (John Ludham) B.L. (London 1588, 8vo. Black Letter.)

A Practical Comment on the Hundred and Seventh Psalm. Preached at the Thursday's Lecture, at St. Dunstan's Church in the West, London. By William Romaine, Lecturer of the said Church. London, 1767. (8vo.)

PSALM 108

PSALM 108:1

TITLE AND SUBJECT. A Song or Psalm of David. To be sung jubilantly as a national hymn, or solemnly as a sacred psalm. We cannot find it in our heart to dismiss this psalm by merely referring the reader first to Psalm 57:7-11 and then to Psalm 60:5-12, though it will be at once seen that those two portions of Scripture are almost identical with the verses before us. It is true that most of the commentators have done so, and we are not so presumptuous as to dispute their wisdom; but we hold for ourselves that the words would not have been repeated if there had not been an object for so doing, and that this object could not have been answered if every hearer of it had said, "Ah, we had that before, and therefore we need not meditate upon it again." The Holy Spirit is not so short of expressions that he needs to repeat himself, and the repetition cannot be meant merely to fill the book: there must be some intention in the arrangement of two former divine utterances in a new connection; whether we can discover that intent is another matter. It is at least ours to endeavour to do so, and we may expect divine assistance therein.

We have before us *The Warrior's Morning Song*, with which he adores his God and strengthens his heart before entering upon the conflicts of the day. As an old Prussian officer was wont in prayer to invoke the aid of "his Majesty's August Ally", so does David appeal to his God and set up his banner in Jehovah's name.

Division. First we have an utterance dictated by the spirit of praise, Psalm 108:1-5; then a second deliverance evoked by the spirit of believing prayer, Psalm 108:6-12; and then a final word of resolve (Psalm 108:13), as the warrior hears the war trumpet summoning him to join battle immediately, and therefore marches with his fellow soldiers at once to the fray.

EXPOSITION.

These five verses are found in Psalm 57:7-11 almost verbatim: the only important alteration being the use of the great name of JEHOVAH in

Psalm 108:3 instead of Adonai in Psalm 57:9. This the English reader will only be able to perceive by the use of capitals in the present Psalm and not in Psalm 57:7-11. There are other inconsiderable alterations, but the chief point of difference probably lies in *the position* of the verses. In Psalm 57:7-11 these notes of praise follow prayer and grow out of it; but in this case the psalmist begins at once to sing and give praise, and afterwards prays to God in a remarkably confident manner, so that he seems rather to seize the blessing than to entreat for it. Sometimes we must climb to praise by the ladder of prayer, and at other times we must bless God for the past in order to be able in faith to plead for the present and the future. By the aid of God's Spirit we can both pray ourselves up to praise, or praise the Lord till we get into a fit frame for prayer. In Psalm 57:7-11 these words are a song in the cave of Adullam, and are the result of faith which is beginning its battles amid domestic enemies of the most malicious kind; but here they express the continued resolve and praise of a man who has already weathered many a campaign, has overcome all home conflicts, and is looking forward to conquests far and wide. The passage served as a fine close for one psalm, and it makes an equally noteworthy opening for another. We cannot too often with fixed heart resolve to magnify the Lord; nor need we ever hesitate to use the same words in drawing near to God, for the Lord who cannot endure vain repetitions is equally weary of vain variations. Some expressions are so admirable that they ought to be used again; who would throw away a cup because he drank from it before? God should be served with the best words, and when we have them they are surely good enough to be used twice. To use the same words continually and never utter a new song would show great slothfulness, and would lead to dead formalism, but we need not regard novelty of language as at all essential to devotion, nor strain after it as an urgent necessity. It may be that our heavenly Father would here teach us that if we are unable to find a great variety of suitable expressions in devotion, we need not in the slightest degree distress ourselves, but may either pray or praise, "using the same words."

Ver. 1. *O God, my heart is fixed.* Though I have many wars to disturb me, and many cares to toss me to and fro, yet I am settled in one mind and cannot be driven from it. My heart has taken hold and abides in one resolve. Thy grace has overcome the fickleness of nature, and I am now in a resolute and determined frame of mind.

I will sing and give praise. Both with voice and music will I extol thee—"I will sing and play", as some read it. Even though I have to shout in the battle I will also sing in my soul, and if my fingers must needs be engaged with the bow, yet shall they also touch the ten stringed instrument and show forth thy praise.

Even with my glory —with my intellect, my tongue, my poetic faculty, my musical skill, or whatever else causes me to be renowned, and confers honour upon me. It is my glory to be able to speak and not to be a dumb animal, therefore my voice shall show forth thy praise; it is my glory to know God and not to be a heathen, and therefore my instructed intellect shall adore thee; it is my glory to be a saint and no more a rebel, therefore the grace I have received shall bless thee; it is my glory to be immortal and not a mere brute which perisheth, therefore my inmost life shall celebrate thy majesty. When he says *I will*, he supposes that there might be some temptation to refrain, but this he puts on one side, and with fixed heart prepares himself for the joyful engagement. He who sings with a fixed heart is likely to sing on, and all the while to sing well.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. Note the different application of the words as they are used in Psalm 57:1-11 and Psalm 60:1-12, and as they are employed in Psalm 108:1-13. In the former they were prophetic of prosperity yet to come, and consolatory in the expectation of approaching troubles. In the latter, they are eucharistic for mercies already received, and descriptive of the glorious things which God has prepared for his Son and for Israel his people. The Psalm, thus interpreted, announces that Messiah's travail is ended, when the troubles of Israel are brought to a close. David's Son and David's Lord has taken to himself his great power and begun to reign, and sitting upon the throne of his glory, he sings this hymn, Psalm 108:1-6. But with the glory of the Redeemer is associated also the restoration, to favour and happiness, of Israel, his long cast off, but not forgotten people. The setting up of King Messiah upon the holy hill of Zion is graphically described, and all Jehovah's promises are realised in the most ample measure. Messiah is described as a conqueror when the battle is won, and kings and nations, prostrate at his feet, await his sentence and judgment upon them. "I will rejoice. I will divide and portion out Shechem and the valley of Succoth. Gilead is mine, and I give it to the children of Gad and Reuben. And Manasseh also is mine. Ephraim is my strength in war: my horn of defence.

Judah is my king." Thus in gracious and flattering words, the victor addresses his confederates and subjects. In a different strain, a strain of sarcasm and contempt, he announces his pleasure respecting his vanquished enemies." Moab I will use as a vessel to wash my feet in. Over proud Edom I will cast my shoe, as an angry master to a slave ministering to him. Philistia follow my chariot, and shout forth my triumph." But what is to be understood of the next passage, Psalm 108:10, "Who will bring me into Edom?" Edom is already treated as a vassal state, Psalm 108:9. When all the nations become the kingdoms of Messiah, what is this Edom that is to be amongst his latest triumphs? One passage only seems to bear upon it, Isaiah 63:1, and from this we learn that it is from Edom as the last scene of his vengeance, the conquering Messiah will come forth, "clothed with a vesture dipped in blood." This Edom is therefore named with anxiety, because after its overthrow, Messiah will shine out "King of kings, and Lord of lords", Revelation 19:13-16. —*R.H. Ryland.*

Whole Psalm. This psalm hath two parts: in the former is the thanksgiving of faith and promise of praise, in hope of obtaining all which the church is here to pray for, (Psalm 108:1-5). In the latter part is the prayer for preservation of the church, Psalm 108:6, with confidence to be heard and helped, whatsoever impediment appear, against all who stand out against Christ's kingdom, whether within the visible church (Psalm 108:7-8), or whether without, such as are professed enemies unto it, (Psalm 108:9-11), which prayer is followed forth (Psalm 108:12), and comfortably closed with assurance of the Church's victory by the assistance of God, Psalm 108:13. —*David Dickson.*

Ver. 1. *O God, my heart is fixed.* The wheels of a chariot revolve, but the axletree turns not; the sails of a mill move with the wind, but the mill itself moves not; the earth is carried round its orbit, but its centre is fixed. So should a Christian be able, amidst changing scenes and changing fortunes, to say, "*O God, my heart is fixed, my heart is fixed.*" —*G.S. Bowes, in "Illustrative Gatherings", 1862.*

Ver. 1. *My heart is fixed.* The prophet saith *his heart was ready*, so the old translation hath it; the new translation, "*My heart is fixed.*" The word in the Hebrew signifies, first, *ready*, or *prepared*. Then, secondly, it signifies *fixed*. We first fit, prepare a thing, sharpen it, before we drive it into the ground, and then drive it in and fix it. So ask seriously and often, that thy heart may be ready, and may also be fixed, and this by a *habit* which brings

readiness and fixedness, as in other holy duties, so in that of meditation. — *Nathanael Ranew, in "Solitude improved by Divine Meditation", 1670.*

Ver. 1. Meditation is a fixed duty. It is not a cursory work. Man's thoughts naturally labour with a great inconsistency; but meditation chains them, and fastens them upon some spiritual object. The soul when it meditates lays a command on itself, that the thoughts which are otherwise flitting and feathery should fix upon its object; and so this duty is very advantageous. As we know a garden which is watered with sudden showers is more uncertain in its fruit than when it is refreshed with a constant stream; so when our thoughts are sometimes on good things, and then run off; when they only take a glance of a holy object, and then flit away, there is not so much fruit brought into the soul. In meditation, then, there must be a fixing of the heart upon the object, a steeping the thoughts, as holy David: "*O God, my heart is fixed.*" We must view the holy object presented by meditation, as a limner who views some curious piece, and carefully heeds every shade, every line and colour; as the Virgin Mary kept all these things, and pondered them in her heart. Indeed; meditation is not only the busying the thoughts, but the centring of them; not only the employing of them, but the staking them down upon some spiritual affair. When the soul, meditating upon something divine, saith as the disciples in the transfiguration (Matthew 17:4), "It is good to be here." — *John Wells, in the "Practical Sabbatarian" 1668.*

Ver. 1. *With my glory.* The parallel passage in the Prayer book version is, "with the best member I have." The tongue, being considered the best member, is here described as the *glory* of man — as that which tends to elevate him in the scale of creation; and therefore the pious man resolves to employ his speech in giving utterance to the goodness of God. God is glorified by the praise of his redeemed, and the instrument whereby it is effected is man's *glory*. — *The Quiver.*

Ver. 1-2. As a man first tunes his instrument, and then playeth on it so should the holy servant of God first labour to bring his spirit, heart, and affections into a solid and settled frame for worship, and then go to work; *My heart is fixed*, or prepared firmly, *I will sing and give praise*. As the glory of man above the brute creatures, is that from a reasonable mind he can express what is his will by his tongue: so the glory of saints above other men, is to have a tongue directed by the heart, for expressing of God's praise: "*I will sing and give praise, even with my glory.*" Under

typical terms we are taught to make use of all sanctified means for stirring of us up unto God's service: for this the psalmist intends, when he saith, *Awake psaltery and harp*. We ourselves must first be stirred up to make right use of the means, before the means can be fit to stir us up: therefore saith he, *I myself will awake right early*. —*David Dickson*.

Ver. 1-5. After David has professed a purpose of praising God (Psalm 108:1-3) he tells you, next, the proportion that is between the attributes which he praiseth in God, and his praise of him. The greatness of the attributes *mercy and truth* we have in Psalm 108:4, *Thy truth reaches unto the clouds*; and there is an answerable greatness in his praises of God for them, Psalm 108:5: *Be thou exalted, O God, above the heavens: and thy glory above all the earth*. He wishes and endeavours to exalt him as high in his praises as he is in himself; to exalt him above the earth, above the heaven, and the clouds. —*Henry Jeanes*.

HINTS TO THE VILLAGE PREACHER.

Whole Psalm. Parts of two former psalms are here united in one.

1. Repetition is here sanctioned by inspiration.

(a) Of what? Of hymns, of prayers, of sermons.

(b) For what? For impression. "As we said before so say I now again, if any man preach", etc. For confirmation: "Rejoice in the Lord, and again I say rejoice": they went through Syria and Cilicia again confirming the churches. For preservation: quotations authenticate originals, a writing in two copies is safer than in one.

2. Rearrangement is here sanctioned by inspiration.

(a) Different experiences may require it. Sometimes the heart is most fixed at the commencement of a spiritual exercise: sometimes at its close. Hence the commencement of one psalm is the close of another.

(b) Different occasions may require it. As of sorrow and joy. Two parts of two different hymns may better harmonise with a particular occasion than either one separately considered. —*G.R.*

Ver. 1.

1. The best occupation: praise. Worthy—

- (a) Of the heart in its best condition.
- (b) Of the best faculties of the best educated man.

2. The best resolution.

- (a) Arising from a fixed heart.
- (b) Deliberately formed.
- (c) Solemnly expressed.
- (d) Joyfully executed.

3. The best results. To praise God makes a man both happier and holier, stronger and bolder—as the succeeding verses show.

PSALM 108:2

EXPOSITION.

Ver. 2. *Awake, psaltery and harp.* As if he could not be content with voice alone, but must use the well tuned strings, and communicate to them something of his own liveliness. Strings are wonderful things when some men play upon them, they seem to become sympathetic and incorporated with the minstrel as if his very soul were imparted to them and thrilled through them. Only when a thoroughly enraptured soul speaks in the instrument can music be acceptable with God: as mere musical sound the Lord can have no pleasure therein, he is only pleased with the thought and feeling which are thus expressed. When a man has musical gift, he should regard it as too lovely a power to be enlisted in the cause of sin. Well did Charles Wesley say: —

*"If well I know the tuneful art
To captivate a human heart,
The glory, Lord, be thine.
A servant of thy blessed will,
I here devote my utmost skill
To sound the praise divine."*

*"Thine own musician, Lord, inspire,
And let my consecrated lyre
Repeat the Psalmist's part.
His Son and Thine reveal in me,
And fill with sacred melody
The fibres of my heart."*

I myself will awake early. I will call up the dawn. The best and brightest hours of the day shall find me heartily aroused to bless my God. Some singers had need to awake, for they sing in drawling tones, as if they were half asleep; the tune drags wearily along, there is no feeling or sentiment in the singing, but the listener hears only a dull mechanical sound, as if the choir ground out the notes from a worn out barrel organ. Oh, choristers, wake up, for this is not a work for dreamers, but such as requires your best powers in their liveliest condition. In all worship this should be the personal resolve of each worshipper: "I myself will awake."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. With reference to this passage the Talmud says, "A cithern used to hang above David's bed; and when midnight came the north wind blew among the strings, so that they sounded of themselves; and forthwith he arose and busied himself with the Torah until the pillar of the dawn ascended." Rashi observes, "The dawn awakes the other kings; but I, said David, will awake the dawn." —*Franz Delitzsch*

Ver. 2. When the Hebrew captives were sitting in sorrow "by the waters of Babylon", they wept, and hung their harps on the willows, and could not be prevailed upon by the conquerors to sing "the songs of Zion in that land" (Psalm 137:1,4). But when "the Lord turned again the captivity of Zion, then was their mouth filled with laughter and their tongue with singing" (Psalm 126:1-2). Then the *psaltery and harp* of former generations *awoke* (Psalm 108:2). The old songs revived on their lips, and the melodies of David acquired new charms for them. —*Christopher Wordsworth*.

Ver. 2. *Awake early.*

*"Yet never sleep the sun up; prayer should
Dawn with the day, there are set awful hours
Between heaven and us; the manna was not good
After sun rising, for day sullies flowers."
—Henry Vaughan, 1621-1695.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. The benefit of early rising. The sweetness of the Sabbath morning early prayer meeting.

PSALM 108:3

EXPOSITION.

Ver. 3. *I will praise thee, O LORD, among the people.* Whoever may come to hear me, devout or profane, believer or heathen, civilized or barbarian, I shall not cease my music. David seemed inspired to foresee that his Psalms would be sung in every land, from Greenland's icy mountains to India's coral strand. His heart was large, he would have the whole race of man listen to his joy in God, and lo, he has his desire, for his psalmody is cosmopolitan; no poet is so universally known as he. He had but one theme, he sang Jehovah and none beside, and his work being thus made of gold, silver, and precious stones, has endured the fiery ordeal of time, and was never more prized than at this day. Happy man, to have thus made his choice to be the Lord's musician, he retains his office as the Poet Laureate of the kingdom of heaven, and shall retain it till the crack of doom.

And I will sing praises unto thee among the nations. This is written, not only to complete the parallelism of the verse, but to reaffirm his fixed resolve. He would march to battle praising Jehovah, and when he had conquered he would make the captured cities ring with Jehovah's praises. He would carry his religion with him wherever he pushed his conquests, and the vanquished should not hear the praises of David, but the glories of the Lord of Hosts. Would to God that wherever professing Christians travel they would carry the praises of the Lord with them! It is to be feared that some leave their religion when they leave their homes. Nations and peoples would soon know the gospel of Jesus if every Christian traveller

were as intensely devout as the Psalmist. Alas, it is to be feared that the Lord's name is profaned rather than honoured among the heathen by many who are named by the name of Christ.

HINTS TO THE VILLAGE PREACHER.

Ver. 3. We must not restrain praise because we are overheard by strangers, nor because the listeners are heathen, or ungodly, or are numerous, or are likely to oppose. There may be all the more reason for our outspoken praise of God when we are in such circumstances.

PSALM 108:4

EXPOSITION.

Ver. 4. *For thy mercy is great above the heavens*, and therefore there must be no limit of time, or place, or people, when that mercy is to be extolled. As the heavens over arch the whole earth, and from above mercy pours down upon men, so shalt thou be praised everywhere beneath the sky. Mercy is greater than the mountains, though they pierce the clouds; earth cannot hold it all, it is so vast, so boundless, so exceeding high that the heavens themselves are over topped thereby.

And thy truth teacheth unto the clouds. As far as we can see we behold thy truth and faithfulness, and there is much beyond which lies shrouded in cloud, but we are sure that it is all mercy, though it be far above and out of our sight. Therefore shall the song be lifted high and the psalm shall peal forth without stint of far resounding music. Here is ample space for the loudest chorus, and a subject which deserves thunders of praise.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *For thy mercy is great*, etc. His mercy is great—that mercy sung of lately (Psalm 107:1,43). It is "from above the heavens" (*ὑψὲς ἄνω*), i.e., coming down to us as do drops of a fertilizing shower; even as the "Peace on earth", of Luke 2:14, was first "peace in heaven" (Luke 19:38). —
Andrew A. Bonar.

Ver. 4. The mercy of God was then great *above* the heavens, when the God man, Christ Jesus, was raised to the highest heavens, and the truth of our salvation established on the very throne of God. —*W. Wilson.*

Ver. 4-5. There is more stuff and substance of good in the Lord's promises than the sharpest sighted saint did or can perceive; for when we have followed the promise, to find out all the truth which is in it, we meet with a cloud of unsearchable riches, and are forced to leave it there; for so much is included in this, *Thy truth reacheth unto the clouds.* The height of our praising of God is to put the work of praising God upon himself, and to point him out unto others as going about the magnifying of his own name, and to be glad for it, as here; *Be thou exalted, O God, above the heavens; and thy glory above all the earth.* —*David Dickson.*

Ver. 4-6. There is great confidence here, and, as ever, mercy to the soul which knows itself and comes before truth. But, then, for its own deliverance and blessing it looks to the exalting of God. This shows it must be a holy, righteous exalting. "Be *thou* exalted, O God, above the heavens: and thy glory above all the earth; that thy beloved may be delivered." It is a blessed thought, and this is what faith has to lay hold of now, even in the time of trial, that our blessing and God's glory are one, only we must put his glory first. —*J.N. Darby.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4-5. The greatness of mercy, the height of truth, and the immensity of the Divine praise.

PSALM 108:5

EXPOSITION.

Ver. 5. *Be thou exalted, O God, above the heavens: and thy glory above all the earth.* Let thy praise be according to the greatness of thy mercy. Ah, if we were to measure our devotion thus, with what ardour should we sing! The whole earth with its overhanging dome would seem too scant an orchestra, and all the faculties of all mankind too little for the hallelujah. Angels would be called in to aid us, and surely they would come. They will come in that day when the whole earth shall be filled with the praises of

Jehovah. We long for the time when God shall be universally worshipped, and his glory in the gospel shall be everywhere made known. This is a truly missionary prayer. David had none of the exclusiveness of the modern Jew, or the narrow heartedness of some nominal Christians. For God's sake, that his glory might be everywhere revealed, he longed to see heaven and earth full of the divine praise. Amen, so let it be.

Now prayer follows upon praise, and derives strength of faith and holy boldness therefrom. It is frequently best to begin worship with a hymn, and then to bring forth our vials full of odours after the harps have commenced their sweeter sounds.

PSALM 108:6

EXPOSITION.

Ver. 6. *That thy beloved may be delivered: save with thy right hand, and answer me.* Let my prayer avail for all the beloved ones. Sometimes a nation seems to hang upon the petitions of one man. With what ardour should such an one pour out his soul! David does so here. It is easy praying for the Lord's beloved, for we feel sure of a favourable answer, since the Lord's heart is already set upon doing them good: yet it is solemn work to plead when we feel that the condition of a whole beloved nation depends upon what the Lord means to do with us whom he has placed in a representative position. "Answer *me*, that thy many beloved ones may be delivered": it is an urgent prayer. David felt that the case demanded the *right hand* of God, —his wisest, speediest, and most efficient interposition, and he feels sure of obtaining it for himself, since his cause involved the safety of the chosen people. Will the Lord fail to use his right hand of power on behalf of those whom he has set at his right hand of favour? Shall not the beloved be delivered by him who loves them? When our suit is not a selfish one, but is bound up with the cause of God, we may be very bold about it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *That thy beloved may be delivered*, etc. The church is the Lord's "*beloved*", or the incorporation, more loved than anything else in the world, therefore here called, "*Thy beloved.*" Because the church is God's

beloved, the care of it should be most in our mind, and the love of the preservation of it should draw forth our prayer most in favour of it. "*That thy beloved may be delivered: save.*" —*David Dickson.*

Ver. 6. God being thus exalted according to the majesty of his truth, the special plea of the Spirit of Jesus, founded on the mercy which has throned itself above the heavens, is next urged (Psalm 108:6) on behalf of the nation of his ancient love. *That thy beloved (ones) may be delivered, save with thy right hand and answer me.* It is the Spirit of Immanuel that thus makes intercession for his well remembered people according to God. His land should be rid in due time of those who had burdened it with wickedness. For *God* had spoken in his holiness concerning the portion of his anointed. —*Arthur Pridham.*

HINTS TO THE VILLAGE PREACHER.

Ver. 6. The prayer of a representative man. There are times when to answer *me* is to deliver the church—at such times I have a powerful plea.

PSALM 108:7

EXPOSITION.

Ver. 7. *God hath spoken in his holiness.* Aforetime the Lord had made large promises to David, and these his holiness had guaranteed. The divine attributes were pledged to give the son of Jesse great blessings; there was no fear that the covenant God would run back from his plighted word.

I will rejoice. If God has spoken we may well be glad: the very fact of a divine revelation is a joy. If the Lord had meant to destroy us he would not have spoken to us as he has done. But what God has spoken is a still further reason for gladness, for he has declared "the sure mercies of David", and promised to establish his seed upon his throne, and to subdue all his enemies. David greatly rejoiced after the Lord had spoken to him by the mouth of Nathan. He sat before the Lord in a wonder of joy. See 1 Chronicles 17:1-27, and note that in the next chapter David began to act vigorously against his enemies, even as in this Psalm he vows to do.

I will divide Shechem. Home conquests come first. Foes must be dislodged from Israel's territory, and lands properly settled and managed.

And mete out the valley of Succoth. On the other side Jordan as well as on this the land must be put in order, and secured against all wandering marauders. Some rejoicing leads to inaction, but not that which is grounded upon a lively faith in the promise of God. See how David prays, as if he had the blessing already, and could share it among his men: this comes of having sung so heartily unto the Lord his helper. See how he resolves on action, like a man whose prayers are only a part of his life, and vital portions of his action.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *God hath spoken* the word of assurance. This refers to all the words in which the land of their inheritance was defined, especially Genesis 15:18 Exodus 23:31 Deuteronomy 11:24, and that remarkable prediction concerning the perpetuity of David's line, 2 Samuel 7:1-17, which must have made a deep impression on his mind. From these passages it is evident that Aram as well as Edom was included in the full compass of the territory designed for Israel, and that David felt himself to be in the path of destiny when he was endeavouring to extend his sway from the river of Egypt to the great river, even the Euphrates. *In his holiness*, in the immutable integrity of his heart, which was an infallible guarantee for the fulfilment of his promise. *I will exult.* This is the exclamation of the representative head of the people, when he ponders upon the divine utterance. —*James G. Murphy.*

Ver. 7. Faith closing with a promise, will furnish joy to the believer before he enjoys the performance of it: *God hath spoken*, saith he, *I will rejoice.* —*David Dickson.*

Ver. 7. He, the second David, had accomplished his warfare, and had crowned himself with victory. Henceforth he would apportion the kingdoms of the world and subdue them unto himself at his own holy will. Ephraim and Judah, Moab and Philistia, the Jew first and then the Gentile, were to be brought to confess him as their Lord. —*Plain Commentary.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7. God's voice the cause of joy, the reason for action, the guarantee of success.

PSALM 108:8

EXPOSITION.

Ver. 8. *Gilead is mine.* Thankful hearts dwell upon the gifts which the Lord has given them, and think it no task to mention them one by one.

Manasseh is mine. I have it already, and it is to me the token and assurance that the rest of the promised heritage will also come into my possession in due time. If we gratefully acknowledge what we have we shall be in better heart for obtaining that which as yet we have not received. He who gives us Gilead and Manasseh will not fail to put the rest of the promised territory into our hands.

Ephraim also is the strength of mine head. This tribe furnished David with more than twenty thousand "mighty men of valour, famous throughout the house of their fathers": the faithful loyalty of this band was, no doubt, a proof that the rest of the tribe were with him, and so he regarded them as the helmet of the state, the guard of his royal crown.

Judah is my lawgiver. There had he seated the government and chief courts of justice. No other tribe could lawfully govern but Judah: till Shiloh came the divine decree fixed the legal power in that state. To us also there is no lawgiver but our Lord who sprang out of Judah; and whenever Rome, or Canterbury, or any other power shall attempt to set up laws and ordinances for the church, we have but one reply—"Judah is my lawgiver." Thus the royal psalmist rejoiced because his own land had been cleansed of intruders, and a regular government had been set up, and guarded by an ample force, and in all this he found encouragement to plead for victory over his foreign foes. Even thus do we plead with the Lord that as in one land and another Christ's holy gospel has been set up and maintained, so also in other lands the power of his sceptre of grace may be owned till the whole earth shall bow before him, and the Edom of Antichrist shall be crushed beneath his feet.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Ephraim also is the strength of mine head.* As Ephraim was the most populous of all the tribes, he appropriately terms it *the strength of his head*, that is, of his dominions. —*John Calvin.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. *Judah is my lawgiver.* Jesus the sole and only lawmaker in the church.

PSALM 108:9

EXPOSITION.

Ver. 9. *Moab is my washpot.* This nation had shown no friendly spirit to the Israelites, but had continually viewed them as a detested rival, therefore they were to be subdued and made subject to David's throne. He claims by faith the victory, and regards his powerful enemy with contempt. Nor was he disappointed, for "the Moabites became David's servants and brought him gifts" (2 Samuel 8:2). As men wash their feet after a long journey, and so are revived, so vanquished difficulties serve to refresh us: we use Moab for a washpot.

Over Edom will I cast out my shoe. It shall be as the floor upon which the bather throws his sandals, it shall lie beneath his foot, subject to his will and altogether his own. Edom was proud, but David throws his slipper at it; its capital was high, but he casts his sandal over it; it was strong, but he hurls his shoe at it as the gage of battle. He had not entered yet into its rock built fortresses, but since the Lord was with him he felt sure that he would do so. Under the leadership of the Almighty, he felt so secure of conquering even fierce Edom itself that he looks upon it as a mere slave, over which he could exult with impunity. We ought never to fear those who are defending the wrong side, for since God is not with them their wisdom is folly, their strength is weakness, and their glory is their shame. We think too much of God's foes and talk of them with too much respect. Who is this hope of Rome? His Holiness? Call him not so, but call him His Blasphemy! His Profanity! His Impudence! What are he and his cardinals, and his legates,

but the image and incarnation of Antichrist, to be in due time cast with the beast and the false prophet into the lake of fire?

Over Philistia will I triumph. David had done so in his youth, and he is all the more sure of doing it again. We read that "David smote the Philistines and subdued them" (2 Samuel 8:1), even as he hath smitten Edom and filled it with his garrisons. The enemies with whom we battled in our youth are yet alive, and we shall have more brushes with them before we die, but, blessed be God, we are by no means dismayed at the prospect, for we expect to triumph over them even more easily than aforetime.

*Thy right hand shall thy people aid;
Thy faithful promise makes us strong;
We will Philistia's land invade.
And over Edom chant the song.*

*Through thee we shall most valiant prove,
And tread the foe beneath our feet;
Through thee our faith shall hills remove,
And small as chaff the mountains beat.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *Moab*, who had enticed Israel to impurity, is made a vessel for its purifying. *Edom*, descendant of him who despised his birthright, is deprived of his independence; —for "flinging a shoe" was a sign of the transference of a prior claim on land. Ruth 4:7. —*William Kay*.

Ver. 9. *Moab is my washpot.* The office of washing the feet was in the East commonly performed by slaves, and the meanest of the family, as appears from what Abigail said to David when he took her to wife, "Behold, let thine handmaid be a servant to wash the feet of the servants of my lord", 1 Samuel 25:41; and from the fact of our Saviour washing his disciples' feet, to give them an example of humility, John 8:5. The word **νιπτηρ**, used in this last passage, signifies in general a washing pot, and is put for the word **ποδονιπτρον**, the term which the Greeks, in strict propriety of speech, applied to a vessel for washing the feet. As this office was servile, so the vessels employed for this purpose were a mean part of household stuff. Gataker and Le Clerc illustrate this text from an anecdote related by Herodotus, concerning Amasis, king of Egypt, who expressed the meanness of his own origin by comparing himself to a pot for washing the feet in, (Herod. Lib. 2. c. 172). When, therefore, it is said, "*Moab is my*

washing pot", the complete and servile subjection of Moab to David is strongly marked. This is expressed, not by comparing Moab to a slave who performs the lowest offices, as presenting to his master the basin for washing his feet, but by comparing him to the mean utensil itself. See 2 Samuel 8:2 1 Chronicles 18:1-2, 12-13. —*James Anderson's Note to Calvin on Isaiah 60:1-12.*

Ver. 9. *Moab is my washpot; over Edom will I cast my shoe.* This somewhat difficult expression may be thus explained. Moab and Edom were to be reduced to a state of lowest vassalage to the people of God. The one was to be like a pot or tub fit only for washing the feet in, while the other was to be like the domestic slave standing by to receive the sandals thrown to him by the person about to perform his ablutions, that he might first put them by in a safe place, and then come and wash his master's feet. —*"Rays from the East."*

Ver. 9. *Over Edom will I cast my shoe.* David overthrew their army in the "Valley of Salt", and his general, Joab, following up the victory, destroyed nearly the whole male population (1 Kings 11:15-16), and placed Jewish garrisons in all the strongholds of Edom (2 Samuel 8:13-14). In honour of that victory the Psalmist warrior may have penned the words in Psalm 60:8, "*Over Edom will I cast my shoe.*" —*J.L. Porter in, "Smith's Dictionary of the Bible."*

PSALM 108:10

EXPOSITION.

Ver. 10. Faith leads on to strong desire for the realization of the promise, and hence the practical question,

Who will bring me into the strong city? who will lead me into Edom? The difficulty is plainly perceived. Petra is strong and hard to enter: the Psalmist warrior knows that he cannot enter the city by his own power, and he therefore asks who is to help him. He asks of the right person, even of his Lord, who has all men at his beck, and can say to this man, "show my servant the road", and he will show it, or to this band, "cut your way into the rock city", and they will assuredly do it. Of Edom it is written by Obadiah, "The pride of thine heart hath deceived thee, thou that dwellest in

the clefts of the rock, whose habitation is high; that saith in his heart, who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." David looked for his conquest to Jehovah's infinite power and he looked not in vain.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. The strong city built on the rock, even man's hardened heart, stronger and more stony than the tomb, he had conquered and overcome; and in him and his might are his people to carry on his warfare, and to cast down all the strongholds of human pride, and human stubbornness, and human unrepentance. —*Plain Commentary.*

Ver. 10-11. It is not conclusive evidence that we are not called to undertake a given work or perform a certain duty, because it is very difficult, or even impossible for us to succeed without special help from God. If God calls David to take Petra, he shall take Petra. —*William S. Plumer.*

PSALM 108:11

EXPOSITION.

Ver. 11. *Wilt not thou, O God, who hast cast us off?* This is grand faith which can trust the Lord even when he seems to have cast us off. Some can barely trust him when he pampers them, and yet David relied upon him when Israel seemed under a cloud and the Lord had hidden his face. O for more of this real and living faith. The casting off will not last long when faith so gloriously keeps her hold. None but the elect of God who have obtained "like precious faith" can sing—

*"Now thou arrayest thine awful face
In angry frowns, without a smile;
We, through the cloud, believe thy grace,
Secure of thy compassion still."*

And wilt not thou, O God, go forth with our hosts? Canst thou for ever forsake thine own and leave thy people to be overthrown by thine enemies? The sweet singer is sure that Edom shall be captured, because he cannot

and will not believe that God will refrain from going forth with the armies of his chosen people. When we ask ourselves, "Who will be the means of our obtaining a promised blessing?" we need not be discouraged if we perceive no secondary agent, for we may then fall back upon the great Promiser himself, and believe that he himself will perform his word unto us. If no one else will lead us into Edom, the Lord himself will do it, if he has promised it. Or if there must be visible instruments he will use *our hosts*, feeble as they are. We need not that any new agency should be created, God can strengthen our present hosts and enable them to do all that is needed; all that is wanted even for the conquest of a world is that the Lord go forth with such forces as we already have. He can bring us into the strong city even by such weak weapons as we wield today.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *Wilt not thou, O God?* His hand shall lead him even to Petra, which seems unapproachable by human strength. That marvellous rock city of the Edomites is surrounded by rocks some of which are three hundred feet high, and a single path twelve in width leads to it. The city itself is partly hewn out of the cloven rocks, and its ruins, which however belong to a later period, fill travellers with amazement. —*Augustus F. Tholuck*.

Ver. 11. He who came victorious from Edom, and with garments dyed in the blood of his passion from Bozrah, will henceforth now go forth with the armies of the true Israel, —for what are hosts without the Lord of hosts? —to subdue their enemy. —*Plain Commentary*.

HINTS TO THE VILLAGE PREACHER.

Ver. 11. (*first clause*). —Confidence in a frowning God.

Ver. 11. (*second clause*). Whether God will go forth with our hosts depends upon—Who they are? What is their object? What is their motive and spirit? What weapons do they use? etc.

PSALM 108:12

EXPOSITION.

Ver. 12. *Give us help from trouble: for vain is the help of man.* This prayer has often fallen from the lips of men who have been bitterly disappointed by their fellows, and it has also been poured out unto the Lord in the presence of some gigantic labour in which mortal power is evidently of no avail. Edom cannot be entered by any human power, yet from its fastnesses the robber bands come rushing down; therefore, O Lord, do thou interpose and give thy people deliverance. Help divine is expected because help human is of no avail. We ought to pray with all the more confidence in God when our confidence in man is altogether gone. When the help of man is vain, we shall not find it vain to seek the help of God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Give us help from trouble*, etc. He who would have God's help in any business, must quit confidence in man's help; and the seeing of the vanity of man's help must make the believer to trust the more unto, and expect the more confidently God's help, as here is done. "*Give us help from trouble: for vain is the help of man.*" —David Dickson.

HINTS TO THE VILLAGE PREACHER.

Ver. 12. The failure of human help is often

1. The direct cause of our prayer.
2. The source of urgency in pleading.
3. A powerful argument for the pleader.
4. A distinct reason for hope to light upon.

PSALM 108:13

EXPOSITION.

Ver. 13. God's help shall inspire us to help ourselves. Faith is neither a coward nor a sluggard: she knows that God is with her, and therefore she does valiantly; she knows that he will tread down her enemies, and therefore she arises to tread them down in his name. Where praise and prayer have preceded the battle, we may expect to see heroic deeds and decisive victories.

Through God is our secret support; from that source we draw all our courage, wisdom, and strength.

We shall do valiantly. This is the public outflow from that secret source: our inward and spiritual faith proves itself by outward and valorous deeds.

He shall tread down our enemies. They shall fall before him, and as they lie prostrate he shall march over them, and all the hosts of his people with him. This is a prophecy. It was fulfilled to David, but it remains true to the Son of David and all who are on his side. The Church shall yet arouse herself to praise her God with all her heart, and then with songs and hosannas she will advance to the great battle; her foes shall be overthrown and utterly crushed by the power of her God, and the Lord's glory shall be above all the earth. Send it in our time, we beseech thee, O Lord.

HINTS TO THE VILLAGE PREACHER.

Ver. 13. How, when, and why a believer should do valiantly.

PSALM 109

PSALM 109:1

To The Chief Musician. Intended therefore to be sung, and sung in the temple service! Yet is it by no means easy to imagine the whole nation singing such dreadful imprecations. We ourselves, at any rate, under the gospel dispensation, find it very difficult to infuse into the Psalm a gospel sense, or a sense at all compatible with the Christian spirit; and therefore one would think the Jews must have found it hard to chant such strong language without feeling the spirit of revenge excited; and the arousal of that spirit could never have been the object of divine worship in any period of time—under law or under gospel. At the very outset this title shows that the Psalm has a meaning with which it is fitting for men of God to have fellowship before the throne of the Most High: but what is that meaning? This is a question of no small difficulty, and only a very childlike spirit will ever be able to answer it.

A Psalm of David. Not therefore the ravings of a vicious misanthrope, or the execrations of a hot, revengeful spirit. David would not smite the man who sought his blood, he frequently forgave those who treated him shamefully; and therefore these words cannot be read in a bitter, revengeful sense, for that would be foreign to the character of the son of Jesse. The imprecatory sentences before us were penned by one who with all his courage in battle was a man of music and of tender heart, and they were meant to be addressed to God in the form of a Psalm, and therefore they cannot possibly have been meant to be mere angry cursing.

Unless it can be proved that the religion of the old dispensation was altogether hard, morose, and Draconian, and that David was of a malicious, vindictive spirit, it cannot be conceived that this Psalm contains what one author has ventured to call "a pitiless hate, a refined and insatiable malignity." To such a suggestion we cannot give place, no, not for an hour. But what else can we make of such strong language? Truly this is one of the hard places of Scripture, a passage which the soul trembles to read; yet as it is a Psalm unto God, and given by inspiration, it

is not ours to sit in judgment upon it, but to bow our ear to what God the Lord would speak to us therein.

This psalm refers to Judas, for so Peter quoted it; but to ascribe its bitter denunciations to our Lord in the hour of his sufferings is more than we dare to do. These are not consistent with the silent Lamb of God, who opened not his mouth when led to the slaughter. It may seem very pious to put such words into his mouth; we hope it is our piety which prevents our doing so. (See our first note from Perowne in the Explanatory Notes and Quaint Sayings.)

DIVISION. In the first five verses (Psalm 109:1-5) David humbly pleads with God that he may be delivered from his remorseless and false hearted enemies. From Psalm 109:6-20, filled with a prophetic fervour, which carries him entirely beyond himself, he denounces judgment upon his foes, and then from Psalm 109:21-31 he returns to his communion with God in prayer and praise. The central portion of the Psalm in which the difficulty lies must be regarded not as the personal wish of the psalmist in cool blood, but as his prophetic denunciation of such persons as he describes, and emphatically of one special "son of perdition" whom he sees with prescient eye. We would all pray for the conversion of our worst enemy, and David would have done the same; but viewing the adversaries of the Lord, and doers of iniquity, *As Such, and as incorrigible* we cannot wish them well; on the contrary, we desire their overthrow, and destruction. The gentlest hearts burn with indignation when they hear of barbarities to women and children, of crafty plots for ruining the innocent, of cruel oppression of helpless orphans, and gratuitous ingratitude to the good and gentle. A curse upon the perpetrators of the atrocities in Turkey may not be less virtuous than a blessing upon the righteous. We wish well to all mankind, and for that very reason we sometimes blaze with indignation against the inhuman wretches by whom every law which protects our fellow creatures is trampled down, and every dictate of humanity is set at nought.

EXPOSITION.

Ver. 1. *Hold not thy peace.* Mine enemies speak, be thou pleased to speak too. Break thy solemn silence, and silence those who slander me. It is the cry of a man whose confidence in God is deep, and whose communion with

him is very close and bold. Note, that he only asks the Lord to speak: a word from God is all a believer needs.

O God of my praise. Thou whom my whole soul praises, be pleased to protect my honour and guard my praise. "My heart is fixed", said he in the former psalm, "I will sing and give praise", and now he appeals to the God whom he had praised. If we take care of God's honour he will take care of ours. We may look to him as the guardian of our character if we truly seek his glory. If we live to God's praise, he will in the long run give us praise among men.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. *Mysterious* was the one word written opposite this psalm in the pocket Bible of a late devout and popular writer. It represents the utter perplexity with which it is very generally regarded. —*Joseph Hammond.*

Whole Psalm. In this psalm David is supposed to refer to Doeg the Edomite, or to Ahithophel. It is the most imprecatory of the psalms, and may well be termed *the Iscariot Psalm*. What David here refers to his mortal enemy, finds its accomplishment in the betrayer of the Son of David. It is from the 8th verse that Peter infers the necessity of filling up the vacancy occasioned by the death of Judas: it was, says he, predicted that another should take his office. —*Paton J. Gloag, in "A Commentary on the Acts," 1870.*

Whole Psalm. We may consider Judas, at the same time, as the virtual head of the Jewish nation in their daring attempt to dethrone the Son of God. The doom pronounced, and the reasons for it, apply to the Jews as a nation, as well as to the leader of the band who took Jesus. —*Andrew A. Bonar.*

Whole Psalm. Is it possible that this perplexing and distressing Psalm presents us after all, not with David's maledictions upon his enemies, but with their maledictions upon him? Not only do I hold this interpretation to be quite legitimate, I hold it to be by far the more natural and reasonable interpretation. —*Joseph Hammond.*

(In Dr. Cox's *Expositor*, Vol. 2. pg 225, this theory is well elaborated by Mr. Hammond, but we cannot for an instant accept it. —*C.H.S.*

The Imprecations of the Psalm. The language has been justified, not as the language of David, but as the language of Christ, exercising his office of Judge, or, in so far as he had laid aside that office during his earthly life, calling upon his Father to accomplish the curse. It has been alleged that this is the prophetic foreshadowing of the solemn words, "Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born" (Matthew 26:24). The curse in the words of Chrysostom is, "a prophecy in the form of a curse", (*προφητεία εν ειδει αρας*).

The strain which such a view compels us to put on much of the language ought to have led long since to its abandonment. Not even the words denounced by our Lord against the Pharisees can really be compared to the anathemas which are here strung together. Much less is there any pretence for saying that those words so full of deep and holy sorrow, addressed to the traitor in the gospels, are merely another expression of the appalling denunciations of the psalm. But terrible as these undoubtedly are, to be accounted for by the spirit of the Old Dispensation, not to be defended by that of the New, still let us learn to estimate them aright. —*J.J. Stewart Perowne.*

The Imprecations. These imprecations are not appropriate in the mouth of the suffering Saviour. It is not the spirit of Zion but of Sinai which here speaks out of the mouth of David; the spirit of Elias, which, according to Luke 9:58, is not the spirit of the New Testament. This wrathful spirit is overpowered by the spirit of love. But these anathemas are still not on this account so many beatings of the air. There is in them a divine energy, as in the blessing and cursing of every man who is united to God, and more especially of a man whose temper of mind is such as David's. They possess the same power as the prophetic threatenings, and in this sense they are regarded in the New Testament as fulfilled in the son of perdition (John 17:12). To the generation of the time of Jesus they were a deterrent warning not to offend against the Holy One of God, and this *Psalmus Ischarioticus* (Acts 1:20) will ever be such a mirror of warning to the enemies and persecutors of Christ and his church. —*Franz Delitzsch.*

The Imprecations. Respecting the imprecations contained in this psalm, it will be proper to keep in mind what I have said elsewhere, that when David forms such maledictions, or expresses his desire for them, he is not instigated by any immoderate carnal propensity, nor is he actuated by zeal

without knowledge, nor is he influenced by any private personal considerations. These three matters must be carefully weighed, for in proportion to the amount of self esteem which a man possesses, is he so enamoured with his own interests as to rush headlong upon revenge. Hence it comes to pass that the more a person is devoted to selfishness, he will be the more immoderately addicted to advancement of his own individual interests. This desire for the promotion of personal interest gives birth to another species of vice: for no one wishes to be avenged upon his enemies because such a thing would be right and equitable, but because it is the means of gratifying his own spiteful propensity. Some, indeed, make a pretext of righteousness and equity in the matter; but the spirit of malignity, by which they are inflamed, effaces every trace of justice, and blinds their minds.

When the two vices, selfishness and carnality, are corrected, there is still another thing demanding correction: we must repress the ardour of foolish zeal, in order that we may follow the Spirit of God as our guide. Should any one, under the influence of perverse zeal, produce David as an example of it, that would not be an example in point; for to such a person may be very aptly applied the answer which Christ returned to his disciples, "Ye know not what spirit ye are of", Luke 9:55. How detestable a piece of sacrilege is it on the part of the monks, and especially the Franciscan friars, to pervert this psalm by employing it to countenance the most nefarious purposes! If a man harbour malice against a neighbour, it is quite a common thing for him to engage one of these wicked wretches to curse him, which he would do by daily repeating this psalm. I know a lady in France who hired a parcel of these friars to curse her own and only son in these words. But I return to David, who, free from all inordinate passion, breathed forth his prayers under the influence of the Holy Spirit. —*John Calvin.*

The imprecations. It is possible, as Tholuck thinks, that in some of the utterances in what are called the *vindictive psalms*, especially the imprecations in Psalm 109:1-31, unholy personal zeal may have been mingled with holy zeal, as was the case seemingly with the two disciples James and John, when the Lord chided their desire for vengeance (Luke 9:54-56). But, in reality, the feeling expressed in these psalms may well be considered as virtuous anger, such as Bishop Butler explains and justifies in his sermons on "Resentment and the Forgiveness of Injuries", and such as Paul teaches in Ephesians 4:26, "Be ye angry, and sin not." Anger against

sin and a desire that evildoers may be punished, are not opposed to the spirit of the gospel, or to that love of enemies which our Lord both enjoined and exemplified. If the emotion or its utterance were essentially sinful, how could Paul wish the enemy of Christ and the perverter of the gospel to be accursed (*αναψευμα*, 1 Corinthians 16:22 Galatians 1:8); and especially, how could the spirit of the martyred saints in heaven call on God for vengeance (Revelation 6:10), and join to celebrate its final execution (Revelation 19:1-6)? Yea, resentment against the wicked is so far from being necessarily sinful, that we find it manifested by the Holy and Just One himself, when in the days of his flesh he looked around on his hearers "with anger, being grieved for the hardness of their hearts" (Mark 3:5); and when in "the great day of his wrath" (Revelation 6:17), he shall say to "all workers of iniquity" (Luke 13:27), "Depart from me, ye cursed" (Matthew 25:41). —*Benjamin Davies* (1814-1875), in *Kitto's Cyclopaedia*.

Imprecations. It is true that this vengeance is invoked on the head of the betrayer of Christ: and we may profit by reading even the severest of the passages when we regard them as dictated by a burning zeal for the honour of Jehovah, a righteous indignation and a jealousy of love, and generally, if not universally, as denunciations of just judgment against the obstinate enemies of Christ, and all who obey not the Gospel of God. At the same time, these passages cannot be fully accounted for without a frank recognition of the fact that the Psalter was conceived and written under the Old Covenant. That dispensation was more stern than ours. God's people had with all other peoples a conflict with sword and spear. They wanted to tread down their enemies, to crush the heathen; and thought it a grand religious triumph for a righteous man to wash his feet in the blood of the wicked. Psalm 8:10 68:23. Now the struggle is without carnal weapons, and the tone of the dispensation is changed. —*Donald Fraser*. 1873.

Imprecations. Imprecations of judgment on the wicked *on the hypothesis their continued impenitence* are not inconsistent with simultaneous efforts of to bring them to repentance; and Christian charity itself can do no more than labour for the sinner's conversion. The law of holiness requires us to pray for the fires of divine retribution: the law of love to seek meanwhile to rescue the brand from the burning. The last prayer of the martyr Stephen was answered not by any general averting of doom from a guilty nation, but by the conversion of an individual persecutor to the service of God. —*Joseph Francis Thrupp*.

Imprecations. That explanation which regards the "enemies" as spiritual foes has a large measure of truth. It commended itself to a mind so far removed from mysticism as Arnold's. It is most valuable for devout private use of the Psalter. For, though we are come to Mount Sion, crested with the eternal calm, the opened ear can hear the thunder rolling along the peaks of Sinai. In the Gospel, the wrath of God is revealed from heaven against all ungodliness and unrighteousness. Sin is utterly hateful to God. The broad gates are flung wide open of the city that lies foursquare towards all the winds of heaven; for its ruler is divinely tolerant. But there shall in no wise enter it anything that defileth, neither whatever worketh abomination; for he is divinely intolerant too. And thus when, in public or private, we read these Psalms of imprecation, there is a lesson that comes home to us. We must read them, or dishonour God's word. Reading them, we must depart from sin, or pronounce judgment upon ourselves. Drunkenness, impurity, hatred, every known sin of flesh or spirit—these, and not mistaken men, are the worst enemies of God and of his Christ. Against these we pray in our Collects for Peace at Morning and Evening prayer—"Defend us in all assaults of our enemies, that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness." These were the dark hosts which swept through the Psalmist's vision when he cried, "Let all mine enemies be ashamed and sore vexed", Psalm 6:10. —*William Alexander, in "The Witness of the Psalms to Christ and Christianity", 1877.*

Imprecations. —I cannot forbear the following little incident that occurred the other morning at family worship. I happened to be reading one of the imprecatory psalms, and as I paused to remark, my little boy, a lad of ten years, asked with some earnestness: "Father, do you think it right for a good man to pray for the destruction of his enemies like that?" and at the same time referred me to Christ as praying for his enemies. I paused a moment to know how to shape the reply so as to fully meet and satisfy his enquiry, and then said, "My son, if an assassin should enter the house by night, and murder your mother, and then escape, and the sheriff and citizens were all out in pursuit, trying to catch him, would you not pray to God that they might succeed and arrest him, and that he might be brought to justice?" "Oh, yes!" said he, "but I never saw it so before. I did not know that that was the meaning of these Psalms." "Yes", said I, "my son, the men against whom David plays were bloody men, men of falsehood and crime, enemies to the peace of society, seeking his own life, and unless

they were arrested and their wicked devices defeated, many innocent persons must suffer." The explanation perfectly satisfied his mind. —*F. G. Hibbard*, in "*The Psalms chronologically arranged*", 1856.

Title. It is worth noting, that the superscription, *to the chief Musician*, to the precentor (*תְּשׁוּבָה*), proves it to have been designed, such as it is, for the Tabernacle or Temple service of song. —*Joseph Hammond*, in "*The Expositor*", 1875.

Title. *Syriac inscription.* The verbs of the Hebrew text through nearly the whole of the imprecatory part of this Psalm are read in the singular number, as if some particular subject were signified by the divine prophet. But our translators always change the verbs into the plural number; which is not done by the Seventy and the other translators, who adhere more closely to the Hebrew text. But without doubt this has arisen, because the Syriac Christians explain this Psalm of the sufferings of Christ, which may be understood from the Syriac inscription of this Psalm, and which in Polyglottis Angl. reads thus: —"*Of David: when they made Absalom king, be not knowing: and on account of this he was killed. But to us it sets forth the sufferings of Christ.*" For this reason all these imprecations are transferred to the enemies or murderers of Jesus Christ. —*John Augustus Dathe*, 1731-1791.

Ver. 1. *Hold not thy peace, O God of my praise.* All commendation or manifestation of our innocence is to be sought from God when we are assailed with calumnies on all sides. When God is silent, we should cry all the more strongly; nor should we because of such delay despair of help, nor impatiently cease from praying. —*Martin Geier*.

Ver. 1. *Hold not thy peace.* How appropriately this phrase is applied to God, with whom *to speak* is the same as *to do*; for by his word he made all things. Rightly, therefore, is he said to be silent when he seems not to notice the things which are done by the wicked, and patiently bears with their malice. The Psalmist begs him to rise up and speak with the wicked in his wrath, and thus take deserved vengeance on them; which is as easy for him to do as for an angry man to break forth in words of rebuke and blame. This should be to us a great solace against the wickedness of this last age, which God, our praise, can restrain with one little word. —*Wolfgang Musculus*.

Ver. 1. *O God.* As the most innocent and holy servants of God are subject to heavy slanders and false calumnies raised against them, so the best remedy and relief in this case is to go to God, as here the Psalmist doth. — *David Dickson.*

Ver. 1. *God of my praise.* Thou, who art the constant object of my praise and thanksgiving, Jeremiah 17:14. — *William Keatinge Clay.*

Ver. 1. *O God of my praise.* In denominating him *the God of his praise*, he intrusts to him the vindication of his innocence, in the face of the calumnies by which he was all but universally assailed. — *John Calvin.*

Ver. 1. *The God of MY praise.* Give me leave, in order to expound it the better, to expostulate. What, David, were there no saints but thyself that gave praise to God? Why dost thou then seem to appropriate and engross God unto thyself, as the God of thy praise, as if none praised him else but thee? It is because his soul had devoted all the praise he was able to bestow on any, unto the Lord alone; as whom he had set himself to praise, and praise alone. As of a beloved son we use to say, "the son of my love." And further, it is as if he had said, If I had all the ability of all the spirits of men and angels wherewith to celebrate him, I would bestow them all on him, he is the God of my praise. And as he was David's, so he should be ours. — *Thomas Goodwin.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1. The silence of God. What it may mean: what it involves: how we may endeavour to break it.

Ver. 1. *God of my praise.* A text which may be expounded in its double meaning.

Ver. 1-3.

1. God is for his people when the wicked are against them (Psalm 109:1); (a) for his people's sake; (b) for his own sake.

2. The wicked are against his people when he is for them (Psalm 109:2-3); (a) from hatred to God; (b) from hatred to his people. — *G.R.*

PSALM 109:2

EXPOSITION.

Ver. 2. *For the mouth of the wicked and the mouth of the deceitful are opened against me.* Wicked men must needs say wicked things, and these we have reason to dread; but in addition they utter false and deceitful things, and these are worst of all. There is no knowing what may come out of mouths which are at once lewd and lying. The misery caused to a good man by slanderous reports no heart can imagine but that which is wounded by them: in all Satan's armoury there are no worse weapons than deceitful tongues. To have a reputation, over which we have watched with daily care, suddenly bespattered with the foulest aspersions, is painful beyond description; but when wicked and deceitful men get their mouths fully opened we can hardly expect to escape any more than others.

They have spoken against me with a lying tongue. Lying tongues cannot lie still. Bad tongues are not content to vilify bad men, but choose the most gracious of saints to be the objects of their attacks. Here is reason enough for prayer. The heart sinks when assailed with slander, for we know not what may be said next, what friend may be alienated, what evil may be threatened, or what misery may be caused to us and others. The air is full of rumours, and shadows impalpable flit around; the mind is confused with dread of unseen foes, and invisible arrows. What ill can be worse than to be assailed with slander,

*"Whose edge is sharper than the sword, whose tongue
Out venoms all the worms of Nile"?*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *For the mouth of the wicked and the mouth of the deceitful are opened against me.* Speak, says Arnobius, to thine own conscience, O man of God, thou who art following Christ; and when the mouth of the wicked and deceitful man is opened concerning thee, rejoice and be secure; because while the mouth of the wicked is opened for thy slander in the earth, the mouth of God is opened for thy praise in heaven. —*Lorinus.*

Ver. 2-3. Note, first, the detractor opens his mouth, that he may pour forth his poison, and that he may devour his victim. Hence, David says, "the

mouth of the wicked is opened against me." Note, secondly, the detractor is talkative—*They have spoken*, etc. The mouth of the detractor is a broken pitcher leaking all over. Note, thirdly, detraction springs from hatred, "they compassed me about also *with words of hatred*." In Greek, *εκυκλωσαν με*, *ie.*, as in a circle they have enclosed me. St. Climacus says, "Detraction is *odii partus*, a subtle disease, a fat but hidden leech which sucks the blood of charity and after destroys it." —*Lorinus*.

Ver. 2-5. *The mouth of the wicked*, etc.

Vice—deformed

Itself, and ugly, and of flavour rank—

To rob fair Virtue of so sweet an incense

And with it to anoint and salve its own

Rotten ulcers, and perfume the path that led

To death, strove daily by a thousand means:

And oft succeeded to make Virtue sour

In the world's nostrils, and its loathly self

Smell sweetly. Rumour was the messenger

Of defamation, and so swift that none

Could be the first to tell an evil tale.

It was Slander filled her mouth with lying words;

Slander, the foulest whelp of Sin. The man

In whom this spirit entered was undone.

His tongue was set on fire of hell; his heart

Was black as death; his legs were faint with haste

To propagate the lie his tongue had framed

His pillow was the peace of families

Destroyed, the sigh of innocence reproached,

Broken friendships, and the strife of brotherhoods.

Yet did he spare his sleep, and hear the clock

Number the midnight watches, on his bed

Devising mischief more; and early rose

And made most hellish meals of good men's names.

Peace fled the neighbourhood in which he made

His haunts; and, like a moral pestilence,

Before his breath the healthy shoots and blooms

Of social joy and happiness decayed.

Fools only in his company were seen,

And those forsaken of God, and to themselves

Given up. The prudent man shunned him and his house

As one who had a deadly moral plague. —*Robert Pollok*.

HINTS TO THE VILLAGE PREACHER.

Ver. 2. Slander. Its cause—wickedness and malice. Its instruments—deceit and lies. Its frequency—Jesus and the saints slandered. Its punishment. Our resort when tried by it—prayer to God.

PSALM 109:3

EXPOSITION.

Ver. 3. *They compassed me about also with words of hatred.* Turn which way he would they hedged him in with falsehood, misrepresentation, accusation, and scorn. Whispers, sneers, insinuations, satires, and open charges filled his ear with a perpetual buzz, and all for no reason, but sheer hate. Each word was as full of venom as an egg is full of meat: they could not speak without showing their teeth.

And fought against me without a cause. He had not provoked the quarrel or contributed to it, yet in a thousand ways they laboured to "corrode his comfort, and destroy his ease." All this tended to make the suppliant feel the more acutely the wrongs which were done to him.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. Although an individual may be absent, so that he cannot corporeally be encompassed and fought with; nevertheless, so great is the force and malice of an envenomed tongue, that an absent man may be none the less dangerously surrounded and warred against. Thus David, though absent and driven into exile, was nevertheless surrounded and assailed by the calumnies of Doeg and the other flatterers of Saul, so that at length he was also corporeally surrounded; in which contest he would clearly have perished unless he had been divinely delivered: see 1 Samuel 23:1-29. And this kind of surrounding and assault is so much the more deadly as it is so much the less possible to be avoided. For who can be so innocent as to escape the snares of a back biting and calumnious tongue? What place can be so remote and obscure as that this evil will not intrude when David could not be safe in the mountains and caves of the rocks? —*Wolfgang Musculus.*

PSALM 109:4

EXPOSITION.

Ver. 4. *For my love they are my adversaries.* They hate me because I love them. One of our poets says of the Lord Jesus—"Found guilty of excess of love." Surely it was his only fault. Our Lord might have used all the language of this complaint most emphatically—they hated him without a cause and returned him hatred for love. What a smart this is to the soul, to be hated in proportion to the gratitude which it deserved, hated by those it loved, and hated because of its love. This was a cruel case, and the sensitive mind of the psalmist writhed under it.

But give myself unto prayer. He did nothing else but pray. He became prayer as they became malice. This was his answer to his enemies, he appealed from men and their injustice to the Judge of all the earth, who must do right. True bravery alone can teach a man to leave his traducers unanswered, and carry the case unto the Lord.

*"Men cannot help but reverence the courage
that walketh amid calumnies unanswering."*

"He standeth as a gallant chief unheeding shot or shell."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. (*first clause*). None prove worse enemies than those that have received the greatest kindnesses, when once they turn unkind. As the sharpest vinegar is made of the purest wine, and pleasant meats turn to the bitterest humours in the stomach; so the highest love bestowed upon friends, being ill digested or corrupt, turns to the most unfriendly hatred, *proximorum odia sunt acerrima.* —Abraham Wright.

Ver. 4. *For my love they are my adversaries;* that's an ill requital; but how did David requite them? We may take his own word for it; he tells us how, "*But I give myself unto prayer*"; yea, he seemed a man wholly given unto prayer. The elegant conciseness of the Hebrew is, "*But I prayer*"; we supply it thus, "*But I give myself unto prayer.*" They are sinning against me, requiting my love with hatred, "*But I give myself unto prayer.*" But for whom did he pray? Doubtless he prayed and prayed much for himself; he prayed also for them. We may understand these words, "*I give myself unto*

prayer", two ways. First I pray against their plots and evil dealings with me (prayer was David's best strength always against his enemies), yet that was not all. But, secondly, "*I give myself unto prayer*", that the Lord would pardon their sin, and turn their hearts, when they are doing me mischief; or, though they have done me mischief, I am wishing them the best good. David (in another place) showed what a spirit of charity he was clothed with, when no reproof could hinder him from praying for others, Psalm 141:5. —*Joseph Caryl*.

Ver. 4. The translator of the Syriac version has inserted in Psalm 109:4 Arabic "*and I have prayed for them*", as if he had copied them from the words of our Lord in Matthew 5:44, where in the Syriac version of the New Testament we have exactly the same construction. It is in keeping with the inscription of the Psalm, which applies it directly to Christ. It would seem as if the Translator understood this verse of the crucifixion and of the Redeemer's prayer for his murderers, or as if the only way to understand the elliptical language of the Psalmist was from the teaching and example of our Lord. —*E.T. Gibson, of Crayford*.

Ver. 4. *I prayer.* The Messiah says in this prophetic psalm, "I am prayer." During his pilgrimage on earth, his whole life was communion with God; and now in his glory, he is constantly making intercession for us. But this does not exhaust the idea, "*I am prayer*." He not merely prayed and is now praying, he not merely teaches and influences us to pray, but he is prayer, the fountain and source of all prayer, as well as the foundation and basis of all answers to our petitions. He is the Word in this sense also. From all eternity his Father heard him, heard him as interceding for that world which, created through him, he represented, and in which, through him, divine glory was to be revealed. In the same sense, therefore, in which he is light and gives light, in which he is life and resurrection, and therefore quickens, Jesus *is* prayer. —*Adolph Saphir, in Lectures on the Lord's Prayer*, 1870.

Ver. 4. Persecuted saints are men of prayer, yea, they are as it were made up all of prayer. David prayed before; but, oh, when his enemies fell a persecuting of him, then he gave himself up wholly to prayer. Oh, then he was more earnest; more fervent, more frequent, more diligent, more constant, and more abundant in the work of prayer! When Numa, king of the Romans, was told that his enemies were in arms against him, he did but laugh at it, and answered, "And I do sacrifice"; so when persecutors arm

themselves against the people of God, they do but divinely smile and laugh at it, and give themselves the more up to prayer. When men arm against them, then they arm themselves with all their might to the work of prayer; and woe, woe to them that have armies of prayers marching against them. —*Thomas Brooks*.

Ver. 4. *I give myself unto prayer.* The instruction to ourselves from these words is most comforting and precious. Are we bowed down with sorrow and distress? "*I give myself unto prayer.*" Are we persecuted, and reviled, and compassed about with words of hatred? "*I give myself unto prayer.*" Has death entered our dwellings? And as we gaze in heart-broken anguish on the no longer answering look of one who was our earthly stay, and we feel as if all hope as well as all help were gone, still there remains the same blessed refuge for all the Lord's sorrowing ones, "*I give myself unto prayer.*" In the allegory of the ancients. Hope was left at the bottom of the casket, as the sweetener of human life; but God, in far richer mercy, gives prayer as the balm of human trial. —*Barton Bouchier*.

Ver. 4. A Christian is all over prayer: he prays at rising, at lying down, and as he walks: like a prime favourite at court, who has the key to the privy stairs, and can wake his prince by night. —*Augustus Montague Toplady*, 1740-1778.

HINTS TO THE VILLAGE PREACHER.

Ver. 4. On the excellency of prayer. See Expository Notes.

Ver. 4. Our Lord's adversaries, and his resort.

Ver. 4-5.

1. David's spirit and conduct towards his enemies. (a) His spirit is love—love for hatred; hence his denunciations are against their sins, rather than against them. (b) His conduct. He returned good for evil; he interceded for them.
2. Their spirit and conduct towards him. (a) Hatred for love. (b) Evil for good. —*G.R.*

PSALM 109:5

EXPOSITION.

Ver. 5. *And they have rewarded me evil for good, and hatred for my love.*

Evil for good is devil like. This is Satan's line of action, and his children upon earth follow it greedily; it is cruel, and wounds to the quick. The revenge which pays a man back in his own coin has a kind of natural justice in it; but what shall be said of that baseness which returns to goodness the very opposite of what it has a right to expect? Our Lord endured such base treatment all his days, and, alas, in his members, endures it still.

Thus we see the harmless and innocent man upon his knees pouring out his lamentation: we are now to observe him rising from the mercy seat, inspired with prophetic energy, and pouring forth upon his foes the forewarning of their doom. We shall hear him speak like a judge clothed with stern severity, or like the angel of doom robed in vengeance, or as the naked sword of justice when she bares her arm for execution. It is not for himself that he speaks so much as for all the slandered and the down trodden, of whom he feels himself to be the representative and mouthpiece. He asks for justice, and as his soul is stung with cruel wrongs he asks with solemn deliberation, making no stint in his demands. To pity malice would be malice to mankind; to screen the crafty seekers of human blood would be cruelty to the oppressed. Nay, love, and truth, and pity lift their wounds to heaven, and implore vengeance on the enemies of the innocent and oppressed; those who render goodness itself a crime, and make innocence a motive for hate, deserve to find no mercy from the great Preserver of men. Vengeance is the prerogative of God, and as it would be a boundless calamity if evil were for ever to go unpunished, so it is an unspeakable blessing that the Lord will recompense the wicked and cruel man, and there are times and seasons when a good man ought to pray for that blessing. When the Judge of all threatens to punish tyrannical cruelty and false hearted treachery, virtue gives her assent and consent. Amen, so let it be, saith every just man in his inmost soul.

HINTS TO THE VILLAGE PREACHER.

Ver. 5. *Evil for good.* This is devil like. Have not men been guilty of this to parents, to those who have warned them, to saints and ministers, and especially to the Lord himself?

Ver. 5. How has the Redeemer been recompensed? Show what he deserves and what he receives from various individuals. He feels the unkindness of those who are ungrateful.

PSALM 109:6

EXPOSITION.

Ver. 6. *Set thou a wicked man over him.* What worse punishment could a man have? The proud man cannot endure the proud, nor the oppressor brook the rule of another like himself. The righteous in their patience find the rule of the wicked a sore bondage; but those who are full of resentful passions, and haughty aspirations, are slaves indeed when men of their own class have the whip hand of them. For Herod to be ruled by another Herod would be wretchedness enough, and yet what retribution could be more just? What unrighteous man can complain if he finds himself governed by one of like character? What can the wicked expect but that their rulers should be like themselves? Who does not admire the justice of God when he sees fierce Romans ruled by Tiberius and Nero, and Red Republicans governed by Marat and Robespierre?

And let Satan stand at his right hand. Should not like come to like? Should not the father of lies stand near his children? Who is a better right hand friend for an adversary of the righteous than the great adversary himself? The curse is an awful one, but it is most natural that it should come to pass: those who serve Satan may expect to have his company, his assistance, his temptations, and at last his doom.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Set thou a wicked man over him,* etc. Here commences that terrible series of maledictions, unparalleled in Holy Writ, as directed against an individual sinner, albeit it is little more than a special reduplication of the

national woes denounced in Leviticus 26:1-46 and Deuteronomy 28:1-68.
—*Neale and Littledale.*

Ver. 6. *Set thou a wicked man over him.* The first thing that the Psalmist asks is, that his foe might be subjected to the evil of having a man placed over him like himself: —a man regardless of justice, truth, and right; a man who would respect character and propriety no more than he had himself done. It is, in fact, a prayer that he might be punished *in the line of his offences*. It cannot be wrong that a man should be treated as he treats others; and it cannot be in itself wrong to desire that a man should be treated according to his character and deserts, for this is the object of all law, and this is what all magistrates and legislators are endeavouring to secure. —*Albert Barnes.*

Ver. 6. *Over HIM.* Consider what would have been the effect if these denunciations had been made against the *sins* of men and not, as they are in these passages, against the *sinners*. Men would have said, "My sin is denounced, not *me*." What a license would have been given to sin! The depraved nature would have said, "if *I* am not condemned, but only my *sin*, I can do as I like; I shall not be called to account for it. I *love* sin and can go on in it." This is what men would have said. There would have been no effort to get rid of it. Why should there be; if only *sin* is condemned and not the *sinner*? But man's *sin* is identified with *himself*, and this makes him tremble. God's wrath rests on *him* because of his sin. Condemnation is awaiting *him* because of his sin. This makes him anxious to get rid of it. —*Frederick Whitfield.*

Ver. 6. *Let Satan stand at his right hand.* It appears to have been the custom at trials before the Jewish tribunals for a pleader to stand at the right hand of the accused: See Zechariah 3:1, where are described Joshua the High Priest, standing before the Angel of Jehovah, and the adversary (𐤒𐤕; *Satan*, as here) standing at his right hand to oppose him. See also Psalm 109:31. —*John Le Clerc, 1657-1736.*

Ver. 6. *Let Satan stand at his right hand.* Hugo observes that the Devil is on the left hand of those whom he persecutes in temporal things: on the right of those whom he rules in spiritual things: before the face of those who are on their guard against his wiles: behind those who are not foreseeing and prudent: above those whom he treads down: below, and beneath the feet of those who tread him down. A recent Spanish author,

(Peter Vega. On the Penitential Psalms.) writing in that language, thinks that there cannot be anything worse than that man who diligently and of set purpose injures others by speaking deceitfully, by surrounding with speeches of hatred, by attacking without cause, by slandering, by returning evil for good, and hatred for love: therefore, in this place it is desired that a wicked man may be set over such a one, and the devil at his right hand; as if he should be doomed to take the lowest place because he is the worst. — *Lorinus*.

Ver. 6. At his right hand. The strength or force of the body shows itself principally in the right hand. Therefore, he who wishes to obstruct another, and to hinder his endeavour, stands at his right hand; and thus easily parries his stroke or attempt. This I consider to be the most simple meaning of this passage which shows that God represses and restrains the raging of the enemies of the Church, who withstand each other by their opposing efforts, either from envy or from other causes. Thus, 2 Samuel 17:1-29, the counsels of Ahithophel are broken by Hushai; and in our day we see that the counsels and attempts of our enemies have been frequently and wonderfully restrained by the hindrances they have give one to the other: in which matter the goodness of God is to be discerned. — *Mollerus*.

Ver. 6. He begins to prophesy what they should receive for their great impiety, detailing their lot in such a manner as if he wished its realization from a desire of revenge: while he declareth what was to happen with the most absolute certainty, and what of God's justice would worthily come upon such. Some not understanding this mode of predicting the future under the appearance of wishing evil, suppose hatred to be returned for hatred, and an evil will for an evil will: since in truth it belongeth to few to distinguish in what way the punishment of the wicked pleaseth the accuser, who longeth to satiate his enmity; and in how widely different a way it pleaseth the judge, who with a righteous mind punishes sins. For the former returneth evil for evil, but the judge when he punishes does not return evil for evil, since he returneth justice to the unjust; and what is just is surely good. He therefore punishes not from delight in another's misery, which is evil for evil, but from love of justice, which is good for evil. Let not then the blind pervert the light of the Scriptures imagining that God doth not punish sins: nor let the wicked flatter themselves, as if he rendered evil for evil. Let us therefore hear the sequel of this divine composition; and in the words of one who seemeth to wish ill, let us recognise the

predictions of a prophet; and let us see God making a just retribution, raising our mind up to his eternal laws. —*Augustine*.

Ver. 6-19. These terrible curses are repeated with many words and sentences, that we may know that David has not let these words fall rashly or from any precipitate impulse of mind; but, the Holy Spirit having dictated, he employs this form of execration that it may be a perpetual prophecy or prediction of the bitter pains and destruction of the enemies of the Church of God. Nor does David imprecate these punishments so much on his own enemies and Judas the betrayer of Christ; but that similar punishments await all who fight against the kingdom of Christ. —*Mollerus*.

Ver. 6-20. I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concerns; but if I forsook him and his ways for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concerns were not so sure, if left at God's feet, while I stood to and for his name, as they would be if they were under my own tuition (or care) though with the denial of the way of God. This was a smarting consideration, and was as spurs unto my flesh. This Scripture (Psalm 109:6-20.) also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in all his selfish thoughts, which moved him to sell his master: pray read it soberly. I had also another consideration, and that was, the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross to shrink from their profession of Christ, his words, and laws, before the sons of men. I thought also of the glory that he had prepared for those that, in faith, and love, and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both myself and mine might for the sake of my profession be exposed to hath lain pinching on my mind. —*John Bunyan*.

HINTS TO THE VILLAGE PREACHER.

Ver. 6. It is the law of retribution to punish the wicked by means of the wicked. —*Starke*.

PSALM 109:7

EXPOSITION.

Ver. 7. *When he shall be judged, let him be condemned.* He judged and condemned others in the vilest manner, he suffered not the innocent to escape; and it would be a great shame if in his time of trial, being really guilty, he should be allowed to go free. Who would wish Judge Jeffries to be acquitted if he were tried for perverting justice? Who would desire Nero or Caligula to be cleared if set at the bar for cruelty? When Shylock goes into court, who wishes him to win his suit?

And let his prayer become sin. It is sin already, let it be so treated. To the injured it must seem terrible that the black hearted villain should nevertheless pretend to pray, and very naturally do they beg that he may not be heard, but that his pleadings may be regarded as an addition to his guilt. He has devoured the widow's house, and yet he prays. He has put Naboth to death by false accusation and taken possession of his vineyard, and then he presents prayers to the Almighty. He has given up villages to slaughter, and his hands are red with the blood of babes and maidens, and then he pays his vows unto Allah! He must surely be accursed himself who does not wish that such abominable prayers may be loathed of heaven and written down as new sins. He who makes it a sin for others to pray will find his own praying become sin. When he at last sees his need of mercy, mercy herself shall resent his appeal as an insult. "Because that he remembered not to show mercy", he shall himself be forgotten by the God of grace, and his bitter cries for deliverance shall be regarded as mockeries of heaven.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *Let his prayer become sin.* As the clamours of a condemned malefactor, not only find no acceptance, but are looked upon as an affront to the court. The prayers of the wicked now become sin, because soured with the leaven of hypocrisy and malice; and so they will in the great day, because then it will be too late to cry, "Lord, Lord, open unto us." — *Matthew Henry.*

Ver. 7. *Let his prayer become sin.* Evidently his prayer in reference to his *trial* for crime; his prayer that he might be acquitted and discharged. Let it be seen in the result that such a prayer was *wrong*; that it was in fact, a prayer for the discharge of a bad man—a man who *ought* to be punished. Let it be seen to be what a prayer *would* be if offered for a murderer, or violator of the law, —a prayer that he might escape or not be punished. All must see that *such* a prayer would be wrong, or would be a "sin"; and so, in his own case, it would be equally true that a prayer *for his own escape* would be "sin." The Psalmist asks that, by the result of the trial, such a prayer might be *seen* to be in fact a prayer for the protection and escape of a *bad man*. A just sentence in the case would demonstrate this; and this is what the Psalmist prays for. —*Albert Barnes*.

Ver. 7. *Let his prayer become sin.* Kimchi in his annotations thus explains these words: *i.e.*, "let it be without effect, so that he does not get what he asks for; let him not hit the mark at which he aims": for **afj** ;sometimes has the meaning *to miss*. —*Wolfgang Musculus*.

Ver. 7. *Let his prayer become sin.* St. Jerome says that Judas's prayer was turned into sin, by reason of his want of hope when he prayed: and thus it was that in despair he hanged himself. —*Robert Bellarmine*.

Ver. 7. *Let his prayer become sin.* The prayer of the hypocrite is sin formally, and it is sin in the effect, that is, instead of getting any good by it, he gets hurt, and the Lord instead of helping him because he prays, punishes him because of the sinfulness of his prayers. Thus his prayer becomes sin to him, because he receives no more respect from God when he prays than when he sins. And sin doth not only mingle with his prayer (as it doth with the prayers of the holiest), but his prayer is nothing else but a mixture or mingle mangle (as we speak) of many sins. —*Joseph Caryl*.

Ver. 7. *Let his prayer become sin.* We should be watchful in prayer lest the most holy worship of God should become an abomination: Isaiah 1:15 66:3 James 4:3 Hosea 7:14 Amos 5:23. If the remedy be poisoned, how shall the diseased be cured? —*Martin Geier*.

Ver. 7-19. These and the following verses, although they contain terrible imprecations, will become less dreadful if we understand them as spoken concerning men pertinaciously cleaving to their vices, against whom only has God threatened punishments; not against those who repent with all their heart, and become thoroughly changed in life. —*John Le Clerc*.

HINTS TO THE VILLAGE PREACHER.

Ver. 7. When may prayer become sin. From what is sought, how sought, by whom sought, and wherefore sought.

PSALM 109:8

EXPOSITION.

Ver. 8. *Let his days be few.* Who would desire a persecuting tyrant to live long? As well might we wish length of days to a mad dog. If he will do nothing but mischief the shortening of his life will be the lengthening of the world's tranquillity. "Bloody and deceitful men shall not live out half their days", —this is bare justice to them, and great mercy to the poor and needy.

And let another take his office. Perhaps a better man may come, at any rate it is time a change were tried. So used were the Jews to look upon these verses as the doom of traitors, of cruel and deceitful mind, that Peter saw at once in the speedy death of Judas a fulfilment of this sentence, and a reason for the appointment of a successor who should take his place of oversight. A bad man does not make an office bad: another may use with benefit that which he perverted to ill uses.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Let his days be few.* By "*his days*", he meant the days of his apostleship, which were few; since before the passion of our Lord, they were ended by his crime and death. And as if it were asked, What then shall become of that most sacred number twelve, within which our Lord willed, not without a meaning, to limit his twelve first apostles? he at once addeth, *and let another take his office.* As much as to say, let both himself be punished according to his desert, and let his number be filled up. And if any one desire to know how this was done, let him read the Acts of the Apostles. —*Augustine.*

Ver. 8. *Let another take his office.* So every man acts, and practically prays, who seeks to remove a bad and corrupt man from office. As such an office must be filled by some one, all the efforts which he puts forth to

remove a wicked man tend to bring it about that "another should take his office", and for this it is *right* to labour and pray. The act does not of itself imply malignity or bad feeling, but is consistent with the purest benevolence, the kindest feelings, the strictest integrity, the sternest patriotism, and the highest form of piety. —*Albert Barnes*.

HINTS TO THE VILLAGE PREACHER.

Ver. 8. *Let his days be few.* Sin the great shortener of human life. After the flood the whole race lived a shorter time; passion and avaricious care shorten life, and some sins have a peculiar power to do this, lust, drunkenness, & c.

PSALM 109:9

EXPOSITION.

Ver. 9. *Let his children be fatherless, and his wife a widow.* This would inevitably be the case when the man died, but the psalmist uses the words in an emphatic sense, he would have his widow "a widow indeed", and his children so friendless as to be orphaned in the bitterest sense. He sees the result of the bad man's decease, and includes it in the punishment. The tyrant's sword makes many children fatherless, and who can lament when his barbarities come home to his own family, and they too, weep and lament. Pity is due to all orphans and widows as such, but a father's atrocious actions may dry up the springs of pity. Who mourns that Pharaoh's children lost their father, or that Sennacherib's wife became a widow? As Agag's sword had made women childless none wept when Samuel's weapon made his mother childless among women. If Herod had been slain when he had just murdered the innocents at Bethlehem no man would have lamented it even though Herod's wife would have become a widow. These awful maledictions are not for common men to use, but for judges, such as David was, to pronounce over the enemies of God and man. A judge may sentence a man to death whatever the consequences may be to the criminal's family, and in this there will be no feeling of private revenge, but simply the doing of justice because evil must be punished. We are aware that this may not appear to justify the full force of these expressions, but it should never be forgotten that the case supposed

is a very execrable one, and the character of the culprit is beyond measure loathsome and not to be met by any common abhorrence. Those who regard a sort of effeminate benevolence to all creatures alike as the acme of virtue are very much in favour with this degenerate age; these look for the salvation of the damned, and even pray for the restoration of the devil. It is very possible that if they were less in sympathy with evil, and more in harmony with the thoughts of God, they would be of a far sterner and also of a far better mind. To us it seems better to agree with God's curses than with the devil's blessings; and when at any time our heart kicks against the terrors of the Lord we take it as a proof of our need of greater humbling, and confess our sin before our God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *Let his children be fatherless.* Helpless and shiftless. A sore vexation to many on their death beds, and just enough upon graceless persecutors. But happy are they who, when they lie dying, can say as Luther did, "*Domine Deus gratias ago tibi quod velueris me esse pauperem, et mendicum, & c.* Lord God, I thank thee for my present poverty, but future hopes. I have not an house, lands, possessions, or monies to leave behind me. Thou hast given me wife and children; behold, I return them back to thee, and beseech thee to nourish them, teach them, keep them safe, as hitherto thou hast done, O thou father of the fatherless, and judge of widows." —*John Trapp.*

Ver. 9-10,12-13. "*His children; ""his posterity.*" Though in matters of a civil or judicial character, we have it upon the highest authority that the children are not to be made accountable for the fathers, nor the fathers for the children, but every transgressor is to bear the penalty of his own sin; yet, in a moral, and in a social and spiritual sense, it is impossible that the fathers should eat sour grapes, and yet that the children's teeth should not be set on edge. The offspring of the profligate and the prodigal may, and often do, avoid the specific vices of the parent; but rarely, if ever, do they escape the evil consequences of those vices. And this reaction cannot be prevented, until it shall please God first to unmake and then to remodel his whole intelligent creation. —*T. Dale, in a Sermon to Heads of Families, 1839.*

Ver. 9-13. Under the Old Covenant, calamity, extending from father to son, was the meed of transgression; prosperity, *vice versa*, of obedience:

(see Solomon's prayer, 2 Chronicles 6:23): and these prayers of the psalmist (cf. Psalm 10:13, 12:1 58:10, etc.) may express the wish that God's providential government of his people should be asserted in the chastisement of the enemy of God and man. —*Speaker's Commentary*.

PSALM 109:10

EXPOSITION.

Ver. 10. *Let his children be continually vagabonds, and beg.* May they have neither house nor home, settlement nor substance; and while they thus wander and beg may it ever be on their memory that their father's house lies in ruins, —

let them seek their bread also out of their desolate places. It has often been so: a race of tyrants has become a generation of beggars. Misused power and abused wealth have earned the family name universal detestation, and secured to the family character an entail of baseness. Justice herself would award no such doom except upon the supposition that the sin descended with the blood; but supreme providence which in the end is pure justice has written many a page of history in which the imprecation of this verse has been literally verified.

We confess that as we read some of these verses we have need of all our faith and reverence to accept them as the voice of inspiration; but the exercise is good for the soul, for it educates our sense of ignorance, and tests our teachability. Yes, Divine Spirit, we can and do believe that even these dread words from which we shrink have a meaning consistent with the attributes of the Judge of all the earth, though his name is LOVE. How this may be we shall know hereafter.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *Let his children be continually vagabonds.* The word used in the sentence pronounced upon *Cain*, Genesis 4:12. Compare Psalm 59:11,15. —*William Kay*.

Ver. 10. *Let them seek*, etc. Horsley renders this clause, *Let them be driven out from the very ruins of their dwellings*, and remarks that the image is

that of "vagabonds seeking a miserable shelter among the ruins of decayed or demolished buildings, and not suffered to remain even in such places undisturbed."

Ver. 9-10. When we consider of whom this Psalm is used there will be no difficulty about it. No language could be more awful than that of Psalm 109:6-19. It embraces almost every misery we can think of. But could any man be in a more wretched condition than Judas was? Could any words be too severe to express the depth of his misery—of him, who, for three whole years, had been the constant attendant of the Saviour of mankind; who had witnessed his miracles, and had shared his miraculous powers; who had enjoyed all the warnings, all the reproofs of his love, and then had betrayed him for thirty pieces of silver? Can we conceive a condition more miserable than that of Judas? And this Psalm is *a prophecy of the punishment* that should overtake him for his sin. S. Peter, in the Acts of the Apostles, quotes part of this psalm, and applies it to Judas: he applies it as a prophecy of the punishment he should suffer on the betrayal of the Son of God.

It is probable that in this psalm, when it uses the word children, it does not mean those who are his offspring by natural descent, but those *who resemble him*, and *who partake with him in his wickedness*. This is a common meaning of the word sons, or children, in Holy Scripture. As where our blessed Lord tells the Jews, *Ye are of your father the devil*, he could not mean that the Jews were the natural descendants of the devil, but that they were his children because they did his works. Again, when they are called Abraham's children, it means those who do the works of Abraham. So in this psalm, where it is foretold that fearful punishment should happen to Judas for the betrayal of his Lord, and should be extended to his children, it means *his associates, his companions, and imitators in wickedness*. —F.H. Dunwell, in "A Tract on the Communion Service", 1853.

Ver. 10, 12-13. It is for public ends that the psalmist prayed that the families of the wicked might be involved in their ruin. These are very terrible petitions; but it is God, not man, who has appointed these calamities as the ordinary consequences of persistence in wickedness. It is God, not man, who visits the iniquity of the fathers upon the children, to the third and fourth generations. It is because this is the ordinary portion of the transgressors, and *that thus in God's wonted way his abhorrence of the*

transgressions of his enemies might be marked, that the psalmist prays for these calamities. He asks God to do what he had declared he would do, and this for public ends, for he says: "I will greatly praise the Lord with my mouth; yea, I will praise him *among the multitude*. For he shall stand at the right hand of the poor, to save him from those that condemn his soul", Psalm 109:30-31. —R.A. Bertram, in "*The Imprecatory Psalms*", 1867.

Ver. 10-13. Many penurious fathers are so scraping for their children, that they ravish the poor children of God; but the hand of the Lord shall be against their young lions. Nahum 2:13. They join house to house, and field to field, but their children shall be "*vagabonds and beg*", "*seeking their bread out of their desolate places*." How many a covetous mole is now digging a house in the earth for his posterity, and never dreams of this sequel, that God should make those children beggars, for whose sake their fathers had made so many beggars! This is a quittance which the sire will not believe, but as sure as God is just the son shall feel. Now if he had but leave to come out of hell for an hour, and see this, how should he curse his folly! Sure, if possible, it would double the pain of his infernal torture. Be moderate, then, ye that so insatiately devour, as if you had an infinite capacity: you overload your stomachs, it is fit they should be disburdened in shameful spewing. How quickly doth a worldly minded man grow a defrauder, from a defrauder to a usurer, from a usurer to an oppressor, from an oppressor to an extortioner! If his eyes do but tell his heart of a booty, his heart will charge his hand, and he must have it, Micah 2:2. They do but see it, like it, and take it. Observe their due payment. *Let the extortioner catch all that he hath*: they got all by extortion, they shall lose all by extortion. They spoiled their neighbours, strangers shall spoil them. How often hath the poor widow and orphan cried, wept, groaned to them for mercy, and found none! They have taught God how to deal with themselves; *let there be none to extend mercy to them*. They have advanced houses for a memorial, and dedicated lands to their own names, Psalm 49:11; all to get them a name; and even in this they shall be crossed: *In the next generation their name shall be quite put out*. —Thomas Adams.

PSALM 109:11

EXPOSITION.

Ver. 11. *Let the extortioner catch all that he hath.* A doom indeed. Those who have once fallen into the hands of the usurer can tell you what this means: it were better to be a fly in the web of a spider. In the most subtle, worrying, and sweeping manner the extortioner takes away, piece by piece, his victim's estate, till not a fraction remains to form a pittance for old age. Baiting his trap, watching it carefully, and dexterously driving his victim into it, the extortioner by legal means performs unlawful deeds, *catches* his bird, strips him of every feather, and cares not if he die of starvation. He robs with law to protect him, and steals with the magistrate at his back: to fall into his clutches is worse than to be beset by professed thieves.

And let the strangers spoil his labour, —so that his kindred may have none of it. What with hard creditors and pilfering strangers the estate must soon vanish! Extortion drawing one way, and spoliation the other, a known moneylender and an unknown robber both at work, the man's substance would soon disappear, and rightly so, for it was gathered by shameless means. This too has been frequently seen. Wealth amassed by oppression has seldom lasted to the third generation: it was gathered by wrong and by wrong it is scattered, and who would decree that it should be otherwise? Certainly those who suffer beneath high handed fraud will not wish to stay the retribution of the Almighty, nor would those who see the poor robbed and trampled on desire to alter the divine arrangements by which such evils are recompensed even in this life.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *Let the extortioner catch all that he hath.* Note: he is most miserable who falls into the hands of usurers; for they will flay him alive and drain his blood. The Romans, that they might deter the citizens from usury, placed a statue of Marsyas in the Forum or law court, by which they signified that those who came into the hands of usurers would be skinned alive; and to show that usurers, as the most unjust litigants, deserved hanging, they placed a rope in the hand of the figure. —*Le Blanc.*

Ver. 11. *Catch.* This refers to the obligations between creditors and debtors, and he calls these snares, by which, as it were, the insolvent debtors are caught, and at last come to servitude. —*Mollerus*.

PSALM 109:12

EXPOSITION.

Ver. 12. *Let there be none to extend mercy unto him.* He had no mercy, but on the contrary, he crushed down all who appealed to him. Loath to smite him with his own weapon, stern justice can do no otherwise, she lifts her scales and sees that this, too, must be in the sentence.

Neither let there be any to favour his fatherless children. We are staggered to find the children included in the father's sentence, and yet as a matter of fact children do suffer for their father's sins, and, as long as the affairs of this life are ordered as they are, it must be so. So involved are the interests of the race, that it is quite impossible in all respects to view the father and the child apart. No man among us could desire to see the fatherless suffer for their deceased father's fault, yet so it happens, and there is no injustice in the fact. They share the parent's ill gotten gain or rank, and their aggrandizement is a part of the object at which he aimed in the perpetration of his crimes; to allow them to prosper would be an encouragement and reward of his iniquity; therefore, for these and other reasons, a man perishes not alone in his iniquity. The ban is on his race. If the man were innocent this would be a crime; if he were but commonly guilty it would be excessive retribution; but when the offence reeks before high heaven in unutterable abomination, it is little marvel that men devote the man's whole house to perpetual infamy, and that so it happeneth.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Let there be none to extend mercy to him.* He does not say, None who shall shew, but none who shall "extend" kindness to him. The extending of kindness is, when after a friend's death it is shown to his children, and true friendship is of this sort, that the kindness which friends shewed to each other while alive is maintained, not extinguished with the death of the friend. —*Wolfgang Musculus*.

Ver. 12. *Let there be none to extend mercy to him.* Let God in his justice set off all hearts from him that had been so unreasonably merciless. Thus no man opened his mouth to intercede for Haman; Judas was shaken off by the priests, and bid *see to himself*, etc. —*John Trapp.*

PSALM 109:13

EXPOSITION.

Ver. 13. *Let his posterity be cut off; and in the generation following let their name be blotted out.* Both from existence and from memory let them pass away till none shall know that such a vile brood ever existed. Who wishes to see the family of Domitian or Julian continued upon earth? Who would mourn if the race of Tom Paine or of Voltaire should come to an utter end? It would be undesirable that the sons of the utterly villainous and bloodthirsty should rise to honour, and if they did they would only revive the memory of their father's sins.

PSALM 109:14

EXPOSITION.

Ver. 14. This verse is, perhaps, the most terrible of all, but yet as a matter of fact children do procure punishment upon their parents' sins, and are often themselves the means of such punishment. A bad son brings to mind his father's bad points of character; people say, "Ah, he is like the old man. He takes after his father." A mother's sins also will be sure to be called to mind if her daughter becomes grossly wicked. "Ah", they will say, "there is little wonder, when you consider what her mother was." These are matters of everyday occurrence. We cannot, however, pretend to explain the righteousness of this malediction, though we fully believe in it. We leave it till our heavenly Father is pleased to give us further instruction. Yet, as a man's faults are often learned from his parents, it is not unjust that his consequent crimes should recoil upon him.

PSALM 109:15

EXPOSITION.

Ver. 15. Again, he wishes that his father's sins may follow up the transgressor and assist to fill the measure of his own iniquities, so that for the whole accumulated load the family may be smitten with utter extinction. A king might justly wish for such an end to fall upon an incorrigible brood of rebels; and of persecutors, continuing in the same mind, the saints might well pray for their extinction; but the passage is dark; and we must leave it so. It must be right or it would not be here, but how we cannot see. Why should we expect to understand all things? Perhaps it is more for our benefit to exercise humility, and reverently worship God over a hard text, than it would be to comprehend all mysteries.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. *Let them be before the Lord continually.* The fearful punishment of sinners is, to be always under the eye of an angry God: then the soul of the sinner is dismayed at its own deformity. —*Le Blanc*.

Ver. 15. *Let them be before the Lord continually.* Lafayette, the friend and ally of Washington, was in his youth confined in a French dungeon. In the door of his cell there was cut a small hole, just big enough for a man's eye; at that hole a sentinel was placed, whose duty it was to watch, moment by moment, till he was relieved by a change of guard. All Lafayette saw was the winking eye, but the eye was always there; look when he would, it met his gaze. In his dreams, he was conscious it was staring at him. "Oh", he says, "it was horrible; there was no escape; when he lay down and when he rose up, when he ate and when he read, that eye searched him." —*"New Cyclopaedia of Illustrative Anecdote"*, 1875.

Ver. 15-19, 29. Strict justice, and nothing more, breathes in every petition. Cannot you say, Amen! to all these petitions? Are you not glad when the wicked man falls into the ditch he has made for another's destruction, and when his mischief returns upon his own head? But you say, "These petitions are unquestionably just, but why did not the psalmist ask, not for

justice, but for *mercy*?" The answer is, that in his public capacity, he was bound to think first about justice.

No government could stand upon the basis of forgiveness, justice must always go before mercy. Suppose that in the course of the next session Parliament should decree that henceforth, instead of justice being shown to thieves, by sending them to prison, they should be treated charitably, and compelled to restore *one half* of what they stole, what would honest men say about the government? The thieves would doubtless be very complimentary, but what would honest men say? Why, they would say the government had altogether failed of its function, and it would not live to be a week older. And just so, the psalmists were bound first of all to seek for the vindication and establishment of justice and truth. Like the magistrates of today, they considered first the well being of the community. This they had in view in all the calamities they sought to bring upon wrong doers. — R.A. Bertram.

PSALM 109:16

EXPOSITION.

Ver. 16. *Because that he remembered not to shew mercy.* Because he had no memory to show mercy the Judge of all will have a strong memory of his sins. So little mercy had he ever shown that he had forgotten how to do it, he was without common humanity, devoid of compassion, and therefore only worthy to be dealt with after the bare rule of justice.

But persecuted the poor and needy man. He looked on poor men as a nuisance upon the earth, he ground their faces, oppressed them in their wages, and treated them as the mire of the streets. Should he not be punished, and in his turn laid low? All who know him are indignant at his brutalities, and will glory to see him overthrown.

That he might even slay the broken in heart. He had malice in his heart towards one who was already sufficiently sorrowful, whom it was a superfluity of malignity to attack. Yet no grief excited sympathy in him, no poverty ever moved him to relent. No, he would kill the heart broken and rob their orphans of their patrimony. To him groans were music, and tears were wine, and drops of blood precious rubies. Would any man spare such

a monster? Will it not be serving the ends of humanity if we wish him gone, gone to the throne of God to receive his reward? If he will turn and repent, well: but if not, such a up as tree ought to be felled and cast into the fire. As men kill mad dogs if they can, and justly too, so may we lawfully wish that cruel oppressors of the poor were removed from their place and office, and, as an example to others, made to smart for their barbarities.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *Because.* Why, what is the crime? *Because that he remembered not to shew mercy*, etc. See what a long vial full of the plagues of God is poured out upon the unmerciful man! —*Thomas Watson.*

Ver. 16. *But persecuted the poor.* If any man will practise subtraction against the poor, God will use it against him, and take his name out of the book of life. If he be damned that gives not his own, what shall become of him that takes away another man's? (*Augustine.*) If judgment without mercy shall be to him that shows no mercy (Jas 2:13) where shall subtraction and rapine appear? *Let the extortioner catch all that he hath; and let strangers spoil his labour*, Psalm 109:11: there is one subtraction, his estate. *Let his posterity be cut off; and in the generation following let their name be blotted out*, Psalm 109:13: there is another subtraction, his memory. *Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children*, Psalm 109:12: there is another subtraction, a denial of all pity to him and his, *Let him be condemned: and let his prayer become sin*, Psalm 109:7: there is another subtraction, no audience from heaven. *Let another take his office*; there is a subtraction of his place: *let his days be few*, Psalm 109:8: there is a subtraction of his life. *Let him be blotted out of the book of the living, and not be written with the righteous*, Psalm 69:28: there is the last, the subtraction of his soul. This is a fearful arithmetic: if the wicked add sins, God will add plagues. If they subtract from others their rights, God shall subtract from them his mercies. —*Thomas Adams.*

PSALM 109:17

EXPOSITION.

Ver. 17. *As he loved cursing, so let it come unto him.* Deep down in every man's soul the justice of the *lex talionis* is established. Retaliation, not for private revenge, but as a measure of public justice, is demanded by the psalmist and deserved by the crime. Surely the malicious man cannot complain if he is judged by his own rule, and has his corn measured with his own bushel. Let him have what he loved. They are his own chickens, and they ought to come home to roost. He made the bed, let him lie on it himself. As he brewed, so let him drink. So all men say as a matter of justice, and though the higher law of love overrides all personal anger, yet as against the base characters here described even Christian love would not wish to see the sentence mitigated.

As he delighted not in blessing, so let it be far from him. He felt no joy in any man's good, nor would he lift a hand to do another a service, rather did he frown and fret when another prospered or mirth was heard under his window; what, then, can we wish him? Blessing was wasted on him, he hated those who gently sought to lead him to a better mind; even the blessings of providence he received with murmurs and repinings, he wished for famine to raise the price of his corn, and for war to increase his trade. Evil was good to him, and good he counted evil. If he could have blasted every field of corn in the world he would have done so if he could have turned a penny by it, or if he could thereby have injured the good man whom he hated from his very soul.

What can we wish for him? He hunts after evil, he hates good; he lays himself out to ruin the godly whom God has blessed, he is the devil's friend, and as fiendish as his patron; should things go well with such a being? Shall we "wish him good luck in the name of the Lord?" To invoke blessings on such a man would be to participate in his wickedness, therefore let blessing be far from him, so long as he continues what he now is.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *Cursing* is both good and bad. For we read in the Scriptures that holy men have often cursed. Indeed none can offer the Lord's Prayer rightly without cursing. For when he prays, "Hallowed be thy name, thy kingdom come, thy will be done", etc., he must include in the same outpouring of his desires all that is opposed to these, and say, cursed and execrated and dishonoured must all other names be, and all kingdoms which are opposed to thee must be destroyed and rent in pieces, and all devices and purposes formed against thee fall to the ground. —*Martin Luther.*

Ver. 17. *As he delighted not in blessing, so let it be far from him.*

He was a wolf in clothing of the lamb,
That stole into the fold of God, and on
The blood of souls, which he did sell to death,
Grew fat; and yet, when any would have turned
Him out, he cried, "Touch not the priest of God."
And that he was anointed, fools believed;
But knew, that day, he was the devil's priest,
Anointed by the hands of Sin and Death,
And set peculiarly apart to ill—
While on him smoked the vials of perdition,
Poured measureless. Ah, me! What cursing then
Was heaped upon his head by ruined souls,
That charged him with their murder, as he stood
With eye, of all the unredeemed, most sad,
Waiting the coming of the Son of Man! —*Robert Pollok.*

Ver. 17-19. Possibly Psalm 109:17-18 describe as fact what Psalm 109:19 amplifies in a wish, or prayer. "He loved cursing, and it loved him in return, and came to him: he delighted not in blessing, and it was far from him. He clothed himself with cursing as with a garment, and, it permeated his inmost parts as water, as the refreshing oil with which the body is anointed finds a way into marrow and bones." The images are familiar; the daily dress, the water that permeates daily every part of the body, the oil used daily for nourishment (Psalm 104:15) and gladness (Psalm 23:5). In the wish that follows (Psalm 109:19), the mantle, or *garment*, which is always worn, and the girdle or belt with which the accursed one is always girded, are substituted, apparently, for more general terms. —*Speakers Commentary.*

Ver. 17-19. As the loss of the soul is a loss peculiar to itself, and a loss double, so it is a loss most fearful, because it is attended with the most heavy curse of God. This curse lieth in a deprivation of all good, and in a being swallowed up of all the most fearful miseries that a holy and just and eternal God can righteously inflict, or lay upon the soul of a sinful man. Now let reason here come in and exercise itself in the most exquisite manner; yea, let him now count up all, and all manner of curses and torments that a reasonable and an immortal soul is, or can be made capable of, and able to suffer, and when he has done, he shall come infinitely short of this great anathema, this master curse which God has reserved amongst his treasures, and intends to bring out in that day of battle and war, which he proposes to make upon damned souls in that day. And this God will do, partly as a retaliation, as the former, and partly by way of revenge.

1. By way of retaliation: *As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. Again, "As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil it, to his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually."* "Let this", saith Christ, *"be the reward of wine adversaries from the Lord"*, etc.

2. As this curse comes by way of retaliation, so it cometh by way of revenge. God will right the wrongs that sinners have done him, will repay vengeance for the despite and reproach wherewith they have affronted him, and will revenge the quarrel of his covenant. As the beginnings of revenges are terrible (Deuteronomy 32:41-42); what, then, will the whole execution be, when he shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ? And, therefore, this curse is executed in wrath, in jealousy, in anger, in fury; yea, the heavens and the earth shall be burned up with the fire of that jealousy in which the great God will come when he cometh to curse the souls of sinners, and when he cometh to defy the ungodly, 2 Thessalonians 1:7-9.
—*John Bunyan.*

PSALM 109:18

EXPOSITION.

Ver. 18-19. He was so openly in the habit of wishing ill to others that he seemed to wear robes of cursing, therefore let it be as his raiment girded and belted about him, yea, let it enter as water into his bowels, and search the very marrow of his bones like a penetrating oil. It is but common justice that he should receive a return for his malice, and receive it in kind, too.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. The three figures in this verse are climatic: he has clothed himself in cursing, he has drunk it in like water (Job 15:16, 34:7), it has penetrated to the marrow of his bones, like the oily preparations which are rubbed in and penetrate to the bones. —*Franz Delitzsch*.

Ver. 18. We must not pass this verse without remarking that there is an allusion in its tone to Numbers 5:21-22,24 the unfaithful wife. Her curse was to penetrate into her bowels; "the water that causeth the curse shall enter into her"; and such a curse comes on unfaithful Judas, who violates his engagement to the Lord, and upon Israel at large also, who have departed from him "as a wife treacherously departeth from her husband", and have committed adultery against the Bridegroom. —*Andrew A. Bonar*.

Ver. 18-19. Peter, in Acts 1:20, applies this psalm to Christ when the Jews cried, "His blood be upon us and upon our children"; then did they put on the envenomed garment which has tormented them ever since. It is girded about their loins; the curse has penetrated like water, and entered the very bones like oil. How awful will be the state of those who crucify him afresh, and again put him to open shame. —*Samuel Horsley*.

PSALM 109:19

EXPOSITION.

See Exposition for Verse 18.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

See Sayings for Verse 18.

PSALM 109:20

EXPOSITION.

Ver. 20. This is the summing up of the entire imprecation, and fixes it upon the persons who had so maliciously assailed the inoffensive man of God. David was a man of gentle mould, and remarkably free from the spirit of revenge, and therefore we may here conceive him to be speaking as a judge or as a representative man, in whose person great principles needed to be vindicated and great injuries redressed.

Thousands of God's people are perplexed with this psalm, and we fear we have contributed very little towards their enlightenment, and perhaps the notes we have gathered from others, since they display such a variety of view, may only increase the difficulty. What then? Is it not good for us sometimes to be made to feel that we are not yet able to understand all the word and mind of God? A thorough bewilderment, so long as it does not stagger our faith, may be useful to us by confounding our pride, arousing our faculties, and leading us to cry, "What I know not teach thou me."

HINTS TO THE VILLAGE PREACHER.

Ver. 20-21.

1. David leaves his enemies in the hand of God (Psalm 109:20).
2. He puts himself into the same hands (Psalm 109:21). —G.R.

PSALM 109:21

EXPOSITION.

Ver. 21. *But do thou for me, O God the Lord, for thy name's sake.* How eagerly he turns from his enemies to his God! He sets the great THOU in opposition to all his adversaries, and you see at once that his heart is at

rest. The words are very indistinct and though our version may not precisely translate them, yet it in a remarkable manner hits upon the sense and upon the obscurity which hangs over it. "Do thou for me" —what shall he do? Why, do whatever he thinks fit. He leaves himself in the Lord's hands, dictating nothing, but quite content so long as his God will but undertake for him. His plea is not his own merit, but *the name*. The saints have always felt this to be their most mighty plea. God himself has performed his grandest deeds of grace for the honour of his name, and his people know that this is the most potent argument with him. What the Lord himself has guarded with sacred jealousy we should reverence with our whole hearts and rely upon without distrust. "Because thy mercy is good, deliver thou me." Not because I am good, but because thy mercy is good: see how the saints fetch their pleadings in prayer from the Lord himself. God's mercy is the star to which the Lord's people turn their eye when they are tossed with tempest and not comforted, for the peculiar bounty and goodness of that mercy have a charm for weary hearts. When man has no mercy we shall still find it in God. When man would devour we may look to God to deliver. His name and his mercy are two firm grounds for hope, and happy are those who know how to rest upon them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 21. *For thy name's sake.* My enemies would soon become my friends and my protectors, if I would but renounce my allegiance to thee; my refusal to disobey thee constitutes all my crime in their eyes. My cause, therefore, becomes thine, it will be to thy glory to declare thyself on my side, lest the impious should take occasion from my sufferings to blaspheme thy holy name, as if thou hadst not the power to deliver, or wert utterly indifferent to those who, renouncing all human help, have put their confidence in thee. —*Jean Baptiste Massillon.*

Ver. 21. *For thy name's sake.* It does not say, For *my* name, that it may be vindicated from, reproach and shame: but for *Thy* name; as if he would say, whatever I may be, O Lord, and whatever may befall me, have respect to Thy name, have regard to it only. I am not worthy, that I should seek Thy help, but Thy name is worthy which thou mayest vindicate from contempt. We learn here with what passion for the glory of the divine name they ought to be animated, who are peculiarly consecrated to the name of God.

He does not say, "Because my case is good", but *because thy mercy is good*. Note this also, he does not simply say, Because thou art good, or because thou art merciful; but because thy mercy is good. He had experienced a certain special goodness in the Divine mercy; *i.e.*, such timeliness, kind readiness in all afflictions, and help for every kind of affliction prepared and provided. On this he rests hope and confidence, in this takes refuge. All those are truly happy who have had experience of this mercy, and can depend on it with firm hope and confidence. —*Wolfgang Musculus*.

Ver. 21. Unto a truly broken, humbled sinner, the mercies that are in God, out of which he pardons, should have infinitely more of goodness and sweetness in them than the pardon itself, or all things else that are in the promises. This a soul that hath tasted how good the Lord is will instantly acknowledge. A promise of life to a condemned man is sweet, for life is sweet, as we say; but "thy lovingkindness", said David, who had tasted how good the Lord is, "is better than life", and infinitely sweeter, Psalm 63:3. And again says David, *Because thy mercy is good, deliver thou me*. Deliverance was good; yea, but the mercy of God apprehended therewith was infinitely more good to him, which was the greatest inducement to him to seek deliverance. And indeed God's mercy doth eminently bear the style of goodness. —*Thomas Goodwin*.

Ver. 21-25. The thunder and lightning are now as it were followed by a shower of tears of deep sorrowful complaint. —*Franz Delitzsch*.

HINTS TO THE VILLAGE PREACHER.

Ver. 21. The plea of a believer must be drawn from his God, his "name" and "mercy." The opposite habit of searching for arguments in self very common and very disappointing.

Ver. 21. The peculiar goodness of divine mercy.

PSALM 109:22

EXPOSITION.

Ver. 22. *For I am poor and needy.* When he does plead anything about himself he urges not his riches or his merits, but his poverty and his necessities: this is gospel supplication, such as only the Spirit of God can indite upon the heart. This lowliness does not comport with the supposed vengeful spirit of the preceding verses: there must therefore be some interpretation of them which would make them suitable in the lips of a lowly minded man of God.

And my heart is wounded within me. The Lord has always a tender regard to broken hearted ones, and such the psalmist had become: the undeserved cruelty, the baseness, the slander of his remorseless enemies had pierced him to the soul, and this sad condition he pleads as a reason for speedy help. It is time for a friend to step in when the adversary cuts so deep. The case has become desperate without divine aid; now, therefore, is the Lord's time.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 22. *For I am poor and needy, and my heart is wounded within me.* Note here, how beautifully he unites these arguments. He had said, *Because Thy mercy is good*; and he adds, *"Because I am poor and needy."* He could not have added anything more appropriate: for this is the nature of goodness and mercy, even in the human heart, much more in God, the best and most merciful of all beings, that nothing more easily moves it to give succour, than the affliction, calamity, and misery of those by whom it is invoked. — *Wolfgang Musculus.*

Ver. 22. *My heart is wounded within me.* The hearts of the saints and pious men are not as brass or stone, that the apathy of the Stoics should have lodging in them, but are susceptible to griefs and passions. — *Musculus.*

HINTS TO THE VILLAGE PREACHER.

Ver. 22. The inward sorrows of a saint. Their cause, effects, consolations and cure.

PSALM 109:23

EXPOSITION.

Ver. 23. *I am gone like the shadow when it declineth.* I am a mere shadow, a shadow at the vanishing point, when it stretches far, but is almost lost in the universal gloom of evening which settles over all, and so obliterates the shadows cast by the setting sun. Lord, there is next to nothing left of me, wilt thou not come in before I am quite gone?

I am tossed up and down as the locust, which is the sport of the winds, and must go up or down as the breeze carries it. The psalmist felt as powerless in his distress as a poor insect, which a child may toss up and down at its pleasure. He entreats the divine pity, because he had been brought to this forlorn and feeble condition by the long persecution which his tender heart had endured. Slander and malice are apt to produce nervous disorders and to lead on to pining diseases. Those who use these poisoned arrows are not always aware of the consequences; they scatter fire brands and death and say it is sport.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 23. *I am gone like the shadow when it declineth.* —Bishop Horsley renders, "*I am just gone, like the shadow stretched to its utmost length*"; and remarks: —"The state of the shadows of terrestrial objects at sunset, lengthening every instant, and growing faint as they lengthen; and in the instant that they shoot to an immeasurable length disappearing."

Ver. 23. *I am tossed up and down as the locust.* Although the locusts have sufficient strength of flight to remain on the wing for a considerable period, and to pass over great distances, they have little or no command over the direction of their flight, always travel with the wind, in the same way as the quail. So entirely are they at the mercy of the wind, that if a sudden gust arises the locusts are tossed about in the most helpless manner; and if they should happen to come across one of the circular air currents that are so frequently found in the countries which they inhabit, they are whirled round and round without the least power of extricating themselves. —*J.G. Wood.*

Ver. 23. *I am tossed up and down as the locust.* This reference is to the flying locust. I have had frequent opportunities to notice how these

squadrons are tossed up and down, and whirled round and round by the ever varying currents of the mountain winds. —*W.M. Thomson.*

PSALM 109:24

EXPOSITION.

Ver. 24. *My knees are weak through fasting*; either religious fasting, to which he resorted in the dire extremity of his grief, or else through loss of appetite occasioned by distress of mind. Who can eat when every morsel is soured by envy? This is the advantage of the slanderer, that he feels nothing himself, while his sensitive victim can scarcely eat a morsel of bread because of his sensitiveness. However, the good God knoweth all this, and will succour his afflicted. The Lord who bids *us* confirm the feeble knees will assuredly do it himself. "And my flesh faileth of fatness." He was wasted to a skeleton, and as his body was emaciated, so was his soul bereft of comfort: he was pining away, and all the while his enemies saw it and laughed at his distress. How pathetically he states his case; this is one of the truest forms of prayer, the setting forth of our sorrow before the Lord. Weak knees are strong with God, and failing flesh has great power in pleading.

PSALM 109:25

EXPOSITION.

Ver. 25. *I became also a reproach unto them.* They made him the theme of ridicule, the butt of their ribald jests: his emaciation by fasting made him a tempting subject for their caricatures and lampoons.

When they looked upon me they shook their heads. Words were not a sufficient expression of their scorn, they resorted to gestures which were meant both to show their derision and to irritate his mind. Though these things break no bones, yet they do worse, for they break and bruise far tenderer parts of us. Many a man who could have answered a malicious speech, and so have relieved his mind, has felt keenly a sneer, a putting out of the tongue, or some other sign of contempt. Those, too, who are

exhausted by such fasting and wasting, as the last verse describes (Psalm 109:31) are generally in a state of morbid sensibility, and therefore feel more acutely the unkindness of others. What they would smile at during happier seasons becomes intolerable when they are in a highly nervous condition.

PSALM 109:26

EXPOSITION.

Ver. 26. *Help me, O LORD my God.* Laying hold of Jehovah by the appropriating word *my*, he implores his aid both to help him to bear his heavy load and to enable him to rise superior to it. He has described his own weakness, and the strength and fury of his foes, and by these two arguments he urges his appeal with double force. This is a very rich, short, and suitable prayer for believers in any situation of peril, difficulty, or sorrow.

O save me according to thy mercy. As thy mercy is, so let thy salvation be. The measure is a great one, for the mercy of God is without bound. When man has no mercy it is comforting to fall back upon God's mercy. Justice to the wicked is often mercy to the righteous, and because God is merciful he will save his people by overthrowing their adversaries.

HINTS TO THE VILLAGE PREACHER.

Ver. 26-27.

1. The Prayer.
2. The Believing Title: "O Lord my God."
3. The attribute relied upon.
4. The motive for the petition.

PSALM 109:27

EXPOSITION.

Ver. 27. *That they may know that this is thy hand.* Dolts as they are, let the mercy shown to me be so conspicuous that they shall be forced to see the Lord's agency in it. Ungodly men will not see God's hand in anything if they can help it, and when they see good men delivered into their power they become more confirmed than ever in their atheism; but all in good time God will arise and so effectually punish their malice and rescue the object of their spite that they will be compelled to say like the Egyptian magicians, "this is the finger of God."

That thou, LORD, hast done it. There will be no mistaking the author of so thorough a vindication, so complete a turning of the tables.

PSALM 109:28

EXPOSITION.

Ver. 28. *Let them curse, but bless thou,* or, *they will curse and thou wilt bless.* Their cursing will then be of such little consequence that it will not matter a straw. One blessing from the Lord will take the poison out of ten thousand curses of men.

When they arise, let them be ashamed. They lift up themselves to deal out another blow, to utter another falsehood, and to watch for its injurious effects upon their victim, but they see their own defeat and are filled with shame.

But let thy servant rejoice. Not merely as a man protected and rescued, but as God's servant in whom his master's goodness and glory are displayed when he is saved from his foes. It ought to be our greatest joy that the Lord is honoured in our experience; the mercy itself ought not so much to rejoice us as the glory which is thereby brought to him who so graciously bestows it.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 28. *Let them curse, but bless thou.* Fear not thou, who art a saint, their imprecations; this is but like false fire in the pan of an uncharged gun, it gives a crack, but hurts not; God's blessings will cover thee from their curse. —*William Gurnall.*

Ver. 28. (*first clause*). Men's curses are impotent, God's blessings are omnipotent. —*Matthew Henry.*

HINTS TO THE VILLAGE PREACHER.

Ver. 28. The divine cure for human ill will; and the saint's temper when he trusts therein—"let thy servant rejoice."

PSALM 109:29

EXPOSITION.

Ver. 29. *Let mine adversaries be clothed with shame.* It is a prophecy as well as a wish, and may be read both in the indicative and the imperative. Where sin is the underclothing, shame will soon be the outer vesture. He who would clothe good men with contempt shall himself be clothed with dishonour.

And let them cover themselves with their own confusion, as with a mantle. Let their confusion be broad enough to wrap them all over from head to foot, let them bind it about them and hide themselves in it, as being utterly afraid to be seen. Now they walk abroad unblushingly and reveal their own wickedness, acting as if they either had nothing to conceal or did not care whether it was seen or no; but they will be of another mind when the great Judge deals with them, then will they entreat mountains to hide them and hills to fall upon them, that they may not be seen: but all in vain, they must be dragged to the bar with no other covering but their own confusion.

HINTS TO THE VILLAGE PREACHER.

Ver. 29.

1. A prayer for the repentance of David's adversaries.

2. A prophecy for their confusion if they remain impenitent. —*G.R.*

Ver. 29. The sinner's last mantle.

PSALM 109:30

EXPOSITION.

Ver. 30. *I will greatly praise the LORD with my mouth.* Enthusiastically, abundantly, and loudly will he extol the righteous Lord, who redeemed him from all evil; and that not only in his own chamber or among his own family, but in the most public manner.

Yea, I will praise him among the multitude. Remarkable and public providence demand public recognition, for otherwise men of the world will judge us to be ungrateful. We do not praise God to be heard of men, but as a natural sense of justice leads every one to expect to hear a befriended person speak well of his benefactor, we therefore have regard to such natural and just expectations, and endeavour to make our praises as public as the benefit we have received. The singer in the present case is the man whose heart was wounded within him because he was the laughing stock of remorseless enemies; yet now he praises, praises greatly, praises aloud, praises in the teeth of all gainsayers, and praises with a right joyous spirit. Never let us despair, yea, never let us cease to praise.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 30. *I will greatly praise the Lord with my mouth.* In the celebration of God's praises, there can be no question that these must issue from the heart ere they can be uttered by the lips; at the same time, it would be an indication of great coldness, and of want of fervour, did not the tongue unite with the heart in this exercise. The reason why David makes mention of the tongue only is, that he takes it for granted that, unless there be a pouring out of the heart before God, those praises which reach no farther than the ear are vain and frivolous; and, therefore, from the very bottom of his soul, he pours forth his heart felt gratitude in fervent strains of praise; and this he does from the same motives which ought to influence all the faithful—the desire of mutual edification; for to act otherwise would be to rob God of the honour which belongs to him. —*John Calvin.*

HINTS TO THE VILLAGE PREACHER.

Ver. 30. Vocal praise. Should be personal, resolute, intelligent, abundant, hearty. It should attract others, join with others, stimulate others, but never lose its personality.

Ver. 30-31.

1. David's *will* with respect to himself: "I will... yea, I will" etc. (Psalm 109:30).

2. His *shall* with respect to God: "he shall", etc. (Psalm 109:31). —
G.R.

Ver. 30-31. He promises God that he will praise him, Psalm 109:30. He promises himself that he shall have cause to praise God, Psalm 109:31. —
Matthew Henry.

PSALM 109:31

EXPOSITION.

Ver. 31. *For he shall stand at the right hand of the poor.* God will not be absent when his people are on their trial; he will hold a brief for them and stand in court as their advocate, prepared to plead on their behalf. How different is this from the doom of the ungodly who has Satan at his right hand (Psalm 109:6).

To save him from those that condemn his soul. The court only met as a matter of form, the malicious had made up their minds to the verdict, they judged him guilty, for their hate condemned him, yea, they pronounced sentence of damnation upon the very soul of their victim: but what mattered it? The great King was in court, and their sentence was turned against themselves. Nothing can more sweetly sustain the heart of a slandered believer than the firm conviction that God is near to all who are wronged, and is sure to work out their salvation.

O Lord, save us from the severe trial of slander: deal in thy righteousness with all those who spitefully assail the characters of holy men, and cause all who are smarting under calumny and reproach to come forth unsullied from the affliction, even as did thine only begotten Son. Amen.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 31. *He shall stand at the right hated of the poor.* This expression implies, first, that he appears there as a *friend*. How cheering, how comforting it is to have a friend to stand by us when we are in trouble! Such a friend is Jesus. In the hour of necessity he comes as a friend to stand by the right hand of the poor creature whose soul is condemned by guilt and accusation. But he stands in a far higher relation than that of a friend; he stands, too, as *surety and a deliverer*. He goes, as it were, into the court; and when the prisoner stands at the bar, he comes forward and stands at his right hand as his surety and bondsman; he brings out of his bosom the acquittance of the debt, signed and sealed with his own blood, he produces it to the eyes of the court, and claims and demands the acquittal and absolution of the prisoner at whose right hand he stands. He stands there, then, that the prisoner may be freely pardoned, and completely justified from those accusations that *condemn his soul*. O sweet standing! O blessed appearance! —*Joseph C. Philpot* (1802-1869).

Ver. 31. *He shall stand at the right hand of the poor.* One of the oldest Rabbinical commentaries has a very beautiful gloss on this passage. "Whenever a poor man stands at thy door, the Holy One, blessed be His Name, stands at his right hand. If thou givest him alms, know that thou shalt receive a reward from Him who standeth at his right hand." —*Alfred Edersheim*, in *"Sketches of the Jewish Social Life in the Days of Christ"*, 1876.

HINTS TO THE VILLAGE PREACHER.

Ver. 31.

1. The character to whom the promise is made—the poor.
2. The danger to which he is exposed—those that condemn his soul.
3. The deliverance which is promised to him—divine, opportune, efficient, complete, everlasting.

WORKS ON THE HUNDRED AND NINTH PSALM.

In "The Expositor", vol. 2. (1875), edited by the Rev. Samuel Cox, there is "An Apology for the Vindictive Psalm" (Psalm 109:1-31), by Joseph Hammond, L.L.B. In volume 3 of the same magazine are four articles from the pen of the same writer, on "The Vindictive Psalms vindicated." "The

Imprecatory Psalms." Six Lectures. By the Rev. R.A. Bertram. 1867. (12 mo.)

In Dr. Thomas Randolph's Works, entitled "A View of our Blessed Saviour's Ministry...together with a Charge, Dissertations, Sermons, and Theological Lectures", 2 vols., 8vo., Oxford, 1784, there is a comment on Psalm 109:1-31, vol. 2, p. 315.

The Sermons of Charles Peters, A.M., 8vo., London, 1776, contain "The Curses of Psalm the 109th explained, with practical instructions", pp. 348-378.

W. Keate's Sermon, entitled, "The 109th, commonly called the Imprecating Psalm, considered, on a principle by which the Psalm explains itself." 4to., London, 1794.

F.H. Dunwell. A Tract on the Commination Service of the Church of England. 12 mo. 1853.

In the "Bibliotheca Sacra and Theological Review", vol. 1., 1844, pp. 97-110, there is an article on "The Imprecations in the Scriptures", by B.B. Edwards, Professor in the Theological Seminary, Andover.

There is also an article on "The Imprecatory Psalms", in "Bibliotheca Sacra and American Biblical Repository", for July, 1856, pp. 551-563, by John J. Owen, D.D., Professor in the Free Academy, New York.

PSALM 110

PSALM 110:1

TITLE. —A Psalm of David. Of the correctness of this title there can be no doubt, since our Lord in Matthew 22:1 says, "How then doth David in spirit call him Lord." Yet some critics are so fond of finding new authors for the psalms that they dare to fly in the face of the Lord Jesus himself. To escape from finding Jesus here, they read the title, "Psalm of (or concerning) David, "as though it teas not so much written by him as of him, but he that reads with understanding will see little enough of David here except as the writer. He is not the subject of it even in the smallest degree, but Christ is all. How much was revealed to the patriarch David! How blind are some modern wise men, even amid the present blaze of light, as compared with this poet prophet of the darker dispensation. May the Spirit who spoke by the man after God's own heart give us eyes to see the hidden mysteries of this marvellous Psalm, in which every word has an infinity of meaning.

SUBJECT AND DIVISION. —The subject is THE PRIEST KING. None of the kings of Israel united these two offices, though some endeavoured to do so. Although David performed some acts which appeared to verge upon the priestly, yet he was no priest, but of the tribe of Judah, "of which tribe Moses spake nothing concerning the priesthood"; and he was far too devout a man to thrust himself into that office uncalled. The Priest King here spoken of is David's Lord, a mysterious personage typified by Melchizedek, and looked for by the Jews as the Messiah. He is none other than the apostle and high priest of our profession, Jesus of Nazareth, the King of the Jews. The Psalm describes the appointment of the kingly priest, his followers, his battles, and his victory. Its centre is verse 4, and so it may be divided, as Alexander suggests, into the introduction, verses Psalm 106:1-3; the central thought, verse 4; and the supplementary verses, Psalm 106:5-7.

EXPOSITION.

Ver. 1. *The LORD said unto thy Lord.* —Jehovah said unto my Adonai: David in spirit heard the solemn voice of Jehovah speaking to the Messiah from of old. What wonderful intercourse there has been between the Father and the Son! From this secret and intimate communion springs the covenant of grace and all its marvellous arrangements. All the great acts of grace are brought into actual being by the word of God; had he not spoken, there had been no manifestation of Deity to us; but in the beginning was the Word, and from of old there was mysterious fellowship between the Father and his Son Jesus Christ concerning his people and the great contest on their behalf between himself and the powers of evil. How condescending on Jehovah's part to permit a mortal ear to hear, and a human pen to record his secret converse with his coequal Son! How greatly should we prize the revelation of his private and solemn discourse with the Son, herein made public for the refreshing of his people! Lord, what is man that thou shouldest thus impart thy secrets unto him!

Though David was a firm believer in the Unity of the Godhead, he yet spiritually discerns the two persons, distinguishes between them, and perceives that in the second he has a peculiar interest, for he calls him "my Lord." This was an anticipation of the exclamation of Thomas, "My Lord and my God," and it expresses the Psalmist's reverence, his obedience, his believing appropriation, and his joy in Christ. It is well to have clear views of the mutual relations of the persons of the blessed Trinity; indeed, the knowledge of these truths is essential for our comfort and growth in grace. There is a manifest distinction in the divine persons, since one speaks to another; yet the Godhead is one.

Sit thou at my right hand, until I make thine enemies thy footstool. Away from the shame and suffering of his earthly life, Jehovah calls the Adonai, our Lord, to the repose and honours of his celestial seat. His work is done, and he may sit; it is well done, and he may sit at his right hand; it will have grand results, and he may therefore quietly wait to see the complete victory which is certain to follow. The glorious Jehovah thus addresses the Christ as our Saviour; for, says David, he said "unto my Lord." Jesus is placed in the seat of power, dominion, and dignity, and is to sit there by divine appointment while Jehovah fights for him, and lays every rebel beneath his feet. He sits there by the Father's ordinance and call, and will sit there despite all the raging of his adversaries, till they are all brought to utter

shame by his putting his foot upon their necks. In this sitting he is our representative. The mediatorial kingdom will last until the last enemy shall be destroyed, and then, according to the inspired word, "cometh the end, when he shall have delivered up the kingdom to God even the Father." The work of subduing the nations is now in the hand of the great God, who by his Providence will accomplish it to the glory of his Son; his word is pledged to it, and the session of his Son at his right hand is the guarantee thereof; therefore let us never fear as to the future. While we see our Lord and representative sitting in quiet expectancy, we, too, may sit in the attitude of peaceful assurance, and with confidence await the grand outcome of all events. As surely as Jehovah liveth Jesus must reign, yea, even now he is reigning, though all his enemies are not yet subdued. During the present interval, through which we wait for his glorious appearing and visible millennial kingdom, he is in the place of power, and his dominion is in jeopardy, or otherwise he would not remain quiescent. He sits because all is safe, and he sits at Jehovah's right hand because omnipotence waits to accomplish his will. Therefore there is no cause for alarm whatever may happen in this lower world; the sight of Jesus enthroned in divine glory is the sure guarantee that all things are moving onward towards ultimate victory. Those rebels who now stand high in power shall soon be in the place of contempt, they shall be his footstool. He shall with ease rule them, he shall sit and put his foot on them; not rising to tread them down as when a man puts forth force to subdue powerful foes, but retaining the attitude of rest, and still ruling them as abject vassals who have no longer spirit to rebel, but have become thoroughly tamed and subdued.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. —The preceding Psalm is a Passion Psalm, and it is now followed by a Psalm of Christ's Resurrection, Ascension, and Session in glory. We have seen the same connection in Ps. 22-24, and in Ps. 45-47. The present psalm grows up from the former Psalm, as the Hill of Olivet, the Hill of Ascension, rises up from the Vale of Gethsemane below it. —*Christopher Wordsworth.*

Whole Psalm. —This psalm has been well designated the crown of all the Psalms, of which Luther saith that it is worthy to be overlaid with precious jewels. More especially does the Reformer call verse 5 a well spring, — nay, a treasury of all Christian doctrines, understanding, wisdom, and

comfort, richer and fuller than any other passage of Holy Writ. In his own peculiar manner, he styles Christ the Sheblimini ('Sit on my right hand'). 'Full sure, the devil must let alone my Sheblimini, and cannot bring him down either by his scorn or by his wrath.' Christ still liveth and reigneth, and his title is Sheblimini. On his stirrup is engraven, "I will make thine enemies' thy footstool, "and upon his diadem, "Thou art a priest for ever." —*Alfred Edersheim*, 1873.

Whole Psalm. —The ancients (by Cassiodorus' collection) term this psalm the sun of our faith, the treasure of holy writ: "verbis brevis, sensu infinitus", (saith Augustine,) short in words, but in sense infinite. Theodoret notes how it is connected with the psalm going before: "there (saith he) we have his cross and sufferings, here his conquest and trophies." For he cometh forth as the heir apparent of the Almighty, the brightness of his glory, and the express image of his person, graced with,

1. Title, "My Lord".
2. Place, "Sit thou on my right hand".
3. Power, "Until I make thine enemies thy footstool". —*John Prideaux*, in a Sermon entitled, "*The Draught of the Brooke*", 1636.

Whole Psalm. —This psalm is one of the fullest and most compendious prophecies of the person and offices of Christ in the whole Old Testament, and so full of fundamental truth, that I shall not shun to call it Symbolum Davidicum, the prophet David's creed. And indeed there are very few, if any, of the articles of that creed which we all generally profess, which are not either plainly expressed, or by most evident implication couched in this little model. First, the Doctrine of the Trinity is in the first words; "The Lord said unto my Lord." There is Jehovah the Father, and my Lord, the Son, and the consecrating of him to be David's Lord which was by the Holy Ghost, by whose fulness he was anointed unto the offices of king and priest; for so our Saviour himself expounds this word "said," by the scaling and sanctification of him to his office, John 10:34,35,36. Then we have the Incarnation of Christ, in the words, "my Lord," together with his dignity and honour above David (as our Saviour himself expounds it, Matthew 22:42,45). Mine, that is, my Son by descent and genealogy after the flesh, and yet my Lord too, in regard of his higher son ship. We have also the Sufferings of Christ, in that he was consecrated a priest (Psalm 110:4) to offer up himself once for all, and so to drink of the brook in the way. We have his Completed Work and conquest over all his enemies and sufferings;

his Resurrection, "he shalt lift up his head"; his Ascension and Intercession, "Sit thou on my right hand." We have here also a Holy Catholic Church gathered together by the sceptre of his kingdom, and holding in the parts thereof a blessed and beautiful Communion of Saints; "The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.". We have the Last Judgment, for all his enemies must be put under his feet, (which is the Apostle's argument to prove the end of all things, 1 Corinthians 15:25); and there is the day of his wrath, wherein he shall accomplish that judgment over the heathen, and that victory over the kings of the earth (who take counsel and band themselves together against him), which he doth here in his word begin. We have the Remission of sins, comprised in his priesthood, for he was to offer sacrifices for the remission of sins, and "to put away sin by the sacrifice of himself, "Ephesians 1:7 Hebrews 9:26. We have the Resurrection of the body, because he must "subdue all enemies under his feet, and the last enemy to be destroyed is death, "as the Apostle argues out of this psalm, 1 Corinthians 15:25,26. And lastly, we have life everlasting, in the everlasting merit and virtue of his priesthood, "Thou art a priest for ever after the order of Melchizedek, "and in his sitting at the right hand of God, whither he is gone as our forerunner, and to prepare a place for us, Hebrews 6:20 John 14:2; and therefore the apostle from his sitting there, and living ever, infers the perfection and certainty of our salvation, Romans 6:8,11 8:17 Ephesians 2:16 Colossians 3:1-4 1 Corinthians 15:49; Philippians 3:20,21 1 Thessalonians 4:14 Hebrews 7:25 1 John 3:2. —*Edward Reynolds*, 1599-1676.

Whole Psalm. —Although the Jews of later times have gone about to wrest it to another meaning, yet this Psalm is so approved and undoubted a prophecy of Christ, that the Pharisees durst not deny it, when being questioned by our Saviour (Matthew 22:42,43) how it should be, seeing Christ is the son of David, that David not with standing should call him Lord, saying, "The Lord said unto my Lord, " they could not answer him a word, whereas the answer had been very easy and ready if they could have denied this psalm to be meant of Christ. But they knew it could not be otherwise understood, and it was commonly taken amongst them to be a prophecy of their Messias, according to the very evidence of the text itself, which cannot be fitted to any other, but only to Christ our Saviour, the Son

of God. For whereas some of them since then have construed all these things as spoken in the name of the people of Judah concerning David their king, the text itself refuseth that construction, when in those words, "Sit thou at my right hand, "it mentions an honour done to him of whom it speaketh, greater than can be fitted to the angels, and therefore much less to be applied unto David. Again, that which is spoken in the fourth verse of the priesthood, cannot be understood of David, who was indeed a king, but never had anything spoken as touching the priesthood to appertain unto him, and of whom it cannot be conceived how it should be said, "Thou art a priest for ever, "etc. Yea, there is nothing here spoken whereof we may see in David any more but some little shadow in comparison of that which hath come to pass in Jesus Christ. —*Robert Abbot* (1560-1617) in *"The Exaltation of the Kingdom and Priesthood of Christ."*

Whole Psalm. —The sixty-eighth psalm hails the ascent of the Messiah, prefigured by the translation of the ark, and gives a rapid and obscure view of the glories and the blessings consequent upon that event. The twenty-fourth exhibits to us the Messiah ascending to his redemption throne borne up by the wings of angels and archangels, and hosannahed by the whole intelligent creation; it marks in the most glowing colours the triumphant entry of Messiah into the heavenly regions, and the tone of authority and power with which he commands that entrance—it sends him attended by the angelic host to his Father's throne, there to claim that preeminence which was his by inheritance and by conquest. At this point the Psalm before us "takes up the wondrous tale"; it exhibits to us the awful solemnities of his reception, it represents the Father bestowing on his well beloved Son the kingdom which he had earned, exalting him to the throne, and putting all things under his feet; receiving him in his office of prophet, and promising universality and permanence to "the rod of his strength"; receiving him in the office of priesthood, his own peculiar priesthood, and confirming its efficacy and duration by an oath; thus perfecting the redemption scheme, and completing the conquest over sin and death, and him who had the power of death. Man united with God was raised to the throne of being: man united with God perfected the sacrifice which was demanded, and the angelic host is represented by the Psalmist as taking up the strain, and hymning the future triumphs of the King of Glory—triumphs over his foes, whom he will visit in the day of his wrath, and triumphs with his willing people, whom he will assist with his Spirit, refine by his grace, and exalt into his glory. Such do I conceive to be the occasion, the object,

and the tendency of this sacred song: to me it appears to be eminently an epinicion, or song of victory: it celebrates the triumph of the conqueror, it presents him with the rewards of victory, and it predicts future conquests as crowning his glory; while elsewhere we see the Captain of our salvation militant, here we see him triumphant; while elsewhere we see his offices inchoate, here they are perfected by the approval of the Godhead, and the promise of eternity: here we have instruction consolidating empire, and the atonement completed by the everlasting priesthood. —*J.H. Singer*, in "*The Irish Pulpit*", 1839.

Ver. 1. —In this one verse we have a description of Christ's person, his wars and his victory; so that we may say of it, (and so indeed of the whole psalm, which is an epitome of the Gospel), as Tully did of Brutus in his laconical epistle, "Quam multa, quam paucis!" How much in a little. —*John Trapp*.

Ver. 1. —*The LORD said unto my Lord, sit thou at my right hand.* An oft quoted passage—because it contains a memorable truth. We find it quoted by Messiah himself to lead Israel to own him as greater than David, Matthew 22:44. It is quoted in Hebrews 1:13, to prove him higher far than angels. It is brought forward by Peter, Acts 2:34, to show him Lord as well as Christ. It is referred to in Hebrews 10:12,13, as declaring that Jesus has satisfactorily finished what he undertook to accomplish on earth "the one sacrifice for ever", and is henceforth on that seat of divine honour "expecting till his enemies be made his footstool" in the day of His Second Coming. —*Andrew A. Behar*.

Ver. 1. —*The Lord said.* Albeit the understanding of Christ's person and office be necessary unto the church, yet none know the Son save the Father, and they to whom he will reveal him: for David knew Christ only by the Father's teaching: "The Lord said", said he. —*David Dickson*.

Ver. 1. —*My Lord.* From hence we learn that though Christ was man, yet he was more than a bare man, since he is Lord to his father David. For *jure naturae*, no son is lord to his father; domination doth never ascend. There must be something above nature in him to make him his father's sovereign, as our Saviour himself argues from these words, Matthew 22:42,45. —*Edward Reynolds*.

Ver. 1. —*My Lord.* It was a higher honour to have Christ for his son, than to be a king; yet David does not say that Christ is his son, but rejoices that

Christ is his Lord, and he Christ's servant. But this joy has also been procured for it: see Luke 1:43; John 20:28 Philippians 3:3,8. They who regard the Messiah only as the son of David, regard the lesser part of the conception of him. A dominion to which David himself is subject, shows the heavenly majesty of the King, and the heavenly character of his kingdom. —*John Albert Bengel.*

Ver. 1. —*Until I make thine emimies thy footstool.* Every word is full of weight. For though ordinarily subdivisions of holy Scripture and crumbling of the bread of life be rather a loosing than an expounding of it; yet in such parts of it as were of purpose intended for models and summaries of fundamental doctrines, (of which sort this psalm is one of the fullest and briefest in the whole Scriptures), as in little maps of large countries, there is no word whereupon some point of weighty consequence may not depend. Here then is to be considered the term of duration or measure off Christ's kingdom: "until." The author of subduing Christ's enemies under him: "I, the Lord." The mariner thereof; *ponam* and *ponam scabellum* put thy foes as a stool under thy feet. Victory is a relative word, and presupposes enemies, and they are expressed in the text... Enmity shows itself against Christ in all the offices of his mediation. There is enmity against him as a prophet. Enmity against his truth, —in opinion by adulterating it with human mixtures and superinducement, teaching for doctrines the traditions of men; in affection, by wishing many divine truths were razed out of the Scriptures, as being manifestly contrary to those pleasures which they love rather than God; in conversation, by keeping down the truth in unrighteousness, and in those things which they know, as brute beasts, corrupting themselves. Enmity against his teaching, by quenching the motions, and resisting the evidence of his Spirit in the Word, refusing to hear his voice, and rejecting the counsel of God against themselves. There is enmity against him as a priest, by undervaluing his person, sufferings, righteousness, or merits. And as a king; enmity to his worship, by profaneness neglecting it, by idolatry misappropriating it, by superstition corrupting it. Enmity to his ways and service, by ungrounded prejudices, misjudging them as grievous, unprofitable, or unequal ways; and by wilful disobedience forsaking them to walk in the ways of our own heart. —*Edward Reynolds.*

Ver. 1. —*Make thine enemies thy footstool!* This expression, that the conquest of Christ's enemies shall be but as the removing of a stool into its place, notes unto us two things: first, the easiness of God's victory over the

enemies of Christ. They are before him as nothing, less than nothing, the drop of a bucket, the dust of the balance, a very little thing...Secondly, as this putting of Christ's enemies like a stool under the feet notes easiness, so also it notes order or beauty too. When Christ's enemies shall be under his foot, then there shall be a right order in things; then it shall indeed appear that God is a God of order, and therefore the day wherein that shall be done, is called "the times of the restitution of all things," Acts 3:21. The putting of Christ's enemies under his feet is an act of justice; and of all others, justice is the most orderly virtue, that which keepeth beauty upon the face of a people, as consisting itself in symmetry and proportion. This putting of Christ's enemies as a stool under his feet, also denotes unto us two things in reference to Christ: first, his rest, and secondly, his triumph. To stand, in the Scripture phrase, denotes ministry, and to sit, rest; and there is no posture so easy as to sit with a stool under one's feet. Till Christ's enemies then be all under his feet, he is not fully in his rest. Furthermore, this "footstool" under Christ's feet, in reference to his enemies, denotes unto us four things. First, the extreme shame and confusion which they shall everlastingly suffer, the utter abasing and bringing down of all that exalteth itself against Christ. Secondly, hereby is noted the burden which wicked men must bear: the footstool beareth the weight of the body, so must the enemies of Christ bear the weight of his heavy and everlasting wrath upon their souls. Thirdly, herein is noted the relation which the just recompense of God bears unto the sins of ungodly men. Thus will Christ deal with his enemies at the last day. Here they trample upon Christ in his word, in his ways, in his members; they make the saints bow down for them to go over, and make them as the pavements on the ground; they tread under foot the blood of the covenant, and the sanctuary of the Lord, and put Christ to shame; but there their own measure shall be returned into their bosoms, they shall be constrained to confess as Adonibezek, "As I have done, so God hath requited me." Lastly, herein we may note the great power and wisdom of Christ in turning the malice and mischief of his enemies unto his own use and advantage; and so ordering wicked men that though they intend nothing but extirpation and ruin to his kingdom, yet they shall be useful unto him, and, against their own wills, serviceable to those glorious ends, in the accomplishing whereof he shall be admired by all those that believe. As in a great house there is necessary use of vessels of dishonour, destined unto sordid and mean, but yet daily, services: so in the great house of God, wicked men are his utensils and household instruments, as footstools and staves, and vessels

wherein there is no pleasure, though of them there may be good use. —
Condensed from Reynolds.

Ver. 1. —*Thy foot stool.* As this our king has a glorious throne, so has he also a wonderful footstool; and as his royal throne imparts to us comfort in the highest degree, so his footstool also imparts to us joy. How joyful shall his poor subjects be when they hear that their prince and king has slain their enemies and delivered them out of their hands! How did their poor subjects go forward to meet Saul and Jonathan when those kings had slain the Philistines! ...Moreover, because our King has his enemies under his feet, thus shall he also bring all our enemies under our feet, for his victory is ours, God be thanked, who has given us the victory through Christ our Lord. —*Joshua Arnd*, 1626-1685.

HINTS TO THE VILLAGE PREACHER.

Ver. 1. —Here the Holy Ghost begins with the kingdom of Christ, which he describeth and magnifieth, —

1. By his unction, and ordination, thereunto, by the word or decree of his Father: "The Lord said".
2. By the greatness of his person in himself, while yet he is nearly allied in blood and nature unto us; "My Lord".
3. By the glory, power, and heavenliness of his kingdom, for in the administration thereof he sitteth at the right hand of his Father: "Sit thou at my right hand".
4. By the continuance and victories thereof: "Until I make thy foes thy footstool." —*Edward Reynolds.*

Ver. 1. —*My Lord.*

1. Christ's condescending nearness to us does not destroy our reverence: he was David's son, and yet he calls him Lord; he is our brother, bridegroom, and so on, and yet our Lord.
2. Christ's glory does not diminish his nearness to us, or familiarity with us. Sitting on the throne as Lord, he is yet "my Lord."
3. It is under the double aspect as Lord, and yet ours, that Jehovah regards him and speaks with him, and ordains him to the priesthood. Ever in these two lights let us regard him.

Ver. 1. —*Sit*, etc.

1. Our Lord's quiet amid passing events.
2. The abundance of his present power.
3. The working of all history towards the ultimate end, which will be—
4. His easy victory: putting his foot on his foes as readily as we tread on a footstool.

PSALM 110:2

EXPOSITION.

Ver. 2. *The LORD shall send the rod of thy strength out of Zion.* It is in and through the church that for the present the power of the Messiah is known. Jehovah has given to Jesus all authority in the midst of his people, whom he rules with his royal sceptre, and this power goes forth with divine energy from the church for the ingathering of the elect, and the subduing of all evil. We have need to pray for the sending out of the rod of divine strength. It was by his rod that Moses smote the Egyptians, and wrought wonders for Israel, and even so whenever the Lord Jesus sends forth the rod of his strength, our spiritual enemies are overcome. There may be an allusion here to Aaron's rod which budded and so proved his power; this was laid up in the ark, but our Lord's rod is sent forth to subdue his foes. This promise began to be fulfilled at Pentecost, and it continues even to this day, and shall yet have a grander fulfilment. O God of eternal might, let the strength of our Lord Jesus be more clearly seen, and let the nations see it as coming forth out of the midst of thy feeble people, even from Zion, the place of thine abode.

Rule thou in the midst of thine enemies as he does whenever his mighty sceptre of grace is stretched forth to renew and save them. Moses' rod brought water out of the flinty rock, and the gospel of Jesus soon causes repentance to flow in rivers from the once hardened heart of man. Or the text may mean that though the church is situated in the midst of a hostile world, yet it exerts a great influence, it continues to manifest an inward majesty, and is after all the ruling power among the nations because the shout of a king is in her midst. Jesus, however hated by men, is still the King of kings. His rule is over even the most unwilling, so as to overrule

their fiercest opposition to the advancement of Iris cause. Jesus, it appears from this text, is not inactive during his session at Jehovah's right hand, but in his own way proves the abiding nature of his kingdom both in Zion and from Zion, both among his friends and his foes. We look for the clearer manifestation of his almighty power in the latter days; but even in these waiting times we rejoice that to the Lord all power is given in heaven and in earth.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. —*The rod of thy strength*, or rather, "The sceptre of thy might", i.e., of "Thy kingly majesty, "as in Jeremiah 48:17; Ezekiel 19:14. Chrysostom plays upon the word ραβδος (LXX) as a rod of strength and consolation, as in Psalm 23:4; a rod of chastisement, as in Psalm 2:9, 1 Corinthians 4:21; a symbol of kingly rule, as in Isaiah 11:1, Psalm 45:6. It was by this rod, he says, that the disciples wrought when they subdued the world, in obedience to the command, "Go and make disciples of all nations"; a rod far more powerful than that of Moses, "for that divided rivers, this brake in pieces the ungodliness of the world." And then with profound truth he adds, "Nor would one err who should call the Cross the rod of power; for this rod converted sea and land, and filled them with a vast power. Armed with this rod, the Apostles went forth throughout the world, and accomplished all that they did, beginning at Jerusalem." The Cross, which to men seemed the very emblem of shame and weakness, was, in truth, the power of God. —*J.J. Stewart Perowne.*

Ver. 2. —*The rod of thy strength.* The power of this sceptre and word of Christ appeareth greatly in the saving of his elect... So mightily hath it prevailed and overruled the minds of men against nature, and reason, and learning, and wisdom, and custom, and whatsoever else is strong to hold men in the liking of those things which they have once received and followed, as that they have been content to renounce the devotions which their forefathers had so long embraced; to cast away the gods which themselves had devoutly served; to stop their ears against the contrary motives and persuasions of father and mother; to harden their hearts against the kneeling and weeping and embracing of wife and children; to forego their honours, and inheritances, yea, and their lives also, rather than lose that peace and joy of heart which the same word of Christ had ministered unto them. Yea, how strange is it, and how greatly doth it commend the power of this word, to see weakness hereby prevailing

against strength, simplicity against policy; to see the lamb standing without fear before the lion, the gentle turtle before the devouring kite; women and children and weaklings before the great monarchs and potentates of the world, not fearing their threatening words, nor dreading their tormenting hands, but boldly uttering the word of their testimony (Revelation 12:11), in despite of all their fury, and never yielding to shrink from it, by anything that could be devised against them. The word of God in their hearts gave them courage and resolution and strength to go through fire and water, to bear all adventures of wind and weather, and howsoever they seemed to be beaten against the rocks, yet they escaped shipwreck, and arrived safe at the haven of their desire. —*Robert Abbot*.

Ver. 2. —*Out of Zion*. We need not say much about how the omniscience of God is displayed in the wonderful fact, that in the very land of the covenant—in the very midst of that people who rejected and crucified the Saviour, the first church of Christ on earth was established. What would cavillers and blasphemers have said, had it been otherwise? had the Christian community been formed in any of the heathen countries? Would it not have been considered as a fiction of the idolatrous priests? Israel scattered among the nations, and the Church of Christ having begun in Zion at Jerusalem, are the most wonderful and enduring monuments, and incontestable witnesses of the truth of Christianity. —*Benjamin Weiss*.

Ver. 2. —From his ruling in the midst of enemies we learn that the kingdom of Christ in this life is the kingdom of the Cross, of persecutions, and of dangers. Enemies are never wanting, not only external adversaries, but also spiritual and eternal; and therefore great sorrow is always awaiting the godly. In this most terrible conflict, however, their minds are lifted up by this consolation, viz., that the rod of the kingdom is strong, and cannot be overcome by any force or power; yea, more, albeit assailed with contendings and all kinds of storms, it will continue stable, firm, and perpetual: and there will always be a Church among men, which will fear and worship this King; because the experience of all the ages teaches, that this kingdom has the more grown and increased the more it has been opposed, according to that saying of Basil, *εν ταις ψλιθεσι μαλλον ψαλλει η εκκλησια*, the Church flourishes more by tribulation. —*Rivetus*.

Ver. 2. —*Rule thou in the midst of thine enemies*. Set up thy power over them and reign in them. This is a commission to set up a kingdom in the

very midst of those who were his enemies; in the hearts of those who had been and were rebellious. His kingdom is set up not by destroying them, but by subduing them, so that they become his willing servants. They yield to him, and he rules over them. It is not here a commission to cut them off, but one much more difficult of execution, —to make them his friends, and to dispose them to submit to his authority. Mere power may crush men; It requires more than that to make rebels willingly submissive, and to dispose them voluntarily to obey. —*Albert Barnes.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. —

1. What is that rod? The gospel (Illustrated by Moses' rod).
2. Who sends it? "The Lord."
3. Whence it comes? Out of the church of God.
4. What is the result? Jesus reigns.

PSALM 110:3

EXPOSITION.

Ver. 3. *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

In consequence of the sending forth of the rod of strength, namely, the power of the gospel, out of Zion, converts will come forward in great numbers to enlist under the banner of the Priest King. Given to him of old, they are his people, and when his power is revealed, these hasten with cheerfulness to own his sway, appearing at the gospel call as it were spontaneously, even as the dew comes forth in the morning. This metaphor is further enlarged upon, for as the dew has a sparkling beauty, so these willing armies of converts have a holy excellence and charm about them; and as the dew is the lively emblem of freshness, so are these converts full of vivacity and youthful vigour, and the church is refreshed by them and made to flourish exceedingly. Let but the gospel be preached with divine unction, and the chosen of the Lord respond to it like troops in the day of the mustering of armies; they come arrayed by grace in shining uniforms of holiness, and for number, freshness, beauty, and purity, they are as the

dewdrops which come mysteriously from the tooming's womb. Some refer this passage to the resurrection, but even if it be so, the work of grace in regeneration is equally well described by it, for it is a spiritual resurrection. Even as the holy dead rise gladly into the lovely image of their Lord, so do quickened souls put on the glorious righteousness of Christ, and stand forth to behold their Lord and serve him. How truly beautiful is holiness! God himself admires it. How wonderful also is the eternal youth of the mystical body of Christ! As the dew is new every morning, so is there a constant succession of converts to give to the church perpetual juvenility. Her young men have a dew from the Lord upon them, and arouse in her armies an undying enthusiasm for him whose "locks are bushy and black as a raven" with unfailing youth. Since Jesus ever lives, so shall his church ever flourish. As his strength never faileth, so shall the vigour of his true people be renewed day by day. As he is a Priest King, so are his people all priests and kings, and the beauties of holiness are their priestly dress, their garments for glory and for beauty; of these priests unto God there shall be an unbroken succession. The realization of this day of power during the time of the Lord's tarrying is that which we should constantly pray for; and we may legitimately expect it since he ever sits in the seat of honour and power, and puts forth his strength, according to his own word, "My Father worketh hitherto, and I work."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. —*Thy people.* That is, those whom thou dost receive from thy Father, and, by setting up the standard and ensign of the Gospel, gather to thyself. "Shall be willing." The word is willingness, that is, a people of great willingness and devotion, , or (as the original word is elsewhere used, Psalm 119:108), shall be freewill offerings unto thee. The abstract being put for the concrete, and the plural for the singular, notes how exceeding forward and free they should be; as the Lord, to signify that his people were most rebellious, saith, that they were rebellion itself, Ezekiel 2:8. So then the meaning is, thy people shall, with most ready and forward cheerfulness, devote, consecrate, and render up themselves to thy government as a reasonable sacrifice, shall be of a most liberal, free, noble, and unconstrained spirit in thy service, and shall be voluntaries in the wars of thy kingdom. —*Edward Reynolds.*

Ver. 3. —*Thy people,* O Jesus Christ, which were given thee by the Father, purchased and redeemed by thee, who acknowledged thee for their Lord,

and are bound to thee by a military oath, are extremely willing, being devoted to thy service with the greatest readiness of soul, alacrity, inclination, and voluntary obedience. Nor are they willing only, but willingness itself in the abstract; nay, willingness in the plural number, the highest and most excellent willingness, all which add an emphasis. This is seen to be so *ā l yj ƿwƿB]* "in the day of thy *valour* power, "in which thy generous spirit laying hold of them, animates them to grand and bold enterprises. Then they go forth in the beauties of holiness, by which they are a terror to the devil, a delight to God and angels, and a mutual edification to one another. —*Herman Witsius*, 1636-1708.

Ver. 3. —*Thy people shall be willing.* Willing to do what? They shall be willing while others are unwilling. The simple term "willing," is very expressive. It denotes the beautiful condition of creatures who suffer themselves to be wrought upon, and moved, according to the will of God. They suffer God to work in them to will and to do. They are willing to die unto all sin, they are willing to crucify the old man, or self, in order that the new man, or Christ, may be formed in them. They are willing to be weaned from their own thoughts and purposes, that the thoughts and purposes of God may be fulfilled in them. They are willing to be transferred from nature's steps of human descent to God's steps of human ascent. Or, to abide by the simplicity of our text, God is Will, and they are "willing." God will beautify them with salvation, because there is nothing in them to hinder his working. They will be wise, they will be good, they will be lovely, they will be like God, for they are "willing"; and there proceeds from God a mighty spirit, the whole tendency of which is to make his creatures like himself. —*John Pulsford*, in "*Quiet Hours*", 1857.

Ver. 3. —*Thy people shall be willing.* They are willing in believing, loving, obeying, adhering, living piously and justly in this world; so that they do not need the constraints of laws or threats, because they are led by the Spirit of God, and where the Spirit of the Lord is, there, also, is liberty. —*Wolfgang Musculus*.

Ver. 3. —*Thy people shall be willing.* Am I one of the "willing people" — not only my obedience and allegiance secured from a conviction of the truth, but my heart inclined, and my will renewed? To do the will of God, to bear the will of God, to coincide with the will of God—and that with calm if not cheerful consent of the heart, as seeing him who is invisible, and holding fast my living apprehensions of his person and character? All

unwillingness, whether practical or lurking in the heart, springs from unbelief—from a failure to realise him or his purposes. Were Jesus, as God become incarnate, and as giving himself for me, and his counsel of grace towards me, ever or even in any measure before my heart, how could I hesitate to yield myself, absolutely and implicitly, to him and his guidance? Again, this "willingness" is the essence of holiness; it constitutes "the beauties of holiness" —the beauty of Christ cast over the soul. The cure, therefore, for all my misery and sin is more faith, more of Christ, and nearer to him. This let me seek and ask with ever increasing earnestness. —*Alfred Edersheim*.

Ver. 3. —*Thy people shall be willing in the day of thy power*, etc. The prophet here notes three things respecting the subjects of the kingdom of the Messiah:

1. Their prompt obedience.
2. Their attire or vesture.
3. Their abundance, or multitude.

This representation admirably agrees with what precedes. He had said that the Messiah should reign in the midst of his enemies, but lest any one should think that he would reign only over enemies, unwilling and opposing, as the devils are made subject to Christ, now he lets us know that he will have a loyal people, and obedient subjects, for else there would be wanting that same glory of which Solomon speaks in Proverbs 14:28, "In the multitude of people is the king's honour." He affirms also, that he would have his own people, who would recognise, receive, and serve him as King, with true obedience, nor would it be a small company, but like the dew, which waters the face of the whole earth. —*Rivetius*.

Ver. 3. —*Thy people shall be willing in the day of thy power*. It is power acted and executed with all sweetness, mildness, and gentleness. Here is "leading, but no force; conduct, but no compulsion, "vehemence, inclination, non coactio: { 1 } the will is determined, but not the least violence is done to it, to the infringing of its liberty. How spontaneously does the person led follow him that leads him! So it is here. This and all other workings of the Spirit are admirably suited to the nature of reasonable and free agents. Efficacious grace does not at all destroy natural liberty. Where the spirit does not find sinners willing, by his sweet method he makes them willing: "Thy people shall be willing in the day of thy

power." A "day of power, "yet "willing" Even the Spirit's drawing is managed with all consistency to the freedom of the will; *ελκνει ο ψεοστ, αλλα βονλομενον ελκνει* {2}. He draws; "but it is one that he makes willing to follow." "Behold, I will allure her" (Hosea 2:14): aye, there is the Spirit's leading! this being the constant and avowed doctrine of the Protestants, and particularly their explication of the Spirit's leading in the text *Romans 8:14*; how injurious and invidious are the Popish writers in their traducing and calumniating of them, as if they asserted the Spirit, in this or any other act, to work with compulsion, or in a way destructive to man's essential liberty! It is a vile scandal! —*Thomas Jacomb*, in "*The Morning Exercises*".

Ver. 3. —*In the day of thy power.* In the day of thy strength, saith the Vulgate: of thy force and valour, say Tremellius and Junius: of the assemblies, say they of Geneva: of the armies, saith Munster; "at such times as thou shalt bring thy bands and join battle, "so Vatablus, Castalio, and the Chaldee Paraphrase have it. All which the original *אִל יְיָ עֲמָוָם* may bear without straining. —*John Prideaux*, 1578-1650.

Ver. 3. —The subjects of the Priest King are willing soldiers. In accordance with the warlike tone of the whole Psalm, our text describes the subjects as an army. That military metaphor comes out more closely when we attach the true meaning of the words, "in the day of thy power." The word rendered, and rightly rendered, "power, "has the same ambiguity which that word has in the English of the date of our translation, and for a century later, as you may find in Shakespeare and Milton, who both used it in the sense of "army". Singularly enough we do not employ "powers" in that meaning, but we do another word which means the same thing—and talk of "forces", meaning thereby "troops" ... "The day of thy power" is not a mere synonym for "the time of thy might", but means specifically "the day of thine army", that is, "the day when thou dost muster thy forces and set them in array for the war". The King is going forth to conquest. But he goes not alone. Behind him come his faithful followers, all pressing on with willing hearts and high courage. —*Alexander McLaren*, 1871.

Ver. 3. —*In the day of thy power.* This refers in a general way to the gospel dispensation, and in particular to the period of conversion. To the perishing sinner the gospel comes, "not in word only, but also in power, and in the Holy Ghost, and in much assurance." It is an arresting power; it meets the sinner, and stays his mad career, as in the case of Saul of Tarsus.

It is a convincing power, it teaches the sinner that he is ruined in every respect, and leads him to cry out, "What shall I do to be saved?" ... It is a life giving power; it quickens dead souls, and will eventually bring the dead bodies from their graves; "all that are in the graves shall hear the voice of the Son of God and shall live." This is the style of Jehovah, "it will, they shall"; none other dare speak thus. It is also liberating power; "if the Son shall make you free, ye shall be free indeed." —*Theophilus Jones*, in a Sermon preached at Surrey Chapel, 1823.

Ver. 3. —*Thy people*, etc. In homage, they shall be like a company of priests in sacred vestments, for they shall appear "in the beauties of holiness". In number, they shall be like the countless dewdrops "from the womb of the morning", sparkling in the rays of the rising sun, and reflecting his radiance. In glory they shall bear the likeness of Christ's resurrection in all its vernal freshness: "Thou hast the dew of thy youth". —*Benjamin Wildon Cart*.

Ver. 3. —*In the beauties of holiness*. In holy vestments as priests. They are at once warriors and priests; meet for the service of Him who was King and Priest. Neander (Mem. of Chr. Life, ch. 4) remarks on the connection between these two sides of the Christian character. God's soldiers can only maintain their war by priestly self-consecration. Conversely: God's priests can only preserve their purity by unintermitted conflict. —*William Kay*.

Ver. 3. —*In the beauties of holiness*. This expression is usually read as if it belonged either to the words immediately preceding, or to those immediately following. But in either case the connection is somewhat difficult and obscure. It seems better regarded as a distinct and separate clause, adding a fresh trait to the description of the army. And what that is we need not find any difficulty in ascertaining. "The beauties of holiness" is a frequent phrase for the sacerdotal garments, the holy festal attire of the priests of the Lord. So considered, how beautifully it comes in here. The conquering King whom the psalm hymns is a Priest for ever; and he is followed by an army of priests. The soldiers are gathered in the day of the muster, with high courage and willing devotion, ready to fling away their lives; but they are clad not in mail, but in priestly robes; like those who wait before the altar rather than like those who plunge into the fight, like those who compassed Jericho with the ark for their standard and the trumpets for all their weapons. We can scarcely fail to remember the words which echo these and interpret them. "The armies which were in heaven

followed him on white horses, clothed in fine linen, white and clean" —a strange armour against sword cut and spear thrust. —*Alexander McLaren.*

Ver. 3. —*The beauties of holiness.* Godliness is our spiritual beauty. Godliness is to the soul as the light to the world, to illustrate and adorn it. It is not greatness that sets us off in God's eye, but goodness: what is the beauty of the angels but their sanctity? Godliness is the curious embroidery and workmanship of the Holy Ghost: a soul furnished with godliness is damasked with beauty, and enamelled with purity: this is the "clothing of wrought gold" which makes the King of heaven fall in love with us. Were there not an excellency in holiness, the hypocrite would never go about to paint it. Godliness sheds a glory and lustre upon the saints: what are the graces but the golden feathers in which Christ's dove shines? Psalm 68:13. —*Thomas Watson.*

Ver. 3. —*Thou hast the dew of thy youth.* These words are often misunderstood, and taken to be a description of the fresh, youthful energy attributed by the Psalm to the Priest King of this nation of soldier priests. The misunderstanding, I suppose, has led to the common phrase, "the dew of one's youth". But the reference of the expression is to the army, not to its leader. "Youth" here is a collective noun, equivalent to "young men". The host of his soldier subjects is described as a band of young warriors, whom he leads, in their fresh strength and countless numbers and gleaming beauty like the dew of the morning... It is as a symbol of the refreshing which a weary world will receive from the conquests and presence of the King and his host, that they are likened to the glittering morning dew. Another prophetic Scripture gives us the same emblem when it speaks of Israel being "in the midst of many people as a dew from the Lord". Such ought to be the effect of our presence. We are meant to gladden, to adorn, to refresh this parched, prosaic world, with a freshness brought from the chambers of the sunrise.

The dew, formed, in the silence of the darkness while men sleep, falling as willingly on a bit of dead wood as anywhere, hanging its pearls on every poor spike of grass, and dressing everything on which it lies with strange beauty, each separate globule tiny and evanescent, but each flashing back the light, and each a perfect sphere: feeble one by one, but united mighty to make the pastures of the wilderness rejoice—so, created in silence by an unseen influence, feeble when taken in detail, but strong in their myriads, glad to occupy the lowliest place, and each "bright with something of

celestial light", Christian men and women are to be in the midst of many people as a dew from the Lord. —*Alexander McLaren*.

Ver. 3. —*The dew of thy youth*. There does not, indeed, appear to me any reason to doubt that, in this place, David extols the divine favour displayed in increasing the number of Christ's people; and hence, in consequence of their extraordinary increase, he compares the youth or race which would be born to him to the dew. As men are struck with astonishment at seeing the earth moistened and refreshed with dew, though its descent be imperceptible, even so, David declares that an innumerable offspring shall be born to Christ, who shall be spread over the whole earth. The youth, therefore, which, like the dewdrops, are innumerable, are here designated the dew of childhood, or of youth. —*John Calvin*.

Ver. 3. —*From the womb of the morning* is, with the utmost pertinency, applied to the conception and production of dews; agreeably to a delicate line in that great master of just description and lively painting, Mr. Thomson:

"The meek eyed morn appears, mother of dews."

We meet with a fine expression in the book of Job, which may serve to confirm this remark; and may illustrate the propriety of the phrase used in this connection: "Hath the rain a father, or who hath begot ten the drops of dew?" It seems, the oriental writers delighted to represent the dew as a kind of birth, as the offspring of the morning. And if so, surely there could be no image in the whole compass of the universe better adapted to the psalmist's purpose, or more strongly significant of those multitudes of proselytes, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; by the powerful energy of his word and Spirit. Upon this supposition, the whole verse describes the willing subjection, the gracious accomplishments, and the vast number of Christ's converts. —*James Hervey* (1713-14—1758), in *"Meditations and contemplations."*

Ver. 3. —*The dew of thy youth*. The most apparent reference is to multitude. Compare Psalm 72:16, and the proverbial use of the dew together with the sand of the sea shore to express a vast number. The people of the Messiah are a great number that no man can number: Revelation 7:9. But this is only the common enwrapping veil of a further sense. We must further note, First, THE ORIGIN OF THE DEW. From

what comes it? From earthly matter, vapour and mist, as the new born soldier of Christ comes from the confused, dark substance of the old nature. By what is it produced? Through the influence of the heavenly warmth of the beams of the morning sun: so the people of God owe themselves to the light from above. In the vivifying light of heaven, the dewdrops are begotten, and from it they come more properly than from the earth water. How are they produced? Invisibly, wonderfully, by the secret, incomprehensible influence of the divine power. We have by no means exhausted the figure, for we notice, Secondly, **THE DESIGN OF THE DEW**. It is for the fertilizing and refreshing of the earth. The spiritual Israel are a fructifying, quickening dew among men. It is also for the ornament of the earth, which the dew bestrews as with precious stones; and this beauty is caused because each little drop of dew reflects the morning sun and is an earthly reflection of the heavenly light. —Condensed from *Rudolph Stier*.

Ver. 3 (last clause). —With singular beauty and propriety does the psalmist compare the first preachers of the gospel to dew. In the first place, they may be compared to the drops of dew on account of their multitude. But, in order to judge of the correctness of the comparison in this respect, we must consider, that, in the Holy Land, the dews are remarkably abundant. A French traveller, has observed of Judea, that in the morning the ground is as much moistened by dew, as if it had rained. We are informed in the sacred history, that, when the Dayspring from on high visited the earth, many were the followers of Christ; and that very soon after his ascension into heaven, "multitudes both of men and women were added to the Lord". Justly then may those who hastened to the blessed Jesus, when the glorious light of his gospel first dawned upon the world, or immediately on the commencement of his mediatorial kingdom, be compared in number to the drops of dew, which at the dawn of day fall to the earth.

It is mentioned also in this verse, that the first subjects of the Messiah were to present themselves adorned "with the beauties of holiness"; [vdq yrdhb](#) in the splendours of holiness. In brightness, then, as well as in multitude, did they resemble the glittering drops of the morning dew. Our great poet has combined these two ideas in his beautiful comparison of an host innumerable to the

"Stars of morning, dewdrops which the sun impearls".

The formation of the dew is represented in Scripture as the work of God, and not of man: and its descending to refresh and fertilize the earth is mentioned as his peculiar gift and in opposition to human means of rendering the earth more fruitful. "Who, "saith Job, "hath begotten the drops of dew?" (ch. 38. 28) And the prophet Micah declares, that "the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (ch. 5. 7). Well, then, might the term be applied by the Psalmist to those whom "God of his own will begat with the word of truth"; and who were his appointed instruments, by their preaching, to cause "the desert to rejoice and to blossom abundantly"; and "the wilderness to become a fruitful field".

Let it also be remembered, that those whom the Psalmist compares to dew are described under the image of young soldiers, going forth to fight the battles of a victorious prince. Now this comparison is used in 2 Samuel 17:11,12: "I counsel, "said Hushai to Ahithophel, "that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth upon the ground". It is perhaps not undeserving of notice, that amongst the Romans those troops who first attacked the enemy, and who were composed of young men, were, from a supposed resemblance to dew, called *Rorarii*. It is not incumbent upon me to investigate the reason of their receiving that name; it is sufficient to point out its similarity with the expression of the psalmist, which is applied to those who were first to engage in the conflict with the enemies of the Gospel of Christ. —*Richard Dixon*, 1811.

Ver. 3. —

*Thee, in thy power's triumphant day,
The willing nations shall obey;
And, when thy rising beams they view,
Shall all (redeemed from error's night)
Appear as numberless and bright
As crystal drops of morning dew.*

—*N. Brady and N. Tate.*

Ver. 3. —

*Lord, let thy day of power be known,
Thy people be confessed;
Eager and valiant—priests each one,
In holy garments dressed.*

*Countless they shine, as dews from heaven
When eastern skies grow bright—
More glorious than those dews are given,
Sparkling in morning light.*

—George Rawson, in *"Hymns, Verses, and Chants"*, 1876.

HINTS TO THE VILLAGE PREACHER.

Ver. 3. —A willing people and an immutable Leader.

1. The promise made to Christ concerning his people: "Thy people shall be willing, "etc.

(a) A promise of time: "In the day, "etc.

(b) Of persons: "Thy people."

(c) Of disposition: "Shall be willing."

(d) Of character: "In the beauties of holiness."

(e) The majestic figure employed: "From the womb of the morning: thou hast the dew of thy youth."

2. The promise made to Christ concerning himself: "Thou hast the dew of thy youth." Jesus Christ has the dew of his youth personally, doctrinally, and mystically, being surrounded by new converts, who are as the early dew. —*Spurgeon's Sermons*, No. 74.

Ver. 3. —This is a prophecy of the subjects of Christ's kingdom.

1. Who they are; "Thy people".

(a) A people. This denotes distinction, separation, similarity, organization. They are not a confused rabble, but a united community.

(b) His people. By gift, by purchase, by effectual calling.

2. What they are.

(a) A loyal people: "willing."

(b) A conquered people: "in the day of thy power."

(c) A holy people: "in the beauties of holiness."

(d) A numerous people: "from the womb of the morning, " etc. The number of converts at the first proclamation of Christ's gospel was but the dew of his youth. —*G.R.*

Ver. 3. —First, the internal evidence of Christ's kingdom is in his people's willingness: "Thy people shall be willingness—thy people shall be a people all willing" —all volunteers, not pressed men. Secondly, the external evidence of it lies in his people's holiness; "the beauties of holiness; "or as it may be rendered—"in the magnificence of his sanctuary, "for the ornaments of the sanctuary and the dress of the priests were very splendid. When you once give yourselves to God, you become temples of God; and sanctity must adorn that heart which is a living temple of the Holy Ghost. —*J. Bennett*, in a Sermon, 1829.

Ver. 3. —All true followers of Jesus are

- (1) priests—beauties of holiness are their sacerdotal robes;
- (2) soldiers—"in the day of thine armies";
- (3) volunteers;
- (4) benefactors—as the dew. —Suggested by a paper in *The Baptist Magazine*.

Ver. 3. —Here we have a cluster of subjects: —the willingness of the Lord's people, the beauty of holiness, young converts the life and glory of the church, the mystery of conversion, and so on.

PSALM 110:4

EXPOSITION.

Ver. 4. We have now reached the heart of the psalm, which is also the very centre and soul of our faith. Our Lord Jesus is a Priest King by the ancient oath of Jehovah: "he glorified not himself to be made an high priest, "but was ordained there unto from of old, and was called of God an high priest after the order of Melchizedek. It must be a solemn and a sure matter which leads the Eternal to swear, and with him an oath fixes and settles the decree for ever; but in this case, as if to make assurance a thousand times sure, it is added, " and will not repent." It is done, and done for ever and

ever; Jesus is sworn in to be the priest of his people, and he must abide so even to the end, because his commission is sealed by the unchanging oath of the immutable Jehovah. If his priesthood could be revoked, and his authority removed, it would be the end of all hope and life for the people whom he loves; but this sure rock is the basis of our security —the oath of God establishes our glorious Lord both in his priesthood and in his throne. It is the Lord who has constituted him a priest for ever, he has done it by oath, that oath is without repentance, is taking effect now, and will stand throughout all ages: hence our security in him is placed beyond all question.

The declaration runs in the present tense as being the only time with the Lord, and comprehending all other times. "Thou art, "i.e., thou wast and art and art to come, in all ages a priestly King. The order of Melchizedek's priesthood was the most ancient and primitive, the most free from ritual and ceremony, the most natural and simple, and at the same time the most honourable. That ancient patriarch was the father of his people, and at the same time ruled and taught them; he swayed both the sceptre and the censer, reigned in righteousness, and offered sacrifice before the Lord. There has never arisen another like to him since his days, for whenever the kings of Judah attempted to seize the sacerdotal office they were driven back to their confusion: God would have no king priest save his son. Melchizedek's office was exceptional none preceded or succeeded him; he comes upon the page of history mysteriously; no pedigree is given, no date of birth, or mention of death; he blesses Abraham, receives tithe and vanishes from the scene amid honours which show that he was greater than the founder of the chosen nation. He is seen but once, and that once suffices. Aaron and his seed came and went; their imperfect sacrifice continued for many generations, because it had no finality in it, and could never make the comers thereunto perfect. Our Lord Jesus, like Melchizedek, stands forth before us as a priest of divine ordaining; not made a priest by fleshly birth, as the sons of Aaron: he mentions neither father, mother, nor descent, as his right to the sacred office; he stands upon his personal merits, by himself alone; as no man came before him in his work, so none can follow after; his order begins and ends in his own person, and in himself it is eternal, "having neither beginning of days nor end of years The King Priest has been here and left his blessing upon the believing, and now he sits in glory in his complete character, stoning for us by the merit of his blood, and exercising all power on our behalf."

*"O may we ever hear thy voice
In mercy to us speak,
And in our Priest we will rejoice,
Thou great Melchizedek."*

The last verses of this psalm we understand to refer to the future victories of the Priest King. He shall not forever sit in waiting posture, but shall come into the fight to end the weary war by his own victorious presence. He will lead the final charge in person; his own right hand and his holy arm shall get unto him the victory.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. —*The LORD hath sworn, and will not repent*, etc. It should be diligently considered, that God has consecrated Christ, priest by an oath, and that this was done for our sakes; First, That we might know how exceedingly momentous was this transaction, and the more reverently and with the stronger faith believe it. Secondly, That we might acknowledge the goodness of God, who, being most truthful in himself, and concerning whose faithfulness it is the greatest crime to doubt, nevertheless has been pleased to speak to us not only with a bare word, but also, after the manner of men, to confirm his decree by an oath. —*Rivet*us.

Ver. 4. —*Sworn, and will not repent, Thou art a priest for ever*. God might have made the levitical priest by oath, and yet he might have been changed, but if he had made him by oath to be a priest for ever, then he could not have repented, that is, changed; but he must of necessity have been a priest for ever. Therefore you must take special notice, that God did not only swear that Christ should be a priest, or that he should be a priest for a long time, but a priest "for ever; "so that there should never be any priest joined with him, or come after him. So that if we consider the oath, and the thing confirmed by this oath, two things will be manifest:

1. That Christ's priesthood is personal, and settled in one single person for ever; so that he can have no fellow nor copartner, nor any successor in his priesthood.
2. That, by this oath, God did limit his own supreme and absolute power in this particular; and took away the use and exercise of it, and that for ever.

For now he hath no power to make Christ no priest, or take away his priesthood at will and pleasure: and in this God discovered his unspeakable love unto Christ, in that he did so much honour him, and so highly reward him. By this he also displayed his abundant mercy to man; for by this oath known unto man, he signifies that man shall never be destitute of a powerful and effectual priest, able for ever to save; and this doth minister unto sinful man most sweet and heavenly comfort. —*George Lawson*, 1662.

Ver. 4. —The form and manner of our Saviour's investiture or consecration was most honourable and glorious, God the Father performing the rites; which were not imposition of hands, and breathing on him the Holy Ghost, but a solemn testimony, with a protestation, "Thou art a priest": ceremonies never used by any but God, nor in the investiture of any but Christ, nor in his investiture into any office but the priesthood. At his coronation we hear nothing, but the Lord said, "Sit thou on my right hand": the rule of the whole world is imposed upon our Saviour by command; and even in this did Christ show his obedience to his Father, that he took upon him the government of his church. But at the consecration of Christ we have a great deal more of ceremony and solemnity, God his Father taketh an oath, and particularly expresses the nature and condition of his office, a priesthood for ever after the order of Melchizedek: and he confirmeth it unto him for ever, saying, "Thou art a priest for ever." —*Daniel Featley*, in "*Claris Mystica*". 1636.

Ver. 4. —What doctrine doth the Scripture afford more comfortable to a drooping soul than this, that God hath sworn his Son a priest for ever, to sanctify our persons, and purge our sins, and tender all our petitions to his Father? What sin is so heinous, for which such a priest cannot satisfy by the oblation of himself? what cause so desperate, in which such an advocate if he will plead, may not prevail? We may be sure God will not be hard to be intreated of us, who himself hath appointed us such an intercessor, to whom he can deny nothing; and to that end hath appointed him to sit at his right hand to make intercession for us. —*Abraham Wright*.

Ver. 4. —*And will not repent.* The meaning of this phrase is, that the priesthood of Christ is not like that of Aaron, which was after a time to expire, and is now actually with all the ceremonial law abolished, but a priesthood never to be altered or changed. —*Daniel Featley*.

Ver. 4. —*Thou art a priest.* The reasons which moved our Lord to take upon him the office of priest are conceived to be these.

1. Because the salvation and redemption of mankind, wrought by the sacrifice of his priesthood., being a most noble work, and not inferior to the creation, it was not fit that any should have the honour of it, but the Son of God.
2. Neither was it agreeable that any should offer him, who was the only sacrifice that could expiate the sins of the whole world, but himself: therefore by offering himself he added infinite worth to the sacrifice, and great honour to the priesthood of the Gospel.

For, as the gold sanctifieth not the altar, but the altar the gold; so it may be truly said without impeachment to the dignity of that calling, that Christ was rather an honour to the priesthood, than the priesthood an addition to him. For what got he by the priesthood which cost him his life? What preferment could it be to him, to take upon him an office, whereby he was to abase himself below himself, and be put to an ignominious and accursed death? What were we vile miscreants, conceived and born in original sin, and soiled with the filth of numberless actual transgressions, that to purge and cleanse our polluted souls and defiled consciences, the second person in the Trinity should be made a Priest? It was wonderful humility in him to wash his disciples feet; but in his divine person to wash our unclean souls, is as far above human conceit, as it seemeth below divine majesty. There is nothing so impure as a foul conscience; no matter so filthy, no corruption so rotten and unsavoury as is found in the sores of an exulcerated mind: yet the Son of God vouchsafed to wash and bathe them in his own blood. O bottomless depth of humility and mercy! Other priests were appointed by men for the service of God, but he the blood of beasts to save men, but he shed his own blood to save us, more like beasts than men: other priests offered sacrifice for themselves, he offered himself for a sacrifice: other priests were fed by the sacrifices which the people brought, but he feeds us with the sacrifice of his own body and blood: lastly, others were appointed priests but for a time, he was ordained a priest for ever. —*Daniel Featley.*

Ver. 4. —*Thou art a priest.* This word, "Thou art", is "verbum constitutivum", a "constituting word", whereon the priesthood of Christ was founded. And it may be considered, —

1. As declarative of God's eternal decree, with the covenant between the Father and the Son, whereby he was designed unto this office.

2. As demonstrative of his mission, or his actual sending to the discharge of his office. These words are the symbol and solemn sign of God's conferring that honour upon him, which gave him his instalment.
3. As predictive, for there is included in them a supposition that God would prepare a body for him, wherein he might exercise his priesthood, and which he might offer up unto him. —*John Owen*.

Ver. 4. —*Melchizedek*. Some heretics of old affirmed that he was the Holy Ghost. Others, that he was an angel. Others, that he was Shem, the son of Noah. Others, that he was a Canaanite, extraordinarily raised up by God to be a priest of the Gentiles. Others, that he was Christ himself, manifested by a special dispensation and privilege unto Abraham in the flesh, who is said to have seen his day, and rejoiced, John 8:56. Difference there is also about Salem, the place of which he was king. Some take it for Jerusalem, as Josephus and most of the ancients. Others for a city in the half tribe of Manasseh, within the river Jordan, where Hierom reports that some ruins of the palace of Melchizedek were in his days conceived to remain.

Tedious I might be in insisting on this point who Melchizedek was. But when I find the Holy Ghost purposely concealing his name, genealogy, beginning, ending, and descent, and that to special purpose, I cannot but wonder that men should toil themselves in the dark to find out that of which they have not the least ground of solid conjecture, and the invidence whereof is expressly recorded, to make Melchizedek thereby the fitter type of Christ's everlasting priesthood. —*Edward Reynolds*.

Ver. 4. —*Melchizedek*. These things concerning are certain: First, That he was a mere man, and no more; for,

1. "Every high priest" was to be "taken from among men, " Hebrews 5:1; —so that the Son of God himself could not have been a priest had he not assumed our nature:
2. That if he were more than a man, there would be no mystery in his being introduced in Scripture as, "without father, without mother, without pedigree, "for none but men have such:
3. Without this conception of him there is no force in the apostle's argument against the Jews.

Secondly, That he came not to his office by the right of primogeniture (which includes a genealogy) or by any way of succession, but was raised up and immediately called of God thereunto; for in that respect Christ is

said to be a priest after his order. Thirdly, That he had no successor on the earth, nor could have; for there was no law to constitute an order of succession, and he was a priest only after an extraordinary call. These things belong unto faith in this matter, and no more... The first personal instituted type of Christ was a priest; this was Melchizedek. There were before real instituted types of his work, as sacrifices; and there were moral types of his person, as Adam, Abel, and Noah, which represented him in sundry things; but the first person who was solemnly designed to teach and represent him, by what he was and did, was a priest. And that which God taught herein was, that the foundation of all that the Lord Christ had to do in and for the church was laid in his priestly office, whereby he made atonement and reconciliation for sin. Everything else that he doth is built on the supposition of his priesthood. And we must begin in the application where God begins in the exhibition. An interest in the effects of the priestly office of Christ is that which in the first place we ought to look after. This being attained, we shall be willing to be taught and ruled by him. It may not be amiss to observe the likeness between Melchizedek and Christ. As for our Lord;

- 1.** He was said to be, and he really was, and he only, first the king of righteousness, and then the king of peace, seeing he alone brought in everlasting righteousness and made peace with God for sinners. In his kingdom alone are these things to be found.
- 2.** He was really and truly the priest of the most high God; and properly he was so alone. He offered that sacrifice, and made that atonement, which was signified by all the sacrifices offered by holy men from the foundation of the world.
- 3.** He blesseth all the faithful, as Abraham, the father of the faithful, was blessed by Melchizedek. In him were they to be blessed, by him are they blessed, —through him delivered from the curse, and all the fruits of it; nor are they partakers of any blessing but from him.
- 4.** He receive, all the homage of his people, all their grateful acknowledgments of the love and favour of God, in the conquest of their spiritual adversaries, and deliverance from them, as Melchizedek received the tenth of the spoils from Abraham.
- 5.** He was really without progenitors or predecessors in his office; nor would I exclude that mystical sense from the intention of the place, that

he was without father as to his human nature, and without mother as to his divine.

6. He was a priest without genealogy, or derivation of his pedigree from the loins of Aaron, or any other that ever was a priest in the world, and moreover, mysteriously, was of a generation which none can declare.

7. He had, in his divine person, as the high priest of the church, neither beginning of days nor end of life, as no such thing is reported of Melchizedek; for the death which he underwent, in the discharge of his office, being not the death of his whole person, but of his human nature only, no interruption of his endless office did ensue thereon. For although the person of the Son of God died, whence God is said to "redeem his church with his own blood," Acts 20:28; yet he died not in his whole person: but in his divine nature was still alive. Absolutely, therefore, and in respect of his office, he had neither beginning of days nor end of life.

8. He was really the Son of God, as Melchizedek in many circumstances was made like to the Son of God.

9. He alone abideth a priest forever; whereof we must particularly treat afterwards. —Condensed from *John Owen*.

HINTS TO THE VILLAGE PREACHER.

Ver. 4. —The eternal priesthood of Christ. On what its perpetuity is founded and the blessed results flowing therefrom.

Ver. 4. —These words offer three points of special observation.

1. The ceremony used at the consecration of our Lord: "The Lord swear."

2. The office conferred upon him by this rite or ceremony: "Thou art a priest."

3. The prerogatives of his office; which office is here declared to be,

(a) Perpetual, "for ever".

(b) Regular, "after the order".

(c) Royal, "of Melchizedek". —*Daniel Featley*.

Ver. 4. —Melchizedek: a fruitful subject. See notes.

PSALM 110:5

EXPOSITION.

Ver. 5. *The Lord at thy right hand shall strike through kings in the day of his wrath.* Now that he has come into the field of action, the infinite Jehovah comes with him as the strength of his right hand. Eternal power attends the coming of the Lord, and earthly power dies before it as though smitten through with a sword. In the last days all the kingdoms of the earth shall be overcome by the kingdom of heaven, and those who dare oppose shall meet with swift and overwhelming ruin. What are kings when they dare oppose the Son of God? A single stroke shall suffice for their destruction. When the angel of the Lord smote Herod there was no need of a second blow; he was eaten of worms and gave up the ghost. Concerning the last days, we read of the Faithful and True, who shall ride upon a white horse, and in righteousness judge and make war: "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 winepress of the fierceness and wrath of Almighty God."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. —*The Lord...shall strike through kings*, etc. He really threatens such great heads in an awful manner, that if they will not hear, and cannot obey, they shall be terrified to death. And assuredly he would willingly, by these means, allure them to repentance, and persuade them to turn, and to cease from raging against the Lord. But if they will not, they shall know against whom it is that they go on... This is our consolation which upholds us, and makes our heart joyful and glad against the persecution and rage of the world, that we have such a Lord, who not only delivers us from sin and eternal death, but also protects us, and delivers us in sufferings and temptations, so that we do not sink under them. And though men rage in a most savage manner against Christians, yet neither the gospel nor Christianity shall perish; but their heads shall be destroyed against it. If their persecutions were to go on unceasingly Christianity could not remain, wherefore he gives them a time, and says he will connive at them for a while, but not longer than till the hour comes which he here calls the "day of his wrath" And if they will not now cease in the name of God, they must then cease in the name of the devil. —*Martin Luther.*

Ver. 5. —*Shall strike through kings.* To strike through notes a complete victory and full confusion of the enemy, all incurable wound, that they may stagger, and fall, and rise up no more, and that affliction may not arise a second time, Na 1:9; *1 Samuel 26:8*. The only difficulty is what is meant by "kings". For which we must note that the kingdom of Christ is spiritual, and his war spiritual, and therefore his enemies for the most part spiritual. —*Edward Reynolds.*

Ver. 5. —*In the day of his wrath.* Note that it is not simply said, he will strike through kings in his wrath, but in the day of his wrath. Therefore as there is a time of grace and patience, so there is also an appointed time of wrath and vengeance of God. Frequent mention is made of this in the sacred Scriptures, that we may be admonished that the wicked will not be left always unpunished, because they condemn the patience of God, aye, provoke his anger; but that there will be a time when they will experience the wrath of God. Thus, armed with patience, we should persevere in the practice of piety, nor be turned aside from it, either by the example of the wicked, or from fear of them. —*Wolfgang Museulus.*

Ver. 5,6,7

*The sentenced heathen he shall slay,
And fill with carcasses his way,
Till he hath struck earth's tyrants dead;
But in the highway brooks shall first,
Like a poor pilgrim, slake his thirst,
And then in triumph raise his head.*

—*N. Brady and N. Tate.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5. —The certain overthrow of every power which opposes the gospel.

PSALM 110:6

EXPOSITION.

Ver. 6. *He shall judge among the heathen*, or, among the nations. All nations shall feel his power, and either yield to it joyfully or be crushed before it.

He shall fill the places with the dead bodies. In the terrible battles of his gospel all opponents shall fall till the field of fight is heaped high with the slain. This need not be understood literally, but as a poetical description of the overthrow of all rebellious powers and the defeat of all unholy principles. Yet should kings oppose the Lord with weapons of war, the result would be their overwhelming defeat and the entire destruction of their forces. Read in connection with this prophecy the passage which begins at the seventeenth verse of Revelation 19:1 and runs on to the end of the chapter. Terrible things in righteousness will be seen ere the history of this world comes to an end.

He shall wound the heads over many countries. He will strike at the greatest powers which resist him, and wound not merely common men, but those who rule and reign. If the nations will not have Christ for their Head, they shall find their political heads to be powerless to protect them. Or the passage may be read, "he has smitten the head over the wide earth." The monarch of the greatest nation shall not be able to escape the sword of the Lord; nor shall that dread spiritual prince who rules over the children of disobedience be able to escape without a deadly wound. Pope and priest must fall, with Mahomet and other deceivers who are now heads of the people. Jesus must reign and they must perish.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. —*He shall fill the places with the dead bodies.* This notes the greatness of the victory, that none should be left to bury the dead. There shall be an universal destruction of wicked men together in the day of God's wrath, they shall be bound up in bundles, and heaped for damnation, Matthew 13:30; Psalm 37:38; Isaiah 1:28; Psalm 66:17. And it notes the shame and dishonour of the enemy, they shall be like dung upon the face of the earth, and shall be beholden to their victors for a base and

dishonourable burial, as we see in the great battle with Gog and Magog, Ezekiel 39:11-16. —*Edward Reynolds*.

Ver. 6. —*Dead bodies*. Either the corpses of the vanquished enemy; or (possibly) the living bodies of men in a state of servitude, as in Genesis 47:18; Nehemiah 9:37. (The construction as in Exodus 15:9) In the latter case, the meaning may be: that the bodies of those who had been enslaved by the Usurper, Death, were now claimed back by their rightful Lord. The full number is claimed back. The "last enemy" being destroyed, "all things" are brought beneath Christ's sway. —*William Kay*.

Ver. 6. —*The heads*. Rather, the head; doubtless, the head of the Old Serpent (according to the prophecy in Genesis 3:15), who acts in all who resist Christ. The verb "machats", which is used here, is employed to describe the prophetic and typical act of Jael, smiting the head of God's enemy, Sisera (Judges 5:26 4:22); and it is used in Psalm 68:21, which describes Christ's victory, "God shall wound the head of his enemies"; and also by Habakkuk 3:13, "Thou woundest the head out of the house of the wicked." —*Christopher Wordsworth*.

HINTS TO THE VILLAGE PREACHER

Ver. 6. —The fearful calamities which have happened to nations through their sinful rejection of the Lord Jesus.

PSALM 110:7

EXPOSITION.

Ver. 7. *He shall drink of the brook in the way*. So swiftly shall he march to conquest that he shall not stay for refreshment, but drink as he hastens on. Like Gideon's men that lapped, he shall throw his heart into the fray and cut it short in righteousness, because a short work will the Lord make in the earth. "Therefore shall he lift up the head." His own head shall be lifted high in victory, and his people, in him, shall be upraised also. When he passed this way before, he was burdened and had stern work laid upon him; but in his second advent he will win an easy victory; aforetime he was the man of sorrows, but when he comes a second time his head will be lifted in triumph. Let his saints rejoice with him. "Lift up your heads, for

your redemption draweth nigh." In the latter days we look for terrible conflicts and for a final victory. Long has Jesus borne with our rebellious race, but at length he wilt rise to end the warfare of longsuffering, by the blows of justice. God has fought with men's sins for their good, but he will not always by his Spirit strive with men; he will cease from that struggle of long suffering love, and begin another which shall soon end in the final destruction of his adversaries. O King priest, we who are, in a minor degree, king priests too, are full of gladness because thou reignest even now, and wilt come ere long to vindicate thy cause and establish thine empire for ever. Even so, come quickly. Amen.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. —*He shall drink of the brook*, etc. He describeth the passion of Christ and his glory. "In the way", saith he, that is, in his life while he is in this misery, "he shall drink out of the brook," that is, he shall suffer and be overcome. For to drink out of the cup is to suffer: but to drink out of the brook, is to be altogether full of trouble, to be vexed and tormented and utterly to be overwhelmed with a strong stream of troubles. Thus was it in David's mind to declare the passion of Christ. Afterward he saith, "therefore shall he lift up the head". After the passion followeth the glory, with the resurrection and ascension. Paul, (Philippians 2:8) speaketh of both, and saith: "Christ humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath exalted him, and given him a name which is above every name", etc. —*Myles Coverdale*, 1487-1568.

Ver. 7. —I conceive that the "brook" here spoken of was not intended to give us the idea of a clear brook of refreshing water, which was to afford the Redeemer strength to endure the amazing conflict; as the drinking of the water enabled Gideon's chosen band of men to go forth to battle against the Midianites. No; in our Lord's case it was a polluted and turbid stream. Like the water of Marsh, which the Israelites could not drink, it was bitter; for sin had made it so. It bore along with it, as it flowed, the curse of the broken law, and the vengeance of offended justice, and the wrath of the eternal God. It was pain, sorrow, suffering, death. This was the "brook" of which he drank. The "cup" which his Father gave him to drink was filled with the bitter water of this "brook"; and he may be said to have first put his lips to it, when he declared to his disciples, in his way to Gethsemane, "My soul is exceedingly sorrowful, even unto death".

But it is stated in the text that this "brook" was "in the way." It is described here as running by the path in which the Redeemer was going in order to the accomplishment of his great work of man's salvation; that work which he had engaged in the everlasting covenant to perform; and by the performance of which, man could alone be accepted of God. The sin of man was the source from whence this water issued; and it flowed along in the Saviour's "way," "through the wilderness of this world to his kingdom of glory in the next; as the brook Kidron, red with the blood of the typical sacrifices, flowed in his way to Calvary. —*Fountain Elwin*, 1842.

Ver. 7. —In the expositions of most of the ancients and moderns, we are told that he drank of the brook,

- (1) of mortality by his incarnation;
- (2) of strictness and hardness in all his passage, by his voluntary wants and poverty;
- (3) of the strong potion of the law, by his exact obedience and subjection;
- (4) of the Jews' malice, by their continual indignities;
- (5) of the floods of Belial, by apparent and unknown temptations;
- (6) of the heaviest wrath of his Father, by his unspeakable agony and bloody sweat in the garden.

And last of all, of death itself on the cross, by his sad and extreme passion.
—*John Prideaux*.

Ver. 7. —*He shall drink of the brook in the way.* These words were understood by Junius and Tremellius long ago as meaning, "He shall steadily press on to victory, as generals of energy act, who in pursuing routed foes, stay not to indulge themselves in meat or drink."

Hengstenberg and others substantially approve of this view. While a few hold that allusion may be made to Samson at Ramath Lehi (as if the words spoke of Christ having a secret spring of refreshment when needful). Most seem inclined to take Gideon as the type that best expresses the idea. Pressing on to victory, Messiah, like Gideon, "faint yet pursuing" as he passed over Jordan, shall not desist till all is won. "He shall not fail nor be discouraged till he hath set judgment in the earth." Perhaps the full idea is this: —His career was irresistibly successful like that of Gideon; for he

allowed nothing to detain him, nor did he shrink in the enterprise from any fatigue, nor did he stop to indulge the flesh. If we take it thus, there is both the Humiliation and the Exaltation of the Son of Man contained in the words; and Philippians 4:8,9 supplies a commentary. —*Andrew A. Bonar.*

Ver. 7. —*Schnurrer*, says Rosenmuller, "seems to have perceived the meaning of the verse, which he gives in the following words: — Though fatigued with the slaughter of his enemies, yet he will not desist; but, having refreshed himself with water from the nearest stream, will exert his renovated strength in the pursuit of the routed foe." —*Messianic Psalms.*

Ver. 7. —Christ shall "lift up the head" by way of triumphing and rejoicing, when he shall have taken full vengeance of his adversaries, and freed, not himself only, but the whole body of his church from the assaults and dangers of all enemies. We see now that oftentimes, though not in himself, yet in his members, he is fain to hang down the head, and to wear the badges of reproach and shame, whilst the ungodly vaunt themselves (Job 31:2-6) and in their hearts despise the righteous, accounting more vilely of them than of the dust of their feet. —*Robert Abbot.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7. —Christ's alacrity, self denial, and simplicity, the causes of his success. Example to be imitated.

Ver. 7. —Christ's humiliation and exaltation.

WORKS AND STUFF

The Exaltation of the Kingdom and Priesthood of Christ. In certaine Sermons vpon the 110 Psalme: Preached in the Cathedrall Church and city of Worcester, in the time of Christmasse: anno Domini: 1590. By Rob. Abbot, doctor of Diuinitie, sometime fellow of Baliol Coilege in Oxford. Londini, Impensis G. Bishop. 1601. 4to.

An Explication of the Hundreth and Tenth Psalme...Being the Substance of several Sermons preached at Lincolns Inne; by Edward Reynolds afterwards Bishop of Norwich. 4to. 2nd edition. London, 1035. Also in "*Reynolds' Works.*"] In the works of John Boys, 160, folio, pp. 809-821, there is an Exposition of this Psalm. An incorruptible Key Composed of the CX. Psalme, wherewith You may open the rest of the holy Scriptures...

By Samuel Gorton, Gent. and at the time of the penning hereof, in the place of. Judicature (upon Aquethneck, alias Road Island) of Providence Plantations in the Nanhyganset Bay, New England. Printed in the Yeere 1647. 4to. A new interpretation of the Sixty-eighth Psalm. To which is added, an Exposition of the Hundred and tenth Psalm, proposed in a Sermon, preached before the University of Oxford, at St. Mary's, on Sunday, October 27, 1811. By the Rev. Richard Dixon, A.M., F.R.S...Oxford, 1811. 4to.

In "The Golden Diary of Heart Converse with Jesus in the Book of Psalms, by the Rev. Dr. Edersheim...London: 1873, "there is a short meditation on this Psalm.

PSALM 111

PSALM 111:1

There is no title to this psalm, but it is an alphabetical hymn of praise, having for its subject the works of the Lord in creation, providence, and grace. The sweet singer dwells upon the one idea that God should be known by his people, and that this knowledge when turned into practical piety is man's true wisdom, and the certain cause of lasting adoration. Many are ignorant of what their Creator has done, and hence they are foolish in heart, and silent as to the praises of God: this evil can only be removed by a remembrance of God's works, and a diligent study of them; to this, therefore, the psalm is meant to arouse us. It may be called *The Psalm of God's Works* intended to excite us to the work of praise.

DIVISION. —The psalmist begins with an invitation to praise, Psalm 111:1; and then proceeds to furnish us with matter for adoration in God's works and his dealings with his people, Psalm 111:2-9. He closes his song with a commendation of the worship of the Lord, and of the men who practice it.

EXPOSITION.

Ver. 1. *Praise ye the LORD*, or, *Hallelujah!* All ye his saints unite in adoring Jehovah, who worketh so gloriously. Do it now, do it always: do it heartily, do it unanimously, do it eternally. Even if others refuse, take care that ye have always a song for your God. Put away all doubt, question, murmuring, and rebellion, and give yourselves up to the praising of Jehovah, both with your lips and in your lives.

I will praise the Lord with my whole heart. The sweet singer commences the song, for his heart is all on flame: whether others will follow him or not, he will at once begin and long continue. What we preach we should practise. The best way to enforce an exhortation is to set an example; but we must let that example be of the best kind, or we may lead others to do the work in a limping manner. David brought nothing less than his whole heart to the duty; all his love went out towards God, and all his zeal, his

skill, and his ardour went with it. Jehovah the one and undivided God cannot be acceptably praised with a divided heart, neither should we attempt so to dishonour him; for our whole heart is little enough for his glory, and there can be no reason why it should not all be lifted up in his praise. All his works are praiseworthy, and therefore all our nature should adore him.

In the assembly of the upright, and in the congregation; — whether with few or with many he would pour forth his whole heart and soul in praise, and whether the company was made up of select spirits or of the general mass of the people he would continue in the same exercise. For the choicest society there can be no better engagement than praise, and for the general assembly nothing can be more fitting. For the church and for the congregation, for the family or the community, for the private chamber of pious friendship, or the great hall of popular meeting, the praise of the Lord is suitable; and at the very least the true heart should sing hallelujah in any and every place. Why should we fear the presence of men? The best of men will join us in our song, and if the common sort, will not do so, our example will be a needed rebuke to them. In any case let us praise God, whether the hearers be a little band of saints or a mixed multitude. Come, dear reader, he who pens this comment is in his heart magnifying the Lord: will you not pause for a moment and join in the delightful exercise?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. This is the first alphabetical psalm which is regular throughout. The four former alphabetical psalms, namely, 9 and 10, 34 and 37, are irregular and defective in many particulars, for the rectification of which neither Hebrew MS editions nor ancient versions afford sanction and authority. It is singular that not only are Psalms 111 and 112 perfectly regular, but, furthermore, that not one various reading of note or importance occurs in either of these psalms. *John Noble Coleman.*

Whole Psalm. The following translation is given to enable the reader to realize the alphabetical character of the psalm. It is taken from *The Psalms Chronologically Arranged. By Four Friends.*

All my heart shall praise Jehovah, 1

Before the congregation of the righteous; Deeds of goodness are the deeds of Jehovah, 2

*E*arnestly desired of all them that have pleasure therein; *F*or his righteousness endureth for ever, 3

*G*lorious and honourable is his work; *H*e hath made his wonderful works to be remembered, 4

*I*n Jehovah is compassion and goodness; *J*ehovah hath given meat to them that fear him, 5

*K*eeping his covenant for ever, *L*earning his people the power of his works, 6

*M*aking them to possess the heritage of the heathen; *N*ought save truth and equity are the works of his hands, 7

*O*rdered and sure are his commands, *P*lanted fast for ever and ever, 8

*R*ighteous and true are his testimonies; *S*alvation hath he sent unto his people, 9

*T*heir covenant hath he made fast for ever; *U*pright and holy is His name, 10

*V*erily, the fear of the Lord is the beginning of wisdom, *Y*ea, a good understanding have all they that do thereafter;

*Z*ealously shall he be praised for ever.

Whole Psalm. —The general opinion of interpreters is, that this and some of the following psalms were usually sung at the eating of the Paschal lamb, of which custom mention is also made, Matthew 26, that Christ and the disciples sang a hymn before they went out into the garden. —*Solomon Gesner.*

Whole Psalm. —The two psalms, Psalm 111 and Psalm 112, resemble one another in construction, alphabetical arrangement, and general tone and manner. They are connected in this way: Psalm 111 sets forth the greatness, mercy, and righteousness of God: Psalm 112 the reflection of these attributes in the greatness, Psalm 112:2, mercy, Psalm 112:5, and righteousness, Psalm 112:4,9, of his chosen. The correspondence of purpose in the two psalms is important to the right appreciation of some difficulties connected with the latter psalm. —*Speaker's Commentary.*

Whole Psalm. —The scope of this Psalm is to stir up all to praise God, and that for so many reasons as there are verses in the psalm. The exhortation is in the first words, "*Praise ye the Lord.*" The reasons follow in order. The psalm is composed so after the order of the Hebrew alphabet,

as every sentence or half verse begins with a several letter of the A B C in order, and all the psalm is of praise only. Whence we learn in general,

1. Sometimes it is expedient to set all other things apart, and employ ourselves expressly to proclaim the praises of the Lord only; for so is done in this psalm.
2. The praises of the Lord are able to fill all the letters and words composed of letters, in all their possible junctures of composition; for so much doth the going through all the letters of the A B C point out unto us, he is Alpha and Omega, and all the middle letters of the A B C of praise.
3. The praises of the Lord are worthy to be kept in memory: for that this psalm may be the better remembered, it is composed after the manner of the A B C, and so it insinuated thus much to us. —*David Dickson*.

Ver. 1. *Praise ye the LORD*, etc. The exhortation is immediately succeeded by the expression of a firm resolve; the psalmist having commenced by urging the duty of gratitude upon others—"Praise ye the LORD, "forthwith announces his determination to act upon his own advice—"I will praise the LORD with my whole heart." Such a conjunction of ideas is fraught with several most important lessons.

1. It teaches us, very emphatically, that our preaching, if it is to carry weight and conviction, must be backed and exemplified by our conduct; that we need never expect to persuade others by arguments which are too weak to influence ourselves.
2. Another inference is similarly suggested—that our own decision should be given without reference to the result of our appeal. The psalmist did not wait to ascertain whether those whom he addressed would attend to his exhortation, but, before he could receive a reply, declared unhesitatingly the course he would himself adopt. —*W.T. Maudson, in a Sermon on Thanksgiving, 1855*.

Ver. 1. *With my whole heart*. That is, earnestly, and with a sincere affection; meaning also, that he would do it privately, and, as it were, within himself, as by the next words he notes that he will do it openly. —*Thomas Wilcocks*.

Ver. 1. —*With my whole heart*. We see the stress here laid upon a whole heart, and the want of which is the great canker of all vital godliness. Men

are ever attempting to unite what the word of God has declared to be incapable of union—the love of the world and of God—to give half their heart to the world, and the other half to God. Just see the energy, the entireness of every thought and feeling and effort which a man throws into a work in which he is deeply interested; the very phrase we use to describe such an one is, that "he gives his whole mind to it." Attempt to persuade him to divert his energies and divide his time with some other pursuit, and he would wonder at the folly and the ignorance that could suggest such a method of success. "Just take a hint from Satan," says some one; "see how he plies his powers on the individual, as if there were but that one, and as if he had nothing else to do but to ruin that one soul." It was a holy resolution of the Psalmist that he would praise God; and a wise one to add, "*with thy whole heart.*" And we have the result of this determination in the following verses of the psalm. —*Barton Bouchier.*

Ver. 1. Two words are used, *assembly* and *congregation*. The former implies a more private meeting of worshippers, the latter the more public. The former may apply to the family circle of those who were celebrating the passover, the latter to the public worship connected with the feast. — *W. Wilson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1. *Praise ye the Lord*; there is an exhortation. "*I will praise the Lord*"; there is a vow. It shall be "*with my whole heart*"; there is experimental godliness. It shall be "*in the assembly of the upright*"; there is a relative position occupied along with the family of God. —*Joseph Irons.*

Ver. 1. *With my whole heart.* This includes spirituality, simplicity, and earnestness. —*Joseph Irons.*

Ver. 1.

1. Who are the upright?
2. What are they doing? Praising God.
3. What shall I do if I am favoured to stand among them? "I will praise the Lord."

Ver. 1. Where I love to be, and what I love to do.

PSALM 111:2

EXPOSITION.

Ver. 2. *The works of the LORD are great.* In design, in size, in number, in excellence, all the works of the Lord are great. Even the little things of God are great. In some point of view or other each one of the productions of his power, or the deeds of his wisdom, will appear to be great to the wise in heart.

Sought out of all them that have pleasure therein. Those who love their Maker delight in his handiwork, they perceive that there is more in them than appears upon the surface, and therefore they bend their minds to study and understand them. The devout naturalist ransacks nature, the earnest student of history pries into hidden facts and dark stories, and the man of God digs into the mines of Scripture, and hoards up each grain of its golden truth. God's works are worthy of our researches, they yield us instruction and pleasure wonderfully blended, and they grow upon, appearing to be far greater, after investigation than before. Men's works are noble from a distance; God's works are great when sought out. Delitzsch reads the passage, "Worthy of being sought after in all their purposes," and this also is a grand truth, for the end and design which God hath in all that he makes or does is equally admirable with the work itself. The hidden wisdom of God is the most marvellous part of his works, and hence those who do not look below the surface miss the best part of what he would teach us. Because the works are great they cannot be seen all at once, but must be looked into with care, and this seeking out is of essential service to us by educating our faculties, and strengthening our spiritual eye gradually to bear the light of the divine glory. It is well for us that all things cannot be seen at a glance, for the search into their mysteries is as useful to us as the knowledge which we thereby attain. The history of the Lord's dealings with his people is especially a fit subject for the meditation of reverent minds who find therein a sweet solace, and a never failing source of delight.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 2. *The works of the LORD are great.* Their greatness is known from comparison with the works and powers of men, which, verily, die and

perish quickly. We should, therefore, admire, fear, confide, obey. —*Martin Geier*.

Ver. 2. *The works of the LORD are great*, etc. Their greatness is equally manifest when we turn from the *immensity* to the *variety* of his works...How great are the works of him who gives to every plant its leaf and flower and fruit; to every animal its faculties and functions; to every man his understanding, affections, and will. What an accumulative idea of the magnitude of his works do we gather from the innumerable multitudes and endless diversities of being called into existence by his powers. —*Samuel Summers*, 1837.

Ver. 2. *The works of the LORD are great*. The workman who never makes a small article, an inferior article, but makes all his articles both great and valuable, deserves much praise; and any one that will study God's works, which we think so little of by reason of their being so constantly before us, cannot fail to behold God's infinite power and wisdom in every one of them, even though he cannot comprehend them. —*Robert Bellarmine*.

Ver. 2. *Great*. The word **l wdg** (gadol) *great*, has in the Hebrew so extensive a range of meaning, that in the English there is no single substitute expressive enough to take its place. It denotes greatness and augmentation of various kinds. In this passage *the works of Jehovah* are described as greatly "*magnified or augmented*" in their influences and effects on the minds of men who behold them. The *greatness* ascribed to these works, is a greatness in number, in character, in dignity, in beauty, in variety, in riches. —*Benjamin Weiss*.

Ver. 2,4. *Great...sought out. Remembered*. The works of Jehovah surpass the reach of human discovery, but are yet searched and explored with delight by all the members of his church; for, if they are too great to be understood, they are also too great to be forgotten. —*Edward Garrard Marsh*.

Ver. 2. *Sought out*. To see God in his creatures, and to love him and converse with him, was the employment of man in his upright state. This is so far from ceasing to be our duty, that it is the work of Christ, by faith, to bring us back to it; and therefore the most holy men are the most excellent students of God's works; and none but the holy can rightly study or know them. Your studies of physics and other sciences are not worth a rush, if it be not God by them that you seek after. To see and admire, to reverence

and adore, to love and delight in God appearing to us in his works, and purposely to peruse them for the knowledge of God; this is the true and only philosophy, and the contrary is mere foolery, and so called again and again by God himself. —*Richard Baxter*, 1615-1691.

Ver. 2. It does not follow, that because the study of nature is now of itself an insufficient guide to the knowledge of the Creator and the enjoyment of eternal felicity, such studies are either to be thrown aside, or considered as of no importance in a religious point of view. To overlook the astonishing scene of the universe, or to view it with indifference, is virtually to "disregard the works of Jehovah, and to refuse to consider the operations of his hands." It is a violation of Christian duty, and implies a reflection on the character of the Deity, for any one to imagine that he has nothing to do with God considered as manifested in the immensity of his works; for his word is pointed and explicit in directing the mind to such contemplations. "Hearken unto this, stand still, and consider the wonderful works of God." "Lift up thine eye on high, and behold who hath created these orbs." "Remember that thou magnify his works which men behold." "Great and marvellous are thy works, Lord God Almighty! Thy saints shall speak of the glory of thy kingdom and talk of thy power, to make known to the sons of men the mighty operations and the glorious majesty of thy kingdom." —*Thomas Dick* (1772) in "*The Sidereal Heavens*."

Ver. 2. *Sought out of all them that have pleasure therein.* This is a true characteristic of the upright and pious. The works of God are said to be "*sought out of them*," when they regard them, call them to mind, and carefully, taking them one by one, investigate them; and at the same time explain them to others, and recount them: all which is included in the verb *vrd*; for that verb, properly is *trivit* (to rub, beat, or bray) hence by thrashing and grinding he has investigated perfectly, and has rubbed out the kernel of it for the use and profit of another: whence it is used for *concionari*, etc. —*Hermann Venema*.

Ver. 2. *Sought out, ...have pleasure therein.* Philosophy seeks truth, Theology finds it, but Religion possesses it. Human things must be known to be loved, but divine things must be loved to be known. —*Blaise Pascal*, 1623-1662.

Ver. 2-4. *Sought out... The LORD is gracious and full of compassion.* This is the grand discovery of all the searching, and therein lies the glory

that is the conclusion of all. As in searching into any experiments in nature, there is an infinite pleasure that accompanies such a study to them that are addicted thereunto; so to him that hath pleasure in the works of God, and is addicted to spy out his kindness in them, there is nothing so pleasant as the discovery of new circumstances of mercy that render his work *glorious and honourable*. Get, therefore, skill in his dealings with thee, and study thy friend's carriage to thee. It is the end why he raised thee up, and admitted thee into friendship with him, to show his art of love and friendship to thee; to show, in a word, how well he could love thee. — *Thomas Goodwin*.

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HINTS TO THE VILLAGE PREACHER.

Ver. 2. The Christian philosopher.

1. His sphere: "The works of the Lord."
2. His work: "Sought out."
3. His qualification: "Pleasure therein."
4. His conclusion: "Praise, "as in Psalm 111:1.

Ver. 2-9. The psalmist furnishes us with matter for praise from the works of God.

1. The greatness of his works and the glory of them.
2. The righteousness of them.
3. The goodness of them.
4. The power of them.
5. The conformity of them to his word of promise.
6. The perpetuity of them. — *Matthew Henry*.

PSALM 111:3

EXPOSITION.

Ver. 3. *His work is honourable and glorious.* His one special work, the salvation of his people, is here mentioned as distinguished from his many other works. This reflects honour and glory upon him. It is deservedly the theme of the highest praise, and compels those who understand it and experience it to ascribe all honour and glory unto the Lord. Its conception, its sure foundations, its gracious purpose, its wise arrangements, its gift of Jesus as Redeemer, its application of redemption by the Holy Ghost in regeneration and sanctification, and all else which make up the one glorious whole, all redound to the infinite honour of Him who contrived and carried out so astounding a method of salvation. No other work can be compared with it: it honours both the Saviour and the saved, and while it brings glory to God it also brings us to glory. There is none like the God of Jeshurun, and there is no salvation like that which he has wrought for his people.

And his righteousness endureth for ever. In the work of grace righteousness is not forgotten, nor deprived of its glory; rather, it is honoured in the eyes of the intelligent universe. The bearing of guilt by our great Substitute proved that not even to effect the purposes of his grace would the Lord forget his righteousness; no future strain upon his justice can ever be equal to that which it has already sustained in the bruising of his dear Son; it must henceforth assuredly endure for ever. Moreover, the righteousness of God in the whole plan can never now be suspected of failure, for all that it requires is already performed, its demands are satisfied by the double deed of our Lord in enduring the vengeance due, and in rendering perfect obedience to the law. Caprice does not enter into the government of the Lord, the rectitude of it is and must for ever be beyond all question. In no single deed of God can unrighteousness be found, nor shall there ever be: this is the very glory of his work, and even its adversaries cannot gainsay it. Let believers, therefore, praise him evermore, and never blush to speak of that work which is so honourable and glorious.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *His work is honourable and glorious.* The first thing that we notice is, that whereas the preceding verse spoke of the Lord's "*works*" in the plural number, this speaks of his "*work*" in the singular number; it would seem as if the psalmist, from the contemplation of the works of the Lord in general, was, as it were, irresistibly drawn away to the study of one work in particular; his mind and whole attention, so to speak, absorbed in that one work: a work so preeminently glorious and divine, that it eclipses, at least in his eyes, all the other works, although he has just said of them that they are great, and sought out of all them that have pleasure therein. "*The works of the Lord are great. His work is honourable and glorious.*" My next remark is, that the words used in the original are different, and as the former more strictly signifies makings, or things made, so the word in this verse more properly imports a doing or a thing done, and this, perhaps, is not without its significance. It leads me to the inference, that from the contemplation of the great works of creation, God's makings, wonderful, and interesting, and useful as they are, the spiritual mind of God's servant rapidly passes to some greater deed which the Lord hath done, some more marvellous act which he has accomplished, and which he designates as an honourable and a glorious deed. Now, since I consider that he spoke before of Christ, as the visible and immediate agent in creation, without whom was not anything made that was made, can we hesitate long as to this greater work, the rather as to it is immediately subjoined the suggestive sentence, *And his righteousness endureth for ever.* Is not this doing, the making an end of sin, and the bringing in of an everlasting righteousness? Is it not the great mystery, in which, as in creation, though the Eternal Father is the Fountain source, the Original Contriver, He, the coeternal Son, is the Doer, the Worker? Is it not, in short, *salvation*, the all absorbing subject of God's people's wonder, love, and praise? —*James H. Vidal, in "Jesus, God and Man," 1863.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3 (*last clause*). As an essential attribute, as revealed in providence, as vindicated in redemption, as demonstrated in punishment, as appropriated by believers.

PSALM 111:4

EXPOSITION.

Ver. 4. *He hath made his wonderful works to be remembered.* He meant them to remain in the recollection of his people, and they do so: partly because they are in themselves memorable, and because also he has taken care to record them by the pen of inspiration, and has written them upon the hearts of his people by his Holy Spirit. By the ordinances of the Mosaic law, the coming out of Egypt, the sojourn in the wilderness, and other memorabilia of Israel's history were constantly brought before the minds of the people, and their children were by such means instructed in the wonders which God had wrought in old time. Deeds such as God has wrought are not to be admired for an hour and then forgotten, they are meant to be perpetual signs and instructive tokens to all coming generations; and especially are they designed to confirm the faith of his people in the divine love, and to make them know that

the Lord is gracious and full of compassion. They need not fear to trust his grace for the future, for they remember it in the past. Grace is as conspicuous as righteousness in the great work of God, yea, a fulness of tender love is seen in all that he has done. He treats his people with great consideration for their weakness and infirmity; having the same pity for them as a father hath towards his children. Should we not praise him for this? A silver thread of lovingkindness runs through the entire fabric of God's work of salvation and providence, and never once is it left out in the whole piece. Let the memories of his saints bear witness to this fact with grateful joy.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *He hath made his wonderful works to be remembered.* The memorials of the Divine benefits are always valued greatly by a grateful heart, as making present with us the things which transpired ages before: such under the Old Testament was the sacrament of the paschal Lamb; but now the sacred Supper under the New Testament. Therefore, whatever recalls the Divine works to the *memory*, e.g. the ministry of the church, also the Sacred Scriptures, are worthy of the highest reverence. —*Martin Geier.*

Ver. 4. The sweet spices of divine works must be beaten to powder by meditation, and then laid up in the cabinet of our memories. Therefore, says the psalmist here, *God hath made his wonderful works to be remembered*; he gives us the jewels of deliverance, not (because of the commonness of them) to wear them on our shoes, as the Romans did their pearls; much less to tread them under our feet; but rather to tie them as a chain about our necks. The impression of God's marvellous acts upon us must not be like that which the stone makes in the water, raising circles, beating one wave on another, and for a time making a noise, but soon after it sinks down, and the water returneth to its former smoothness; and so we, while judgment is fresh, are apt to publish it from man to man, but soon after we let it sink into the depth of oblivion, and we return to our old sins. —*Abraham Wright.*

Ver. 4. *Made his wonderful works to be remembered.* The most amazing perverseness in man is proven by the fact that he does not remember what God has so arranged that it would seem impossible that it should be forgotten. —*William S. Plumer.*

Ver. 4.

*For wonderful indeed are all his works,
Pleasant to know and worthiest to be all
Had in remembrance always with delight.*
—**John Milton.**

HINTS TO THE VILLAGE PREACHER.

Ver. 4. The compassion of the Lord as seen in aiding the memories of his people.

Ver. 4-5. God's marvels ought not to be nine day wonders.

1. *It is God's design that his wonders should be remembered,* therefore,

- (a) He made them great.
- (b) He wrought them for an undeserving people.
- (c) He wrought them at memorable times.
- (d) He put them on record.
- (e) He instituted memorials.

(f) He bade them tell their children.

(g) He so dealt with them as to refresh their memories.

2. It is our wisdom to remember the Lord's wonders.

a. To assure us of his compassion: "The Lord is gracious."

b. To make us consider his bounty: "he hath given meat."

c. To certify us of his faithfulness: "he will ever be mindful of his covenant."

d. To arouse our praise: "Praise ye the Lord."

PSALM 111:5

EXPOSITION.

Ver. 5. *He hath given meat unto them that fear him.* Or *spoil*, as some read it, for the Lord's people both in coming out of Egypt and at other times have been enriched from their enemies. Not only in the wilderness with manna, but everywhere else by his providence he has supplied the necessities of his believing people. Somewhere or other they have had food convenient for them, and that in times of great scarcity. As for spiritual meat, that has been plentifully furnished them in Christ Jesus; they have been fed with the finest of the wheat, and made to feast on royal dainties. His word is as nourishing to the soul as bread to the body, and there is such an abundance of it that no heir of heaven shall ever be famished. Truly the fear of the Lord is wisdom, since it secures to a man the supply of all that he needs for soul and body.

He will ever be mindful of his covenant. He could not let his people lack meat because he was in covenant with them, and they can never want in the future, for he will continue to act upon the terms of that covenant. No promise of the Lord shall fall to the ground, nor will any part of the great compact of eternal love be revoked or allowed to sink into oblivion. The covenant of grace is the plan of the great work which the Lord works out for his people, and it will never be departed from: the Lord has set his hand and seal to it, his glory and honour are involved in it, yea, his very name hangs upon it, and he will not even in the least jot or tittle cease to be mindful of it. Of this the feeding of his people is the pledge: he would not so continually supply their needs if he meant after all to destroy them.

Upon this most blessed earnest let us settle our minds; let us rest in the faithfulness of the Lord, and praise him with all our hearts every time that we eat bread or feed upon his word.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. The first hemistich is the consequence of what is stated in the second, *i.e.*, *because* God remembered his covenant, *therefore* he gave food to them who fear him. —*George Phillips*.

Ver. 5. *He hath given meat*, etc. The *meat* here mentioned is supposed to respect the paschal lamb, when they were to remember the works of God. —*Thomas Manton*.

Ver. 5. *Meat*. Literally, *booty* or *spoil*: the spoil (Exodus 12:36) brought by Israel out of Egypt, as God had engaged by *covenant* to Abraham, Genesis 15:14, *They shall come out with great substance* (Kimchi). Rather the *manna* and *quails*, which to the hungry people were like a booty thrown in their way. The word is used for "*meat*" in general, in Proverbs 31:15; Malachi 3:10. —*A. R. Fausset*.

Ver. 5. *He hath given meat*. I rather choose to render it *portion*, in which sense it is taken in Proverbs 30:8 31:15; as if he should say, that God has given his people all that was needful, and that, considered as a portion, it was large and liberal; for we know that the people of Israel were enriched, not in consequence of their own industry, but by the blessing of God, who, like the father of a family, bestows upon his household everything necessary for their subsistence. In the following clause of the verse, he assigns as the reason for his care and kindness his desire of effectually demonstrating that his covenant was not null and void. —*John Calvin*.

Ver. 5. *He will ever be mindful of his covenant*. This clause would seem to be introduced parenthetically—a passing thought, a happy thought, presenting itself spontaneously to the psalmist's mind, and immediately expressed with his lips. It will be observed it is in the future tense, while all the other clauses are in the past—"He hath made his wonderful works to be remembered"; "He hath given meat unto them that fear him"; "He will ever be mindful of his covenant"; not *he hath ever been*. Dwelling on these past favours of God to Israel, it is his joy to think that they were but partial fulfilments of a covenant promise, which still remained, and in its highest sense should remain for ever; and that covenant itself the memorial or type

of the better, the spiritual covenant, the gospel. So out of the abundance of the heart his mouth speaketh, and he celebrates God's promised truth to Israel as the memorial and pledge of his eternal faithfulness to the New Testament Israel, his blood ransomed church. —*James H. Vidal.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5. There is,

1. Encouragement from the past: "He hath given meat, " etc.
2. Confidence for the future: "He will ever be mindful, " etc. —*G. R.*

PSALM 111:6

EXPOSITION.

Ver. 6. *He hath shewed his people the power of his works.* They have seen what he is able to do and what force he is prepared to put forth on their behalf. This power Israel saw in physical works, and we in spiritual wonders, for we behold the matchless energy of the Holy Ghost and feel it in our own souls. In times of dire distress the Lord has put forth such energy of grace that we have been astonished at his power; and this was part of his intent in bringing us into such conditions that he might reveal to us the arm of his strength. Could we ever have known it so well if we had not been in pressing need of his help? We may well turn this verse into a prayer and ask to see more and more the power of the Lord at work among us in these latter days. O Lord, let us now see how mightily thou canst work in the saving of sinners and in preserving and delivering thine own people.

That he may give them the heritage of the heathen. He put forth all his power to drive out the Canaanites and bring in his people. Even thus may it please his infinite wisdom to give to his church the heathen for her inheritance in the name of Jesus. Nothing but great power can effect this, but it will surely be accomplished in due season.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *He hath shewed his people*, etc. The Prophet indicates the unbelief of the Jews, who murmured against God in the desert, as if he could not enable them to enter into the promised land, and possess it, because the cities were walled, and the inhabitants strong, and giants dwelt in it. *He shewed*, he says, *i.e.*, he placed before their eyes, *the power of His works*, when he gave the lands of the heathen to be inhabited by his own people. —*Wolfgang Musculus*.

Ver. 6. *He hath shewed his people the power of his works*. So he hath showed his works of power to his people in Gospel times, as the miracles of Christ, his resurrection from the dead, redemption by him, and the work of grace on the hearts of men in all ages. —*John Gill*.

Ver. 6. *He hath shewed his people*, etc. To them it is given to see, but not to others who are delivered up to a judicial blindness. *Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not*. Jeremiah 33:3. —*John Trapp*.

Ver. 6. *To give them the heritage of the heathen*. The heathen themselves are bequeathed to God's people, and they must take possession of this inheritance to draw them to themselves.] —*Richter, in Zange's Commentary*.

HINTS TO THE VILLAGE PREACHER.

Ver. 6. The power of God an encouragement for the evangelization of the heathen.

PSALM 111:7

EXPOSITION.

Ver. 7. *The works of his hands are verity and judgment*. Truth and justice are conspicuous in all that Jehovah does. Nothing like artifice or crooked policy can ever be seen in his proceedings; he acts faithfully and righteously towards his people, and with justice and impartiality to all mankind. This also should lead us to praise him, since it is of the utmost advantage to us

to live under a sovereign whose laws, decrees, acts, and deeds are the essence of truth and justice.

All his commandments are sure. All that he has appointed or decreed shall surely stand, and his precepts which he has proclaimed shall be found worthy of our obedience, for surely they are founded in justice and are meant for our lasting good. He is no fickle despot, commanding one thing one day and another another, but his commands remain absolutely unaltered, their necessity equally unquestionable, their excellence permanently proven, and their reward eternally secure. Take the word commandments to relate either to his decrees or his precepts, and we have in each case an important sense; but it seems more in accordance with the connection to take the first sense and consider the words to refer to the ordinances, appointments, or decrees of the great King.

*Whatever the mighty Lord decrees,
Shall stand for ever sure.
The settled purpose of his heart
To ages shall endure.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. The works of God expound his word, in his works his word is often made visible. That's an excellent expression, *The works of his hands are verity and judgment.* *The acts of God are verity*, that is, God acts his own truths. As the works of our hands ought to be the verity and judgments of God, (every action of a Christian ought to be one of Christ's truths), so it is with God himself; the works of his hands are his own verity and judgments. When we cannot find the meaning of God in his word, we may find it in his works: his works are a comment, an infallible comment upon his word. —*Joseph Caryl*.

Ver. 7-8. God is known to be faithful and just both in his works and in his word, insomuch that the most beautiful harmony is apparent between the things he has spoken and those he has done. This wonderfully confirms the hope and faith of the godly. —*Mollerus*.

PSALM 111:8

EXPOSITION.

Ver. 8. *They stand fast for ever and ever.* That is to say, his purposes, commands, and courses of action. The Lord is not swayed by transient motives, or moved by the circumstances of the hour; immutable principles rule in the courts of Jehovah, and he pursues his eternal purposes without the shadow of a turning. Our works are too often as wood, hay, and stubble, but his doings are as gold, silver, and precious stones. We take up a purpose for a while and then exchange it for another, but he is of one mind, and none can turn him: he acts in eternity and for eternity, and hence what he works abides for ever. Much of this lasting character arises out of the fact which is next mentioned, namely, that they

are done in truth and uprightness. Nothing stands but that which is upright. Falsehood soon vanishes, for it is a mere show, but truth has salt in it which preserves it from decay. God always acts according to the glorious principles of truth and integrity, and hence there is no need of alteration or revocation; his works will endure till the end of time.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *They stand fast for ever and ever.* מְסֻדָּם *semuchim*, they are propped up, buttressed for ever. They can never fail; for God's power supports his works, and his providence preserves the record of what he has done. —*Adam Clarke.*

Ver. 8. *They stand fast*, are established, *for ever and ever*, etc. This verse seems to have reference to the works of God mentioned in the former. His doings were not the demand of an occasion, they were in unison with a great and extensive purpose, with respect to the people of Israel and the Messiah. Not one jot or tittle shall pass from the law of his mouth, till all be fulfilled. —*W. Wilson.*

Ver. 8. *They are done in truth.* It is impossible that any better way should be directed, than that which the Lord useth in the disposal of all things here below, for all the works of the Lord are done in truth. As the word of God is a word of truth, so all his works are works of truth; for his works are nothing else but the making good of his word, and they are answerable to a

threefold word of his. First, to his word of *prophecy*. Whatsoever changes God makes in the world, they hit some word of prophecy. Secondly, the works of God are answerable to his word of *threatening*. God threatens before he smites, and he never smote any man with a rod or sword, but according to his threatening. Thirdly, the works of God are answerable to his word of *promise*. All mercies are promised, and every work of mercy is the fulfilling of some promise. Now seeing all the works of God are reducible, either to prophecies, threatenings, or promises; they "*are done in truth*"; and what can be better done than that which is done in truth? The Jewish doctors observe, that the word *emeth* here used for truth, consists of *aleph*, the first letter of the alphabet, *mem*, the middle letter thereof, and *tau*, the last; to shew, that as God is *alpha* and *omega*, so the truth of God is the all in all of our comfort. Grace and truth by Christ is the sum of all the good news in the world. —*Abraham Wright*.

Ver. 8. *Are done*. Psalm 111:7-8 contains a precious meaning for the soul whose rest is in the finished work of Christ. Jehovah has commanded, giving it in trust to Jesus to make sure, in perfect obedience, the word of truth and holiness. The commandment therefore has been "*done*." It has been done *in truth and uprightness* by him whose meat it was to do it; who willingly received it with a knowledge of its end, and in whose accomplishment of it the believing sinner finds his assurance of eternal peace. John 12:50. Jesus held the law within his heart, to keep it there for ever. As the fulfiller in truth of the commandment, he has become its end for righteousness to every believer in his name. —*Arthur Pridham*.

PSALM 111:9

EXPOSITION.

Ver. 9. *He sent redemption unto his people*. When they were in Egypt he sent not only a deliverer, but an actual deliverance; not only a redeemer, but complete redemption. He has done the like spiritually for all his people, having first by blood purchased them out of the hand of the enemy, and then by power rescued them from the bondage of their sins. Redemption we can sing of as an accomplished act: it has been wrought for us, sent to us, and enjoyed by us, and we are in very deed the Lord's redeemed.

He hath commanded his covenant for ever. His divine decree has made the covenant of his grace a settled and eternal institution: redemption by blood proves that the covenant cannot be altered, for it ratifies and establishes it beyond all recall. This, too, is reason for the loudest praise. Redemption is a fit theme for the heartiest music, and when it is seen to be connected with gracious engagements from which the Lord's truth cannot swerve, it becomes a subject fitted to arouse the soul to an ecstasy of gratitude. Redemption and the covenant are enough to make the tongue of the dumb sing.

Holy and reverend is his name. Well may he say this. The whole name or character of God is worthy of profoundest awe, for it is perfect and complete, whole or holy. It ought not to be spoken without solemn thought, and never heard without profound homage. His name is to be trembled at, it is something terrible; even those who know him best rejoice with trembling before him. How good men can endure to be called "reverend" we know not. Being unable to discover any reason why our fellow men should reverence *us*, we half suspect that in other men there is not very much which can entitle them to be called reverend, very reverend, right reverend, and so on. It may seem a trifling matter, but for that very reason we would urge that the foolish custom should be allowed to fall into disuse.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 9. *He sent redemption to his people.* Once out of Egypt, ever out of Satan's thralldom. —*John Trapp.*

Ver. 9. *Sent redemption...commanded his covenant.* The deliverance was the more thankworthy, as being upon a covenant account: for thus every mercy is a token of the Lord's favour to his favourite: it is this which makes common mercies to become special mercies. Carnal men, so that they enjoy mercies, they mind not which way they come in, so as they can but have them; but a child of God knows that everything that comes through the Redeemer's hands and by his covenant is the better for it, and tastes the sweeter by far. —*William Cooper, in the Morning Exercises.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9. *Redemption.* Praise our Triune Jehovah for his redemption. Write it down where you may read it. Affix it where you may see it. Engrave it on

your heart that you may understand it. It is a word big with importance. In it is enfolded your destinies and those of the Church, to all future ages. There are heights in it you never can have scaled, and depths you never can have fathomed. You have never taken the wings of the morning, and gained the utmost parts of earth, to measure the length and breadth of it. Wear it as a seal on your arm, as a signet on your right hand, for Jesus is the author of it. O! prize it as a precious stone, more precious than rubies...Let it express your best hopes while living, and dwell on your trembling lips in the moment of dissolution; for it shall form the chorus of the song of the redeemed throughout eternity. —*Isaac Saunders*, 1818.

Ver. 9. *He hath commanded his covenant for ever.* As he covenanted, so he looketh that his covenants should be respected, which are as binding to us, as his covenant is to him; and, through grace, his covenant is as binding to him, as those are to us. —*John Trapp*.

Ver. 9. *Holy and reverend*, or, *terrible, is his name.* "Holy is his name, "and therefore "terrible" to those who, under all the means of grace, continue unholy. —*George Horne*.

Ver. 9. *Holy and reverend is his name.* Which therefore we should not presume on a sudden to blurt out. The Jews would not pronounce it. The Grecians (as Suidas observeth), when they would swear by their Jupiter, forbore to mention him. This should act as a check to the profaneness common amongst us. Let those that would have their *name reverend*, labour to be *holy* as God is holy. —*John Trapp*.

Ver. 9. *Redemption.* Conceived, arranged, executed, and applied by God. By price and by power. From sin and death. That we may be free, the Lord's own, the Lord's glory.

Ver. 9. Redemption.

1. Its author: "He sent."
2. Its objects: "Unto his people."
3. The pledge it gives us: "He hath commanded his covenant, "etc.
4. The praise it creates in us.

Ver. 9. *Holy and reverend.*

1. The holiness of God the object of our reverence.

2. Such reverence has much useful influence over us.
3. It should always accompany our faith in redemption and covenant. See preceding clauses of verse.

PSALM 111:10

EXPOSITION.

Ver. 10. *The fear of the LORD is the beginning of wisdom.* It is its first principle, but it is also its head and chief attainment. The word "beginning" in Scripture sometimes means the chief; and true religion is at once the first element of wisdom, and its chief fruit. To know God so as to walk aright before him is the greatest of all the applied sciences. Holy reverence of God leads us to praise him, and this is the point which the psalm drives at, for it is a wise act on the part of a creature towards his Creator.

A good understanding have all they that do his commandments. Obedience to God proves that our judgment is sound. Why should he not be obeyed? Does not reason itself claim obedience for the Lord of all? Only a man void of understanding will ever justify rebellion against the holy God. Practical godliness is the test of wisdom. Men may know and be very orthodox, they may talk and be very eloquent, they may speculate and be very profound; but the best proof of their intelligence must be found in their actually doing the will of the Lord. The former part of the psalm taught us the doctrine of God's nature and character, by describing his works: the second part supplies the practical lesson by drawing the inference that to worship and obey him is the dictate of true wisdom. We joyfully own that it is so.

His praise endureth for ever. The praises of God will never cease, because his works will always excite adoration, and it will always be the wisdom of men to extol their glorious Lord. Some regard this sentence as referring to those who fear the Lord—their praise shall endure for ever: and, indeed, it is true that those who lead obedient lives shall obtain honour of the Lord, and commendations which will abide for ever. A word of approbation from the mouth of God will be a medallion of honour which will outshine all the decorations which kings and emperors can bestow. Lord, help us to study thy works, and henceforth to breathe out hallelujahs as long as we live.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10 (*first clause*). In this passage *fear* is not to be understood as referring to the first or elementary principles of piety, as in 1 John 4:18, but is comprehensive of all true godliness, or the worship of God. —*John Calvin*.

Ver. 10. *The fear of the LORD is the beginning of wisdom*, etc. The text shows us the first step to true wisdom, and the test of common sense. It is so frequently repeated, that it may pass for a Scripture maxim, and we may be sure it is of singular importance. Job starts the question, "Where shall wisdom be found? and where is the place of understanding?" He searches nature through, in quest of it, but cannot find it: he cannot purchase it with the gold of Ophir, and its price is above rubies. At length he recollects the primitive instruction of God to man, and there he finds it: *To man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding*. Job 28:28. Solomon, the wisest of men, begins his Proverbs with this maxim, *The fear of the LORD is the beginning of knowledge*, Proverbs 1:7. And he repeats it again: *The fear of the LORD is the beginning of wisdom; and the knowledge of the holy*, (the knowledge of those that may be called *saints* with a sneer), *is understanding*, Proverbs 9:10. "*The fear of the LORD*" in Scripture signifies not only that pious passion or filial reverence of our adorable Father who is in heaven, but it is frequently put for the whole of practical religion; hence it is explained in the last part of the verse by *doing his commandments*. The fear of the Lord, in this latitude, implies all the graces and all the virtues of Christianity; in short, all that holiness of heart and life which is necessary to the enjoyment of everlasting happiness. So that the sense of the text is this: To practise religion and virtue, to take that way which leads to everlasting happiness, is *wisdom*, true wisdom, the *beginning* of wisdom, the first step towards it: unless you begin here you can never attain it; all your wisdom without this does not deserve the name; it is madness and nonsense. *To do his commandments* is the best test of a *good understanding*: a *good* sound *understanding* have *all they* that do this, *all* of them without exception: however weak some of them may be in other things, they are wise in the most important respect; but without this, however cunning they are in other things, they have lost their understandings; they contradict common sense; they are beside themselves. In short, to pursue everlasting happiness as the end, in the way of holiness as the mean, this is "*wisdom*", "this is

common sense, and there can be none without this. —*Samuel Davies*, A.M. (1724-1761), *President of Princeton College, New Jersey*.

Ver. 10. *The fear of the LORD is the beginning of wisdom.* Now, then, I demand of the worldling what is the most high and deep point of wisdom? Is it to get an opulent fortune, to be *so wise as fifty thousand pounds*? Behold, *godliness is great gain*, saith Paul, and the Christian only rich, quoth the renowned catechist *Clement* of Alexandria. Is it to live joyfully, (or to use the gallant's phrase) jovially? Behold, there is joyful gladness for such as are true hearted, Psalm 97:11. A wicked man in his mad merry humour for a while may be *Pomponius Laetus*, but a good man only is *Hilarius*; only he which is faithful in heart is joyful in heart. Is it to get honour? *the praise of God's fear* (saith our text) *endures for ever*. Many worthies of the world are most unhappy, because they be commended where they be not, and tormented where they be; hell rings of their pains, earth of their praise; but *blessed is the man that feareth the Lord* (Psalm 112:1), for his commendation is both here lasting, and hereafter everlasting; in this world he is renowned among men, in the next he shall be rewarded amongst saints and angels in the kingdom of glory. —*John Boys*.

Ver. 10. *The fear of the LORD is the beginning of wisdom.* It is not only the beginning of wisdom, but the middle and the end. It is indeed the Alpha and Omega, the essence, the body and the soul, the sum and substance. He that hath the fear of God is truly wise...It is surely wisdom to love that which is most lovable, and to occupy our hearts with that which is most worthy of our attachment, and the most capable of satisfying us. —*From the French of Daniel de Superville, 1700*.

Ver. 10 (*first clause*). Fear is not all then; no, for it is but the beginning. God will have us begin, but not end there. We have begun with *qui timet Eum, who fears him*; we must end with *et operator justitiam, and does justice*, and then comes *acceptus est Illi*, and not before. For neither fear, if it be fear alone; nor faith, if it be faith alone, is accepted of Him. If it be true fear, if such as God will accept, it is not *timor piger*, "a dull lazy fear"; his fear that feared his lord and *went and digged his talent into the ground*, and did nothing with it. Away with his fear and him *into outer darkness*. —*Lancelot Andrewes*.

Ver. 10. Can it then be said that the nonreligious world is without wisdom? Has it no Aristotle, no Socrates, no Tacitus, no Goethe, no Gibbon? Let us understand what wisdom is. It is not any mere amount of knowledge that

constitutes wisdom. Appropriate knowledge is essential to wisdom. A man who has not the knowledge appropriate to his position, who does not know himself in his relation to God and to his fellowmen, who is misinformed as to his duties, his dangers, his necessities, though he may have written innumerable works of a most exalted character, yet is he to be set down as a man without wisdom. What is it to you that your servant is acquainted with mathematics, if he is ignorant of your will, and of the way to do it? The genius of a Voltaire, a Spinoza, a Byron, only makes their folly the more striking. As though a man floating rapidly onwards to the falls of Niagara, should occupy himself in drawing a very admirable picture of the scenery. Men who are exceedingly great in the world's estimation have made the most signal blunders with regard to the most important things; and it is only because these things are not considered important by the world, that the reputation of these men remains.

If you have learned to estimate things in some measure as God estimates them, to desire what he offers, to relinquish what he forbids, and to recognize the duties that he has appointed you, you are in the path of wisdom, and the great men we have been speaking about are far behind you—far from the narrow gate which you have entered. He only is wise, who can call Christ the wisdom of God. —*George Bowen.*

Ver. 10. *The beginning of wisdom.* That is, the principle whence it springs, and the fountain from which it flows. —*William Walford.*

Ver. 10. As there are degrees of wisdom, so of the fear of the Lord; but there is no degree of this fear so inferior or low, but it is a beginning, at least, of wisdom; and there is no degree of wisdom so high or perfect, but it hath its root in, or beginning, from this fear. —*Joseph Caryl.*

Ver. 10. *Beginning of wisdom.* The word translated *beginning* is of uncertain sense. It may signify the *first* in *time* only, and so the rudiments, first foundation, or groundwork, and so though the most necessary, yet the most imperfect part of the work. And if it should thus be understood here and in other places, the sense would be no more but this, that there were no true *wisdom*, which had not its foundation in piety and fear of God. But the word signifies the *first* in *dignity* as well as in order or time, and is frequently used for the chief or principal of any kind...And thus it is to be understood here, that *the fear of the Lord* (which signifies all piety) *is the principal or chief of wisdom*, as *sapientia prima* in Horace is the *principal* or most excellent wisdom; according to that of Job 28:28: *Unto man he*

said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding, that, by way of eminence, the most excellent wisdom and understanding. —Henry Hammond.

Ver. 10. *A good understanding have all they that do his commandments.* They which *do* the commandments have a good understanding; not they which speak of the commandments, nor they which write of the commandments, nor they which preach of the commandments, but they which *do* the commandments, have a good understanding. The rest have a false understanding, a vain understanding, an understanding like that of the scribes and pharisees, which was enough to condemn them, but not to save them. —Henry Smith.

Ver. 10. *A good understanding have all they that do,* etc. So much a man knoweth in true account, as he doth; hence understanding is here ascribed to the will; so Job 28:28. Some render it good success. —John Trapp.

Ver. 10 (last clause). *The praise of it endures for ever;* or as other translations, *his praise;* referring it either to God, or else to the man who fears God. Some divines ascribe this praise to God alone, because *tehillah* properly signifieth only that kind of praise which is due to God; and so they make this clause to contain both a precept and a promise. *Precept,* exhorting us to praise God with all our heart, both in the secret assemblies of the faithful and in the public congregation. And lest any man in executing this office should be discouraged, the prophet addeth a promise, "*God's praise doth endure for ever*"; as if he should have said, "The Lord is King, be the people never so impatient; the Lord is God, albeit the Gentiles furiously rage together, and the Jews imagine a vain thing; the kings of the earth stand up, and the rulers combine themselves against him, "Psalm 99:1 18:31 2:1. He that dwelleth in heaven hath all his enemies in derision, and makes them all his footstool; his power is for ever, and so consequently his praise shall endure for ever; in the militant church, unto the world's end; in the triumphant, world without end.

Most interpreters have referred this unto the good man who fears the Lord, yet diversely. S. Augustine expounds it thus, "*his praise,* "that is, his praising of the Lord, "*shall endure for ever,* "because he shall be one of them of whom it is said (Psalm 84:4) *Blessed are they that dwell in thy house: they will be still praising thee.* Others understand by "*his praise*" the commendation of the good man, both in the life present and in that

which is to come, for his righteousness shall be had in an everlasting remembrance. Psalm 112:6 —*John Boys*.

Ver. 10 (*second clause*). Where the fear of the Lord rules in the heart, there will be a constant conscientious care to keep his commandments: not to talk them, but to do them; and such *have a good understanding*, i.e., First, They are well understood, their obedience is graciously accepted as a plain indication of their mind, that they do indeed fear God. Secondly, They understand well.

1. It is a sign they do understand well: the most obedient are accepted as the most intelligent. They are wise that make God's law their rule, and are in everything ruled by it.
2. It is the way to understand better. "*A good understanding are they to all that do them*"; i.e., the fear of the Lord, and the laws of God give men a good understanding, and are able to make them wise unto salvation. —*Condensed from Matthew Henry*.

HINTS TO THE VILLAGE PREACHER.

Ver. 10.

1. The beginner in Christ's school.
2. The man who has taken a degree: "a good understanding, " etc.
3. The Master who receives the praise.

Ver. 10.

1. The beginning of wisdom: "The fear of the Lord" —God is feared.
2. Its continuance: "a good understanding have all they that do his commandments" —when the fear of the Lord in the heart is developed in the life.
3. Its end, praising God for ever: "his praise, "etc. —*G. R.*

WORKS UPON THE HUNDRED AND ELEVENTH PSALM.

In the Works of John Boys, 1626, folio, pp. 841-845, there is a short exposition of this psalm.

Jesus God and Man; an Exposition of Psalms 111 and 112. By the Rev. James H. Vidal, M.A., Vicar of Chiddingley, Sussex. London: 1863 *12mo*.

PSALM 112

PSALM 112:1

TITLE AND SUBJECT. There is no title to this psalm, but it is evidently a companion to the hundred and eleventh, and, like it, it is an alphabetical psalm. Even in the number of verses, and clauses of each verse, it coincides with its predecessor, as also in many of its words and phrases. The reader should carefully compare the two psalms line by line. The subject of the poem before us is—*the blessedness of the righteous man*, and so it bears the same relation to the preceding which the moon does to the sun; for, while the first declares the glory of God, the second speaks of the reflection of the divine brightness in men born from above. God is here praised for the manifestation of his glory which is seen in his people, just as in the preceding psalm he was magnified for his own personal acts. The hundred and eleventh speaks of the great Father, and this describes his children renewed after his image. The psalm cannot be viewed as the extolling of man, for it commences with "Praise ye the Lord;" and it is intended to give to God all the honour of his grace which is manifested in the sons of God.

DIVISION. The subject is stated in the first verse, and enlarged upon under several heads from 2 to 9. The blessedness of the righteousness is set forth by contrast with the fate of the ungodly in verse 10.

EXPOSITION.

Ver. 1. *Praise ye the LORD.* This exhortation is never given too often; the Lord always deserves praise, we ought always to render it, we are frequently forgetful of it, and it is always well to be stirred up to it. The exhortation is addressed to all thoughtful persons who observe the way and manner of life of men that fear the Lord. If there be any virtue, if there be any praise, the Lord should have all the glory of it, for we are his workmanship.

Blessed is the man that feareth the Lord. According to the last verse of Psalm 111, *the fear of the Lord is the beginning of wisdom*; this man,

therefore, has begun to be wise, and wisdom has brought him present happiness, and secured him eternal felicity. Jehovah is so great that he is to be feared and had in reverence of all them that are round about him, and he is at the same time so infinitely good that the fear is sweetened into filial love, and becomes a delightful emotion, by no means engendering bondage. There is a slavish fear which is accursed; but that godly fear which leads to delight in the service of God is infinitely blessed. Jehovah is to be praised both for inspiring men with godly fear and for the blessedness which they enjoy in consequence thereof. We ought to bless God for blessing any man, and especially for setting the seal of his approbation upon the godly. His favour towards the God fearing displays his character and encourages gracious feelings in others, therefore let him be praised.

That delighteth greatly in his commandments. The man not only studies the divine precepts and endeavours to observe them, but rejoices to do so: holiness is his happiness, devotion is his delight, truth is his treasure. He rejoices in the precepts of godliness, yea, and delights greatly in them. We have known hypocrites rejoice in the doctrines, but never in the commandments. Ungodly men may in some measure obey the commandments out of fear, but only a gracious man will observe them with delight. Cheerful obedience is the only acceptable obedience; he who obeys reluctantly is disobedient at heart, but he who takes pleasure in the command is truly loyal. If through divine grace we find ourselves described in these two sentences, let us give all the praise to God, for he hath wrought all our works in us, and the dispositions out of which they spring. Let self righteous men praise themselves, but he who has been made righteous by grace renders all the praise to the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. The hundred and eleventh and the hundred and twelfth psalms, two very short poems, dating apparently from the latest age of inspired psalmody, present such features of resemblance as to leave no doubt that they came from the same pen. In structure they are identical; and this superficial resemblance is designed to call attention to something deeper and more important. The subject of the one is the exact counterpart of the subject of the other. The first celebrates the character and works of God; the second, the character and felicity of the godly man. —*William Binnie.*

Whole Psalm. Here are rehearsed the blessings which God is wont to bestow on the godly. And as in the previous Psalm the praises of God were directly celebrated, so in this Psalm they are indirectly declared by those gifts which are conspicuous in those who fear him. —*Solomon Gesner.*

Whole Psalm. This psalm is a banquet of heavenly wisdom; and as Basil speaketh of another part of Scripture, likening it to an apothecary's shop; so may this book of the psalms fitly be compared; in which are so many sundry sorts of medicines, that every man may have that which is convenient for his disease. —*T. S., 1621.*

Whole Psalm. The righteousness of the Mediator, I make no doubt, is celebrated in this psalm; for surely that alone is worthy to be extolled in songs of praise: especially since we are taught by the Holy Ghost to say, "I will make mention of thy righteousness, even of thine only." I conclude, therefore, that in this alphabetical psalm, for such is its construction, Christ is "the Alpha and the Omega." —*John Fry.*

Ver. 1. This psalm is a praising of God for blessing the believer, and the whole Psalm doth prove that the believer is blessed: which proposition is set down in verse 1, and confirmed with as many reasons as there are verses following. Whence learn,

1. Albeit, in singing of certain psalms, or parts thereof, there be nothing directly spoken of the Lord, or to the Lord, yet he is praised when his truth is our song, or when his works and doctrine are our song; as here it is said, *Praise ye the Lord*, and then in the following verses the blessedness of the believer taketh up all the psalm.

2. It is the Lord's praise that his servants are the only blessed people in the world. *Praise ye the Lord.* Why? because *Blessed is the man that feareth the Lord.*

3. He is not the blessed man who is most observant to catch opportunities to have pleasure, profit, and worldly preferment, and careth not how he cometh by them: but he is the blessed man who is most observant of God's will, and careful to follow it. —*David Dickson.*

Ver. 1. *Blessed is the man that feareth the Lord.* It is not said simply, "Blessed is the man who fears": for there is a fear which of itself produces misery and wretchedness rather than happiness. It has to do, therefore, chiefly with what is feared. To fear when it is not becoming, and not to fear

when fear is proper, these are not blessedness for a man, but misery and wretchedness. The prophet, therefore, says rightly, "Blessed is the man that feareth *the Lord*": and in the 7th and 8th verses he says of this blessed one that he shall not be afraid of evil tidings. Therefore, he who fears God and, according to the exhortation of Christ, does not fear those who can kill the body, he truly may be numbered among the blessed. —*Wolfgang Musculus*.

Ver. 1. *Feareth the Lord.* Filial fear is here intended. Whereby we are both restrained from evil, Proverbs 3:7; and incited unto well doing, Ecclesiastes 12:13; and whereof God alone is the author, Jeremiah 32:39-40; A duty required of every one, Psalm 33:8; Early, 1 Kings 18:12; Only, Luke 12:5; Continually, Proverbs 23:17; With confidence, Psalm 115:11; With joyfulness, Psalm 119:74; With thankfulness, Revelation 19:5. —*Thomas Wilson*, in "*A Complete Christian Dictionary*," 1661.

Ver. 1. *That delighteth greatly in his commandments.* The Hebrew word *xpē*; *chaphets*, is rather emphatic, which is, as it were, *to take his pleasure*, and I have rendered it *to delight himself*. For the prophet makes a distinction between a willing and prompt endeavour to keep the law, and that which consists in mere servile and constrained obedience. —*John Calvin*.

Ver. 1. *That delighteth greatly in his commandments* —defining what constitutes the true "fear of the Lord," which was termed "the beginning of wisdom," Psalm 111:10. He who hath this true "fear" *delights* (Psalm 111:2) not merely in the theory, but in the practice of all "the Lord's commandments." Such fear, so far from being a "hard" service, is the only "blessed" one (Jeremiah 32:39). Compare the Gospel commandments, 1 John 3:23-24 Psalm 112:3. True obedience is not task work, as formalists regard religion, but a "delight" (Psalm 1:2). Worldly delights, which made piety irksome, are supplanted by the newborn delight in and taste for the will and ways of God (Psalm 19:7-10). —*A. R. Fausset*.

Ver. 1. *In his commandments.* When we cheerfully practice all that the Lord requireth of us, love sweetens all things, and it becomes our meat and drink to do his will. The thing commanded is excellent, but it is sweeter because commanded *by him* —"*his commandments.*" A man is never thoroughly converted till he delighteth in God and his service, and his heart is overpowered by the sweetness of divine love. A slavish kind of

religiousness, when we had rather not do than do our work, is no fruit of grace, and cannot evidence a sincere love. —*Thomas Manton*.

HINTS TO THE VILLAGE PREACHER.

Ver. 1. "Praise ye the LORD."

1. Who should be praised? Not man, self, wealth, etc., but God only.
2. Who should praise him? All men, but specially his people, the blessed ones described in this psalm.
3. Why should they do it? For all the reasons mentioned in succeeding verses.
4. How should they do it? Chiefly by leading such a life as is here described.

Ver. 1 (*second clause*).

1. Fear of the Lord; what it is.
2. Its connection with the delight mentioned.
3. The qualities in the commandments which excite delight in God fearing minds.

PSALM 112:2

EXPOSITION.

Ver. 2. *His seed shall be mighty upon earth*, that is to say, successive generations of God fearing men shall be strong and influential in society, and in the latter days they shall have dominion. The true seed of the righteous are those who follow them in their virtues, even as believers are the seed of Abraham, because they imitate his faith; and these are the real heroes of their era, the truly great men among the sons of Adam; their lives are sublime, and their power upon their age is far greater than at first sight appears. If the promise must be regarded as alluding to natural seed, it must be understood as a general statement rather than a promise made to every individual, for the children of the godly are not all prosperous, nor all famous. Nevertheless, he who fears God, and leads a holy life, is, as a rule, doing the best he can for the future advancement of his house; no

inheritance is equal to that of an unblemished name, no legacy can excel the benediction of a saint; and, taking matters for all in all, the children of the righteous man commence life with greater advantages than others, and are more likely to succeed in it, in the best and highest sense.

The generation of the upright shall be blessed. The race of sincere, devout, righteous men, is kept up from age to age, and ever abides under the blessing of God. The godly may be persecuted, but they shall not be forsaken; the curses of men cannot deprive them of the blessing of God, for the words of Balaam are true, "He hath blessed, and I cannot reverse it." Their children also are under the special care of heaven, and as a rule it shall be found that they inherit the divine blessing. Honesty and integrity are better cornerstones for an honourable house than mere cunning and avarice, or even talent and push. To fear God and to walk uprightly is a higher nobility than blood or birth can bestow.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *His seed.* If any one should desire to leave behind him a flourishing posterity, let him not think to accomplish it by accumulating heaps of gold and silver, and leaving them behind him; but by rightly recognising God and serving Him; and commending his children to the guardianship and protection of God. —*Mollerus.*

Ver. 2. *The generation of the upright* —the family; the children —*shall be blessed.* Such promises are expected to be fulfilled *in general*; it is not required by any proper rules of interpreting language that this should be universally and always true. —*Albert Barnes.*

Ver. 2. *The generation of the upright shall be blessed.* Albeit, few do believe it, yet is it true, that upright dealing hath better fruits than witty projecting and cunning catching. —*David Dickson.*

Ver. 2-3. It is probable that Lot thought of enriching his family when he chose the fertile plains of wicked Sodom, yet the event was very different; but Abraham "feared the Lord, and delighted greatly in his commandments, "and his descendants were "*mighty upon earth.*" And thus it will generally be, in every age, with the posterity of those who imitate the father of the faithful; and their disinterested and liberal conduct shall prove, in the event, a far preferable inheritance laid up for their children, than gold and silver, houses and lands, would have been. —*Thomas Scott.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. The real might of the holy seed and their true blessedness.

PSALM 112:3

EXPOSITION.

Ver. 3. *Wealth and riches shall be in his house.* Understood literally this is rather a promise of the old covenant than of the new, for many of the best of the people of God are very poor; yet it has been found true that uprightness is the road to success, and, all other things being equal, the honest man is the rising man. Many are kept poor through knavery and profligacy; but godliness hath the promise of the life that now is. If we understand the passage spiritually it is abundantly true. What wealth can equal that of the love of God? What riches can rival a contented heart? It matters nothing that the roof is thatched, and the floor is of cold stone: the heart which is cheered with the favour of heaven is "rich to all the intents of bliss."

And his righteousness endureth for ever. Often when gold comes in the gospel goes out; but it is not so with the blessed man. Prosperity does not destroy the holiness of his life, or the humility of his heart. His character stands the test of examination, overcomes the temptations of wealth, survives the assaults of slander, outlives the afflictions of time, and endures the trial of the last great day. The righteousness of a true saint endureth for ever, because it springs from the same root as the righteousness of God, and is, indeed, the reflection of it. So long as the Lord abideth righteous he will maintain by his grace the righteousness of his people. They shall hold on their way, and wax stronger and stronger. There is also another righteousness which belongs to the Lord's chosen, which is sure to endure for ever, namely, the imputed righteousness of the Lord Jesus, which is called "everlasting righteousness," belonging as it does to the Son of God himself, who is "the Lord our righteousness."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *Wealth and riches shall be in his house, and his righteousness endureth for ever.* He is not the worse for his wealth, nor drawn aside by the deceitfulness of riches, which yet is hard and happy. —*John Trapp.*

Ver. 3. In the lower sense, we may read these words literally of abundant wealth bestowed on the righteous by God, and used, not for pride and luxury, but for continual works of mercy, whence it is said of the person so enriched, that

his righteousness endureth for ever. But the higher meaning bids us see here those true spiritual riches which are stored up for the poor in spirit, often most needy in the prosperity of the world; and we may come at the truest sense by comparing the words wherein the great apostle describes his own condition, "As poor, yet making many rich; as having nothing, and yet possessing all things." 2 Corinthians 6:10. For who can be richer than he who is heir of God and joint heir with Jesus Christ? —*Agellius, Chrysostom, and Didymus, in Neale and Littledale.*

Ver. 3. *His righteousness endureth for ever.* It seems a bold thing to say this of anything human, and yet it is true; for all human righteousness has its root in the righteousness of God. It is not merely man striving to copy God. It is God's gift and God's work. There is a living connexion between the righteousness of God and the righteousness of man, and therefore the imperishableness of the one appertains to the other also. Hence the same thing is affirmed here of the human righteousness which in Psalm 111:3 is affirmed of the Divine. —*J. J. S. Perowne.*

Ver. 3. *His righteousness endureth for ever.* We are justified before God by faith only: Romans 3:4: but they are righteous before men, who live honestly, piously, humbly, as the law of God requires. Concerning this righteousness the Psalmist says that it endureth for ever, while the feigned and simulated uprightness of hypocrites is abominable before God, and with men speedily passes away. —*Solomon Gesner.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. The riches of a Christian: content, peace, security, power in prayer, promises, providence, yea, God himself.

Ver. 3. The enduring character of true righteousness.

1. Based on eternal principles.
2. Growing out of an incorruptible seed.
3. Sustained by a faithful God.
4. United to the ever living Christ.

Ver. 3. Connection of the two clauses—How to be wealthy and righteous. Note the following verses, and show how liberality is needful if rich men would be righteous men.

PSALM 112:4

EXPOSITION.

Ver. 4. *Unto the upright there ariseth light in the darkness.* He does not lean to injustice in order to ease himself, but like a pillar stands erect, and he shall be found so standing when the ungodly, who are as a bowing wall and a tottering fence, shall lie in ruins. He will have his days of darkness, he may be sick and sorry, poor and pining, as well as others; his former riches may take to themselves wings and fly away, while even his righteousness may be cruelly suspected; thus the clouds may lower around him, but his gloom shall not last for ever, the Lord will bring him light in due season, for as surely as a good man's sun goes down it shall rise again. If the darkness be caused by depression of spirit, the Holy Ghost will comfort him; if by pecuniary loss or personal bereavement, the presence of Christ shall be his solace; and if by the cruelty and malignity of men, the sympathy of his Lord shall be his support. It is as ordinary for the righteous to be comforted as for the day to dawn. Wait for the light and it will surely come; for even if our heavenly Father should in our last hours put us to bed in the dark, we shall find it morning when we awake.

He is gracious, and full of compassion, and righteous. This is spoken of God in the fourth verse of the hundred and eleventh Psalm, and now the same words are used of his servant: thus we are taught that when God makes a man upright, he makes him like himself. We are at best but humble copies of the great original; still we are copies, and because we are so we praise the Lord, who hath created us anew in Christ Jesus. The upright man is "*gracious*," that is, full of kindness to all around him; he is not sour and churlish, but he is courteous to friends, kind to the needy, forgiving to

the erring, and earnest for the good of all. He is also "*full of compassion*"; that is to say, he tenderly feels for others, pities them, and as far as he can assists them in their time of trouble. He does not need to be driven to benevolence, he is brimful of humanity; it is his joy to sympathize with the sorrowing. He is also said to be "*righteous*": in all his transactions with his fellow men he obeys the dictates of right, and none can say that he goes beyond or defrauds his neighbour. His justice is, however, tempered with compassion, and seasoned with graciousness. Such men are to be found in our churches, and they are by no means so rare as the censorious imagine; but at the same time they are far scarcer than the breadth of profession might lead us to hope. Lord, make us all to possess these admirable qualities.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *Unto the upright there ariseth light in the darkness.* The arising of light out of darkness, although one of the most common, is one of the most beautiful, as it is one of the most beneficent natural phenomena. The sunrise is a daily victory of light over darkness. Every morning the darkness flees away. Heavy sleepers in the city are not apt to be very well acquainted with the rising sun. They know the tender beauties of the dawning, and the glories of sunrise by poetical description, or by the word of others. The light has fully come, and the day has long begun its work, especially if it be summer time, before ordinary citizens are awake; and, unless on some rare occasions, the millions of men who, every day, see more or less the fading of the light into the dark, never see the rising of the light out of the dark again; and, perhaps, seldom or never think with what thankfulness and joy it is hailed by those who need it—by the sailor, tempest tossed all night, and driven too near the sandbank or the shore; by the benighted traveller lost in the wood, or in the wild, who knows not south from north until the sun shall rise; by the night watcher in the sick room, who hears, and weeps to hear, through the weary night, the moaning of that old refrain of sorrow, "Would God it were morning!" What intensity of sorrow, fear, hope, there may be in that expression, "more than they that watch for the morning; I say, more than they that watch for the morning"! Now I make no doubt that there is at least somewhat of that more intense meaning carried up into the higher region of spiritual experience, and expressed by the text, "Unto the upright there ariseth light in the darkness." ...Sincerity: an honest desire to know the truth: readiness

to make any sacrifice in order to the knowledge: obedience to the truth so far as it is known already—these will bring the light when nothing else will bring it. —*Alexander Raleigh, in "The Little Sanctuary and other Meditations, " 1872.*

Ver. 4. *Unto the upright there ariseth light in the darkness.* The great lesson taught by this simile is the connection which obtains between integrity of purpose and clearness of perception, insomuch that a duteous conformity to what is right, is generally followed up by a ready and luminous discernment of what is true. It tells us that if we have but grace to do as we ought, we shall be made to see as we ought. It is a lesson repeatedly affirmed in Scripture, and that in various places both of the Old and New Testament: "The path of the just is as the shining light, that shineth more and more unto the perfect day"; "The righteousness of the upright shall deliver them"; "Light is sown for the righteous, and gladness for the upright in heart"; or still more specifically, "To him that ordereth his conversation aright will I shew the salvation of God." —*Thomas Chalmers, 1780-1847.*

Ver. 4. *Unto the upright there ariseth light in the darkness:* that is, comfort in affliction. He hath comforted others in affliction, and been light to them in their darkness, as is showed in the latter end of the fourth verse, and in the fifth, and therefore by way of gracious retaliation, the Lord will comfort him in his affliction, and command the light to rise upon him in his darkness. —*Joseph Caryl.*

Ver. 4. *Light. Darkness.* While we are on earth, we are subject to a threefold "darkness"; the darkness of error, the darkness of sorrow, and the darkness of death. To dispel these, God visiteth us, by his Word, with a threefold "light"; the light of truth, the light of comfort, and the light of life. —*George Horne.*

Ver. 4. *Gracious, and full of compassion, and righteous* — attributes usually applied to God, but here said of "the upright." The children of God, knowing in their own experience that God our Father is "gracious, full of compassion, and righteous," seek themselves to be the same towards their fellow-men from instinctive imitation of him (Matthew 5:45,48; Ephesians 5:8; Luke 6:36). —*A. R. Fausset.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4 (*whole verse*).

1. The upright have their dark times.
2. They shall receive comfort.
3. Their own character will secure this.

Ver. 4 (*first clause*).

1. The character of the righteous: "upright, " "gracious, "etc.
2. His privilege.
 - (a) Light as well as darkness.
 - (b) More light than darkness.
 - (c) Light in darkness: inward light in the midst of surrounding darkness. Light seen above, when all is dark below. Even darkness itself becomes the harbinger of day. —G. R.

Ver. 4 (*last clause*). A Trinity of excellencies found in true Christians, in Christ, and in God: their union forms a perfect character when they are well balanced. Show how they are exemplified in daily life.

PSALM 112:5

EXPOSITION.

Ver. 5. *A good man sheweth favour, and lendeth.* Having passed beyond stern integrity into open handed benevolence he looks kindly upon all around him, and finding himself in circumstances which enable him to spare a little of his wealth he lends judiciously where a loan will be of permanent service. Providence has made him able to lend, and grace makes him willing to lend. He is not a borrower, for God has lifted him above that necessity; neither is he a hoarder, for his new nature saves him from that temptation; but he wisely uses the talents committed to him.

He will guide his affairs with discretion. Those who neglect their worldly business must not plead religion as an excuse, for when a man is truly upright he exercises great care in managing his accounts, in order that he may remain so. It is sometimes hard to distinguish between indiscretion and

dishonesty; carelessness in business may become almost as great an evil to others as actual knavery; a good man should not only be upright, but he should be so discreet that no one may have the slightest reason to suspect him of being otherwise. When the righteous man lends he exercises prudence, not risking his all, for fear he should not be able to lend again, and not lending so very little that the loan is of no service. He drives his affairs, and does not allow them to drive him; his accounts are straight and clear, his plans are wisely laid, and his modes of operation carefully selected. He is prudent, thrifty, economical, sensible, judicious, discreet. Men call him a fool for his religion, but they do not find him so when they come to deal with him. "The beginning of wisdom" has made him wise, the guidance of heaven has taught him to guide his affairs, and with half an eye one can see that he is a man of sound sense. Such persons greatly commend godliness. Alas, some professedly good men act as if they had taken leave of their senses; this is not religion, but stupidity. True religion is sanctified common sense. Attention to the things of heaven does not necessitate the neglect of the affairs of earth; on the contrary, he who has learned how to transact business with God ought to be best able to do business with men. The children of this world often are in their generation wiser than the children of light, but there is no reason why this proverb should continue to be true.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *A good man sheweth favour*, etc. Consider that power to do good is a dangerous ability, unless we use it. Remember that it is God who giveth wealth, and that he expects some answerable return of it. Live not in such an inhuman manner as if Nabal and Judas were come again into the world. Think frequently and warmly of the love of God and Jesus to you. You will not deny your crumbs to the miserable, when you thankfully call to mind that Christ gave for you his very flesh and blood. Consider as one great end of poverty is patience, so one great end of wealth is charity. Think how honourable it is to make a present to the great King of the world; and what a condescension it is in his all sufficiency to do that good by us, which he could so abundantly do without us. —*Thomas Tenison*, 1636-1715.

Ver. 5. *Lendeth*. The original word here, **hwl** , *lavah*, means to join oneself to any one; to cleave to him; then to form the union which is constituted between debtor and creditor, borrower and lender. Here it is used in the

latter sense, and it means that a good man will accommodate another—a neighbour—with money, or with articles to be used temporarily and returned again. A man who always borrows is not a desirable neighbour; but a man who never lends—who never is willing to accommodate—is a neighbour that no one would wish to live near—a crooked, perverse, bad man. True religion will always dispose a man to do acts of kindness in any and every way possible. —*Albert Barnes.*

Ver. 5. Charity though it springs in the heart should be guided by the head, that it may spread itself abroad to the best advantage.

He will guide his affairs with discretion, and no affairs are so properly the good man's own as the dispensation and stewardship of those blessings which God has entrusted him with, for "it is required in stewards that a man be found faithful." —*Michael Cox, 1748.*

Ver. 5. *He will guide his affairs with discretion.* Just as a steward, servant, or agent in any secular concern has to feel that his mind is his master's, as well as his hands, and that his attention, thought, tact, and talent, should be vigorously and faithfully given to the interests of his employer; so the Christian stewardship of money, demands on the part of God's servant, in respect to every form of its use and disposal, the exercise of reflection; a reference to conscience; the recollection of responsibility to God; attention to the appeals of humanity as addressed to the ear of justice and love. Everything is to be weighed as in the balance of the sanctuary; a decision formed; and then energy, skill, schemes, and plans wisely constructed, prudential limitations or beneficent liberality as may seem best. Spending, saving, giving, or lending, all being done so as best to meet what may be felt to be the Master's will, and what may best evince at once the wisdom and the fidelity of his servant. —*Thomas Binney, in "Money: a Popular Exposition in Rough Notes," 1865.*

Ver. 5. *Discretion.* There is a story, concerning divers ancient Fathers, that they came to St. Anthony, enquiring of him, what virtue did by a direct line lead to perfection, that so a man might shun the snares of Satan. He bade every one of them speak his opinion; one said, watching and sobriety; another said, fasting and discipline; a third said, humble prayer; a fourth said, poverty and obedience; and another, piety and works of mercy; but when every one had spoken his mind, his answer was, That all these were excellent graces indeed, but discretion was the chief of them all. And so beyond doubt it is; being the very *Auriga virtutum*, the guide of all virtuous

and religious actions, the moderator and orderer of all the affections; for whatsoever is done with it is virtue, and what without it is vice. An ounce of discretion is said to be worth a pound of learning. As zeal without knowledge is blind, so knowledge without discretion is lame, like a sword in a madman's hand, able to do much, apt to do nothing. *Tolle hanc et virtus vitium erit.* He that will fast must fast with discretion, he must so mortify that he does not kill his flesh; he that gives alms to the poor, must do it with discretion, *Omni petenti non omnia petenti* —to every one that doth ask, but not everything that he doth ask; so likewise pray with discretion, observing place and time; place, lest he be reputed a hypocrite; time, lest he be accounted a heretic. Thus it is that discretion is to be made the guide of all religious performances. —*Quoted by John Spencer, 1658.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5.

1. A good man is benevolent, but a benevolent man is not always good.
2. A good man is prudent, but a prudent man is not always a good man. There must first be goodness and then its fruits. "Make the tree good, "etc. —*G.R.*

Ver. 5. "Lending."

1. It is to be done.
2. It is to be done as a favour; borrowing is seeking alms.
3. It should be done very discreetly. Add to this a homily on borrowing and repaying.

PSALM 112:6

EXPOSITION.

Ver. 6. *Surely he shall not be moved for ever.* God has rooted and established him so that neither men nor devils shall sweep him from his place. His prosperity shall be permanent, and not like that of the gambler and the cheat, whose gains are evanescent: his reputation shall be bright and lustrous from year to year, for it is not a mere pretence; his home shall be permanent, and he shall not need to wander from place to place as a bird

that wanders from her nest; and even his memory shall be abiding, for a good man is not soon forgotten, and

the righteous shall be in everlasting remembrance. They are of a most ancient family, and not mushrooms of an hour, and their grand old stock shall be found flourishing when all the proud houses of ungodly men shall have faded into nothing. The righteous are worth remembering, their actions are of the kind which record themselves, and God himself takes charge of their memorials. None of us likes the idea of being forgotten, and yet the only way to avoid it is to be righteous before God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. What doth the text say?

The righteous (that is the bountiful) *shall be in everlasting remembrance.* God remembers our good deeds, when he rewards them (as he does our prayers, when he hears them). If to remember, then, be to reward, an everlasting reward is our everlasting remembrance... Now in those who are to be partakers of mercy, the divine wisdom requires this congruity, that they be such as have been ready to show mercy to others. —*Joseph Mede*, 1586-1638.

Ver. 6. *The righteous shall be in everlasting remembrance.* The stately and durable pyramids of Egypt have not transmitted to posterity even the names of those buried in them. And what has even embalming done, but tossed them about, and exposed them to all the world as spectacles to the curious, of meanness, or horror? But the piety of Abraham, of Jacob, of David and Samuel, of Hezekiah, Josiah and others, is celebrated to this very day. So when pyramids shall sink, and seas cease to roll, when sun and moon and stars shall be no more, "*the righteous shall be in everlasting remembrance.*" —*John Dun*, 1790.

HINTS TO THE VILLAGE PREACHER.

Ver. 6.

1. In this life the Christian is,
 - a. Steadfast;
 - b. Calm;
 - c. Unconquerable: and

2. When this life is over his memory is,
 - a. Beloved;
 - b. Influential;
 - c. Perpetual.

Ver. 6.

1. The character of the righteous is eternal: "surely, " etc.
2. His influence upon others is eternal: "shall be had, " etc. —*G.R.*

PSALM 112:7

EXPOSITION.

Ver. 7. *He shall not be afraid of evil tidings.* He shall have no dread that evil tidings will come, and he shall not be alarmed when they do come. Rumours and reports he despises; prophecies of evil, vented by fanatical mouths, he ridicules; actual and verified information of loss and distress he bears with equanimity, resigning everything into the hands of God.

His heart is fixed, trusting in the Lord. He is neither fickle nor cowardly; when he is undecided as to his course he is still fixed in heart: he may change his plan, but not the purpose of his soul. His heart being fixed in solid reliance upon God, a change in his circumstances but slightly affects him; faith has made him firm and steadfast, and therefore if the worst should come to the worst, he would remain quiet and patient, waiting for the salvation of God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *He shall not be afraid of evil tidings.* How can you affright him? Bring him word his estate is ruined; "yet my inheritance is safe," says he. Your wife, or child, or dear friend is dead; "yet my Father lives." You yourself must die; "well, then, I go home to my Father, and to my inheritance."

For the public troubles of the Church, doubtless it is both a most pious and generous temper, to be more deeply affected for these than for all our private ones; and to sympathise in the common calamities of any people,

but especially of God's own people, hath been the character of men near unto him. Observe the pathetic strains of the prophet's bewailing, when he foretells the desolation even of foreign kingdoms, much more of the Lord's chosen people, still mindful of Sion, and mournful of her distresses. (Jeremiah 9:1, and the whole Book of Lamentations.) Yet even in this, with much compassion, there is a calm in a believer's mind; he finds amidst all hard news, yet still a fixed heart, trusting, satisfied in this, that deliverance shall come in due time, Psalm 102:13, and that in those judgments that are inflicted, man shall be humbled and God exalted, Isaiah 2:11,15,16; and that in all tumults and changes, and subversion of states, still the throne of God is fixed, and with that the believer's heart likewise, Psalm 93:2. So Psalm 29:10. —*Robert Leighton*.

Ver. 7. *He shall not be afraid*, etc. If a man would lead a happy life, let him but seek a sure object for his trust, and he shall be safe: *He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord*. A man that puts his confidence in God, if he hears bad news of mischief coming towards him, as suppose a bad debt, a loss at sea, accidents by fire, tempests, or earthquakes, as Job had his messenger's of evil tidings, which came thick and threefold upon him, yet he is not afraid, for his heart is fixed on God: he hath laid up his confidence in God, therefore his heart is kept in an equal poise; he can say, as Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," Job 1:21. His comforts did not ebb and flow with the creature, but his heart was fixed, trusting in the Lord. —*Thomas Manton*.

Ver. 7 (*first clause*). The good man will not be alarmed by any report of danger, whilst the dishonest man, conscious of his wickedness, is always in a state of fear. —*George Phillips*.

Ver. 7. *His heart is fixed*, or prepared, ready, and in arms for all services; resolved not to give back, able to meet all adventures, and stand its ground. God is unchangeable; and therefore faith is invincible, for it sets the heart on him; fastens it there on the rock of eternity; then let winds blow and storms arise, it cares not. —*Robert Leighton*.

Ver. 7. *His heart is fixed* —established fearlessly. So Moses, with the Red Sea before and the Egyptian foes behind (Exodus 14:13); Jehoshaphat before the Ammonite horde of invaders (2 Chronicles 20:12,15,17); Asa before Zerah, the Ethiopian's "thousand thousand, and three hundred chariots" (2 Chronicles 14:9-12). Contrast with the persecuted David's

fearless trust, Saul's panic stricken feeling at the Philistine invasion, inasmuch as he repaired for help to a witch. How bold were the three youths in prospect of Nebuchadnezzar's fiery furnace! How fearless Stephen before the council! Basilus could say, in answer to the threats of Caesar Valens, "such bug bears should be set before children." Athanasius said of Julian, his persecutor, "He is a mist that will soon disappear." —A. R. Fausset.

Ver. 7. *Trusting in the Lord*, I need not prove that a man can have no other sure comfort and support. For what can he confide in? His *treasure*? This may soon be exhausted, or it may awaken the avarice or ambition of a powerful enemy, as Hezekiah's did the king of Babylon, and so instead of being a defence, prove the occasion of his ruin. Can he confide in *power*? Alas, he knows that when this is grown too big to fall by any other hands, it generally falls by its own. Can he finally confide in worldly *wisdom*? Alas, a thousand unexpected accidents, and unobserved latent circumstances, cross and frustrate this, and render the Ahithophels not only unfortunate, but often contemptible too. —Richard Lucas, 1648-1715.

HINTS TO THE VILLAGE PREACHER.

Ver. 7.

1. "He shall not be afraid, "etc.: peaceful.
2. "His heart is fixed": restful.
3. "Trusting in the Lord": trustful; the cause of the former.

Ver. 7.

1. The waves: "evil tidings."
2. The steady ship: "he shall not be afraid."
3. The anchor: "his heart is fixed, trusting."
4. The anchorage: "in the Lord."

PSALM 112:8

EXPOSITION.

Ver. 8. *His heart is established.* His love to God is deep and true, his confidence in God is firm and unmoved; his courage has a firm foundation, and is supported by Omnipotence. He has become settled by experience, and confirmed by years. He is not a rolling stone, but a pillar in the house of the Lord.

He shall not be afraid. He is ready to face any adversary—a holy heart gives a brave face.

Until he see his desire upon his enemies. All through the conflict, even till he seizes the victory, he is devoid of fear. When the battle wavers, and the result seems doubtful, he nevertheless believes in God, and is a stranger to dismay. Grace makes him desire his enemies' good: though nature leads him to wish to see justice done to his cause, he does not desire for those who injure him anything by way of private revenge.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *His heart is established.* Happy surely, is the man whose heart is thus established. Others may be politic, he only is wise; others may be fortunate, he only is great; others may drink deeper draughts of sensual pleasure, he only can eat of the tree of life, which is in the midst of the paradise of God. He is an image of that great Being whom he trusts...and in the midst of storms, and thunders, and earthquakes sits himself serene and undisturbed, bidding the prostrate world adore the Lord of the universe. —George Gleig, 1803.

Ver. 8. *Until he see his desire upon his enemies.* His faith will not fail, nor shrink, nor change, while one by one his enemies are brought to the knowledge of the truth and the love of Christ, and he shall see his heart's desire fulfilled upon them, even that they may be saved. —*Plain Commentary.*

Ver. 8. *Until he see his desire upon his enemies.* Or, according to the original, *Until he looks upon his oppressors*; that is, till he behold them securely, and, as we say, confidently looks in their faces; as being now no

longer under their power, but being freed from their tyranny and oppression. —*Thomas Fenton.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. Heart establishment, the confidence which flows from it, the sight which shall be seen by him who possesses it.

Ver. 8.

1. The security of the righteous: "his heart is established."
2. His tranquillity: "he shall not be afraid; "and,
3. His expectancy: "until, "etc. —*G.R.*

PSALM 112:9

EXPOSITION.

Ver. 9. *He hath dispersed, he hath given, to the poor.* What he received, he distributed; and distributed to those who most needed it. He was God's reservoir, and forth from his abundance flowed streams of liberality to supply the needy. If this be one of the marks of a man who feareth the Lord, there are some who are strangely destitute of it. They are great at gathering, but very slow at dispersing; they enjoy the blessedness of receiving, but seldom taste the greater joy of giving. "It is more blessed to give than to receive" —perhaps they think that the blessing of receiving is enough for them.

His righteousness endureth for ever. His liberality has salted his righteousness, proved its reality, and secured its perpetuity. This is the second time that we have this remarkable sentence applied to the godly man, and it must be understood as resulting from the enduring mercy of the Lord. The character of a righteous man is not spasmodic, he is not generous by fits and starts, nor upright in a few points only; his life is the result of principle, his actions flow from settled, sure, and fixed convictions, and therefore his integrity is maintained when others fail. He is not turned about by companions, nor affected by the customs of society; he is resolute, determined, and immovable.

His horn shall be exalted with honour. God shall honour him, the universe of holy beings shall honour him, and even the wicked shall feel an unconscious reverence of him. Let it be observed, in summing up the qualities of the God fearing man, that he is described not merely as righteous, but as one bearing the character to which Paul refers in the memorable verse, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." Kindness, benevolence, and generosity, are essential to the perfect character; to be strictly just is not enough, for God is love, and we must love our neighbour as ourselves: to give every one his due is not sufficient, we must act upon those same principles of grace which reign in the heart of God. The promises of establishment and prosperity are not to churlish Nabals, nor to niggard Labans, but to bountiful souls who have proved their fitness to be stewards of the Lord by the right way in which they use their substance.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. When all the flashes of sensual pleasure are quite extinct, when all the flowers of secular glory are withered away; when all earthly treasures are buried in darkness; when this world, and all the fashion of it, are utterly vanished and gone, the bountiful man's state will be still firm and flourishing, and "*his righteousness shall endure for ever.*"

His horn shall be exalted with honour. A horn is an emblem of *power*; for it is the beast's strength, offensive and defensive: and of *plenty*, for it hath within it a capacity apt to contain what is put into it; and of *sanctity*, for in it was put the holy oil, with which kings were consecrated; and of *dignity*, both in consequence upon the reasons mentioned (as denoting might, and influence, and sacredness accompanying sovereign dignity) and because also it is an especial beauty and ornament to the creature which hath it; so that this expression, "*his horn shall be exalted with honour,*" may be supposed to import that an abundance of high, and holy, of firm and solid honour shall attend upon the bountiful person ... God will thus exalt the bountiful man's horn even here in this world, and to an infinitely higher pitch he will advance it in a future state. —*Isaac Barrow*, 1630-1677.

Ver. 9. *For ever.* The Hebrew phrase in this text is not ׀ ׀ ׀ in *seculum*, which is sometimes used of a limited eternity, but ׀ [׀] in *eternum*, which seems more expressive of an endless duration, and is the

very same phrase whereby the duration of God's righteousness is expressed in the foregoing psalm at the third verse. —*William Berriman*, 1688-1749.

Ver. 9-10. These words are an enlargement of the character, begun at the first verse, of the blessed man that feareth the Lord, that delighteth greatly in his commandments. The author closes that character with an amiable description of his charity, and so leaves on our minds a strong impression, that benevolence of heart when displayed in the benefaction of the hand is the surest mark and fairest accomplishment of a moral and religious mind; which, whether it rewards the worthy, or relieves the unworthy object, is the noblest imitation of the dealings of God with mankind. For he rewardeth the good if any can be called so but himself, (though the name *good* is but *God* spread out). He beareth even with the wicked and stretcheth out his hand to save even them. —*Michael Cox*.

HINTS TO THE VILLAGE PREACHER.

Ver. 9. Benevolence: its exercise in alms giving, its preserving influence upon character, and the honour which it wins.

PSALM 112:10

EXPOSITION.

Ver. 10. The tenth and last verse sets forth very forcibly the contrast between the righteous and the ungodly, thus making the blessedness of the godly appear all the more remarkable. Usually we see Ebal and Gerizim, the blessing and the curse, set the one over against the other, to invest both with the greater solemnity.

The wicked shall see it, and be grieved. The ungodly shall first see the example of the saints to their own condemnation, and shall at last behold the happiness of the godly and to the increase of their eternal misery. The child of wrath shall be obliged to witness the blessedness of the righteous, though the sight shall make him gnaw his own heart. He shall fret and fume, lament and wax angry, but he shall not be able to prevent it, for God's blessing is sure and effectual.

He shall gnash with his teeth. Being very wrathful, and exceedingly envious, he would fain grind the righteous between his teeth; but as he cannot do that, he grinds his teeth against each other.

And melt away. The heat of his passion shall melt him like wax, and the sun of God's providence shall dissolve him like snow, and at the last the fire of divine vengeance shall consume him as the fat of rams. How horrible must that life be which like the snail melts as it proceeds, leaving a slimy trail behind. Those who are grieved at goodness deserve to be worn away by such an abominable sorrow.

The desire of the wicked shall perish. He shall not achieve his purpose, he shall die a disappointed man. By wickedness he hoped to accomplish his purpose—that very wickedness shall be his defeat. While the righteous shall endure for ever, and their memory shall be always green; the ungodly man and his name shall rot from off the face of the earth. He desired to be the founder of a family, and to be remembered as some great one: he shall pass away and his name shall die with him. How wide is the gulf which separates the righteous from the wicked, and how different are the portions which the Lord deals out to them. O for grace to be blessed of the Lord! This will make us praise him with our whole heart.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *The wicked.* The word [**VE** ; *the wicked*, is used emphatically, by the Jews, to denote him who neither gives to the poor himself, nor can endure to see other people give; while he who deserves but one part of this character is only said to have *an evil eye in regard of other people's substance, or in regard of his own.* —*Mishna.*

Ver. 10. *The wicked shall see it and be grieved,* etc. The sight of Christ in glory with his saints, will, in an inexpressible manner torment the crucifiers of the one, and the persecutors of the other; as it will show them the hopes and wishes of their adversaries all granted to the full, and all their own "desires" and designs for ever at an end; it will excite envy which must prey upon itself, produce a grief which can admit of no comfort, give birth to a worm which can never die, and blow up those fires which nothing can quench. —*George Horne.*

Ver. 10. *The wicked shall see it, and be grieved,* etc. It is the property of the Devil, not to mistake the nature of virtue, and esteem it criminal, but to

hate it for this reason, because it is good, and therefore most opposite to his designs. The wicked, as his proper emissaries, resemble him in this, and grieve to have the foulness of their vices made conspicuous by being placed near the light of virtuous example...They may, like the giants of ancient fable, attempt a romantic war with heaven; but all their preparations for that purpose must recoil with double force upon themselves, and cover them with shame and confusion...If such be the effect of their malice in the present life, that, instead of injuring those they rage against, it usually turns to their own vexation, how much more, when the scene shall open in the life to come... They shall continue then to gnash their teeth (the wretched amusement of that cursed state) as well in grief and anguish for their own torments, as in rage and envy at the abundant honour which is done the saints. —*William Berriman*.

Ver. 10. *The wicked shall see it, and be grieved;* that is, he shall have secret indignation in himself to see matters go so;

he shall gnash with his teeth, and melt away. Gnashing of teeth is caused by vexing the heart; and therefore it follows,

he melts away; which notes (melting is from the heart) an extreme heat within. The sense is very suitable to that of Eliphaz (Job 5:2) "wrath slayeth the foolish, "or wrath makes him melt away, it melts his grease with chafing, as we say of a man furiously vexed. Hence that deplorable condition of the damned, who are cast out of the presence of God for ever, is described by "weeping, and wailing, and gnashing of teeth"; which imports not only pain, but extreme vexing at, or in themselves. These finally impenitent ones shall be slain for ever with their own wrath, as well as with the wrath of God. —*Joseph Caryl*.

Ver. 10. *The wicked shall see it.* The psalm which speaks of the blessedness of the saints also bears solemn testimony to the doom of the wicked. Cowper sings as if this verse was before his eyes.

*...The same word, that like the polished share
Ploughs up the roots of a believer's care,
Kills, too, the flowery weeds wherever they grow,
That bind the sinner's Bacchanalian brow.*

*Oh that unwelcome voice of heavenly love,
Sad messenger of mercy from above,
How does it grate upon his thankless ear,
Crippling his pleasures with the cramp of fear.*

*His will and judgment at continual strife,
That civil war embitters all his life;
In vain he points his powers against the skies,
In vain he closes or averts his eyes;*

Truth will intrude.

Ver. 10. *He shall gnash with his teeth.* An enraged man snaps his teeth together, as if about to bite the object of his anger. Thus in the book *Ramyanum*, the giant Ravana is described as in his fury gnashing together his "thirty-two teeth!" Of angry men it is frequently said, "Look at the beast, how he gnashes his teeth!" "*Go near that fellow!* not I, indeed! he will only gnash his teeth." —*Joseph Roberts*.

Ver. 10. *He shall gnash with his teeth, and melt away.* The effect of envy, which consumes the envious. Thus the poet: "Envy is most hateful, but has some good in it, for it makes the eyes and the heart of the envious to pine away." —*John Le Clerc*, 1657-1736.

HINTS TO THE VILLAGE PREACHER.

Ver. 10.

1. What the wicked must see, and its effect upon them.
2. What they shall never see (their desire), and the result of their disappointment.

WORK ON THE HUNDRED AND TWELFTH PSALM.

An Exposition upon the 112 Psalme. The high way to everlasting blessednesse. Written for the benefit of God's Church. By T. S. ...London, 1621. (8vo. This exposition is upon the first two verses of the Psalm only.)

PSALM 113

PSALM 113:1

TITLE AND SUBJECT. This Psalm is one of pure praise, and contains but little which requires exposition; a warm heart full of admiring adoration of the Most High will best of all comprehend this sacred hymn. Its subject is the greatness and condescending goodness of the God of Israel, as exhibited in lifting up the needy from their low estate. It may fitly be sung by the church during a period of revival after it has long been minished and brought low. With this Psalm begins the Hallel, or Hallelujah of the Jews, which was sung at their solemn feasts: we will therefore call it **THE COMMENCEMENT OF THE HALLEL**. Dr. Edersheim tells us that the Talmud dwells upon the peculiar suitableness of the Hallel to the Passover, "since it not only recorded the goodness of God towards Israel, but especially their deliverance from Egypt, and therefore appropriately opened with *Praise ye Jehovah, ye servants of Jehovah*, —and no longer servants of Pharaoh." Its allusions to the poor in the dust and the needy upon the dunghill are all in keeping with Israel in Egypt, and so also is the reference to the birth of numerous children where they were least expected.

DIVISION. No division need be made in the exposition of this Psalm, except it be that which is suggested by the always instructive headings supplied by the excellent authors of our common version: an exhortation to praise God, for his excellency, 1-5; for his mercy, 6-9.

EXPOSITION.

Ver. 1. *Praise ye the LORD*, or Hallelujah, praise to JAH Jehovah. Praise is an essential offering at all the solemn feasts of the people of God. Prayer is the myrrh, and praise is the frankincense, and both of these must be presented unto the Lord. How can we pray for mercy for the future if we do not bless God for his love in the past? The Lord hath wrought all good things for us, let us therefore adore him. All other praise is to be excluded, the entire devotion of the soul must be poured out unto Jehovah only.

Praise, O ye servants of the LORD. Ye above all men, for ye are bound to do so by your calling and profession. If God's own servants do not praise him, who will? Ye are a people near unto him, and should be heartiest in your loving gratitude. While they were slaves of Pharaoh, the Israelites uttered groans and sighs by reason of their hard bondage; but now that they had become servants of the Lord, they were to express themselves in songs of joy. His service is perfect freedom, and those who fully enter into it discover in that service a thousand reasons for adoration. They are sure to praise God best who serve him best; indeed, service is praise.

Praise the name of the LORD: extol his revealed character, magnify every sacred attribute, exult in all his doings, and reverence the very name by which he is called. The name of Jehovah is thrice used in this verse, and may by us who understand the doctrine of the Trinity in Unity be regarded as a thinly veiled allusion to that holy mystery. Let Father, Son, and Holy Spirit, all be praised as the one, only, living, and true God. The close following of the words, "Hallelujah, Hallelu, Hallelu," must have had a fine effect in the public services. Dr. Edersheim describes the temple service as responsive, and says, "Every first line of a Psalm was repeated by the people, while to each of the others they responded by a *Hallelu Jah* or *Praise ye the Lord*" thus—

The Levites began: *Hallelujah* (Praise ye the Lord).

The people repeated: *Hallelu Jah*.

The Levites: Praise (*Hallelu*), O ye servants of Jehovah.

The people responded: *Hallelu Jah*.

The Levites: Praise (*Hallelu*) the name of Jehovah.

The people responded: *Hallelu Jah*.

These were not vain repetitions, for the theme is one which we ought to dwell upon; it should be deeply impressed upon the soul, and perseveringly kept prominent in the life.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Whole Psalm. With this Psalm begins the *Hallel*, which is recited at the three great feasts, at the feast of the Dedication (*Chanucca*) and at the new moons, and not on New Year's day and the day of Atonement, because a cheerful song of praise does not harmonise with the mournful solemnity of these days. And they are recited only in fragments during the last days of the Passover, for "my creatures, saith the Holy One, blessed be He, were

drowned in the sea, and ought ye to break out into songs of rejoicing?" In the family celebration of the Passover night it is divided into two parts, the one half, Psalm 113-114, being sung before the repast, before the emptying of the second festal cup, and the other half, Psalm 115-118, after the repast, after the filling of the fourth cup, to which the ὕμνησαντες (Matthew 26:30 Mark 14:26), or singing a hymn, after the institution of the Lord's Supper, which was connected with the fourth festal cup, may refer. Paulus Burgensis styles Psalm 113 to Psalm 118 *Alleluja Judaeorum magnum*. (The great Alleluiah of the Jews). This designation is also frequently found elsewhere. But according to the prevailing custom, Psalm 113-118, and more particularly Psalm 115-118, are called only *Hallel*, and Psalm 136, with its "for his mercy endureth for ever" repeated twenty-six times, bears the name of "*The Great Hallel*" (ἡ μεγάλη ἁλληλουία)—Frank *Delitzsch*.

Whole Psalm. The Jews have handed down the tradition, that this Psalm, and those that follow on to the 118th, were all sung at the Passover; and they are denominated "*The Great Hallel*." This tradition shows, at all events, that the ancient Jews perceived in these six psalms some link of close connection. They all sing of God the Redeemer, in some aspect of his redeeming character; and this being so, while they suited the paschal feast, we can see how appropriate they would be in the lips of the Redeemer, in his Upper Room. Thus—

In Psalm 113, he sang praise to him who redeems from the lowest depth.

In Psalm 114, he sang praise to him who once redeemed Israel, and shall redeem Israel again.

In Psalm 115, he uttered a song—over earth's fallen idols—to him who blesses Israel and the world.

In Psalm 116, he sang his resurrection song of thanksgiving by anticipation.

In Psalm 117, he led the song of praise for the great congregation.

In Psalm 118 (just before leaving the Upper Room to go to Gethsemane), he poured forth the story of his suffering, conflict, triumph and glorification. —A. A. Bonar.

Whole Psalm. An attentive reader of the Book of Psalms will observe that almost every one of them has a view to Christianity. Many, if not most of

the psalms, were without doubt occasioned originally by accidents of the life that befell their royal author; they were therefore at the same time both descriptive of the situation and life, the actions and sufferings, of King David, and predictive also of our Saviour, who was all along represented by King David, from whose loins he was descended according to the flesh. But *this* Psalm appears to be *wholly* written with a view to Christianity. It begins with an exhortation to all true servants and zealous worshippers of God, to "*praise his name*," at all times, and in all places; "*from this time forth and for evermore*," and "*from the rising of the sun unto the going down thereof*." And the ground of this praise and adoration is set forth in the following verses to be, —first, the glorious majesty of his Divine nature; and next, the singular goodness of it as displayed to us in his works of providence, particularly by exalting those who are abased, and his making the barren to become fruitful. His lifting the poor out of the mire, and making the barren woman to become fruitful, may, at first sight, seem an odd mixture of ideas. But a right notion of the prophetic language will solve the difficulty; and teach us, that both the expressions are in fact very nearly related, and signify much the same thing. For by the "*poor*" are here meant those who are destitute of all heavenly knowledge (the only true and real riches) and who are sunk in the mire and filth of sin. So, again, his making "*the barren woman to keep house, and to be a joyful mother of children*," is a prophetic metaphor, or allusion to the fruitfulness of the Church in bringing forth sons or professors of the true religion. My interpretation of both these expressions is warrantable from so many parallel passages of Scripture. I shall only observe that here the profession of the Christian faith throughout the whole earth is foretold; as also the particular direction or point of the compass, toward which Christianity should by the course of God's providence be steered and directed, viz., from East to West, or "*from the rising of the sun unto the going down of the same*." —James Bate, 1703-1775.

Ver. 1. *Praise ye the LORD. Praise.* The **W I has** repeated. This repetition is not without significance. It is for the purpose of waking us up out of our torpor. We are all too dull and slow in considering and praising the blessings of God. There is, therefore, necessity for these stimuli. Then this repetition signifies assiduity and perseverance in sounding forth the praises of God. It is not sufficient once and again to praise God, but his praises ought to be always sung in the Church. —Mollerus.

Ver. 1. *Praise ye the Lord.* This praising God rests not in the mere speculation or idle contemplation of the Divine excellence, floating only in the brain, or gliding upon the tongue, but in such quick and lively apprehensions of them as to sink down into the heart, and there beget affections suitable to them; for it will make us love him for his goodness, respect him for his greatness, fear him for his justice, dread him for his power, adore him for his wisdom, and for all his attributes make us live in constant awe and obedience to him. This is to praise God, without which all other courting and complimenting of him is but mere flattery and hypocrisy...God Almighty endowed us with higher and nobler faculties than other creatures, for this end, that we should set forth his praise; for though other things were made to administer the matter and occasion, yet man alone was designed and qualified to exercise the act of glorifying God...In short, God Almighty hath so closely twisted his own glory and our happiness together, that at the same time we advance the one we promote the other. —*Matthew Hole*, 1730.

Ver. 1. *Praise, O ye servants of the LORD.* From the exhortation to praise God, and the declaration of his deserving to be praised; learn, that as it is all men's duty to praise the Lord, so in special it is the duty of his ministers, and officers of his house. First, because their office doth call for the discharge of it publicly. Next, because as they should be best acquainted with the reasons of his praise, so also should they be the fittest instruments to declare it. And lastly, because the ungodly are deaf unto the exhortation, and dumb in the obedience of it; therefore when he hath said, "*Praise ye the Lord,*" he subjoins, "*Praise, O ye servants of the Lord.*" —*David Dickson*.

Ver. 1. *Ye servants of the LORD.* All men owe this duty to God, as being the workmanship of his hands; Christians above other men, as being the sheep of his pasture; preachers of the word above other Christians, as being pastors of his sheep, and so consequently patterns in word, in conversation, in love, in spirit, in faith, in pureness. 1 Timothy 4:12. —*John Boys*.

Ver. 1-3.

*Hallelujah, praise the Lord!
 Praise, ye servants, praise his name!
 Be Jehovah's praise adored,
 Now and evermore the same!
 /Where the orient sunbeams gleam.
 Where they sink in ocean's stream,
 Through the circuit of his rays
 Be your theme Jehovah's praise.
 Richard Mant.*

HINTS TO THE VILLAGE PREACHER.

Whole Psalm. The psalm contains three parts:

1. An exhortation to God's servants to praise him.
2. A form set down how and where to praise him, ver. 2, 3.
3. The reasons to persuade us to it.
 - (a) By his infinite power, ver. 4, 5.
 - (b) His providence, as displayed in heaven and earth, verse 6. —*Adam Clarke.*

Ver. 1. The repetitions show,

1. The importance of praise.
2. Our many obligations to render it.
3. Our backwardness in the duty.
4. The heartiness and frequency with which it should be rendered.
5. The need of calling upon others to join with us.

Ver. 1.

1. To whom praise is due: "the Lord."
2. From whom it is due: "ye servants of the Lord."
3. For what is it due: his "name."
 - a. For all names descriptive of what he is in himself.
 - b. For all names descriptive of what he is to his servants. —*G. R.*

Ver. 1, 9. *Praise ye the Lord.*

1. Begin and end life with it, and do the same with holy service, patient suffering, and everything else.
2. Fill up the interval with praise. Run over the intervening verses.

PSALM 113:2

EXPOSITION.

Ver. 2. *Blessed be the name of the LORD.* While praising him aloud, the people were also to bless him in the silence of their hearts, wishing glory to his name, success to his cause, and triumph to his truth. By mentioning the name, the Psalmist would teach us to bless each of the attributes of the Most High, which are as it were the letters of his name; not quarrelling with his justice or his severity, nor servilely dreading his power, but accepting him as we find him revealed in the inspired word and by his own acts, and loving him and praising him as such. We must not give the Lord a new name nor invent a new nature, for that would be the setting up of a false god. Every time we think of the God of Scripture we should bless him, and his august name should never be pronounced without joyful reverence.

From this time forth. If we have never praised him before, let us begin now. As the Passover stood at the beginning of the year it was well to commence the new year with blessing him who wrought deliverance for his people. Every solemn feast had its own happy associations, and might be regarded as a fresh starting place for adoration. Are there not reasons why the reader should make the present day the opening of a year of praise? When the Lord says, "From this time will I bless you," we ought to reply, "*Blessed be the name of the Lord from this time forth.*"

And for evermore: eternally. The Psalmist could not have intended that the divine praise should cease at a future date however remote. "*For evermore*" in reference to the praise of God must signify endless duration: are we wrong in believing that it bears the same meaning when it refers to gloomier themes? Can our hearts ever cease to praise the name of the Lord? Can we imagine a period in which the praises of Israel shall no more surround the throne of the Divine Majesty? Impossible. For ever, and more than "for ever," if more can be, let him be magnified.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Blessed be the name of the LORD.* Let then, O man, thy labouring soul strive to conceive (for 'tis impossible to express) what an immense debt of gratitude thou owest to him, who by his creating goodness called thee out of nothing to make thee a partaker of reason and even a sharer of immortality with himself; who by his preserving goodness designs to conduct thee safe through the various stages of thy eternal existence; and who by his redeeming goodness hath prepared for thee a happiness too big for the comprehension of a human understanding. Canst thou receive such endearments of love to thee and all mankind with insensibility and coldness? ...In the whole compass of language what word is expressive enough to paint the black ingratitude of that man who is unaffected by, and entirely regardless of, the goodness of God his Creator and the mercies of Christ? —*Jeremiah Seed, 1747.*

Ver. 2. *Blessed be the name of the LORD,* etc. No doubt the disciples that sat at that paschal table would repeat with mingled feelings of thanksgiving and sadness that ascription of praise. *Blessed be the name of the LORD from this time forth and for evermore.* But what Israelite in all the paschal chambers at Jerusalem on that night, as he sang the hallel or hymn, or which of the disciples at the sorrowing board of Jesus, could have understood or entered into the full meaning of the expression, "*from this time forth?*" From what time? I think St. John gives us a clue to the very hour and moment of which the Psalmist, perhaps unconsciously, spake. He tells us, that when the traitor Judas had received the sop, he immediately went out; and that when he was gone out to clench as it were and ratify his treacherous purpose, Jesus said, "*Now is the Son of man glorified, and God is glorified in Him.*" From that time forth, when by the determinate counsel and foreknowledge of God, the Son of man was about to be delivered into the hands of wicked men, and crucified and slain, as Jesus looked at those around him, as sorrow had indeed filled their hearts, and as with all seeing, prescient eye he looked onwards and beheld all those that should hereafter believe on him through their word, with what significance and emphasis of meaning may we imagine the blessed Jesus on that night of anguish to have uttered these words of the hymn, "*Blessed be the name of the LORD from this time forth and for evermore!*" "A few more hours and the covenant will be sealed in my own blood; the compact ratified, when I hang upon the cross." And with what calm and confident assurance of triumph does he look upon that cross of shame; with what overflowing love does he point

to it and say, "And I, if I be lifted up, will draw all men unto me"! It is the very same here in this Paschal Psalm; and how must the Saviour's heart have rejoiced even in the contemplation of those sufferings that awaited him, as he uttered this prediction, "*From the rising of the sun unto the going down of the same the LORD'S name is to be praised*"! "That which thou sowest is not quickened except it die:" and thus from that hour to the present the Lord hath added daily to the church those whom in every age and in every clime he hath chosen unto salvation, till, in his own appointed fulness of time, from the east and from the west, from the north and from the south, all nations shall do him service, and the "earth be filled with the knowledge of the Lord as the waters cover the sea." —*Barton Bouchier*.

Ver. 2. *From this time forth and for evermore.* The servants of the Lord are to sing his praises in this life to the world's end; and in the next life, world without end. —*John Boys*.

HINTS TO THE VILLAGE PREACHER.

Ver. 2.

1. The work of heaven begun on earth: to praise the name of the Lord.
2. The work of earth continued in heaven: "and for evermore." If the praise begun on earth be continued in heaven, we must be in heaven to continue the praise. —*G. R.*

Ver. 2.

1. It is time to begin to praise: "from this time." Is there not special reason, from long arrears, from present duty, etc.?
2. There is no time for leaving off praise: "and for evermore." None supposable or excusable.

PSALM 113:3

EXPOSITION.

Ver. 3. *From the rising of the sun unto the going down of the same the LORD'S name is to be praised.* From early morn till eve the ceaseless hymn should rise unto Jehovah's throne, and from east to west over the whole round earth pure worship should be rendered unto his glory. So

ought it to be; and blessed be God, we are not without faith that so it shall be. We trust that ere the world's dread evening comes, the glorious name of the Lord will be proclaimed among all nations, and all people shall call him blessed. At the first proclamation of the gospel the name of the Lord was glorious throughout the whole earth; shall it not be much more so ere the end shall be? At any rate, this is the desire of our souls. Meanwhile, let us endeavour to sanctify every day with praise to God. At early dawn let us emulate the opening flowers and the singing birds,

*"Chanting every day their lauds,
While the grove their song applauds;
Wake for shame my sluggish heart,
Wake and gladly sing thy part."*

It is a marvel of mercy that the sun should rise on the rebellious sons of men, and prepare for the undeserving fruitful seasons and days of pleasantness; let us for this prodigy of goodness praise the Lord of all. From hour to hour let us renew the strain, for each moment brings its mercy; and when the sun sinks to his rest, let us not cease our music, but lift up the vesper hymn—

*"Father of heaven and earth!
I bless thee for the night,
The soft still night!
The holy pause of care and mirth,

Of sound and light.
Now far in glade and dell,
Flower cup, and bud, and bell
Have shut around the sleeping woodlark's nest,

The bee's long murmuring toils are done,
And I, the over wearied one,
Bless thee, O God, O Father of the oppressed!
With my last waking thought."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *From the rising of the sun unto the going down of the same.* That is everywhere, from east to west. These western parts of the world are particularly prophesied of to enjoy the worship of God after the Jews which were in the east; and these islands of ours that lie in the sea, into which the sun is said to go down, which is an expression of the old Greek

poets; and the prophet here useth such a word in the Hebrew, where the west is called, according to the vulgar conceit, the sunset, or the sun's going down, or going in. —*Samuel Torshell*, 1641.

HINTS TO THE VILLAGE PREACHER.

Ver. 3. God is to be praised.

1. All the day.
2. All the world over.
3. Publicly in the light.
4. Amidst daily duties.
5. Always—because it is always day somewhere.

Ver. 3.

1. Canonical hours abolished.
2. Holy places abolished—since we cannot be always in them.
3. Every time and place consecrated.

PSALM 113:4

EXPOSITION.

Ver. 4. *The Lord is high above all nations.* Though the Gentiles knew him not, yet was Jehovah their ruler: their false gods were no gods, and their kings were puppets in his hands. The Lord is high above all the learning, judgment, and imagination of heathen sages, and far beyond the pomp and might of the monarchs of the nations. Like the great arch of the firmament, the presence of the Lord spans all the lands where dwell the varied tribes of men, for his providence is universal: this may well excite our confidence and praise.

And his glory above the heavens: higher than the loftiest part of creation; the clouds are the dust of his feet, and sun, moon, and stars twinkle far below his throne. Even the heaven of heavens cannot contain him. His glory cannot be set forth by the whole visible universe, nor even by the solemn pomp of angelic armies; it is above all conception and imagination, for he is God—infinite. Let us above all adore him who is above all.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4-5. *The LORD is high...The LORD our God dwelleth on high.* But how *high* is he? *Answer*

1. So high, that all creatures bow before him and do homage to him according to their several aptitudes and abilities. John brings them all in, attributing to him the crown of glory, putting it from themselves, but setting it upon his head, as a royalty due only to him. (Revelation 5:13)

(a) Some by way of subjection, stooping to him: angels and saints worship him, acknowledging his highness, by denying their own, but setting up his will as their supreme law and excellency.

(b) Others acknowledge his eminency by their consternation upon the least shining forth of his glory; when he discovers but the emblems of his greatness, devils tremble, men quake, James 2:19; Isaiah 33:14.

(c) Thirdly, even inanimate creatures, by compliance with, and ready subjection to, the impressions of his power, Habakkuk 3:9-11 Isaiah 48:13 Daniel 4:35.

2. He is so high that he surmounts all created capacity to comprehend him, Job 11:7-9. So that indeed, in David's phrase, his greatness is "*unsearchable*," Psalm 145:3. In a word, he is so high,

(a) That no bodily eye hath ever, or can possibly see him.

(b) Neither can the eye of the understanding perfectly reach him. He dwells in inaccessible light that no mortal eye can attain to. —
Condensed from a sermon by Thomas Hedges, entitled, "A Glimpse of God's Glory," 1642.

PSALM 113:5

EXPOSITION.

Ver. 5. *Who is like unto the LORD our God?* The challenge will never be answered. None can be compared with him for an instant; Israel's God is without parallel; our own God in covenant stands alone, and none can be likened unto him. Even those whom he has made like himself in some

respects are not like him in godhead, for his divine attributes are many of them incommunicable and inimitable. None of the metaphors and figures by which the Lord is set forth in the Scriptures can give us a complete idea of him; his full resemblance is borne by nothing in earth or in heaven. Only in Jesus is the Godhead seen, but he unhesitatingly declared "he that hath seen me hath seen the Father."

Who dwelleth on high. In the height of his abode none can be like him. His throne, his whole character, his person, his being, everything about him, is lofty, and infinitely majestic, so that none can be likened unto him. His serene mind abides in the most elevated condition, he is never dishonoured, nor does he stoop from the pure holiness and absolute perfection of his character. His saints are said to dwell on high, and in this they are the reflection of his glory; but as for himself, the height of his dwelling place surpasses thought, and he rises far above the most exalted of his glorified people.

*"Eternal Power! whose high abode
Becomes the grandeur of a God:
Infinite lengths beyond the bounds
Where stars revolve their little rounds."*

*"The lowest step around thy seat
Rises too high for Gabriel's feet;
In vain the tall archangel tries
To reach thine height with wondering eyes."*

*"Lord, what shall earth and ashes do?
We would adore our Maker too;
From sin and dust to thee we cry,
The Great, the Holy, and the High!"*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *Who is like unto the LORD our God?* It is the nature of love, that the one whom we love we prefer to all others, and we ask, *Who is like my beloved?* The world has not his like. Thus love thinks ever of one, who in many things is inferior to many others; for in human affairs the judgment of love is blind. But those who love the Lord their God, though they should glow with more ardent love for him, and should ask, Who is as the Lord our God? in this matter would not be mistaken, but would think altogether most correctly. For there is no being, either in heaven or in earth, who can

be in any way likened unto the Lord God. Even love itself cannot conceive, think, speak concerning God whom we love as he really is. —*Wolfgang Musculus*.

Ver. 5. *Who is like unto the LORD our God*, etc. Among the gods of the nations as Kimchi; or among the angels of heaven, or among any of the mighty monarchs on earth; there is none like him for the perfections of his nature, for his wisdom, power, truth, and faithfulness; for his holiness, justice, goodness, grace, and mercy. Who is eternal, unchangeable, omnipotent, omniscient, and omnipresent? Nor for the works of his hands, his works of creation, providence, and grace; none ever did the like. What makes this reflection the more delightful to truly good men is, that this God is their God; and all this is true of our Immanuel, God with us, who is God over all, and the only Saviour and Redeemer; and there is none in heaven and earth like him, or to be desired beside him. —*John Gill*.

Ver. 5. *The Lord our God who dwelleth on high*. God is on high in respect of place or dwelling. It is true he is in the aerial and starry heaven by his essence and power; but the heaven of the blessed is his throne: not as if he were so confined to that place as to be excluded from others, for "the heaven of heavens cannot contain him"; but in respect of manifestation he is said to be there, because in that place he chiefly manifests his glory and goodness. In respect of his essence he is *high* indeed, inexpressibly high in excellency above all beings, not only in Abraham's phrase, "*The High God*," but in David's, "*The Lord most High*." Alas! what are all created beings in respect of him, with all their excellences, but nothing and vanity? ...For these excellences are divers things in the creatures, but one in God; they are accidents in the creatures, but essence in God; they are in the creature with some alloy or other, they are like the moon when they shine brightest, yet are spots of imperfection to be found in them. In respect to measure, he is infinitely above them all. Alas, they possess some small drops in respect to the fountain, some poor glimmering rays in respect to this glorious sun: in a word, he is an infinite ocean of perfection, without either brink or bottom. —*Thomas Hedges, in a Sermon preached before the House of Commons, 1642*.

Ver. 5. God is said not only to be on high, but to "*dwell*" on high; this intimates *calm and composed operation*, and it is proper for us to take this view of the character of God's administration. You recollect that in all ages unbelief has been in some respect rendered plausible by the delays of God

in the accomplishment of his designs. So, in St. Peter's time, it would seem that because the apostles and preachers of Christianity had dwelt much on Christ's coming to judgment, they cried out, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" What is the apostle's answer to this? His first answer, I grant, is, that all things have not continued as they were from the creation, for there was a flood of waters, and those who said, Where is the promise of his coming? in the days of Noah were at last answered by the bursting earth and the breaking heavens... That was his first answer; but his second answer contains the principle that, "One day is with the Lord as a thousand years, and a thousand years as one day." The Being who is from everlasting to everlasting is under no necessity to hurry his plans; therefore he hath fixed the times and the seasons—they are all with him, and *he dwelleth on high*. —Richard Watson, 1831.

Ver. 5-6. The philosophy of the world, even in the present day, has its elevated and magnificent views of the Divine Being; yet it would seem uniform, whether among the sages of the heathen world or among the philosophers of the present day, that the loftier their views are even of the Divine nature, the more they tend to distrust and unbelief; and that, just in proportion as they have thought nobly of God, so the impression has deepened—that, with respect to individuals at least, they were not the subjects of His immediate care. The doctrine of a particular providence, and the doctrine of direct divine influence upon the heart of man, have by them always been considered absurd and fanatical. Now, when I turn to the sages of inspiration—to the holy men of old, who thought and spoke as they were moved by the Holy Ghost, I find quite a different result—that in proportion to the views they had of the glory of God, so was their confidence and hope.

That two such opposite results should spring from the same order of thoughts with respect to the Divine Being, is a singular fact, which demands and deserves some enquiry. How is it that, among the men of the world, wise as they are, in proportion as they have had high and exalted views of God, those lofty ideas tend to distrust; while just in proportion as we are enlightened on the very same subjects by the Scriptures of truth, rightly and spiritually understood, that we as well as the authors of these sacred books, in proportion as we see the glory and the grandeur of God, are excited to a filial and comforting trust? There are two propositions in the text which human reason could never unite. *Who dwelleth on high* —

but yet he *humbleth himself to behold the things that are in heaven, and in the earth*. And the reason why the mere unassisted human faculties could never unite these two ideas is, that they could not, in the nature of things, be united, but by a third discovery, which must have come from God himself, and show the two in perfect harmony—the discovery that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." —*Richard Watson*, 1831.

Ver. 5-6. The structure of this passage in the original is singular, and is thus stated and commented on by Bp. Lowth, in his 19th Praelection:

*Who is like Jehovah our God?
Who dwelleth on high.
Who looketh below.
In heaven and in earth.*

The latter member is to be divided, and assigned in its two divisions to the two former members; so that the sense may be, "who dwelleth on high in heaven, and looketh below on the things which are in earth." —*Richard Mant*.

HINTS TO THE VILLAGE PREACHER.

Ver. 5-6.

1. The greatness of God as viewed from below, ver. 5.
2. The condescension of God as viewed from above, ver. 6.
 - (a) In creation.
 - (b) In the Incarnation.
 - (c) In redemption. —*G. R.*

Ver. 5-6. The unparalleled condescension of God.

1. None are so great, and therefore able to stoop so low.
2. None are so good, and therefore so willing to stoop.
3. None are so wise, and therefore so able to "behold" or know the needs of little things.
4. None are infinite, and therefore able to enter into minutiae and sympathize with the smallest grief: Infinity is seen in the minute as truly as in the immense.

PSALM 113:6

EXPOSITION.

Ver. 6. *Who humbleth himself to behold the things that are in heaven, and in the earth!* He dwells so far on high that even to observe heavenly things he must humble himself. He must stoop to view the skies, and bow to see what angels do. What, then, must be his condescension, seeing that he observes the humblest of his servants upon earth, and makes them sing for joy like Mary when she said, "Thou hast regarded the low estate of thine handmaiden." How wonderful are those words of Isaiah, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Heathen philosophers could not believe that the great God was observant of the small events of human history; they pictured him as abiding in serene indifference to all the wants and woes of his creatures. "Our Rock is not as their rock"; we have a God who is high above all gods, and yet who is our Father, knowing what we have need of before we ask him; our Shepherd, who supplies our needs; our Guardian, who counts the hairs of our heads; our tender and considerate Friend, who sympathizes in all our griefs. Truly the name of our condescending God should be praised wherever it is known.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Who humbleth himself.* Whatever may be affirmed of God, may be affirmed of him infinitely, and whatever he is, he is infinitely. So the psalmist, in this place, does not speak of God as humble, but as infinitely and superlatively so, humble beyond all conception and comparison; he challenges the whole universe of created nature, from the highest immortal spirit in heaven to the lowest mortal on earth, to show a being endued with so much humility, as the adorable majesty of the great God of Heaven and earth...If some instances of the Divine humility surprise, the following may amaze us: To see the great King of heaven stooping from his height, and condescending himself to offer terms of reconciliation to his rebellious creatures! To see offended majesty courting the offenders to accept of pardon! To see God persuading, entreating and beseeching men to return to him with such earnestness and importunity, as if his very life were bound

up in them, and his own happiness depended upon theirs! To see the adorable Spirit of God, with infinite long suffering and gentleness, submitting to the contempt and insults of such miserable, despicable wretches as sinful mortals are! Is not this amazing? —*Valentine Nalson*, 1641-1724.

Ver. 6. *Who humbleth himself to behold.* If it be such condescension for God to behold things in heaven and earth, what an amazing condescension was it for the Son of God to come from heaven to earth and take our nature upon him, that he might seek and save them that were lost! Here indeed he humbled himself. —*Matthew Henry*.

HINTS TO THE VILLAGE PREACHER.

Ver. 6.

1. The same God rules in heaven and earth.
2. Both spheres are dependent for happiness upon his beholding them.
3. They both enjoy his consideration.
4. All things done in them are equally under his inspection.

PSALM 113:7

EXPOSITION.

Ver. 7. *He raiseth up the poor out of the dust.* This is an instance of his gracious stoop of love: he frequently lifts the lowest of mankind out of their poverty and degradation and places them in positions of power and honour. His good Spirit is continually visiting the down trodden, giving beauty for ashes to those who are cast down, and elevating the hearts of his mourners till they shout for joy. These up liftings of grace are here ascribed directly to the divine hand, and truly those who have experienced them will not doubt the fact that it is the Lord alone who brings his people up from the dust of sorrow and death. When no hand but his can help he interposes, and the work is done. It is worth while to be cast down to be so divinely raised from the dust.

And lifteth the needy out of the dunghill, whereon they lay like worthless refuse, cast off and cast out, left as they thought to rot into destruction,

and to be everlastingly forgotten. How great a stoop from the height of his throne to a dunghill! How wonderful that power which occupies itself in lifting up beggars, all befouled with the filthiness in which they lay! For he lifts them *out of* the dunghill, not disdaining to search them out from amidst the base things of the earth that he may by their means bring to nought the great ones, and pour contempt upon all human glorying. What a dunghill was that upon which we lay by nature! What a mass of corruption is our original estate! What a heap of loathsomeness we have accumulated by our sinful lives! What reeking abominations surround us in the society of our fellow men! We could never have risen out of all this by our own efforts, it was a sepulchre in which we saw corruption, and were as dead men. Almighty were the arms which lifted us, which are still lifting us, and will lift us into the perfection of heaven itself. Praise ye the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *He raiseth up the poor*, etc. There is no doubt a reference in this to the respect which God pays even to the lower ranks of the race, seeing that "*he raiseth up the poor, and lifteth up the needy.*" I have no doubt there is reference throughout the whole of this psalm to evangelical times; that, in this respect, it is a prophetic psalm, including a reference especially to Christianity, as it may be called by eminence and distinction the religion of the poor—its greatest glory. For when John the Baptist sent two disciples to Jesus, to know whether he was the Messiah or not, the answer of our Lord was, "The blind see, the lepers are cleansed, the dead are raised" —all extraordinary events—miracles, in short, which proved his divine commission. And he summed up the whole by saying, "The poor have the gospel preached unto them; "as great a miracle as any—as great a distinction as any. There never was a religion but the true religion, in all its various dispensations, that had equal respect to all classes of society. In all others there was a privileged class, but here there is none. Perhaps one of the most interesting views of Christianity we can take is its wonderful adaptation to the character and circumstances of the poor. What an opportunity does it furnish for the manifestation of the bright and mild graces of the Holy Spirit! What sources of comfort does it open to mollify the troubles of life! and how often, in choosing the poor, rich in faith, to make them heirs of the kingdom, does God exalt the poor out of the dust, and the needy from the dunghill! —*Richard Watson*.

Ver. 7. *He raiseth up the poor*, etc. Gideon is fetched from threshing, Saul from seeking the asses, and David from keeping the sheep; the apostles from fishing are sent to be "fishers of men." The treasure of the gospel is put into earthen vessels, and the weak and the foolish ones of the world pitched upon to be preachers of it, to confound the "wise and mighty" (1 Corinthians 1:27-28), that the excellency of the power may be of God, and all may see that promotion comes from him. —*Matthew Henry*.

Ver. 7. *He raiseth up the poor*. The highest honour, which was ever done to any mere creature, was done out of regard to the lowest humility; the Son of God had such regard to the lowliness of the blessed virgin, that he did her the honour to choose her for the mother of his holy humanity. It is an observation of S. Chrysostom, that that very hand which the humble John Baptist thought not worthy to unloose the shoe on our blessed Saviour's feet, that hand our Lord thought worthy to baptize his sacred head. —*Valentine Nalson*.

Ver. 7. *And lifteth the needy out of the dunghill*; which denotes a mean condition; so one born in a mean place, and brought up in a mean manner, is sometimes represented as taken out of a dunghill; and also it is expressive of a filthy one; men by sin are not only brought into a low estate, but into a loathsome one, and are justly abominable in the sight of God, and yet he lifts them out of it: the phrases of *raising up* and *lifting out* suppose them to be fallen, as men are in Adam, fallen from a state of honour and glory, in and out of which they cannot deliver themselves; it is Christ's work, and his only, to raise up the tribes of Jacob, and to help or lift up his servant Israel. Isaiah 49:6 Luke 1:54; see 1 Samuel 2:8. —*John Gill*.

Ver. 7. *The poor...the needy*. Rejoice, then, in the favourable notice God taketh of you. The highest and greatest of beings vouchsafes to regard you. Though you are poor and mean, and men overlook you; though your brethren hate you, and your friends go far from you, yet hear! God looketh down from his majestic throne upon you. Amidst the infinite variety of his works, you are not overlooked. Amidst the nobler services of ten thousand times ten thousand saints and angels, not *one* of your fervent prayers or humble groans escapes his ear. —*Job Orton*, 1717-1783.

Ver. 7. Almighty God cannot look above himself, as having no superiors; nor about himself, as having no equals; he beholds such as are below him; and therefore the lower a man is, the nearer unto God; he resists the proud,

and gives grace to the humble, 1 Peter 5:5. He pulls down the mighty from their seat, and exalteth them of low degree. The Most High hath special eye to such as are most humble; for, as it followeth in our text, "*he taketh up the simple out of the dust, and lifteth the poor out of the dirt.*" —*John Boys.*

Ver. 7. *Dunghill.* An emblem of the deepest poverty and desertion; for in Syria and Palestine the man who is shut out from society lies upon the *mezbele* (the dunghill or heap of ashes), by day calling upon the passers by for alms, and by night hiding himself in the ashes that have been warmed by the sun. —*Franz Delitzsch.*

Ver. 7. *Dunghill.* The passages of the Bible, in which the word occurs, all seem to refer, as Parkhurst remarks, to the stocks of cow dung and other offal stuff, which the easterns for want of wood were obliged to lay up for fuel. —*Richard Mant.*

Ver. 7, 8. These verses are taken almost word for word from the prayer of Hannah, 1 Samuel 2:8. The transition to the "*people*" is all the more natural, as Hannah, considering herself at the conclusion as the type of the church, with which every individual among the Israelites felt himself much more closely entwined than can easily be the case among ourselves, draws out of the salvation imparted to herself joyful prospects for the future. —*E. W. Hengstenberg.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7. The gospel and its special eye to the poor.

Ver. 7-8.

1. Where men are? In the dust of sorrow and on the dunghill of sin.
2. Who interferes to help them? He who dwelleth on high.
3. What does he effect for them? "Raiseth, lifteth, setteth among princes, among princes of his people."

PSALM 113:8

EXPOSITION.

Ver. 8. *That he may set him with princes.* The Lord does nothing by halves: when he raises men from the dust he is not content till he places them among the peers of his kingdom. We are made kings and priests unto God, and we shall reign for ever and ever. Instead of poverty, he gives us the wealth of princes; and instead of dishonour, he gives us a more exalted rank than that of the great ones of the earth.

Even with the princes of his people. All his people are princes, and so the text teaches us that God places needy souls whom he favours among the princes of princes. He often enables those who have been most despairing to rise to the greatest heights of spirituality and gracious attainment, for those who once were last shall be first. Paul, though less than the least of all saints was, nevertheless, made to be not a whit behind the very chief of the apostles; and in our own times, Bunyan, the blaspheming tinker, was raised into another John, whose dream almost rivals the visions of the Apocalypse.

*"Wonders of grace to God belong,
Repeat his mercies in your song."*

Such verses as these should give great encouragement to those who are lowest in their own esteem. The Lord poureth contempt upon princes; but as for those who are in the dust and on the dunghill, he looks upon them with compassion, acts towards them in grace, and in their case displays the riches of his glory by Christ Jesus. Those who have experienced such amazing favour should sing continual hallelujahs to the God of their salvation.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Even with the princes of his people.* It is the honour that cometh from God that alone exalts. Whatever account the world may take of a poor man, he may be more precious in the eyes of God than the highest among men. The humble poor are here ranked, not with the princes of the earth, but with *"the princes of his people."* The distinctions in this world, even among those who serve the same God, are as nothing in his sight

when contrasted with that honour which is grounded on the free grace of God to his own. But here, also, the fulness of this statement will only be seen in the world to come, when all the faithful will be owned as kings and priests unto God. —*W. Wilson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. Elevation to the peerage of heaven; or, the Royal Family increased.

PSALM 113:9

EXPOSITION.

Ver. 9. *He maketh the barren woman to keep house, and to be a joyful mother of children.* The strong desire of the easterns to have children caused the birth of offspring to be hailed as the choicest of favours, while barrenness was regarded as a curse; hence this verse is placed last as if to crown the whole, and to serve as a climax to the story of God's mercy. The glorious Lord displays his condescending grace in regarding those who are despised on account of their barrenness, whether it be of body or of soul. Sarah, Rachel, the wife of Manoah, Hannah, Elizabeth, and others were all instances of the miraculous power of God in literally fulfilling the statement of the psalmist. Women were not supposed to have a house till they had children; but in certain cases where childless women pined in secret the Lord visited them in mercy, and made them not only to have a house, but to keep it. The Gentile church is a spiritual example upon a large scale of the gift of fruitfulness after long years of hopeless barrenness; and the Jewish church in the latter days will be another amazing display of the same quickening power: long forsaken for her spiritual adultery, Israel shall be forgiven, and restored, and joyously shall she keep that house which now is left unto her desolate. Nor is this all, each believer in the Lord Jesus must at times have mourned his lamentable barrenness; he has appeared to be a dry tree yielding no fruit to the Lord, and yet when visited by the Holy Ghost, he has found himself suddenly to be like Aaron's rod, which budded, and blossomed, and brought forth almonds. Or ever we have been aware, our barren heart has kept house, and entertained the Saviour, our graces have been multiplied as if many children had come to us at a single birth, and we have exceedingly rejoiced before the Lord. Then have we

marvelled greatly at the Lord who dwelleth on high, that he has deigned to visit such poor worthless things. Like Mary, we have lifted up our Magnificat, and like Hannah, we have said, "There is none holy as the Lord; for there is none beside thee: neither is there any rock like our God."

Praise ye the LORD. The music concludes upon its key note. The Psalm is a circle, ending where it began, praising the Lord from its first syllable to its last. May our life psalm partake of the same character, and never know a break or a conclusion. In an endless circle let us bless the Lord, whose mercies never cease. Let us praise him in youth, and all along our years of strength; and when we bow in the ripeness of abundant age, let us still praise the Lord, who doth not cast off his old servants. Let us not only praise God ourselves, but exhort others to do it; and if we meet with any of the needy who have been enriched, and with the barren who have been made fruitful, let us join with them in extolling the name of him whose mercy endureth for ever. Having been ourselves lifted from spiritual beggary and barrenness, let us never forget our former estate or the grace which has visited us, but world without end let us praise the Lord. Hallelujah.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *Ye maketh the barren woman to keep house*, etc. Should a married woman, who has long been considered sterile, become a mother, her joy, and that of her husband and friends, will be most extravagant. "They called her *Malady*, "that is, "Barren, ""but she has given us good fruit." "My neighbours pointed at me, and said, *Malady*: but what will they say now?" A man who on any occasion manifests great delight, is represented to be like the barren woman who has at length borne a child. Anything which is exceedingly valuable is thus described: "This is as precious as the son of the barren woman"; that is, of her who had long been reputed barren. — *Joseph Roberts.*

Ver. 9. *He maketh the barren woman to keep house*, etc. As baseness in men, so barrenness in women is accounted a great unhappiness. But as God lifteth up the beggar out of the mire, to set him with princes, even so doth he "*make the barren woman a joyful mother of children.*" He governs all things in the private family, as well as in the public weal. Children and the fruit of the womb are a gift and heritage that cometh of the Lord, Psalm 127:3; and therefore the Papists in praying to S. Anne for children,

and the Gentiles in calling upon Diana, Juno, Latona, are both in error. It is God only who makes the barren woman "*a mother*," and that "*a joyful mother*." Every mother is joyful at the first, according to that of Christ, "a woman when she travaileth hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

Divines apply this also mystically to Christ, affirming that he made the church of the Gentiles, heretofore "*barren*," "*a joyful mother of children*," according to that of the prophet: "Rejoice, *O barren*, that didst not bear; break forth into joy and rejoice, thou that didst not travail with child: for the desolate hath more children than the married wife, saith the Lord, "Isaiah 54:1. Or it may be construed of true Christians: all of us are by nature barren of goodness, conceived and born in sin, not able to think a good thought (2 Corinthians 3:5); but the Father of lights and mercies makes us fruitful and abundant always in the work of the Lord (1 Corinthians 15:58); he giveth us grace to be fathers and mothers of many good deeds, which are our children and best heirs, eternizing our name for ever. —*John Boys*.

Ver. 9. *The barren woman* is the poor, forsaken, distressed Christian church, whom the false church oppresses, defies, and persecutes, and regards as useless, miserable, barren, because she herself is greater and more populous, the greatest part of the world. —*Joshua Arndt*, 1626-1685.

Ver. 9. *Praise ye the Lord*. We may look abroad, and see abundant occasion for praising God, —in his condescension to human affairs, —in his lifting up the poor from the humblest condition, —in his exalting those of lowly rank to places of honour, trust, wealth, and power; but, after all, if we wish to find occasions of praise that will most tenderly affect the heart, and be connected with the warmest affections of the soul, they will be most likely to be found in the domestic circle—in the mutual love—the common joys the tender feelings—which bind together the members of a family. —*Albert Barnes*.

Ver. 9. *Praise ye the LORD*. The very hearing of the comfortable changes which the Lord can make and doth make the afflicted to find, is a matter of refreshment to all, and of praise to God from all. —*David Dickson*.

HINTS TO THE VILLAGE PREACHER.

Ver. 9. For mothers' meetings. "A joyful mother of children."

1. It is a joy to be a mother.
2. It is specially so to have living, healthy, obedient children.
3. But best of all to have Christian children...Praise is due to the Lord who gives such blessings.

Ver. 9.

1. A household God, or, God in the Household: "He maketh, "etc. Have you children? It is of God. Have you lost children? It is of God. Have you been without children? It is of God.
2. Household worship, or, the God of the Household: "Praise ye the Lord."
- (a) In the family.
- (b) For family mercies. —*G. R.*

WORK ON THE HUNDRED AND THIRTEENTH PSALM.

There are Expositions of Psalms 113 and 114 in the Works of John Boys, Dean of Canterbury, 1638; folio edition, pp. 846-861.

PSALM 114

PSALM 114:1

SUBJECT AND DIVISION. This sublime SONG OF THE EXODUS is one and indivisible. True poetry has here reached its climax: no human mind has ever been able to equal, much less to excel, the grandeur of this Psalm. God is spoken of as leading forth his people from Egypt to Canaan, and causing the whole earth to be moved at his coming. Things inanimate are represented as imitating the actions of living creatures when the Lord passes by. They are apostrophised and questioned with marvellous force of language, till one seems to look upon the actual scene. The God of Jacob is exalted as having command over river, sea, and mountain, and causing all nature to pay homage and tribute before his glorious majesty.

EXPOSITION.

Ver. 1. *When Israel went out of Egypt.* The song begins with a burst, as if the poetic fury could not be restrained, but overleaped all bounds. The soul elevated and filled with a sense of divine glory cannot wait to fashion a preface, but springs at once into the middle of its theme. Israel emphatically came out of Egypt, out of the population among whom they had been scattered, from under the yoke of bondage, and from under the personal grasp of the king who had made the people into national slaves. Israel came out with a high hand and a stretched out arm, defying all the power of the empire, and making the whole of Egypt to travail with sore anguish, as the chosen nation was as it were born out of its midst.

The house of Jacob from a people of strange language. They had gone down into Egypt as a single family—"the house of Jacob"; and, though they had multiplied greatly, they were still so united, and were so fully regarded by God as a single unit, that they are rightly spoken of as the house of Jacob. They were as one man in their willingness to leave Goshen; numerous as they were, not a single individual stayed behind. Unanimity is a pleasing token of the divine presence, and one of its sweetest fruits. One of their inconveniences in Egypt was the difference of languages, which was very great. The Israelites appear to have regarded the Egyptians as

stammerers and babblers, since they could not understand them, and they very naturally considered the Egyptians to be barbarians, as they would no doubt often beat them because they did not comprehend their orders. The language of foreign taskmasters is never musical in an exile's ear. How sweet it is to a Christian who has been compelled to hear the filthy conversation of the wicked, when at last he is brought out from their midst to dwell among his own people!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. The 114th psalm appears to me to be an admirable ode, and I began to turn it into our own language. As I was describing the journey of Israel from Egypt, and added the Divine Presence amongst them, I perceived a beauty in this psalm, which was entirely new to me, and which I was going to lose; and that is, that the poet utterly conceals the presence of God in the beginning of it, and rather lets a possessive pronoun go without a substantive, than he will so much as mention anything of divinity there. "Judah was his sanctuary, and Israel his dominion" or kingdom. The reason now seems evident, and this conduct necessary; for, if God had appeared before, there could be no wonder why the mountains should leap and the sea retire; therefore, that this convulsion of nature may be brought in with due surprise, his name is not mentioned till afterwards; and then with a very agreeable turn of thought, God is introduced at once in all his majesty. This is what I have attempted to imitate in a translation without paraphrase, and to preserve what I could of the spirit of the sacred author.

*When Israel, freed from Pharaoh's hand,
Left the proud tyrant and his land,
The tribes with cheerful homage own
Their King, and Judah was his throne.*

*Across the deep their journey lay,
The deep divides to make them way;
The streams of Jordan saw, and fled
With backward current to their head.*

*The mountains shook like frightened sheep,
Like lambs the little hillocks leap;
Not Sinai on her base could stand,
Conscious of sovereign power at hand.*

*What power could make the deep divide?
 Make Jordan backward roll his tide?
 Why did ye leap, ye little hills?
 And whence the fright that Sinai feels?*

*Let every mountain, and every flood,
 Retire, and know the approaching God,
 The King of Israel! see him here:
 Tremble, thou earth, adore and fear.*

*He thunders—and all nature mourns;
 The rock to standing pools he turns;
 Flints spring with fountains at his word,
 And fires and seas confess their Lord.*

—Isaac Watts, in "*The Spectator*," 1712.

Ver. 1. *When Israel went out of Egypt.* Out of the midst of that nation, that is, out of the bowels of the Egyptians, who had, as it were, devoured them; thus the Jew doctors gloss upon this text. —*John Trapp.*

Ver. 1. *Israel went out of Egypt.* This was an emblem of the Lord's people in effectual vocation, coming out of bondage into liberty, out of darkness into light, out of superstition, and idolatry, and profaneness, to the service of the true God in righteousness and true holiness; and

from a people of strange language to those that speak the language of Canaan, a pure language, in which they can understand one another when they converse together, either about experience or doctrine; and the manner of their coming out is much the same, by strength of hand, by the power of divine grace, yet willingly and cheerfully, with great riches, the riches of grace, and a title to the riches of glory, and with much spiritual strength; for though weak in themselves, yet they are strong in Christ. —*John Gill.*

Ver. 1. *The house of Jacob.* The Israelites though they were a great number when they went forth from Egypt, nevertheless formed one house or family; thus the church at the present time dispersed throughout the whole world is called one house: 1 Timothy 3:15 Hebrews 3:6; 1 Peter 2:5: and that because of one faith, one God, one Father, one baptism, Ephesians 4:5. —*Marloratus.*

Ver. 1. *A people of strange language.* When we find in verse 1, as in Psalm 81:5, Egypt spoken of as a land where the people were of a "*strange tongue*," it seems likely that the reference is to their being a people who could not *speak of God*, as Israel could; even as Zephaniah 3:9 tells of the "*pure lip*," viz., the lip that calls on the name of the Lord. —*Andrew A. Bonar.*

Ver. 1. *A people of strange tongue.* Mant translates this "*tyrant land*," and has the following note: The Hebrew word here rendered "tyrant," has been supposed to signify "barbarous"; that is, "using a barbarous or foreign language or pronunciation." But, says Parkhurst, the word seems rather to refer to the "violence" of the Egyptians towards the Israelites, or "the barbarity of their behaviour," which was more to the Psalmist's purpose than "the barbarity of their language"; even supposing the reality of the latter in the time of Moses. The epithet "barbarous" would leave the same ambiguity as Parkhurst supposes to belong to the text. Bishop Horsley renders "a tyrannical people."

Ver. 1. *A people of strange language.* The strange language is evidently an annoyance. Israel could not feel at home in Egypt. —*Justus Olshausen.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1-2. The time of first delivery from sin a season notable for the peculiar presence of God.

Ver. 1-2. The Lord was to his people—

1. A deliverer.
2. A priest—"his sanctuary."
3. A king—"his dominion."

Ver. 1, 7. "The house of Jacob" and "the God of Jacob," the relation between the two.

PSALM 114:2

Ver. 2. *Judah was his sanctuary, and Israel his dominion.* The pronoun "*his*" comes in where we should have looked for the name of God; but the poet is so full of thought concerning the Lord that he forgets to mention

his name, like the spouse in the Song, who begins, "Let *him* kiss me, "or Magdalene when she cried, "Tell me where thou hast laid *him*." From the mention of Judah and Israel certain critics have inferred that this Psalm must have been written after the division of the two kingdoms; but this is only another instance of the extremely slender basis upon which an hypothesis is often built up. Before the formation of the two kingdoms David had said, "Go number Israel and Judah, "and this was common parlance, for Uriah the Hittite said, "The ark, and Israel and Judah abide in tents"; so that nothing can be inferred from the use of the two names. No division into two kingdoms can have been intended here, for the poet is speaking of the coming out of Egypt when the people were so united that he has just before called them "*the house of Jacob*." It would be quite as fair to prove from the first verse that the Psalm was written when the people were in union as to prove from the second that its authorship dates from their separation. Judah was the tribe which led the way in the wilderness march, and it was foreseen in prophecy to be the royal tribe, hence its poetical mention in this place. The meaning of the passage is that the whole people at the coming out of Egypt were separated unto the Lord to be a peculiar people, a nation of priests whose motto should be, "Holiness unto the Lord." Judah was the Lord's "holy thing, "set apart for his special use. The nation was peculiarly Jehovah's dominion, for it was governed by a theocracy in which God alone was King. It was his domain in a sense in which the rest of the world was outside his kingdom. These were the young days of Israel, the time of her espousals, when she went after the Lord into the wilderness, her God leading the way with signs and miracles. The whole people were the shrine of Deity, and their camp was one great temple. What a change there must have been for the godly amongst them from the idolatries and blasphemies of the Egyptians to the holy worship and righteous rule of the great King in Jeshurun. They lived in a world of wonders, where God was seen in the wondrous bread they ate and in the water they drank, as well as in the solemn worship of his holy place. When the Lord is manifestly present in a church, and his gracious rule obediently owned, what a golden age has come, and what honourable privileges his people enjoy! May it be so among us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Judah was his sanctuary, and Israel his dominion.* These people were God's *sanctification and dominion*, that is, witnesses of his holy

majesty in adopting them, and of his mighty power in delivering them: or, his *sanctification*, as having his holy priests to govern them in the points of piety; and *dominion*, as having godly magistrates ordained from above to rule them in matters of policy: or, his *sanctuary*, both actually, because sanctifying him; and passively, because sanctified of him...This one verse expounds and exemplifies two prime petitions of the Lord's Prayer. "Hallowed be thy name, thy kingdom come": for *Judah* was God's sanctuary, because *hallowing his name*; and *Israel* his dominion, as desiring his *kingdom to come*. Let every man examine himself by this pattern, whether he be truly the servant of Jesus his Saviour, or the vassal of Satan the destroyer. If any man submit himself willingly to the domineering of the devil, and suffer sin to reign in his mortal members, obeying the lusts thereof, and working all uncleanness even with greediness; assuredly that man is yet a chapel of Satan, and a slave to sin. On the contrary, whosoever unfeignedly desires that God's kingdom may come, being ever ready to be ruled according to his holy word, acknowledging it a lantern to his feet, and a guide to his paths; admitting obediently his laws, and submitting himself alway to the same; what is he, but a citizen of heaven, a subject of God, a saint, a sanctuary? —*John Boys*.

Ver. 2. *Judah was his sanctuary*, etc. Reader, do not fail to remark, when Israel was brought out of Egypt the Lord set up his tabernacle among them, and manifested his presence to them. And what is it now, when the Lord Jesus brings out his people from the Egypt of the world? Doth he not fulfil that sweet promise, "Lo, I am with you alway, even unto the end of the world"? Is it not the privilege of his people, to live *to* him, to live *with* him, and to live *upon* him? Doth he not in every act declare, "I will say, it is my people; and they shall say, the Lord is my God"? Matthew 28:20; Zechariah 13:9. —*Robert Hawker*.

Ver. 2. *Judah was his sanctuary*. Meaning not the tribe of Judah only, though they in many things had the preeminence; the kingdom belonged to it, the chief ruler being out of it, especially the Messiah; its standard was pitched and moved first; it offered first to the service of the Lord; and the Jews have a tradition, mentioned by Jarchi and Kimchi, that this tribe with its prince at the head of it, went into the Red Sea first: the others fearing, but afterwards followed, encouraged by their example. In this place all the tribes are meant, the whole body of the people. —*John Gill*.

Ver. 2. One peculiarity of the second verse requires attention. It twice uses the word "*his*", without naming any one. There are two theories to account for this circumstance. One is that Psalm 114 was always sung in immediate connection with 113, in which the name of God occurs no less than six times, so that the continuance of the train of thought made a fresh repetition of it here unnecessary. But this view, to be fully consistent with itself, must assume that the two Psalms are really one, with a merely arbitrary division, which does not, on the face of the matter, seem by any means probable, as the scope of thought in the two is perfectly distinct. The other, which is more satisfactory, regards the omission of the Holy Name in this part of the Psalm as a practical artifice to heighten the effect of the answer to the sudden apostrophe in verses five and six. There would be nothing marvellous in the agitation of the sea, and river, and mountains in the presence of God, but it may well appear wonderful till that potent cause is revealed, as it is most forcibly in the dignified words of the seventh verse. —*Ewald and Perowne, in Neale and Littledale.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. The church the temple of sanctity and the domain of obedience.

PSALM 114:3

Ver. 3. *The sea saw it, and fled;* or rather, "The sea saw and fled" —it saw God and all his people following his lead, and it was struck with awe and fled away. A bold figure! The Red Sea mirrored the hosts which had come down to its shore, and reflected the cloud which towered high over all, as the symbol of the presence of the Lord: never had such a scene been imaged upon the surface of the Red Sea, or any other sea, before. It could not endure the unusual and astounding sight, and fleeing to the right and to the left, opened a passage for the elect people. A like miracle happened at the end of the great march of Israel, for "*Jordan, was driven back.*" This was a swiftly flowing river, pouring itself down a steep decline, and it was not merely divided, but its current was driven back so that the rapid torrent, contrary to nature, flowed uphill. This was God's work: the poet does not sing of the suspension of natural laws, or of a singular phenomenon not readily to be explained; but to him the presence of God with his people is everything, and in his lofty song he tells how the river

was driven back because the Lord was there. In this case poetry is nothing but the literal fact, and the fiction lies on the side of the atheistic critics who will suggest any explanation of the miracle rather than admit that the Lord made bare his holy arm in the eyes of all his people. The division of the sea and the drying up of the river are placed together though forty years intervened, because they were the opening and closing scenes of one great event. We may thus unite by faith our new birth and our departure out of the world into the promised inheritance, for the God who led us out of the Egypt of our bondage under sin will also conduct us through the Jordan of death out of our wilderness wanderings in the desert of this tried and changeful life. It is all one and the same deliverance, and the beginning ensures the end.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *The sea saw it:* to wit this glorious work of God in bringing his people out of Egypt. —*Matthew Pool.*

Ver. 3. *The sea saw it.* Saw there that "Judah" was "God's sanctuary, ""and Israel his dominion, "and therefore "*fled*"; for nothing could be more awful. It was this that *drove Jordan back*, and was an invincible dam to his streams; God was at the head of that people, and therefore they must give way to them, must make room for them, they must retire, contrary to their nature, when God speaks the word. —*Matthew Henry.*

Ver. 3. *The sea saw it, and fled.*

*The waves on either side
Unloose their close embraces, and divide,
And backwards press, as in some solemn show
The crowding people do,
(Though just before no space was seen,)
To let the admired triumph pass between.
The wondering army saw on either hand,
The no less wondering waves like rocks of crystal stand.
They marched betwixt, and boldly trod
The secret paths of God.
Abraham Cowley, 1618-1667.*

Ver. 3. *Jordan was driven back.* And now the glorious day was come when, by a stupendous miracle, Jehovah had determined to show how able he was to remove every obstacle in the way of his people, and to subdue

every enemy before their face. By his appointment, the host, amounting probably to two millions and a half of persons (about the same number as had crossed the Red Sea on foot), had removed to the banks of the river three days before, and now in marching array awaited the signal to cross the stream. At any time the passage of the river by such a multitude, with their women and children, their flocks and herds, and all their baggage, would have presented formidable difficulties; but now the channel was filled with a deep and impetuous torrent, which overflowed its banks and spread widely on each side, probably extending nearly a mile in width; while in the very sight of the scene were the Canaanitish hosts, who might be expected to pour out from their gates, and exterminate the invading multitude before they could reach the shore. Yet these difficulties were nothing to Almighty power, and only served to heighten the effect of the stupendous miracle about to be wrought.

By the command of Jehovah, the priests, bearing the ark of the covenant, the sacred symbol of the Divine presence, marched more than half a mile in front of the people, who were forbidden to come any nearer to it. Thus it was manifest that Jehovah needed not protection from Israel, but was their guard and guide, since the unarmed priests feared not to separate themselves from the host, and to venture with the ark into the river in the face of their enemies. And thus the army, standing aloof, had a better opportunity of seeing the wondrous results, and of admiring the mighty power of God exerted on their behalf; for no sooner had the feet of the priests touched the brim of the overflowing river, than the swelling waters receded from them; and not only the broad lower valley, but even the deep bed of the stream was presently emptied of water, and its pebbly bottom became dry. The waters which had been in the channel speedily ran off, and were lost in the Dead Sea; whilst those which would naturally have replaced them from above, were miraculously suspended, and accumulated in a glassy heap far above the city Adam, that is beside Zaretan. These places are supposed to have been at least forty miles above the Dead Sea, and may possibly have been much more; so that nearly the whole channel of the Lower Jordan, from a little below the Lake of Tiberias to the Dead Sea, was dry...What a glorious termination of the long pilgrimage of Israel was this! and how worthy of the power, wisdom, and goodness of their Divine Protector! "The passage of this deep and rapid river," remarks Dr. Hales, "at the most unfavourable season, was more manifestly miraculous, if possible, than that of the Red Sea; because here was no natural agency

whatever employed; no mighty wind to sweep a passage, as in the former case; no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle. It seems, therefore, to have been providentially designed to silence cavils respecting the former; and it was done at noonday, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants, and struck terror into the kings of the Canaanites and Amorites westward of the river." —*Philip Henry Gosse, in "Sacred Streams," 1877.*

Ver. 3. *Jordan was driven back.* The waters know their Maker: that Jordan which flowed with full streams when Christ went into it to be baptized, now gives way when the same God must pass through it in state: then there was use of his water, now of his sand. I hear no more news of any rod to strike the waters; the presence of the ark of the Lord God, Lord of all the world, is sign enough to these waves, which now, as if a sinew were broken, run back to their issues, and dare not so much as wet the feet of the priests that bare it. How subservient are all the creatures to the God that made them! How glorious a God do we serve; whom all the powers of the heavens and elements are willingly subject unto, and gladly take that nature which he pleaseth to give them. —*Abraham Wright.*

Ver. 3. *Jordan was driven back.* It was probably at the point near the present southern fords, crossed at the time of the Christian era by a bridge. The river was at its usual state of flood at the spring of the year, so as to fill the whole of the bed, up to the margin of the jungle with which the river banks are lined. On the broken edge of the swollen stream, the band of priests stood with the ark on their shoulders. At the distance of nearly a mile in the rear was the mass of the army. Suddenly the full bed of the Jordan was dried before them. High up the river, "far, far away, ""in Adam, the city which is beside Zaretan, ""as far as the parts of Kirjathjearim" (Jos 3:16), that is, at a distance of thirty miles from the place of the Israelite encampment, the waters there stood which "descended" "from the heights above, ""—stood and rose up, as if gathered into a water skin; as if in a barrier or heap, as if congealed; and those that "descended" towards the sea of "the desert, "the Salt Sea, "failed and were cut off." Thus the scene presented is of the "descending stream" (the words employed seem to have a special reference to that peculiar and most significant name of the "Jordan"), not parted asunder, as we generally fancy, but, as the Psalm expresses it, "turned backwards"; the whole bed of the river left dry from north to south, through its long windings; the huge stones lying bare here

and there, imbedded in the soft bottom; or the shingly pebbles drifted along the course of the channel. —*Arthur Penrhyn Stanly, in "The History of the Jewish Church, "1870.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3. The impenitence of sinners rebuked by the inanimate creation.

Ver. 3. *Jordan was driven back*, or death overcome.

PSALM 114:4

EXPOSITION

Ver. 4. The mountains skipped like rams, and the little hills like lambs. At the coming of the Lord to Mount Sinai, the hills moved; either leaping for joy in the presence of their Creator like young lambs; or, if you will, springing from their places in affright at the terrible majesty of Jehovah, and flying like a flock of sheep when alarmed. Men fear the mountains, but the mountains tremble before the Lord. Sheep and lambs move lightly in the meadows; but the hills, which we are wont to call eternal, were as readily made to move as the most active creatures. Rams in their strength, and lambs in their play, are not more stirred than were the solid hills when Jehovah marched by. Nothing is immovable but God himself: the mountains shall depart, and the hills be removed, but the covenant of his grace abideth fast for ever and ever. Even thus do mountains of sin and hills of trouble move when the Lord comes forth to lead his people to their eternal Canaan. Let us never fear, but rather let our faith say unto this mountain, "Be thou removed hence and cast into the sea, "and it shall be done.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *The mountains skipped like rams*, etc. The figure drawn from the lambs and rams would appear to be inferior to the magnitude of the subject. But it was the prophet's intention to express in the homeliest way the incredible manner in which God, on these occasions, displayed his power. The stability of the earth being, as it were, founded on the mountains, what connection can they have with rams and lambs, that they

should be agitated, skipping hither and thither? In speaking in this homely style, he does not mean to detract from the greatness of the miracle, but more forcibly to engrave these extraordinary tokens of God's power on the illiterate. —*John Calvin.*

Ver. 4. *Skipped.* A poetic description of the concussion caused by the thunder and lightning that accompanied the divine presence. —*James G. Murphy.*

Ver. 4. At the giving of the law at Sinai, Horeb and the mountains around, both great and small, shook with a sudden and mighty earthquake, like rams leaping in a grassy plain, with the young sheep frisking round them. —*Plain Commentary.*

Ver. 4-6. When Christ descends upon the soul in the work of conversion, what strength doth he put forth! The strongholds of sin are battered down, every high thing that exalts itself against the knowledge of Christ is brought into captivity to the obedience of his sceptre, 2 Corinthians 10:4-5. Devils are cast out of the possession which they have kept for many years without the least disturbance. Strong lusts are mortified and the very constitution of the soul is changed. *What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? ye mountains, that ye skipped like rams?*, etc. The prophet speaks those words of the powerful entrance of the children of Israel into Canaan. The like is done by Christ in the conversion of a sinner. Jordan is driven back, the whole course of the soul is altered, the mountains skip like rams. There are many mountains in the soul of a sinner, as pride, unbelief, self conceitedness, atheism, profaneness, etc. These mountains are plucked up by the roots in a moment when Christ begins the work of conversion. —*Ralph Robinson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4. The movableness of things which appear to be fixed and settled. God's power of creating a stir in lethargic minds, among ancient systems, and prejudiced persons of the highest rank.

PSALM 114:5

EXPOSITION

Ver. 5. What ailed thee, O thou sea? Wert thou terribly afraid? Did thy strength fail thee? Did thy very heart dry up?

What ailed thee, O thou sea, that thou fleddest? Thou wert neighbour to the power of Pharaoh, but thou didst never fear his hosts; stormy wind could never prevail against thee so as to divide thee in twain; but when the way of the Lord was in thy great waters thou was seized with affright, and thou becamest a fugitive from before him.

Thou Jordan, that thou wast driven back? What ailed thee, O quick descending river? Thy fountains had not dried up, neither had a chasm opened to engulf thee! The near approach of Israel and her God sufficed to make thee retrace thy steps. What aileth all our enemies that they fly when the Lord is on our side? What aileth hell itself that it is utterly routed when Jesus lifts up a standard against it? "Fear took hold upon them there, "for fear of HIM the stoutest hearted did quake, and became as dead men.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5.

*Fly where thou wilt, O Sea!
And Jordan's current cease!
Jordan, there is no need of thee,
For at God's word, whenever he please,
The rocks shall weep new waters forth instead of these.*

—Abraham Cowley.

Ver. 5-6. A singular animation and an almost dramatic force are given to the poem by the beautiful apostrophe in verses 5, 6, and the effect of this is heightened in a remarkable degree by the use of the present tenses. The awe and the trembling of nature are a spectacle on which the poet is looking. The parted sea through which Israel walks as on dry land, the rushing Jordan arrested in its course, the granite cliffs of Sinai shaken to their base—he sees it all, and asks in wonder what it means? —*J. J. Stewart Perowne.*

Ver. 5-6. This questioning teaches us that we should ourselves consider and inquire concerning the reason of those things, which we see to have been done in a wondrous way, out of the course of nature. There are signs in the sun, moon, stars, heaven, etc., concerning which Christ has spoken. Let us inquire the reason why they are, that we be not stupid and inaccurate spectators. The things which are done miraculously do speak: and they can give answer why they are done. Nay, rather, portents, signs, earthquakes, extraordinary appearances are loud speaking, and they declare from themselves what they are: namely, that they are prophetic of the anger and future vengeance of God. Such inquiry as this is not prying curiosity, but is pious and useful, working to this end, that we become observant of the judgments of God, with which he visits this world, and yield ourselves to his grace, and so we escape the coming vengeance. —*Wolfgang Musculus.*

Ver. 5-6.

*What ails thee, sea, to part,
Thee Jordan, back to start?
Ye mountains, like the rams to leap,
Ye little hills, like sheep? —John Keble.*

PSALM 114:6

EXPOSITION

Ver. 6. Ye mountains, that ye skipped like rams; and ye little hills, like lambs? What ailed ye, that ye were thus moved? There is but one reply: the majesty of God made you to leap. A gracious mind will chide human nature for its strange insensibility, when the sea and the river, the mountains and the hills, are all sensitive to the presence of God. Man is endowed with reason and intelligence, and yet he sees unmoved that which the material creation beholds with fear. God has come nearer to us than ever he did to Sinai, or to Jordan, for he has assumed our nature, and yet the mass of mankind are neither driven back from their sins, nor moved in the paths of obedience.

PSALM 114:7

EXPOSITION

Ver. 7. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob. Or "from before the Lord, the Adonai, the Master and King." Very fitly does the Psalm call upon all nature again to feel a holy awe because its Ruler is still in its midst.

*"Quake when Jehovah walks abroad,
Quake earth, at sight of Israel's God."*

Let the believer feel that God is near, and he will serve the Lord with fear and rejoice with trembling. Awe is not cast out by faith, but the rather it becomes deeper and more profound. The Lord is most revered where he is most loved.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *Tremble, thou earth.* Hebrew, *Be in pain*, as a travailing woman: for if the giving of the law had such dreadful effects, what should the breaking thereof have? —*John Trapp.*

Ver. 7.

"At the presence of the Lord be in pangs, O earth."

"Lord, "Adon, the Sovereign Ruler. "Pangs, "Chuli: Micah 4:10. The convulsions of nature, which accompanied the Exodus, were as the birth throes of the Israelite people. "A nation was born in a day." But the deliverance out of Babylon was the prelude to a far more wondrous truth; that of him, in whom human nature was to be regenerated. —*William Kay.*

Ver. 7-8. *Tremble*, etc. This is an answer to the preceding question: as if he had said, It is no wonder that Sinai, and Horeb, and a few adjoining hills should thus tremble at the majestic presence of God; for the whole earth must do so, whenever he pleases. —*Thomas Fenton.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7-8. Holy awe.

1. Should be caused by the fact of the divine presence.
2. Should be increased by his covenant character—"the God of Jacob."
3. Should culminate when we see displays of his grace towards his people—"which turned, "etc.
4. Should become universal.

PSALM 114:8

EXPOSITION

Ver 8. Which turned the rock into a standing water, causing a mere or lake to stand at its foot, making the wilderness a pool: so abundant was the supply of water from the rock that it remained like water in a reservoir.

The flint into a fountain of waters, which flowed freely in streams, following the tribes in their devious marches. Behold what God can do! It seemed impossible that the flinty rock should become a fountain; but he speaks, and it is done. Not only do mountains move, but rocks yield rivers when the God of Israel wills that it should be so.

*"From stone and solid rock he brings
The spreading lake, the gushing springs."*

"O magnify the Lord with me, and let us exalt his name together, " for he it is and he alone who doeth such wonders as these. He supplies our temporal needs from sources of the most unlikely kind, and never suffers the stream of his liberality to fail. As for our spiritual necessities they are all met by the water and the blood which gushed of old from the riven rock, Christ Jesus: therefore let us extol the Lord our God.

Our deliverance from under the yoke of sin is strikingly typified in the going up of Israel from Egypt, and so also was the victory of our Lord over the powers of death and hell. The Exodus should therefore be earnestly remembered by Christian hearts. Did not Moses on the mount of transfiguration speak to our Lord of "the exodus" which he should shortly accomplish at Jerusalem; and is it not written of the hosts above that they sing the song of Moses the servant of God, and of the Lamb? Do we not ourselves expect another coming of the Lord, when before his face heaven and earth shall flee away and there shall be no more sea? We join then with

the singers around the Passover table and make their Hallel ours, for we too have been led out of bondage and guided like a flock through a desert land, wherein the Lord supplies our wants with heavenly manna and water from the Rock of ages. Praise ye the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Which turned the rock into a standing water. Into a pool.* The divine poet represents the very substance of the rock as being converted into water, not literally, but poetically; thus ornamenting his sketch of the wondrous power displayed on this occasion. —*William Walford.*

Ver. 8. The remarkable rock in Sinai which tradition regards as the one which Moses smote, is at least well chosen in regard to its situation, whatever opinion we may form of the truth of that tradition, which it seems to be the disposition of late travellers to regard with more respect than was formerly entertained. It is an isolated mass of granite, nearly twenty feet square and high, with its base concealed in the earth—we are left to conjecture to what depth. In the face of the rock are a number of horizontal fissures, at unequal distances from each other; some near the top, and others at a little distance from the surface of the ground. An American traveller (Dr. Olin) says: "The colour and whole appearance of the rock are such that, if seen elsewhere, and disconnected from all traditions, no one would hesitate to believe that they had been produced by water flowing from these fissures. I think it would be extremely difficult to form these fissures or produce these appearances by art. It is not less difficult to believe that a natural fountain should flow at the height of a dozen feet out of the face of an isolated rock. Believing, as I do, that the water was brought out of a rock belonging to this mountain, I can see nothing incredible in the opinion that this is the identical rock, and that these fissures, and the other appearances, should be regarded as evidences of the fact." —*John Kitto.*

Ver. 8. Shall the hard rock be turned into a standing water, and the flint stone into a springing well? and shall not our hard and flinty hearts, in consideration of our own miseries, and God's unspeakable mercies in delivering us from evil, (if not gush forth into fountains of tears) express so much as a little standing water in our eyes? It is our hard heart indeed, *quod nec compunctione scinditur, nec pietate mollitur, nec movetur precibus, minis non cedit, flagellis duratur*, etc. (Bernard). O Lord, touch

thou the mountains and they shall smoke, touch our lips with a coal from thine altar, and our mouth shall show forth thy praise. Smite, Lord, our flinty hearts as hard as the nether millstone, with the hammer of thy word, and mollify them also with the drops of thy mercies and dew of thy Spirit; make them humble, fleshy, flexible, circumcised, soft, obedient, new, clean, broken, and then "a broken and a contrite heart, O God, shalt thou not despise." Psalm 51:17. "O Lord my God, give me grace from the very bottom of my heart to desire thee; in desiring, to seek thee; in seeking, to find; in finding, to love thee; in loving, utterly to loathe my former wickedness; "that living in thy fear, and dying in thy favour, when I have passed through this Egypt and wilderness of this world, I may possess the heavenly Canaan and happy land of promise, prepared for all such as love thy coming, even for every Christian one, which is thy *dominion*, and *sanctuary*. (Augustine). —*John Boys*.

Ver. 8. The same almighty power that turned waters into a rock to be a wall to Israel (Exodus 14:22), turned the rock into waters to be a well to Israel. As they were protected, so they were provided for, by miracles, standing miracles; for such was the standing water, that fountain of waters, into which the rock, the flinty rock, was turned, "and that rock was Christ, "1 Corinthians 10:4. For he is a fountain of living waters to his Israel, from whom they receive grace for grace. —*Matthew Henry*.

Ver. 8. *The flint into a fountain of waters.* The causing of water to gush forth out of the flinty rock is a practical proof of unlimited omnipotence and of the grace which converts death into life. Let the earth then tremble before the Lord, the God of Jacob. It has already trembled before him, and before him let it tremble. For that which he has been he still ever is; and as he came once he will come again. —*Franz Delitzsch*.

HINTS TO THE VILLAGE PREACHER.

Ver. 8. Wonders akin to the miracle at the rock.

1. Christ's death the source of life.
2. Adversity a means of prosperity.
3. Hard hearts made penitent.
4. Barrenness of soul turned into abundance.

Ver. 8. Divine supplies.

1. Sure—for he will fetch them even from a rock.
2. Plentiful—"a mere or standing water."
3. Continual "fountain of waters."
4. Instructive. Should create in us holy awe at the power, etc., of the Lord.

PSALM 115

PSALM 115:1

SUBJECT. —In the former psalm the past wonders which God had wrought were recounted to his honour, and in the present psalm he is entreated to glorify himself again, because the heathen were presuming upon the absence of miracles, were altogether denying the miracles of former ages, and insulting the people of God with the question, "Where is now their God?" It grieved the heart of the godly that Jehovah should be thus dishonoured, and treating their own condition of reproach as unworthy of notice, they beseech the Lord at least to vindicate his own name. The Psalmist is evidently indignant that the worshippers of foolish idols should be able to put such a taunting question to the people who worshipped the only living and true God; and having spent his indignation in sarcasm upon the images and their makers, he proceeds to exhort the house of Israel to trust in God and bless his name. As those who were dead and gone could no longer sing psalms unto the Lord among the sons of men, he exhorts the faithful who were then living to take care that God is not robbed of his praise, and then he closes with an exulting Hallelujah. Should not living men extol the living God?

DIVISIONS. For the better expounding of it, the psalm may be divided into an entreaty of God to vindicate his own honour, verses 1, 2; a contemptuous description of the false gods and their worshippers, 3-8; an exhortation to the faithful to trust in God and to expect great blessings from him, 9-15; an explanation of God's relationship to their present condition of things, verse 16; and a reminder, that, not the dead, but the living, must continually praise God here below, 17-18.

EXPOSITION.

Ver. 1. It will be well to remember that this psalm was sung at the Passover, and therefore it bears relationship to the deliverance from Egypt. The burden of it, seems to be a prayer that the living God, who had been so

glorious at the Red Sea and at the Jordan, should again for his own name's sake display the wonders of his power.

Not unto us, O LORD, not unto us, but unto thy name give glory. The people undoubtedly wished for relief from the contemptuous insults of idolaters, but their main desire was that Jehovah himself should no longer be the object of heathen insults. The saddest part of all their trouble was that their God was no longer feared and dreaded by their adversaries. When Israel marched into Canaan, a terror was upon all the people round about, because of Jehovah, the mighty God; but this dread the nations had shaken off since there had been of late no remarkable display of miraculous power. Therefore Israel cried unto her God that he would again make bare his arm as in the day when he cut Rahab and wounded the dragon. The prayer is evidently tinctured with a consciousness of unworthiness; because of their past unfaithfulness they hardly dared to appeal to the covenant, and to ask blessings for themselves, but they fell back upon the honour of the Lord their God—an old style of argument which their great lawgiver, Moses, had used with such effect when he pleaded, "Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people." Joshua also used the like argument when he said, "What wilt thou do unto thy great name?" In such manner also let us pray when no other plea is available because of our sense of sin; for the Lord is always jealous of his honour, and will work for his name's sake when no other motive will move him.

The repetition of the words, *Not unto us*, would seem to indicate a very serious desire to renounce any glory which they might at any time have proudly appropriated to themselves, and it also sets forth the vehemence of their wish that God would at any cost to them magnify his own name. They loathed the idea of seeking their own glory, and rejected the thought with the utmost detestation; again and again disclaiming any self glorifying motive in their supplication.

For thy mercy, and for thy truth's sake. These attributes seemed most in jeopardy. How could the heathen think Jehovah to be a merciful God if he gave his people over to the hands of their enemies? How could they believe him to be faithful and true if, after all his solemn covenant engagements, he utterly rejected his chosen nation? God is very jealous of the two glorious

attributes of grace and truth, and the plea that these may not be dishonoured has great weight with him. In these times, when the first victories of the gospel are only remembered as histories of a dim and distant past, sceptics are apt to boast that the gospel has lost its youthful strength, and they even presume to cast a slur upon the name of God himself. We may therefore rightly entreat the divine interposition that the apparent blot may be removed from his escutcheon, and that his own word may shine forth gloriously as in the days of old. We may not desire the triumph of our opinions, for our own sakes, or for the honour of a sect, but we may confidently pray for the triumph of truth, that God himself may be honoured.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. Several manuscripts and editions, also the Septuagint, the Syriac, and many of the old translators join this Psalm to the preceding, and make one of them. But the argument and the arrangement of the two Psalms do not allow of the least doubt as to their original independence of each other. *Justus Olshausen.*

Ver. 1. *Not unto us, O LORD, not unto us, but unto thy name give glory.* The Psalmist, by this repetition, implies our natural tendency to self idolatry, and to magnifying of ourselves, and the difficulty of cleansing our hearts from these self reflections. If it be angelical to refuse an undue glory stolen from God's throne, Revelation 12:8-9; it is diabolical to accept and cherish it. "To seek our own glory is not glory," Proverbs 25:27. It is vile, and the dishonour of a creature, who, by the law of his creation, is referred to another end. So much as we sacrifice to our own credit, to the dexterity of our hands, or the sagacity of our wit, we detract from God. *Stephen Charnock.*

Ver. 1. *Not unto us, but unto thy name give glory,* etc. This is not a doxology, or form of thanksgiving, but a prayer. Not for our safety or welfare, so much as for thy glory, be pleased to deliver us. Not to satisfy our revenge upon our adversaries; not for the establishment of our own interest; but for the glory of thy grace and truth do we seek thine aid, that thou mayest be known to be a God keeping covenant; for mercy and truth are the two pillars of that covenant. It is a great dishonouring of God when anything is sought from him more than himself, or not for himself. Saith Austin, it is but a carnal affection in prayer when men seek self more than

God. Self and God are the two things that come in competition. Now there are several sorts of self; there is carnal self, natural self, spiritual self, and glorified self; above all these God must have the preeminence. *Thomas Manton.*

Ver. 1. There are many sweet and precious texts of Scripture which are so endeared, and have become so habituated to us, and we to them, that one cannot but think we must carry them with us to heaven, and that they will form not only the theme of our song, but a portion of our blessedness and joy even in that happy home... But if there be one text which more especially belongs to all, and which must, I think, break forth from *every* redeemed one as he enters heaven, and form the unwearying theme of eternity, it is the first verse of this Psalm. I am sure that not one of the Lord's chosen ones on earth, as he reviews the way by which he has been led, as he sees enemy after enemy prostrate before his utter feebleness, and has such thorough evidence and conviction that his weakness is made perfect in the Lord's strength, but must, from the very ground of his heart, say, *Not unto us, O LORD, not unto us, but unto thy name* be the praise and the glory ascribed. And could we see heaven opened—could we hear its glad and glorious hallelujahs—could we see its innumerable company of angels, and its band of glorified saints, as they cast their crowns before the throne, we should hear as the universal chorus from every lip, "*Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.*" I know not why this should not be as gladly and as gratefully the angels' song as the song of the redeemed: they stand not in their own might nor power, —they kept not their first estate through any inherent strength of their own, but, like their feeblers brethren of the human race, are equally "kept by the power of God"; and from their ranks, I doubt not, is reechoed the same glorious strain, "*Not unto us, O LORD, not unto us, but unto thy name give glory.*" Even our blessed Lord, as on that night of sorrow he sung this hymn of praise, could truly say, in that nature which had sinned, and which was to suffer, "Not unto us, "—not unto man, be ascribed the glory of this great salvation, which I am now with my own blood to purchase, but unto thy name and thy love be the praise given. *Barton Bouchier.*

Ver. 1. "*Non nobis, Domine, sed tibi sit gloria.*" A part of the Latin version of this Psalm is frequently sung after grace at public dinners, but why we can hardly imagine, except it be for fear that donors should be

proud of the guineas they have promised, or gourmands should be vainglorious under the influence of their mighty feeding. *C.H.S.*

Ver. 1-2. He, in a very short space, assigns three reasons why God should seek the glory of his name in preserving his people. First, because he is merciful; secondly, because he is true and faithful in observing his promise; thirdly, that the Gentiles may not see God's people in a state of destitution, and find cause for blaspheming him or them. He therefore says, *for thy mercy, and for thy truth's sake*, show thy glory, or give glory to thy name, for it is then thy glory will be exhibited when you show mercy to thy people; and then thou wilt have carried out the truth of the promise which thou hast made to our fathers. *Lest the Gentiles should say, Where is their God?* lest the incredulous Gentiles should get an occasion of detracting from thy power, and, perhaps, of ignoring thy very existence. *Robert Bellarmine.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1. The passage may be used as,

1. A powerful plea in prayer.
2. An expression of the true spirit of piety.
3. A safe guide in theology.
4. A practical direction in choosing our way of life.
5. An acceptable spirit when surveying past or present success.

Ver. 1.

1. No praise is due to man. Have we a being? Not unto us, etc. Have we health? Not unto us, etc. Have we outward comforts? Not unto us, etc. Friends? Not unto us, etc. The means of grace? Not unto us, etc. Saving faith in Christ? Not unto us, etc. Gifts and graces? Not unto us, etc. The hope of glory? Not unto us, etc. Usefulness to others? Not unto us, etc.
2. All praise is due to God. (a) Because all we have is from mercy. (b) Because all we expect is from faithfulness. *G. R.*

PSALM 115:2

EXPOSITION.

Ver. 2. *Wherefore should the heathen say, Where is now their God?* Or, more literally, "Where, pray, is their God?" Why should the nations be allowed with a sneer of contempt to question the existence, and mercy, and faithfulness of Jehovah? They are always ready to blaspheme; we may well pray that they may not derive a reason for so doing from the course of providence, or the decline of the church. When they see the godly down trodden while they themselves live at ease, and act the part of persecutors, they are very apt to speak as if they had triumphed over God himself, or as if he had altogether left the field of action and deserted his saints. When the prayers and tears of the godly seem to be unregarded, and their miseries are rather increased than assuaged, then do the wicked multiply their taunts and jeers, and even argue that their own wretched irreligion is better than the faith of Christians, because for the present their condition is so much preferable to that of the afflicted saints. And, truly, this is the very sting of the trials of God's chosen when they see the veracity of the Lord questioned, and the name of God profaned because of their sufferings. If they could hope that some good result would come out of all this they would endure it with patience; but as they are unable to perceive any desirable result consequent thereon, they enquire with holy anxiety. "Wherefore should the heathen be permitted to speak thus?" It is a question to which it would be hard to reply, and yet no doubt there is an answer. Sometimes the nations are permitted thus to blaspheme, in order that they may fill up the measure of their iniquity, and in order that the subsequent interposition of God may be rendered the more illustrious in contrast with their profane boastings. Do they say, "*Where is now their God?*" They shall know by and by, for it is written, "Ah, I will ease me of mine adversaries"; they shall know it also when the righteous shall "shine forth as the sun in the kingdom of their Father." Do they say, "Where is the promise of his coming?" That coming shall be speedy and terrible to them. In our own case, by our own lukewarmness and the neglect of faithful gospel preaching, we have permitted the uprise and spread of modern doubt, and we are bound to confess it with deep sorrow of soul; yet we may not therefore lose heart, but may still plead with God to save his own truth and grace from the contempt of men of the world. Our honour and

the honour of the church are small matters, but the glory of God is the jewel of the universe, of which all else is but the setting; and we may come to the Lord and plead his jealousy for his name, being well assured that he will not suffer that name to be dishonoured. Wherefore should the pretended wise men of the period be permitted to say that they doubt the personality of God? Wherefore should they say that answers to prayer are pious delusions, and that the resurrection and the deity of our Lord Jesus are moot points? Wherefore should they be permitted to speak disparagingly of atonement by blood and by price, and reject utterly the doctrine of the wrath of God against sin, even that wrath which burneth for ever and ever? They speak exceeding proudly, and only God can stop their arrogant blusterings: let us by extraordinary intercession prevail upon him to interpose, by giving to his gospel such a triumphant vindication as shall utterly silence the perverse opposition of ungodly men.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2-3. If God be everywhere, why doth Christ teach us to pray, "Our Father which art in heaven"? And when the heathen made that scoffing demand, *Where is now their God?* why did David answer, *Our God is in the heavens?* To these and all other texts of like import we may answer; *heaven* is not there spoken of as bounding the presence of God, but as guiding the faith and hope of man. "In the morning" (saith David, Psalm 5:3) "will I direct my prayer unto thee, and will look up!" When the eye hath no sight of any help on earth, then faith may have the clearest vision of it in heaven. And while God appears so little in any gracious dispensation for his people on earth, that the enemy begins to scoff, "*Where is now their God?*" when his people have recourse by faith to heaven, where the Lord not only is, but is glorious in his appearing. From whence as he the better seeth how it is with us, so he seems to have a position of advantage for relieving us. *Joseph Caryl.*

Ver. 2-8. Contrast Jehovah with any other God. Why should the heathen say, *Where, pray, (ag) is your God?* Take up Moses' brief description in Deuteronomy 4:28, and expand it as is done here. Idols of gold and silver have a *mouth*, but give no counsel to their worshippers; *eyes*, but see not the devotions nor the wants of those who serve them; *ears*, but hear not their cries of distress or songs of praise; *nostrils*, but smell not the fragrant incense presented to their images; *hands*, but the thunderbolt which they seem to hold (as Jupiter Tonans in after days), is a *brutum fulmen*, they

cannot launch it; *feet*, but they cannot move to help the fallen. Ah! they cannot so much as whisper one syllable of response, or even mutter in their throat! And as man becomes like his God, (witness Hindu idolaters whose cruelty is just the reflection of the cruelty of their gods,) so these gods of the heathen being "soulless, the worshippers become soulless themselves" (Tholuck). *Andrew A. Bonar*.

HINTS TO THE VILLAGE PREACHER.

Ver. 2. A taunting question, to which we can give many satisfactory replies.

Ver. 2. Why do they say so? Why doth God permit them to say so?
Matthew Henry.

Ver. 2-3.

1. The inquiry of heathens: Psalm 115:2.

(a) Of ignorance. They see a temple but no god.

(b) Of reproach to the people of God when their God has forsaken them for a time: "While they say daily unto me, where, "etc.

2. The reply to their inquiry: Psalm 115:3. Do you ask where is our God? Ask rather where he is not? Do you ask what he has done? "He has done whatsoever he hath pleased." *G. R.*

PSALM 115:3

EXPOSITION.

Ver. 3. *But our God is in the heavens* —where he should be; above the reach of mortal sneers, over hearing all the vain jangling of men, but looking down with silent scorn upon the makers of the babel. Supreme above all opposing powers, the Lord reigneth upon a throne high and lifted up. Incomprehensible in essence, he rises above the loftiest thought of the wise; absolute in will and infinite in power, he is superior to the limitations which belong to earth and time. This God is *our* God, and we are not ashamed to own him, albeit he may not work miracles at the beck and call of every vain glorious boaster who may choose to challenge him. Once they bade his Son come down from the cross and they would believe in

him, now they would have God overstep the ordinary bounds of his providence and come down from heaven to convince them: but other matters occupy his august mind besides the conviction of those who wilfully shut their eyes to the superabundant evidences of his divine power and Godhead, which are all around them. If our God be neither seen nor heard, and is not to be worshipped under any outward symbol, yet is he none the less real and true, for he is where his adversaries can never be—in the heavens, whence he stretches forth his sceptre, and rules with boundless power.

He hath done whatsoever he hath pleased. Up till this moment his decrees have been fulfilled, and his eternal purposes accomplished; he has not been asleep, nor oblivious of the affairs of men; he has worked, and he has worked effectually, none have been able to thwart, nor even so much as to hinder him. "Whatsoever he hath pleased": however distasteful to his enemies, the Lord has accomplished all his good pleasure without difficulty; even when his adversaries raved and raged against him they have been compelled to carry out his designs against their will. Even proud Pharaoh, when most defiant of the Lord was but as clay upon the potter's wheel, and the Lord's end and design in him were fully answered. We may well endure the jeering question, "Where is now their God?" while we are perfectly sure that his providence is undisturbed, his throne unshaken, and his purposes unchanged. What he hath done he will yet do, his counsel shall stand, and he will do all his pleasure, and at the end of the great drama of human history, the omnipotence of God and his immutability and faithfulness will be more than vindicated to the eternal confusion of his adversaries.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3 *And our God (is) in heaven; all that he pleased he has done.* The "and," though foreign from our idiom, adds sensibly to the force of the expression. They ask thus, as if our God were absent or had no existence; and yet all the while our God is in heaven, in his exalted and glorious dwelling place. *Joseph Addison Alexander.*

Ver. 3 (*first clause*). It would be folly to assert the like concerning idols; therefore, if the heathen say, *Where is your God?* we reply, *He is in heaven, &c.:* but where are your idols? In the earth, not making the earth, but made from the earth, &c. *Martin Geier.*

Ver. 3. *But our God is in the heavens.* When they place God in heaven, they do not confine him to a certain locality, nor set limits to his infinite essence; but on the contrary they deny the limitation of his power, its being shut up to human instrumentality only, or its being subject to fate or fortune. In short, they put the universe under his control; and teach us that, being superior to every obstruction, he does freely everything that may seem good to him. This truth is still more plainly asserted in the subsequent clause, *he hath done whatsoever he hath pleased.* God then may be said to dwell in heaven, as the world is subject to his will, and nothing can prevent his accomplishing his purposes. *John Calvin.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3.

1. His position betokens absolute dominion.
2. His actions prove it.
3. Yet he condescends to be "our God."

Ver. 3 (*second clause*). The sovereignty of God. Establish and improve the great scriptural doctrine, that the glorious God has a right to exercise dominion over all his creatures; and to do, in all respects, as he pleases. This right naturally results from his being the *Former* and the *Possessor* of heaven and earth. Consider

1. He is infinitely wise; he perfectly knows all his creatures, all their actions, and all their tendencies.
2. He is infinitely righteous.
3. He is infinitely good. *George Burder.*

PSALM 115:4

EXPOSITION.

Ver. 4. *Their idols are silver and gold,* mere dead inert matter; at the best only made of precious metal, but that metal quite as powerless as the commonest wood or clay. The value of the idol shows the folly of the maker in wasting his substance, but certainly does not increase the power

of the image, since there is no more life in silver and gold than in brass or iron.

The work of men's hands. Inasmuch as the maker is always greater than the thing that he has made, these idols are less to be honoured than the artificers, who fashioned them. How irrational that men should adore that which is less than themselves! How strange that a man should think that he can make a god! Can madness go further? Our God is a spirit, and his hands made the heavens and the earth: well may we worship him, and we need not be disturbed at the sneering question of those who are so insane as to refuse to adore the living God, and yet bow their knees before images of their own carving. We may make an application of all this to the times in which we are now living. The god of modern thought is the creation of the thinker himself, evolved out of his own consciousness, or fashioned according to his own notion of what a god should be. Now, it is evident that such a being is no God. It is impossible that there should be a God at all except the God of revelation. A god who can be fashioned by our own thoughts is no more a God than the image manufactured or produced by our own hands. The true God must of necessity be his own revealer. It is clearly impossible that a being who can be excogitated and comprehended by the reason of man should be the infinite and incomprehensible God. Their idols are blinded reason and diseased thought, the product of men's muddled brains, and they will come to nought.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *Their idols are silver and gold.* Can there be anything more absurd than to expect assistance from them, since neither the materials of which they are formed, nor the forms which are given them by the hand of men possess the smallest portion of divinity so as to command respect for them? At the same time, the prophet tacitly indicates that the value of the material does not invest the idols with more excellence, so that they deserve to be more highly esteemed. Hence the passage may be translated adversatively, thus, Though they are of gold and silver, yet they are not gods, because they are the work of men's hands. *John Calvin.*

Ver. 4. *Their idols are silver,* etc. They are metal, stone, and wood. They are generally made in the form of man, but can neither see, hear, smell, feel, walk, nor speak. How brutish to trust in such! and next to them, in stupidity and inanity, must they be who form them, with the expectation of

deriving any good from them. So obviously vain was the whole system of idolatry that the more serious heathens ridiculed it, and it was a butt for the jests of their freethinkers and buffoons. How keen are these words of Juvenal!

Audis, Jupiter, haec? nec labra moves, cum mittere vocem
 Debueras, vel marmoreus vel aheneus? aut cur
 In carbone tuo charta pia thura soluta
 Ponimus, et sectum vituli jecur, albaque porci
 Omenta? ut video, nullum discrimen habendum est
 Effigies inter vestras, statuamque Bathylli. Sat. 13, ver. 113.

"Dost thou hear, O Jupiter, these things? nor move thy lips when thou oughtest to speak out, whether thou art of marble or of bronze? Or, why do we put the sacred incense on thy altar from the opened paper, and the extracted liver of a calf, and the white caul of a hog? As far as I can discern, there is no difference between thy statue and that of Bathyllus."

This irony will appear the keener, when it is known that Bathyllus was a fiddler and player, whose image, by the order of Polycrates, was erected in the temple of Juno at Samos. *Adam Clarke.*

Ver. 4. *Idols.* Idolaters plead in behalf of their idols, that they are only intended to represent their gods, and to maintain a more abiding sense of their presence. The Spirit, however, does not allow this idea, and treats their images as the very gods they worship. The gods they profess to represent do not really exist, and therefore their worship is altogether vain and foolish. Must not the same lie said of the pretended worship of many in the present day, who would encumber their worship with representative rites and ceremonies, or expressive symbols, or frame to themselves in their imaginations a god other than the God of revelation? *W. Wilson.*

Ver. 4. *Silver and gold* proper things to make money of, but not to make gods of. *Matthew Henry.*

Ver. 4. *The work of men's hands.* The following advertisement is copied from a Chinese newspaper: —"Archen Tea Chinchin, sculptor, respectfully acquaints masters of ships, trading from Canton to India, that they may be furnished with figure heads of any size, according to order, at one fourth of the price charged in Europe. He also recommends for private venture, the following idols, brass, gold, and silver: the hawk of Vishnoo, which has reliefs of his incarnation in a fish, boar, lion, and turtle. An Egyptian apis, a

golden calf and bull, as worshipped by the pious followers of Zoroaster. Two silver mammosits, with golden earrings; an aprimanes, for Persian worship; a ram, an alligator, a crab, a laughing hyena, with a variety of household gods on a small scale, calculated for family worship. Eighteen months' credit will be given, or a discount of fifteen percent for prompt payment of the sum affixed to each article. Direct. China street, Canton, under the marble Rhinoceros and Gilt Hydra." *Arvine's Anecdotes*.

Ver. 4. *The work of men's hands.* Works, and not the makers of works. *Adam Clarke*.

Ver. 4. *The work of men's hands.* And therefore they must needs be goodly gods, when made by bunglers especially, as was the rood of *Cockram*; which if it were not good enough to make a god would make an excellent devil, as the Mayor of Doncaster merrily told the complainants. *John Trapp*.

Ver. 4-7. A beautiful contrast is formed between the God of Israel and the heathen idols. He made everything, they are themselves made by men; he is in heaven, they are upon earth; he doeth whatsoever he pleaseth, they can do nothing; he seeth the distresses, heareth and answereth the prayers, accepteth the offerings, cometh to the assistance, and affecteth the salvation of his servants; they are blind, deaf, and dumb, senseless, motionless, and impotent. Equally slow to hear, equally impotent to save, in time of greatest need, will every worldly idol prove, on which men have set their affections, and to which they have, in effect, said, "Thou art my God." *George Horne*.

Ver. 4-7. In Alexandria there was a most famous building called the *Sarapion*, a temple of *Serapis*, who presided over the inundations of the Nile, and the fertility of Egypt. It was a vast structure of masonry, crowning a hill in the centre of the city, and was ascended by a hundred steps. It was well fortified and very handsome. The statue of the god was a colossal image, which touched with outstretched hands both sides of the building, while the head reached the lofty roof. It was adorned with rich metals and jewels.

The Emperor Theodosius, having commanded the demolition of the heathen temple, Theophilus, the bishop, attended by the soldiers, hastened to ascend the steps and enter the fane. The sight of the image, for a moment, made even the Christian destruction pause. The bishop ordered a

soldier to strike without delay. With a hatchet he smote the statue on the knee. All waited in some emotion, but there was neither sound nor sign of divine anger. The soldiers next climbed to the head and struck it off. It rolled on the ground. A large family of rats, disturbed in their tranquil abode within the sacred image, poured out from the trembling statue and raced over the temple floor. The people now began to laugh, and to destroy with increased zeal. They dragged the fragments of the statue through the streets. Even the Pagans were disgusted with gods who did not defend themselves. The huge edifice was slowly destroyed, and a Christian church was built in its place. There was still some fear among the people that the Nile would show displeasure by refusing its usual inundation. But as the river rose with more than usual fulness and bounty, every anxiety was dispelled. *Andrew Reed, in "The Story of Christianity," 1877.*

Ver. 4-8. Theodoret tells us of S. Publia, the aged abbess of a company of nuns at Antioch, who used to chant, as Julian went by in idolatrous procession, the Psalm, "Their idols are silver and gold, the work of men's hands... They that make them are like unto them; so is every one that trusteth in them"; and he narrates how the angry Emperor caused his soldiers to buffet her till she bled, unable as he was to endure the sting of the old Hebrew song. *Neale and Littledale.*

HINTS TO THE VILLAGE PREACHER.

Ver. 4-8.

- 1.** The character of idol gods. Whether our gods are natural objects or riches or worldly pleasures, they have no eye to pity, no ear to hear petitions, no tongue to counsel, no hand to help.
- 2.** The character of the true God. He is all eye, all ear, all tongue, all hand, all feet, all mind, all heart.
- 3.** The character of the idol worshippers. All become naturally assimilated to the objects of their worship.

PSALM 115:5

EXPOSITION.

Ver. 5. *They have mouths, but they speak not.* The idols cannot utter even the faintest sound, they cannot communicate with their worshippers, they can neither promise nor threaten, command nor console, explain the past nor prophesy the future. If they had no mouths they might not be expected to speak, but having mouths and speaking not, they are mere dumb idols, and not worthy to be compared with the Lord God who thundered at Sinai, who in old time spake by his servants the prophets, and whose voice even now breaketh the cedars of Lebanon.

Eyes have they, but they see not. They cannot tell who their worshippers may be or what they offer. Certain idols have had jewels in their eyes more precious than a king's ransom, but they were as blind as the rest of the fraternity. A god who has eyes, and cannot see, is a blind deity; and blindness is a calamity, and not an attribute of godhead. He must be very blind who worships a blind god: we pity a blind man, it is strange to worship a blind image.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *Mouths, but they speak not.* The noblest function of the mouth is to speak. Eyes, ears, and nose are the organs of certain senses. The mouth contains the organ of taste, and the hands and feet belong to the organ of touch, but speech is the glory of the mouth. *James G. Murphy.*

PSALM 115:6

EXPOSITION.

Ver. 6. *They have ears, but they hear not.* The Psalmist might have pointed to the monstrous ears with which some heathen deities are disfigured, —truly they have ears; but no prayer of their rotaries, though shouted by a million voices, can ever be heard by them. How can gold and silver hear, and how can a rational being address petitions to one who cannot even hear his words?

Noses have they, but they smell not. The Psalmist seems to heap together these sentences with something of the grim sardonic spirit of Elijah when he said, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." In sacred scorn he mocks at those who burn sweet spices, and fill their temples with clouds of smoke, all offered to an image whose nose cannot perceive the perfume. He seems to point his finger to every part of the countenance of the image, and thus pours contempt upon the noblest part of the idol, if any part of such a thing can be noble even in the least degree.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *They have ears, but they hear not.* But are as deaf as doornails to the prayers of their suppliants. The Cretians pictured their Jupiter without ears, so little hearing or help they hoped for from him. Socrates, in contempt of heathen gods, swore by an oak, a goat, a dog; as holding these better gods than those. *John Trapp,*

PSALM 115:7

EXPOSITION.

Ver. 7. *They have hands, but they handle not.* Looking lower down upon the images, the Psalmist says, "They have hands, but they handle not, "they cannot receive that which is handed to them, they cannot grasp the sceptre of power or the sword of vengeance, they can neither distribute benefits nor dispense judgments, and the most trifling act they are utterly unable to perform. An infant's hand excels them in power.

Feet have they, but they walk not. They must be lifted into their places or they would never reach their shrines; they must be fastened in their shrines or they would fall; they must be carried or they could never move; they cannot come to the rescue of their friends, nor escape the iconoclasm of their foes. The meanest insect has more power of locomotion than the greatest heathen god.

Neither speak they through their throats. They cannot even reach so far as the guttural noise of the lowest order of beasts; neither a grunt, nor a growl, nor a groan, nor so much as a mutter, can come from them. Their

priests asserted that the images of the gods upon special occasions uttered hollow sounds, but it was a mere pretence, or a crafty artifice: images of gold or silver are incapable of living sounds. Thus has the Psalmist surveyed the idol from head to foot, looked in its face, and sounded its throat, and he writes it down as utterly contemptible.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *They have hands, but they handle not.* Even their artist therefore surpasses them, since he had the faculty of moulding them by the motion and functions of his limbs; though thou wouldest be ashamed to worship that artist. Even you surpass them, though thou hast not made these things, since thou doest what they cannot do. *Augustine.*

Ver. 7. *Neither speak they through their throat.* *Yehgu*; not so much as the low faint moaning of a dove. Isaiah 38:14. *William Kay.*

Ver. 7. *Speak*, or, as the Hebrew word likewise signifies, *breathe*. They are not only irrational, but also inanimate. *Thomas Fenton.*

PSALM 115:8

EXPOSITION.

Ver. 8. *They that make them are like unto them.* Those who make such things for worship are as stupid, senseless, and irrational as the figures they construct. So far as any spiritual life, thought, and judgment are concerned, they are rather the images of men than rational beings. The censure is by no means too severe. Who has not found the words leaping to his lips when he has seen the idols of the Romans?

So is every one that trusteth in them. Those who have sunk so low as to be capable of confiding in idols have reached the extreme of folly, and are worthy of as much contempt as their detestable deities. Luther's hard speeches were well deserved by the Papists; they must be mere dolts to worship the rotten relics which are the objects of their veneration.

The god of modern thought exceedingly resembles the deities described in this Psalm. Pantheism is wondrously akin to Polytheism, and yet differs very little from Atheism. The god manufactured by our great thinkers is a

mere abstraction: he has no eternal purposes, he does not interpose on the behalf of his people, he cares but very little as to how much man sins, for he has given to the initiated "a larger hope" by which the most incorrigible are to be restored. He is what the last set of critics chooses to make him, he has said what they choose to say, and lie will do what they please to prescribe. Let this creed and its devotees alone, and they will work out their own refutation, for as now their god is fashioned like themselves, they will by degrees fashion themselves like their god; and when the principles of justice, law, and order shall have all been effectually sapped we may possibly witness in some form of socialism, similar to that which is so sadly spreading in Germany, a repetition of the evils which have in former ages befallen nations which have refused the living God, and set up gods of their own.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *They that make them are like unto them.* They that make them *images*, show their ingenuity, and doubtless are sensible men; but they that make them *gods* show their stupidity, and are as senseless blockish things as the idols themselves. *Matthew Henry.*

Ver. 8. *They that make them are like unto them.* They are like idols, because, though they hear and see, it is more in appearance than in reality; for they neither see nor hear the things that pertain to salvation, the things that only are worth seeing, so that they may be said more to dream than to see or hear; as St. Mark has it, "Having eyes ye see not, having ears ye hear not." *Robert Bellarmine.*

Ver. 8. *Like unto them.* etc. Every one is just what his God is; whoever serves the Omnipotent is omnipotent with him: whoever exalts feebleness, in stupid delusion, to be his god, is feeble along with that god. This is an important preservative against fear for those who are sure that they worship the true God. *E. W. Hengstenberg.*

Ver. 8. *Like unto them.* Namely, "hollowness, "vanity, unprofitableness: (*tohu*). Isaiah 44:9-10. *William Kay.*

Ver. 8. They that serve a base god cannot but be of a base spirit, and so can do nothing worthily and generously. Every man's temper is as his god is. *Thomas Manton.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. The likeness between idolaters and their idols. Work it out in the particulars mentioned.

PSALM 115:9

EXPOSITION.

Ver. 9. *O Israel, trust thou in the LORD.* Whatever others do, let the elect of heaven keep fast to the God who chose them. Jehovah is the God of Jacob, let his children prove their loyalty to their God by their confidence in him. Whatever our trouble may be, and however fierce the blasphemous language of our enemies, let us not fear nor falter, but confidently rest in him who is able to vindicate his own honour, and protect his own servants.

He is their help and their shield. He is the friend of his servants, both actively and passively, giving them both aid in labour and defence in danger. In the use of the pronoun "their," the Psalmist may have spoken to himself, in a sort of soliloquy: he had given the exhortation, "trust in Jehovah," and then he whispers to himself, "They may well do so, for he is at all times the strength and security of his servants."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *He is their help.* We should rather have expected, "Our help and our shield," &c. But the burden thrice introduced, appears to be a well known formula of praise. "*Their*," *i.e.*, "of all who trust in him." The verses contain a climax:

- (1) Israel in general is addressed;
- (2) the priests or ministers of God's service;
- (3) the true Israelites; not only chosen out of all people, or out of the chosen people for outward service; but serving God in sincerity of heart. *Speaker's Commentary.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9. The living God claims spiritual worship; the life of such worship is faith; faith proves God to be a living reality—"He is their help, "etc. Only elect Israel will ever render this living worship.

Ver. 9-11.

1. The reproof. "O Israel!" "O house of Aaron!" "Ye who fear the Lord." Have you been unbelieving towards your God?
2. The correction or admonition. "Trust in the Lord, "Have you trusted in the true God as others have in their false gods?
3. The instruction. "He is their help, "etc. Let churches, ministers, and all who fear God know that at all times and under all circumstances he is their help and their shield. *G. R.*

PSALM 115:10

EXPOSITION.

Ver. 10. *O house of Aaron, trust in the LORD.* You who are nearest to him, trust him most; your very calling is connected with his truth and is meant to declare his glory, therefore never entertain a doubt concerning him, but lead the way in holy confidence. The priests were the leaders, teachers, and exemplars of the people, and therefore above all others they should place an unreserved reliance upon Israel's God. The Psalmist is glad to add that they did so, for he says,

He is their help and their shield. It is good to exhort those to faith who have faith: "These things have I written unto you that believe on the name of the Son of God; ...that ye may believe on the name of the Son of God." We may stir up pure minds by way of remembrance, and exhort men to trust in the Lord because we know that they are trusting already.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *He is the help* of his people; they are helpless in themselves, and vain is the help of man, for there is none in him; there is no help but in the Lord, and he is a present, seasonable, and sufficient help. Jehovah the

Father has promised them help, and he is both able and faithful to make it good; he has laid help upon his Son for them; and has set up a throne of grace, where they may come for grace to help them in time of need. Christ has helped them out of the miserable estate they were fallen into by sin; he helps them on in their way to heaven, by his power and grace, and at last brings them thither. The Spirit of God helps them to the things of Christ; to many exceeding great and precious promises; and out of many difficulties, snares and temptations; and he helps them in prayer under all their infirmities, and makes intercession for them, according to the will of God; and therefore they should trust in the Lord, Father, Son, and Spirit. *John Gill*.

HINTS TO THE VILLAGE PREACHER.

Ver. 10.

1. Those who publicly serve should specially trust. "O house of Aaron, trust."
2. Those who are specially called shall be specially helped. "He is their help."
3. Those who are specially helped in service may be sure of special protection in danger...and their shield.

PSALM 115:11

EXPOSITION.

Ver. 11. The next verse is of the same tenor—*Ye that fear the LORD, trust in the LORD*, whether belonging to Israel, or to the house of Aaron, or not, all those who reverence Jehovah are permitted and commanded to confide in him.

He is their help and their shield. He does aid and protect all those who worship him in filial fear, to whatever nation they may belong. No doubt these repeated exhortations were rendered necessary by the trying condition in which the children of Israel were found: the sneers of the adversary would assail all the people, they would most bitterly be felt by the priests and ministers, and those who were secret proselytes would groan in secret under the contempt forced upon their religion and their

God. All this would be very staggering to faith, and therefore they were bidden again and again and again to trust in Jehovah.

This must have been a very pleasant song to households in Babylon, or far away in Persia, when they met together in the night to eat the Paschal supper in a land which knew them not, where they wept as they remembered Zion. We seem to hear them repeating the threefold word, "Trust in Jehovah," men and women and little children singing out their scorn of the dominant idolatry, and declaring their adhesion to the one God of Israel. In the same manner in this day of blasphemy and rebuke it becomes us all to abound in testimonies to the truth of God. The sceptic is loud in his unbelief, let us be equally open in the avowal of our faith.

HINTS TO THE VILLAGE PREACHER.

Ver. 11. Filial fear the foundation of fuller faith.

PSALM 115:12

EXPOSITION.

Ver. 12. *The Lord hath been mindful of us*, or "Jehovah hath remembered us." His past mercies prove that we are on his heart, and though for the present he may afflict us, yet he does not forget us. We have not to put him in remembrance as though he found it hard to recollect his children, but he hath remembered us and therefore he will in future deal well with us.

He will bless us. The word "*us*" is supplied by the translators, and is superfluous, the passage should run, *He will bless; he will bless the house of Israel he will bless the house of Aaron.* The repetition of the word "bless" adds great effect to the passage. The Lord has many blessings, each one worthy to be remembered, he blesses and blesses and blesses again. Where he has once bestowed his favour he continues it; his blessing delights to visit the same house very often and to abide where it has once lodged. Blessing does not impoverish the Lord: he has multiplied his mercies in the past, and he will pour them forth thick and threefold in the future. He will have a general blessing for all who fear him, a peculiar blessing for the whole house of Israel, and a double blessing for the sons of Aaron. It is his nature to bless, it is his prerogative to bless, it is his glory

to bless, it is his delight to bless; he has promised to bless, and therefore be sure of this, that he will bless and bless and bless without ceasing.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *The Lord hath been mindful of us: he will bless us.* God hath, and therefore God will, is an ordinary Scripture argument. *John Trapp.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12. What we have experienced. What we may expect. *Matthew Henry.*

Ver. 12-13.

1. What God *has done* for his people: "He hath been mindful of us." (a) Our preservation proves this. (b) Our mercies. (c) Our trials. (d) Our guidance. (e) Our consolations. Everything, even the minutest blessing, represents a thought in the mind of God respecting us. "How precious are thy thoughts concerning me, O God, how great, "etc., and those thoughts go back to an eternity before we came into being. "The Lord hath been mindful of us"; then should we not be more mindful of him?

2. What he *will do* for his people—"He will bless us." (a) Greatly. His blessings are like himself, great. They are blessed whom he blesses. (b) Suitably. The house of Israel, the house of Aaron, all who fear him, according to their need, both small and great. (c) Assuredly. "He will, ""he will, ""he will, ""he will." With one "will" he curses, with four "wills" he blesses. *G. R.*

PSALM 115:13

EXPOSITION.

Ver. 13. *He will bless them that fear the LORD, both small and great.* So long as a man fears the Lord it matters nothing whether he be prince or peasant, patriarch or pauper, God will assuredly bless him. He supplies the want of every living thing, from the leviathan of the sea to the insect upon a leaf, and he will suffer none of the godly to be forgotten, however small their abilities, or mean their position. This is a sweet cordial for those who

are little in faith, and own themselves to be mere babes in the family of grace. There is the same blessing for the least saint as for the greatest; yea, if anything, the "small" shall be first; for as the necessity is the more pressing, the supply shall be the more speedy.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *He will bless... both small and great.* Mercy, according to the covenant of grace, giveth the same grounds of faith and hope to everyone within the church; so that whatever of favour is shown to one of God's people, it is of a general use and profit to others. This Scripture sheweth that as the duty of trusting in the Lord is common to all sorts of persons, so the blessing of trust is common, and doth belong to all sorts of believers, small and great. God's Israel consists of several degrees of men. There are magistrates who have their peculiar service; there are ministers who intercede between God and man in things belonging to God; and there are the common sort of them that fear God, and are admitted to the honour of being his people. Now these have all the same privileges. If God be the help and shield of the one, he will be the help and shield of the other; if he bless the one he will bless the other. Every one that feareth God, and is in the number of the true Israelites, may expect his blessing as well as public persons; the meanest peasant as well as the greatest prince, as they have leave to trust in God, so they may expect his blessing. The reason is that they have all an equal interest in the same God, who is a God of goodness and power, able and willing to relieve all those that trust in him. He is alike affected to all his children, and beareth them the same love. *Thomas Manton.*

Ver. 13. —He says, *both small and great*, by which circumstance he magnifies God's paternal regard the more, showing that he does not overlook even the meanest and the most despised, provided they cordially seek his aid. Now as there is no acceptance of persons before God, our low and abject condition ought to be no obstruction to our drawing near to him, since he so kindly invites to approach him those who appear to be held in no reputation. The repetition of the word "*bless*" is intended to mark the uninterrupted stream of his lovingkindness. *John Calvin.*

HINTS TO THE VILLAGE PREACHER.

Ver. 13.

1. The general character—"fear the Lord."
2. The degrees of development—"small and great."
3. The common blessing.

PSALM 115:14

EXPOSITION.

Ver. 14. *The LORD shall increase you more and more, you and your children.* Just as in Egypt he multiplied the people exceedingly, so will he increase the number of his saints upon the earth; not only shall the faithful be blessed with converts, and so with a spiritual seed; but those who are their spiritual children shall become fruitful also, and thus the multitude of the elect shall be accomplished; God shall increase the people, and shall increase the joy. Even to the end of the ages the race of true believers shall be continued, and shall increasingly multiply in number and in power. The first blessing upon mankind was, "Be fruitful, and multiply, and replenish the earth"; and it is this blessing which God now pronounces upon them that fear him. Despite the idols of philosophy and sacramentarianism, the truth shall gather its disciples, and fill the land with its defenders.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Verse 14. *The LORD shall increase you*, etc. This is expressive of the further and increasing blessing of Jehovah on his Israel, upon his ministers, and upon the whole church. They are to be increased in light and knowledge, in gifts and graces, in faith and utterance, in numbers and multitude. *Samuel Eyles Pierce.*

Ver. 14.

*The Lord will heap his blessings upon you,
Upon you and your children.*

William Green, in "A New Translation of the Psalms," 1762.

HINTS TO THE VILLAGE PREACHER.

Ver. 14.

1. Gracious increase—in knowledge, love, power, holiness, usefulness, etc.
2. Growing increase—we grow faster, and advance not only more, but more and more.
3. Relative increase—our children grow in grace through our example, etc.

Ver. 14. The blessings of God are,

1. *Ever flowing* "more and more."
2. *Overflowing* —"you and your children." Let parents seek more grace for themselves for the sake of their children.
 - (a) That they may be more influenced by their example.
 - (b) That their prayers may be more prevalent on their behalf.
 - (c) That their children may be more blessed for their sakes. *G. R.*

PSALM 115:15

EXPOSITION.

Ver. 15. *Ye are blessed of the LORD which made heaven and earth.* This is another form of the blessing of Melchizedek: "Blessed be Abram of the Most High God, possessor of heaven and earth"; and upon us through our great Melchizedek this same benediction rests. It is an omnipotent blessing, conveying to us all that an Almighty God can do, whether in heaven or on earth. This fulness is infinite, and the consolation which it brings is unending: he that made heaven and earth can give us all things while we dwell below, and bring us safely to his palace above. Happy are the people upon whom such a blessing rests; their portion is infinitely above that of those whose only hope lies in a piece of gilded wood, or an image of sculptured stone.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. *Blessed are ye*, etc. Ye are the people blessed of old in the person of your father Abraham, by Melchizedek, priest of the Most High God, "Creator of heaven and earth, "Genesis 14:19. "*Of Jehovah*, " literally, *to Jehovah*, as an object of benediction to him. Or the Hebrew proposition, as in many other cases, may be simply equivalent to our *by*. The creative character of God is mentioned, as ensuring his ability, no less than his willingness, to bless his people. *Joseph Addison Alexander*.

HINTS TO THE VILLAGE PREACHER.

Ver. 15. A blessing.

1. Belonging to a peculiar people—"ye."
2. Coming from a peculiar quarter—"of the Lord, "etc.
3. Bearing a peculiar date—"are."
4. Stamped with peculiar certainty—"Ye are blessed."
5. Involving a peculiar duty—"Bless the Lord now and evermore."

Ver. 15. The Creator's blessing—its greatness, fulness, variety, etc.

PSALM 115:16

EXPOSITION.

Ver. 16. *The heaven, even the heavens, are the Lord's*. There he specially reigns, and manifests his greatness and his glory:

but the earth hath he given to the children of men. He hath left the world during the present dispensation in a great measure under the power and will of men, so that things are not here below in the same perfect order as the things which are above. It is true the Lord rules over all things by his providence, but yet he allows and permits men to break his laws and persecute his people for the time being, and to set up their dumb idols in opposition to him. The free agency which he gave to his creatures necessitated that in some degree he should restrain his power and suffer the children of men to follow their own devices; yet nevertheless, since he has not vacated heaven, he is still master of earth, and can at any time gather

up all the reins into his own hands. Perhaps, however, the passage is meant to have another meaning, viz., that God will increase his people, because he has given the earth to them, and intends that they shall fill it. Man was constituted originally God's vicegerent over the world, and though as yet we see not all things put under him, we see Jesus exalted on high, and in him the children of men shall receive a loftier dominion even on earth than as yet they have known. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace": and our Lord Jesus shall reign amongst his ancients gloriously. All this will reflect the exceeding glory of him who reveals himself personally in heaven, and in the mystical body of Christ below. The earth belongs to the sons of God, and we are bound to subdue it for our Lord Jesus, for he must reign. The Lord hath given him the heathen for his inheritance, and the uttermost parts of the earth for his possession.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *The heaven, even the heavens, are the LORD'S.* He demonstrates, that, as God has his dwelling place in the heavens, he must be independent of all worldly riches; for, assuredly, neither wine, nor corn, nor anything requisite for the support of the present life, is produced there. Consequently, God has every resource in himself. To this circumstance the repetition of the term "*heavens*" refers. *The heavens, the heavens are enough for God;* and as he is superior to all aid, he is to himself instead of a hundred more. *John Calvin.*

Ver. 16. *The earth hath he given,* etc. This verse is full of beauty, when read in connection with what follows, as a descriptive declaration of the effect of "the regeneration" on this lower scene. For until then, man has rather been given to the earth than the earth to the sons of men. It is but a place of graves, and the day of death seems better than the day of birth, so long as men walk in no brighter light than that of the sun. *Arthur Pridham.*

HINTS TO THE VILLAGE PREACHER.

Ver. 16. Man's lordship over the world, its limit, its abuse, its legitimate bound, its grand design.

PSALM 115:17

EXPOSITION.

Ver. 17. *The dead praise not the LORD* —So far as this world is concerned. They cannot unite in the Psalms and hymns and spiritual songs with which the church delights to adore her Lord. The preacher cannot magnify the Lord from his coffin, nor the Christian worker further manifest the power of divine grace by daily activity while he lies in the grave.

Neither any that go down into silence. The tomb sends forth no voice; from mouldering bones and flesh consuming worms there arises no sound of gospel ministry nor of gracious song. One by one the singers in the consecrated choir of saints steal away from us, and we miss their music. Thank God, they have gone above to swell the harmonies of the skies, but as far as we are concerned, we have need to sing all the more earnestly because so many songsters have left our choirs.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *The dead praise not the LORD*, etc. David considers not here what men do, or do not, in the next world; but he considers only that in this world he was bound to propagate God's truth, and that he could not do so if God took him away by death. Now there is a double reason given of David's and other holy men's deprecation of death in the Old Testament; one in relation to themselves, *qui promissiones obsurae*, because Moses had conveyed to those men all God's future blessings, all the joy and glory of heaven, only in the types of earthly things, and said little of the state of the soul after this life. And therefore the promises belonging to the godly after this life, were not so clear that in the contemplation of them they could deliver themselves confidently into the jaws of death: he that is not fully satisfied of the next world, makes shift to be content with this. The other reason was *quia operarii pauci*, because God had a great harvest in hand, and few labourers in it, they were loath to be taken from the work; and this reason was not in relation to themselves, but to God's church, since they would not be able to do God's cause any more good here. This was the other reason that made those good men so loath to die. *Quid facies nomini tuo?* says Joshua in his prayer to God. If the Canaanites come in to destroy us, and blaspheme thee, what wilt thou do unto thy

mighty name? What wilt thou do unto thy glorious church, said the saints of God under the Old Testament, if thou take those men out of the world, whom thou hast chosen, enabled, and qualified, for the edification, sustanation, and propagation of that church? Upon this account David desired to live, not for his own sake, but for God's glory and his church's good; neither of which could be advanced by him when he was dead.
Abraham Wright.

Ver. 17. *The dead praise not the LORD*, etc. Who are here meant by "*the dead*"? I cannot rest in the view taken by those who consider this verse simply as a plea by those who use it, that they may be saved from death. They are words provided for the church at large, as the subsequent verse proves By "*the dead*," then, I understand those who descend to the silence of eternal death, who have not praised God, and never can. For them the earth might seem never to have been given. *W. Wilson.*

Ver. 17. *Into silence.* Into the grave—the land of silence. Psalm 94:17. Nothing is more impressive in regard to the grave than its utter *silence*. Not a voice, not a sound, is heard there, —of birds or men—of song or conversation—of the roaring of the sea, the sighing of the breeze, the fury of the storm, the tumult of battle. Perfect stillness reigns there; and the first sound that shall be heard there will be the archangel's trump. *Albert Barnes.*

Ver. 17-18. The *people* of God cannot die, because the praise of God would die with them, which would be impossible. *E. W. Hengstenberg.*

Ver. 17-18. It is not to be overlooked that there do occur, in certain Psalms, words which have the appearance of excluding the hope of eternal life (Psalm 6:5 30:9 88:10,12 89:47 115:17)... Yet it is a very significant fact, that in all the Psalms in question, there is an earnest solicitude expressed for the glory of God. If death is deprecated, it is in order that the Lord may not lose the glory, nor his church the services which a life prolonged might furnish. This is well exemplified in the hundred and fifteenth, which I the rather cite because, being the sole exception to the rule, that the dark views of death are found in Psalms of contrition and deep sorrow; it is the only Psalm to which the preceding observations are inapplicable. It is a tranquil hymn of praise.

17. It is not the dead who praise Jah: Neither any that go down into silence.

18. But WE will bless Jah, From this time forth and for evermore.
Hallelujah!

The Psalm thus closed, was one of the Songs of the Second Temple.

What we hear in it is the voice of the church, rather than of an individual soul. And this may assist us in perceiving its entire harmony with faith in the heavenly glory. It much concerns the honour of God that there be continued, on the earth, a visible church, in which his name may be recorded from generation to generation. That is a work which cannot be performed by the dead. Since, therefore, the uppermost desire of the church ought ever to be that God's name may be hallowed, his kingdom advanced, and his will done in the earth; it is her duty to pray for continued subsistence here, on the earth, to witness for God. And it is to be carefully observed, that not only in this passage, but in all the parallel texts in which the Psalmists seem to speak doubtfully or disparagingly of the state of the departed, it is in connection with the interest of God's cause on the earth. The thought that is uppermost in their hearts is, that "in death there is no commemoration" of God—no recording of his name for the salvation of men. This single circumstance might, I think, suffice to put the reader on his guard against a precipitate fastening on them of a meaning which would exclude the hope of eternal life. It goes far to show that what the Psalmist deprecates, is not death simply considered, but premature death. Their prayer is, "O my God, take me not away in the midst of my days." Psalm 102:24. And I do not hesitate to say that there are men so placed in stations of eminent usefulness, that it is their duty to make the prayer their own. *William Binnie.*

HINTS TO THE VILLAGE PREACHER.

Ver. 17-18.

1. Missing voices—"The dead praise not."
2. Their stimulus upon ourselves—"But we."
3. Their cry to others—"Praise ye the Lord." Let us make up for the silent voices.

Ver. 17-18.

1. They who do not praise God here will not praise him hereafter. No reprieve therefore from punishment.

2. They who praise God in this life will praise him for evermore. Hallelujah for this. "Praise the Lord." *G.R.*

Ver. 17-18. A new year's sermon.

1. A mournful memory—"the dead."
2. A happy resolve—"but we will bless the Lord."
3. An appropriate commencement—"from this time forth."
4. An everlasting continuance—"and for evermore."

PSALM 115:18

EXPOSITION.

Ver. 18. *But we will bless the LORD from this time forth and for evermore.* We who are still living will take care that the praises of God shall not fail among the sons of men. Our afflictions and depressions of spirit shall not cause us to suspend our praises; neither shall old age, and increasing infirmities damp the celestial fires, nay, nor shall even death itself cause us to cease from the delightful occupation. The spiritually dead cannot praise God, but the life within us constrains us to do so. The ungodly may abide in silence, but we will lift up our voices to the praise of Jehovah. Even though for a time he may work no miracle, and we may see no peculiar interposition of his power, yet on the strength of what he has done in ages past we will continue to laud his name "until the day break, and the shadows flee away, "when he shall once more shine forth as the sun to gladden the faces of his children. The present time is auspicious for commencing a life of praise, since today he bids us hear his voice of mercy. "From this time forth" is the suggestion of wisdom, for this duty ought not to be delayed; and it is the dictate of gratitude, for there are pressing reasons for prompt thankfulness. Once begin praising God and we have entered upon an endless service. Even eternity cannot exhaust the reasons why God should be glorified.

Praise the Lord, or Hallelujah. Though the dead cannot, and the wicked will not, and the careless do not praise God, yet we will shout "Hallelujah" for ever and ever. Amen.

PSALM 116

PSALM 116:1

SUBJECT. This is a continuation of the Paschal Hallel, and therefore must in some measure be interpreted in connection with the coming out of Egypt. It has all the appearance of being a personal song in which the believing soul, reminded by the Passover of its own bondage and deliverance, speaks thereof with gratitude, and praises the Lord accordingly. We can conceive the Israelite with a staff in his hand singing, "Return unto thy rest, O my soul, "as he remembered the going back of the house of Jacob to the land of their fathers; and then drinking the cup at the feast using the words of Psalm 116:13, "I will take the cup of salvation." The pious man evidently remembers both his own deliverance and that of his people as he sings in the language of Psalm 116:16, "Thou hast loosed my bonds"; but he rises into sympathy with his nation as he thinks of the courts of the Lord's house and of the glorious city, and pledges himself to sing "in the midst of thee, O Jerusalem." Personal love fostered by a personal experience of redemption is the theme of this Psalm, and in it we see the redeemed answered when they pray, preserved in time of trouble, resting in their God, walking at large, sensible of their obligations, conscious that they are not their own but bought with a price, and joining with all the ransomed company to sing hallelujahs unto God.

Since our divine Master sang this hymn, we can hardly err in seeing here words to which he could set his seal, —words in a measure descriptive of his own experience; but upon this we will not enlarge, as in the notes we have indicated how the Psalm has been understood by those who love to find their Lord in every line.

DIVISION. David Dickson has a somewhat singular division of this Psalm, which strikes us as being exceedingly suggestive. He says, "This Psalm is a threefold engagement of the Psalmist unto thanksgiving unto God, for his mercy unto him, and in particular for some notable delivery of him from death, both bodily and spiritual. The first engagement is, that he shall out of love have recourse unto God by prayer, Psalm 116:1-2; the reasons and motives whereof are set down, because of his former

deliverances, Psalm 116:3-8, the second engagement is to a holy conversation, Psalm 116:9, and the motives and reasons are given in Psalm 116:10-13; the third engagement is to continual praise and service, and specially to pay those vows before the church, which he had made in days of sorrow, the reasons whereof are given in Psalm 116:14-19."

EXPOSITION.

Ver. 1. *I love the LORD.* A blessed declaration: every believer ought to be able to declare without the slightest hesitation, "I love the Lord." It was required under the law, but was never produced in the heart of man except by the grace of God, and upon gospel principles. It is a great thing to say "I love the Lord"; for the sweetest of all graces and the surest of all evidences of salvation is love. It is great goodness on the part of God that he condescends to be loved by such poor creatures as we are, and it is a sure proof that he has been at work in our heart when we can say, "Thou knowest all things, thou knowest that I love thee."

Because he hath heard my voice and my supplications. The Psalmist not only knows that he loves God, but he knows why he does so. When love can justify itself with a reason, it is deep, strong, and abiding. They say that love is blind; but when we love God our affection has its eyes open and can sustain itself with the most rigid logic. We have reason, superabundant reason, for loving the Lord; and so because in this case principle and passion, reason and emotion go together, they make up an admirable state of mind. David's reason for his love was the love of God in hearing his prayers. The Psalmist had used his "voice" in prayer, and the habit of doing so is exceedingly helpful to devotion. If we can pray aloud without being overheard it is well to do so. Sometimes, however, when the Psalmist had lifted up his voice, his utterance had been so broken and painful that he scarcely dared to call it prayer; words failed him, he could only produce a groaning sound, but the Lord heard his moaning voice. At other times his prayers were more regular and better formed: these he calls "*supplications.*" David had praised as best he could, and when one form of devotion failed him he tried another. He had gone to the Lord again and again, hence he uses the plural and says "my supplications," but as often as he had gone, so often had he been welcome. Jehovah had heard, that is to say, accepted, and answered both his broken cries and his more composed and orderly supplications; hence he loved God with all his heart. Answered prayers are silken bonds which bind our hearts to God. When a man's

prayers are answered, love is the natural result. According to Alexander, both verbs may be translated in the present, and the text may run thus, "I love because Jehovah hears my voice, my supplications." This also is true in the case of every pleading believer. Continual love flows out of daily answers to prayer.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. —A Psalm of Thanksgiving in the Person of Christ. He is imagined by the prophet to have passed through the sorrows and afflictions of life. The atonement is passed. He has risen from the dead. He is on the right hand of the Majesty on High; and he proclaims to the whole world the mercies he experienced from God in the day of his incarnation, and the glories which he has received in the kingdom of his Heavenly Father. Yet, although the Psalm possesses this power, and, by its own internal evidence, proves the soundness of the interpretation, it is yet highly mystic in its mode of disclosure, and requires careful meditation in bringing out its real results. Its language, too, is not so exclusively appropriate to the Messiah, that it shall not be repeated and applied by the believer to his own trials in the world; so that while there is much that finds a ready parallel in the exaltation of Christ in heaven, there is much that would seem to be restrained to his condition upon earth. It therefore depends much on *the mind* of the individual, whether he will receive it in the higher sense of the Redeemer's glory; or restrict it *solely* to a thanksgiving for blessings amidst those sufferings in life to which all men have been subject in the same manner, though not to the same extent as Jesus. The most perfect and the most profitable reading would combine the two, taking Christ as *the exemplar* of God's mercies towards ourselves.

1. (Psalm 116:1) Enthroned in eternity, and triumphant over sin and death—I—Christ—am well pleased that my Heavenly Father listened to the anxious prayers that I made to him in the day of my sorrows; when I had neither strength in my own mind, nor assistance from men; therefore "*through my days*" —through the endless ages of my eternal existence—will I call upon him in my gratitude, and praise him with my whole heart.

3. (Psalm 116:3) In the troublous times of my incarnation I was encircled with snares, and urged onwards towards my death. The priest and ruler; the Pharisee and the scribe; the rich and the poor, clamoured

fiercely for my destruction. The whole nation conspired against me. "*The bands of the grave*" laid hold of me, and I was hurried to the cross.

4. (Psalm 116:4) Then, *truly* did Christ find heaviness and affliction. "His soul was exceeding sorrowful, even unto death." He prayed anxiously to his Heavenly Father, that "the cup might pass from him." The fate of the whole world was in the balance; and he supplicated with agony, that his *soul* might be delivered.

5. (Psalm 116:5) The abrupt breaking off in this verse from the direct narrative of his own sorrows is wonderfully grand and beautiful. Nor less so, is the expression "*our God*" as applied by Christ to his own disciples and believers. "*I called, "he states, "on the name of the LORD."* But he does not yet state the answer. He leaves that to be inferred from the assurance that God is *ever* gracious to the faithful; yea, "*our God*" —the protector of the Christian church, as well as of myself—"*our God is merciful.*"

6. (Psalm 116:6) Instantly, however, he resumes. Mark the energy of the language, "I was afflicted; and he delivered me." And how delivered? The soul of Christ has returned freely to its tranquillity; for though the body and the frame perished on the tree, yet the soul burst through the bands of death. Again in the full stature of a perfect man Christ rose resplendent in glory to the mansions of eternity. The tears ceased: the sorrows were hushed; and henceforward, through the boundless day of immortality, doth lie "walk before Jehovah, in the land of *the living*." This last is one of those expressions in the Psalm which might, without reflection, seem adapted to the rescued believer's state on earth, rather than Christ's in heaven. But applying the language of earthly things to heavenly— which is usual, even in the most mystic writings of Scripture— nothing can be finer than the appellation of "*the land of the living*," when assigned to the future residence of the soul. It is the noblest application of the metaphor, and is singularly appropriate to those eternal mansions where death and sorrow are alike unknown.

10. (Psalm 116:10) This stanza will bear an emendation.

I felt confidence, although I said,

"I am sore afflicted."

I said in my sudden terror, —

"All mankind are false." French.

It alludes to the eve of his crucifixion, when worn down with long watchfulness and fasting, his spirit almost fainted in the agony of Gethsemane. Still, oppressed and stricken as he was in soul, he yet trusted in Jehovah, for he felt assured that he would not forsake him. But, sustained by God, he was deserted by men, the disciples with whom he had lived; the multitudes whom he had taught; the afflicted whom he had healed, "*all* forsook him and fled." Not one—not even the "disciple whom he loved" —remained; and in the anguish of that desertion he could not refrain from the bitter thought, that all mankind were alike false and treacherous.

12. (Psalm 116:12) But that dread hour has passed. He has risen from the dead; and stands girt with truth and holiness and glory. What then is his earliest thought? Hear it, O man, and blush for thine oft ingratitude! I will lift up "*the cup of deliverance*" —the drink offering made to God with sacrifice after any signal mercies received—and bless the Lord who has been thus gracious to me. In the sight of the whole world will I pay my past vows unto Jehovah, and bring nations from every portion of the earth, reconciled and holy through the blood of my atonement.

The language in these verses, as in the concluding part of the Psalm, is wholly drawn from earthly objects and modes of religious service, well recognized by the Jews. It is in these things that the *spiritual* sense is required to be separated from the external emblem. For instance, the sacramental cup was without a doubt drawn and instituted from the cup used in commemoration of deliverances by the Jews. It is used figuratively by Christ in heaven; but the reflective mind can scarcely fail to see the beauty of imagining it in his hand in thankfulness for his triumph, *because* "he has burst his bonds in sunder": the bonds which held him fast in death, and confined him to the tomb: the assertion that "precious in the sight of Jehovah is the death of his saints" *especially includes* the sacrifice of Christ within its more general allusion to the blood shed, in such abundance, by prophets and martyrs to the truth. In the same manner the worship of Jehovah in the courts of his temple at Jerusalem is used in figure for the open promulgation of Christianity to the whole world. The temple services were the most solemn and most public which were offered by the Jews; and when Christ is said to "offer his sacrifices of thanksgiving" to God *in the*

sight of all his people, the figure is easily separated from the grosser element; and *the conversion* of all people intimated under the form of Christ *seen* by all. *William Hill Tucker*.

Ver. 1. *I love*. The expression of the prophet's affection is in this short abrupt phrase, "*I love*," which is but one word in the original, and expressed as a full and entire sentence in itself, thus —*I love because the Lord hath heard*, etc. Most translators so turn it, as if, by a trajection, or passing of a word from one sentence to another, this title Lord were to be joined with the first clause, thus—(hwy) [mæyK yTbhæ], "*I love the LORD, because he hath heard*," etc. I deny not but that thus the sense is made somewhat the more perspicuous, and the words run the more roundly; yet are they not altogether so emphatic. For when a man's heart is inflamed, and his soul lavished with a deep apprehension of some great and extraordinary favour, his affection will cause interruption in the expression thereof, and make stops in his speech; and therefore this concise and abrupt clause, "*I love*," declareth a more entire and ardent affection than a more full and round phrase would do. Great is the force of true love, so that it cannot be sufficiently expressed. *William Gouge*, 1575-1653.

Ver. 1. *I love the LORD*. Oh that there were such hearts in us that we could every one say, as David, with David's spirit, upon his evidence, "*I love the LORD*"; that were more worth than all these, viz.; First, to know all secrets. Secondly, to prophesy. Thirdly, to move mountains, etc., 1 Corinthians 13:1-2, etc. "*I love the LORD*"; it is more than I know the Lord; for even castaways are enlightened, (Hebrews 6:4); more than I fear the Lord, for devils fear him unto trembling (James 2:19); more than I pray to God (Isaiah 1:15). What should I say? More than all services, than all virtues separate from charity: truly say the schools, charity is the form of all virtues, because it forms them all to acceptability, for nothing is accepted but what issues from charity, or, in other words, from the love of God. *William Slater*, 1638.

Ver. 1. *I love the LORD, because*, etc. How vain and foolish is the talk, "To love God for his benefits towards us is mercenary, and cannot be pure love!" Whether pure or impure, there is no other love that can flow from the heart of the creature to its Creator. "We love him," said the holiest of Christ's disciples, "because he first loved us;" and the increase of our love and filial obedience is in proportion to the increased sense we have of our

obligation to him. We love him for the benefits bestowed on us. —*Love begets love. Adam Clarke.*

Ver. 1. *He hath heard my voice.* But is this such a benefit to us, that God hears us? Is his hearing our voice such an argument of his love? Alas! he may hear us, and we be never the better: he may hear our voice, and yet his love to us may be but little, for who will not give a man the hearing, though he love him not at all? With men perhaps it may be so, but not with God; for his hearing is not only voluntary, but reserved; *non omnibus dormit*: his ears are not open to every one's cry; indeed, to hear us, is in God so great a favour, that he may well be counted his favourite whom he vouchsafes to hear: and the rather, for that his hearing is always operative, and with a purpose of helping; so that if he hear my voice, I may be sure he means to grant my supplication; or rather perhaps in David's manner of expressing, and in God's manner of proceeding, to hear my voice is no less in effect than to grant my supplication. *Sir Richard Baker.*

Ver. 1. *Hath heard.* By hearing prayer God giveth evidence of the notice which he taketh of our estates, of the respect he beareth to our persons, of the pity he hath of our miseries, of his purpose to supply our wants, and of his mind to do us good according to our needs. *William Gouge.*

Ver. 1-2. The first [mæ] is more of an aorist. The Lord hears always; and then, making a distinction wəʒ; hFh] He has done it hitherto: arqʃ; Therefore will I call upon Him as long as I live, cleaving to Him in love and faith! It should be noticed, in addition, that arq; here is not simply the prayer for help, but includes also the praising and thanksgiving, according to the twofold signification of hwɔy]µvb]arq; in Psalm 116:4,13,17; therefore, Jarchi very excellently says: *In the time of my distress I will call upon Him, and in the time of my deliverance I will praise Him. Rudolph Stier.*

Ver. 1-2. *I love. Therefore will I call upon him.* It is love that doth open our mouths, that we may praise God with joyful lips: "I will love the Lord because he hath heard the voice of my supplications"; and then, Psalm 116:2, "I will call upon him as long as I live." The proper intent of mercies is to draw us to God. When the heart is full of a sense of the goodness of the Lord, the tongue cannot hold its peace. Self love may lead us to prayers, but love to God excites us to praises: therefore to seek and not to praise, is to be lovers of ourselves rather than of God. *Thomas Manton.*

Ver. 1, 12. *I love. What shall I render?* Love and thankfulness are like the symbolical qualities of the elements, easily resolved into each other. David begins with, "*I love the Lord, because he hath heard my voice*"; and to enkindle this grace into a greater flame, he records the mercies of God in some following verses; which done, then he is in the right mood for praise; and cries, "*What shall I render unto the Lord for all his benefits?*" The spouse, when thoroughly awake, pondering with herself what a friend had been at her door, and how his sweet company was lost through her unkindness, shakes off her sloth, riseth, and away she goes after him; now, when by running after her beloved, she hath put her soul into a heat of love, she breaks out in praising him from top to toe. Song of Solomon 5:10. That is the acceptable praising which comes from a warm heart; and the saint must use some holy exercise to stir up his habit of love, which like natural heat in the body, is preserved and increased by motion. *William Gumall.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1-2.

1. Present—"I love."
2. Past—"He hath."
3. Future—"I will."

Ver. 1-2. Personal experience in reference to prayer.

1. We have prayed, often, constantly, in different ways, etc.
2. We have been heard. A grateful retrospect of usual answers and of special answers.
3. Love to God has thus been promoted.
4. Our sense of the value of prayer has become so intense that we cannot cease praying.

Ver. 1-2, 9. If you cast your eyes on the first verse of the Psalm, you find a *profession of love* —*I love the Lord*; if on the second, a *promise of prayer* —*I will call on the Lord*; if on the ninth, a *resolve of walking* —*I will walk before the LORD*. There are three things should be the object of a saint's care, the devotion of the soul, profession of the mouth, and conversation of the life: that is the sweetest melody in God's ears, when not only the voice

sings, but the heartstrings keep tune, and the hand keepeth time. *Nathanael Hardy.*

PSALM 116:2

EXPOSITION.

Ver. 2. *Because he hath inclined his ear unto me:* —bowing down from his grandeur to attend to my prayer; the figure seems to be that of a tender physician or loving friend leaning over a sick man whose voice is faint and scarcely audible, so as to catch every accent and whisper. When our prayer is very feeble, so that we ourselves can scarcely hear it, and question whether we do pray or not, yet God bows a listening ear, and regards our supplications.

Therefore will I call upon him as long as I live, or "in my days."

Throughout all the days of my life I will address my prayer to God alone, and to him I will unceasingly pray. It is always wise to go where we are welcome and are well treated. The word "call" may imply praise as well as prayer: calling upon the name of the Lord is an expressive name for adoration of all kinds. When prayer is heard in our feebleness, and answered in the strength and greatness of God, we are strengthened in the habit of prayer, and confirmed in the resolve to make ceaseless intercession. We should not thank a beggar who informed us that because we had granted his request he would never cease to beg of us, and yet doubtless it is acceptable to God that his petitioners should form the resolution to continue in prayer: this shows the greatness of his goodness, and the abundance of his patience. In all days let us pray and praise the Ancient of days. He promises that as our days our strength shall be; let us resolve that as our days our devotion shall be.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *He hath inclined his ear unto me.* How great a blessing is the inclining of the Divine ear, may be judged from the conduct of great men, who do not admit a wretched petitioner to audience; but, if they do anything, receive the main part of the complaint through the officer appointed for such matters, or through a servant. But God himself hears

immediately, and *inclines his ear*, hearing readily, graciously, constantly, etc. Who would not pray? *Wolfgang Musculus*.

Ver. 2. And now because he hath inclined his ear unto me, I will therefore call upon him as long as I live: that if it be expected I should call upon any other, it must be when I am dead; for as long as I live, I have vowed to call upon God. But will this be well done? May I not, in so doing, do more than I shall have thanks for? Is this the requital that God shall have for his kindness in hearing me, that now he shall have a customer of me, and never be quiet because of my continual running to him, and calling upon him? Doth God get anything by my calling upon him, that I should make it a vow, as though in calling upon him I did him a pleasure? O my soul, I would that God might indeed have a customer of me in praying; although I confess I should not be so bold to call upon him so continually, if his own commanding me did not make it a duty; for hath not God bid me call upon him when I am in trouble? and is there any time that I am not in trouble, as long as I live in this vale of misery? and then can there be any time as long as I live, that I must not call upon him? For shall God bid me, and shall I not do it? Shall God incline his ear, and stand listening to hear, and shall I hold my peace that he may have nothing to hear? *Sir Richard Baker*.

Ver. 2. *Therefore will I call upon him.* If the hypocrite speed in prayer, and get what he asks, then also he throws up prayer, and will ask no more. If from a sick bed he be raised to health, he leaves prayer behind him, as it were, sick abed; he grows weak in calling upon God, when at his call God hath given him strength. And thus it is in other instances. When he hath got what he hath a mind to in prayer, he hath no more mind to pray. Whereas a godly man prays after he hath sped, as he did before, and though he fall not into those troubles again, and so is not occasioned to urge those petitions again which he did in trouble, yet he cannot live without prayer, because he cannot live out of communion with God. The creature is as the white of an egg, tasteless to him, unless he enjoy God. David saith, "*I love the LORD, because he hath heard my voice and my supplications*"; that is, because he hath granted me that which I supplicated to him for. But did this grant of what he had asked take him off from asking more? The next words show us what his resolution was upon that grant. "*Because he hath inclined his ear unto me, therefore will I call upon him as long as I live*"; as if he had said, I will never give over praying, forasmuch as I have been heard in prayer. *Joseph Caryl*.

Ver. 2. *As long as I live.* —Not on some few days, but every day of my life; for to pray on certain days, and not on all, is the mark of one who loathes and not of one who loves. *Ambrose.*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. "He hath, "and therefore "I will." Grace moving to action.

Ver. 2, 4, 13, 17. Calling upon God mentioned four times very suggestively—I will do it (Psalm 116:2), I have tried it (Psalm 116:4), I will do it when I take (Psalm 116:13), and when I offer (Psalm 116:17).

Ver. 2, 9, 13-14, 17. The "I wills" of the Psalm. I will call (Psalm 116:2), I will walk (Psalm 116:9), I will take (Psalm 116:13), I will pay (Psalm 116:14), I will offer (Psalm 116:17).

PSALM 116:3

EXPOSITION.

Ver. 3. The Psalmist now goes on to describe his condition at the time when he prayed unto God. *The sorrows of death compassed me.* As hunters surround a stag with dogs and men, so that no way of escape is left, so was David enclosed in a ring of deadly griefs. The bands of sorrow, weakness, and terror with which death is accustomed to bind men ere he drags them away to their long captivity were all around him. Nor were these things around him in a distant circle, they had come close home, for he adds,

and the pains of hell gat hold upon me. Horrors such as those which torment the lost seized me, grasped me, found me out, searched me through and through, and held me a prisoner. He means by the pains of hell those pangs which belong to death, those terrors which are connected with the grave; these were so closely upon him that they fixed their teeth in him as hounds seize their prey.

I found trouble and sorrow —trouble was around me, and sorrow within me. His griefs were double, and as he searched into them they increased. A man rejoices when he finds a hid treasure; but what must be the anguish of a man who finds, where he least expected it, a vein of trouble and sorrow?

The Psalmist was sought for by trouble and it found him out, and when he himself became a seeker he found no relief, but double distress.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. Here begins the exemplification of God's kindness to his servant; the first branch whereof is a description of the danger wherein he was and out of which he was delivered. Now, to magnify the kindness of God the more in delivering him out of the same, he setteth it out with much variety of words and phrases.

The first word **yl bj** ; "*sorrows*," is diversely translated. Some expound it snares, some cords, some sorrows. The reason of this difference is because the word itself is metaphorical. It is taken from cruel creditors, who will be sure to tie their debtors fast, as with cords, so that they shall not easily get loose and free again. The pledge which the debtor leaveth with his creditor as a pawn, hath this name in Hebrew; so also a cord wherewith things are fast tied; and the mast of a ship fast fixed, and tied on every side with cords; and bands or troops of men combined together; and the pain of a woman in travail, which is very great; and destruction with pain and anguish. Thus we see that such a word is used here as setteth out a most lamentable and inextricable case.

The next word, "*of death*" **twm**, sheweth that his case was deadly; death was before his eyes; death was as it were threatened. He is said to be "*compassed*" herewith in two respects:

- (1) To show that these sorrows were not far off, but even upon him, as waters that compass a man when he is in the midst of them, or as enemies that begird a place.
- (2) To show that they were not few, but many sorrows, as bees that swarm together.

The word translated "*pains*," **yra vj** in the original is put for sacks fast bound together, and flint stones, and fierce enemies, and hard straits; so that this word also aggravates his misery.

The word translated "*hell*," **l wov** is usually taken in the Old Testament for the grave; it is derived from **l ax**, a verb that signifieth to crave, because the grave is ever craving, and never satisfied.

The word translated "*gat hold on me*," *ynWaxm]* and "*I found*," *axmā*; are both the same verb; they differ only in circumstances of tense, number, and person. The former sheweth that these miseries found him, and as a serjeant they seized on him; he did not seek them, he would wittingly and willingly have escaped them, if he could. The latter sheweth that indeed he found them; he felt the tartness and bitterness, the smart and pain of them.

The word translated *trouble*, *hrx*; of *rWx*, hath a near affinity with the former word translated pain, *rxm* of *rWxu* and is used to set out as great misery as that; and yet further to aggravate the same, another word is added thereto, "*sorrow*."

The last word, "*sorrow*," *wō*; of *hny*; imports such a kind of calamity as maketh them that lie under it much to grieve, and also moveth others that behold it much to pity them. It is often used in the Lamentations of Jeremiah. Either of these two last words, trouble and sorrow, do declare a very perplexed and distressed estate; what then both of them joined together? For the Holy Ghost doth not multiply words in vain. *William Gouge*.

Ver 3. *Gat hold upon me*. The original word is, *found me*, as we put in the margin. They found him, as an officer or serjeant finds a person that he is sent to arrest; who no sooner finds him, but he takes hold of him, or takes him into custody. When warrants are sent out to take a man who keeps out of the way, the return is, *Non est inventus*, the man is not found, he cannot be met with, or taken hold of. David's pains quickly found him, and having found him they gat hold of him. Such finding is so certainly and suddenly followed With taking hold, and holding what is taken, that one word in the Hebrew serves to express both acts. When God sends out troubles and afflictions as officers to attack any man, they will find him, and finding him, they will take hold of him. The days of affliction will take hold; there's no striving, no struggling with them, no getting out of their hands. These divine pursuivants will neither be persuaded nor bribed to let you go, till God speak the word, till God say, Deliver him, release him. *I found trouble and sorrow*. I found trouble which I looked not for. I was not searching after sorrow, but I found it. There's an elegancy in the original. The Hebrew is, "*The pains of hell found me*." They found me, I did not find them; but no sooner had the pains of hell found me, than I found trouble and sorrow, enough, and soon enough. *Joseph Caryl*.

Ver. 3. See how the saints instead of lessening the dangers and tribulations, with which they are exercised by God, magnify them in figurative phraseology; neither do they conceal their distress of soul, but clearly and willingly set it forth. Far otherwise are the minds of those who regard their own glory and not the glory of God. The saints, that they may make more illustrious the glory of the help of God, declare things concerning themselves which make but little for their own glory. *Wolfgang Musculus.*

Ver. 3-7. Those usually have most of heaven upon earth, that formerly have met with most of hell upon earth. *The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow:* (as Jonas crying in the belly of hell). But look upon him within two or three verses after, and you may see him in an ecstasy, as if he were in heaven; Psalm 116:7: *Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.* *Matthew Lawrence.*

HINTS TO THE VILLAGE PREACHER.

Ver. 3-4, 8. See Spurgeon's Sermon, "To Souls in Agony," Metropolitan Tabernacle Pulpit, No 1216.

Ver. 3-5. The story of a tried soul.

1. Where I was. Psalm 116:3.
2. What I did. Psalm 116:4.
3. What I learned. Psalm 116:5.

Ver. 3-6.

1. The *occasion*.
 - (a) Bodily affliction.
 - (b) Terrors of conscience.
 - (c) Sorrow of heart.
 - (d) Self accusation: "I found, "etc.
2. The *petition*.
 - (a) Direct: "I called, "etc.
 - (b) Immediate: "then, "when the trouble came; prayer was the first remedy sought, not the last, as with many.
 - (c) Brief—limited to the due thing needed: "deliver my soul."
 - (d) Importunate: "O Lord, I beseech thee."

3. The *restoration*. (a) Implied: "gracious, "etc., Psalm 116:5. (b) Expressed, Psalm 116:6, generally: "The Lord preserveth, "etc.; particularly; "I was brought low, " etc.: helped me to pray, helped me out of trouble in answer to prayer, and helped me to praise him for the mercy, the faithfulness, the grace, shown in my deliverance. God is glorified through the afflictions of his people: the submissive are preserved in them, and the lowly are exalted by them. *G. R.*

PSALM 116:4

EXPOSITION.

Ver. 4. *Then I called upon the name of the LORD.* Prayer is never out of season, he prayed *then*, when things were at their worst. When the good man could not run to God, he *called* to him. In his extremity his faith came to the front: it was useless to call on man, and it may have seemed almost as useless to appeal to the Lord; but yet he did with his whole soul invoke all the attributes which make up the sacred name of Jehovah, and thus he proved the truth of his confidence. We can some of us remember certain very special times of trial of which we can now say, "*then* called I upon the name of the Lord." The Psalmist appealed to the Lord's mercy, truth, power, and faithfulness, and this was his prayer, —

O Lord, I beseech thee, deliver my soul. This form of petition is short, comprehensive, to the point, humble, and earnest. It were well if all our prayers were moulded upon this model; perhaps they would be if we were in similar circumstances to those of the Psalmist, for real trouble produces real prayer. Here we have no multiplicity of words, and no fine arrangement of sentences; everything is simple and natural; there is not a redundant syllable, and yet there is not one lacking.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *The name of the LORD.* God's name, as it is set out in the word, is both a glorious name, full of majesty; and also a gracious name, full of mercy. His majesty worketh fear and reverence, his mercy faith and confidence. By these graces man's heart is kept within such a compass, that he will neither presume above that which is meet, nor despond more than there is cause. But where God's name is not rightly known, it cannot be

avoided but that they who come before him must needs rush upon the rock of presumption, or sink into the gulf of desperation. Necessary, therefore, it is that God be known of them that pray to him, that in truth they may say, "*We have called upon the name of the LORD.*" Be persuaded hereby so to offer up your spiritual sacrifice of supplication to God, that he may have respect to your persons and prayers, as he had respect to Abel and his offering. Learn to know the name of God, as in his word it is made known; and then, especially when you draw near to him, meditate on his name. Assuredly God will take good notice of them that take due notice of him, and will open his ears to them by name who rightly call upon his name.
William Gouge.

Ver. 4. *O LORD, I beseech thee, deliver my soul.* A short prayer for so great a suit, and yet as short as it was, it prevailed. If we wondered before at the power of God, we may wonder now at the power of prayer, that can prevail with God, for obtaining of that which in nature is impossible, and to reason is incredible. *Sir Richard Baker.*

Ver. 4. We learn here that there is nothing better and more effectual in distressing agonies than assiduous prayer—*Then called I upon the name of the LORD*; but in such prayers the first care ought to be for the salvation of the soul—*I beseech thee, deliver my soul*; for, this being done, God also either removes or mitigates the bodily disease. *Solomon Gesner.*

PSALM 116:5

EXPOSITION.

Ver. 5. *Gracious is the Lord, and righteous.* In hearing prayer the grace and righteousness of Jehovah are both conspicuous. It is a great favour to hear a sinner's prayer, and yet since the Lord has promised to do so, he is not unrighteous to forget his promise and disregard the cries of his people. The combination of grace and righteousness in the dealings of God with his servants can only be explained by remembering the atoning sacrifice of our Lord Jesus Christ. At the cross we see how gracious is the Lord and righteous.

Yea, our God is merciful, or compassionate, tender, pitiful, full of mercy. We who have accepted him as ours have no doubt as to his mercy, for he

would never have been our God if he had not been merciful. See how the attribute of righteousness seems to stand between two guards of love: — gracious, *righteous*, merciful. The sword of justice is scabarded in a jewelled sheath of grace.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. *Gracious is the Lord*, etc. He is *gracious* in hearing, he is "*righteous*" in judging, he is "*merciful*" in pardoning, and how, then, can I doubt of his will to help me? He is righteous to reward according to deserts; he is gracious to reward above deserts; yea, he is merciful to reward without deserts; and how, then, can I doubt of his will to help me? He is gracious, and this shows his bounty; he is righteous, and this shows his justice; yea, he is merciful, and this shows his love; and how, then, can I doubt of his will to help me? If he were not gracious I could not hope he would hear me; if he were not righteous, I could not depend upon his promise; if he were not merciful, I could not expect his pardon; but now that he is gracious and righteous and merciful too, how can I doubt of his will to help me? *Sir Richard Baker*.

Ver. 5. The first attribute, "*gracious*," ([^]Wnhæ) hath especial respect to that goodness which is in God himself. The root ([^]nþe) whence it cometh signifieth to do a thing gratis, freely, of one's own mind and goodwill. This is that word which is used to set out the free grace and mere goodwill of God, thus ([^]j a;rvaAa:ytNj w) "I will be gracious to whom I will be gracious," Exodus 33:19. There is also an adverb ([^]μNj i) derived thence, which signifieth gratis, freely, as where Laban thus speaketh to Jacob, "Shouldest thou serve me for nought?" Thus is the word opposed to merit. And hereby the prophet acknowledged that the deliverance which God gave was for the Lord's own sake, upon no desert of him that was delivered.

The second attribute, "*righteous*" or just, ([^]qyDkæ) hath particular relation to the promise of God. God's righteousness largely taken is the integrity or equity of all his counsels, words, and actions... Particularly is God's righteousness manifested in giving reward and taking vengeance. Thus it is said to be "a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest," 2 Thessalonians 1:6-7... But the occasion of mentioning God's righteousness here in this place

being to show the ground of his calling on God, and of God's delivering him, it must needs have respect to God's word and promise, and to God's truth in performing what he hath promised. *William Gouge*.

Ver. 5. *The Lord; our God.* The first title, "*Lord*," sets out the excellency of God. Fit mention is here made thereof, to shew the blessed concurrence of greatness and goodness in God. Though he be Jehovah the Lord, yet is he gracious, and righteous, and merciful. The second title, "*our God*," manifests a peculiar relation betwixt him and the faithful that believe in him, and depend on him, as this prophet did. And to them in an especial manner the Lord is gracious, which moved him thus to change the person; for where he had said in the third person "the Lord is gracious," here, in the first person, he says, "*our God*," yet so that he appropriates not this privilege to himself, but acknowledgeth it to be common to all of like character by using the plural number, "*our*." *William Gouge*.

Ver. 5. The "Berlenburger Bibelwerk" says, "The righteousness is very significantly placed between the grace and the mercy: for it is still necessary, that the evil should be mortified and driven out. Grace lays, as it were, the foundation for salvation, and mercy perfects the work; but not till righteousness has finished its intermediary work." *Rudolph Stier*.

Ver. 5. *Our God is merciful.* Mercy is God's darling attribute; and by his infinite wisdom he has enabled mercy to triumph over justice without in any degree violating his honour or his truth. The character of merciful is that by which our God seems to delight in being known. When he proclaimed himself amid terrific grandeur to the children of Israel, it was as "the Lord, the Lord God merciful and gracious, pardoning iniquity, transgression, and sin." And such was the impression of this his character on the mind of Jonah that he says to him, "I knew that thou wert a merciful God." These, however, are not mere assertions—claims made to the character by God on the one hand, and extorted without evidence from man on the other; for in whatever way we look upon God, and examine into his conduct towards his creatures, we perceive it to bear the impression of mercy. Nor can we more exalt the Lord our God than by speaking of his mercy and confiding in it; for our "Lord's delight is in them that fear him, and put their trust in his mercy." *John Gwyther*, 1833.

HINTS TO THE VILLAGE PREACHER.

Ver. 5.

1. Eternal grace, or the purpose of love.
2. Infinite justice, or the difficulty of holiness.
3. Boundless mercy, or the outcome of atonement.

PSALM 116:6

EXPOSITION.

Ver. 6. *The LORD preserveth the simple.* Those who have a great deal of wit may take care of themselves. Those who have no worldly craft and subtlety and guile, but simply trust in God, and do the right, may depend upon it that God's care shall be over them. The worldly wise with all their prudence shall be taken in their own craftiness, but those who walk in their integrity with single minded truthfulness before God shall be protected against the wiles of their enemies, and enabled to outlive their foes. Though the saints are like sheep in the midst of wolves, and comparatively defenceless, yet there are more sheep in the world than wolves, and it is highly probable that the sheep will feed in safety when not a single wolf is left upon the face of the earth: even so the meek shall inherit the earth when the wicked shall be no more.

I was brought low, and he helped me, —simple though I was, the Lord did not pass me by. Though reduced in circumstances, slandered in character, depressed in spirit, and sick in body, the Lord helped me. There are many ways in which the child of God may be brought low, but the help of God is as various as the need of his people: he supplies our necessities when impoverished, restores our character when maligned, raises up friends for us when deserted, comforts us when desponding, and heals our diseases when we are sick. There are thousands in the church of God at this time who can each one of them say for himself, "*I was brought low, and he helped me.*" Whenever this can be said it should be said to the praise of the glory of his grace, and for the comforting of others who may pass through the like ordeal. Note how David after stating the general doctrine that the Lord preserveth the simple, proves and illustrates it from his own personal experience. The habit of taking home a general truth and testing the power

of it in our own case is an exceedingly blessed one; it is the way in which the testimony of Christ is confirmed in us, and so we become witnesses unto the Lord our God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *The Lord preserveth the simple.* God taketh most care of them that, being otherwise least cared for, wholly depend on him. These are in a good sense simple ones; simple in the world's account, and simple in their own eyes. Such as he that said, "I am a worm, and no man; a reproach of men, and despised of the people." Psalm 22:6. And again, "I am poor and needy, yet the Lord thinketh on me." Psalm 40:17. These are those poor ones of a contrite spirit on whom the Lord looketh. Isaiah 66:2. Of such fatherless is God a father; and of such widows a judge. Read Psalm 68:5, and Psalm 146:7-9. Yea, read observantly the histories of the Gospel, and well weigh who they were to whom Christ in the days of his flesh afforded succour, and you shall find them to be such simple ones as are here intended.

By such objects the free grace and merciful mind of the Lord is best manifested. Their case being most miserable, in reference to human helps, the greater doth God's mercy appear to be; and since there is nothing in them to procure favour or succour from God, for in their own and others' eyes they are nothing, what God doth for them evidently appeareth to be freely done.

Behold here how of all others they who seem to have least cause to trust on God have most cause to trust on him. Simple persons, silly wretches, despicable fools in the world's account, who have not subtle brains, or crafty wits to search after indirect means, have, notwithstanding, enough to support them, in the grand fact that they are such as the Lord preserveth. Now, who knoweth not that "It is better to trust in the Lord, than to put confidence in man; it is better to trust in the Lord, than to put confidence in princes"? Psalm 118:8-9. *William Gouge.*

Ver. 6. *The Lord preserveth the simple.* How delightful it is to be able to reflect on the character of God as *preserving* the soul. The word properly signifies to defend us at any season of danger. The Hebrew word which is translated "*simple*," signifies one who has no control over himself, one that cannot resist the power and influence of those around, and one, therefore, subject to the greatest peril from which he has naturally no deliverance.

"The Lord preserveth": his eye is upon them, his hand is over them, and they cannot fall. The word "*simple*" signifies likewise those that are ignorant of their condition, and not watching over their foes. Delightful thought, that though we may be thus ignorant, yet we are blessed with the means of escape! We may be simple to the last extent, and our simplicity may be such as to involve our mind in the greatest doubt: the Lord preserveth us, and let us rest in him. It is delightful to reflect, that it is the simple in whom the Lord delights, whom he loves to bless. We are sometimes especially in the condition in which we may be inclined to make the inquiry, how we may be saved. We suppose there are many truths to be apprehended, many principles to be realized before we can be saved. No; "the Lord preserveth the simple." We may be able to reconcile scarcely any of the doctrines of Christianity with each other; we may find ourselves in the greatest perplexity when we examine the evidences on which they rest; we may be exposed to great difficulty when we seek to apply them to practical usefulness; but still we may adopt the language before us: *The LORD preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul.* R. S. M'All, 1834.

Ver. 6. *The LORD preserveth the simple.* The term *simple* equals the "simplicity" of the New Testament, namely, that pure mind towards God, which, without looking out for help from any other quarter, and free from ali dissimulation, expects salvation from him alone. *Augustus F. Tholuck.*

Ver. 6. *The simple.* They are such as honestly keep the plain way of God's commandments, without those slights, or creeks of carnal policy, for which men are in the world esteemed wise; see Genesis 25:27, where Jacob is called a plain man. Simple or foolish he calls them, because they are generally so esteemed amongst the wise of the world; not that they are so silly as they are esteemed; for if the Lord can judge of wisdom or folly, the only fool is the Atheist and profane person (Psalm 14:1); the only wise man in the world is the plain, downright Christian (Deuteronomy 4:6), who keeps himself precisely in all states to that plain, honest course the Lord hath prescribed him. To such simple ones, God's fools, who in their misery and affliction keep them only to the means of deliverance and comfort which the Lord hath prescribed them, belongs this blessing of preservation from mischief, or destruction: so Solomon (Proverbs 16:17), "The highway of the upright is to depart from evil." "He that keepeth his way preserveth his soul"; see also Proverbs 19:16,23; for exemplification see in Asa, 2

Chronicles 14:9-12 16:7-9, read the excellent speech of Hanani the seer.
William Slater, 1638.

Ver. 6. *I was brought low.* By affliction and trial. The Hebrew literally means to hang down, to be pendulous, to swing, to wave—as a bucket in a well, or as the slender branches of the palm, the willow, etc. Then it means to be slack, feeble, weak, as in sickness, etc. It probably refers to the prostration of strength by disease. *And he helped me.* He gave me strength; he restored me. *Albert Barnes.*

Ver. 6. *I was brought low, and he helped me.* The word translated "brought low," *ywCLDæl D*; properly signifieth to be drawn dry. The metaphor is taken from ponds, or brooks, or rivers that are clean exhausted and dried up, where water utterly faileth. Thus doth Isaiah use this word, "The brooks shall be emptied and dried up," Isaiah 19:6, *yraQWbr] w] Wl I D*; Being applied to man, it setteth out such an one as is spent, utterly wasted, for, as we use to speak, clean gone, who hath no ability to help himself, no means of help, no hope of help from others.

The other word whereby the succour which God afforded is expressed, and translated "helped" *[ywy]ab [vy*; signifies such help as frees out of danger. It is usually translated "to save." *William Gouge.*

Ver. 6. *I was brought low, and he helped me.* Then is the time of help, when men are brought low: and therefore God who does all things in due time when I was brought low, then helped me. Wherefore, O my soul, let it never trouble thee how low soever thou be brought, for when thy state is at the lowest, then is God's assistance at the nearest. We may truly say, God's ways are not as the ways of the world; for in the world when a man is once brought low, he is commonly trampled upon, and nothing is heard then but, "down with him, down to the ground": but with God it is otherwise; for his delight is to raise up them that fall, and when they are brought low, then to help them. Hence it is no such hard case for a man to be brought low, may I not rather say his case is happy? For is it not better to be brought low, and have God to help him, than to be set aloft and left to help himself? At least, O my body, this may be a comfort to thee: for thou art sure to be brought low, as low as the grave, which is low indeed; yet there thou mayest rest in hope; for even there the Lord will not fail to help thee. *Sir Richard Baker.*

Ver. 6. *He helped me.* Helped me both to bear the worst and to hope the best; helped me to pray, else desire had failed helped me to wait, else faith had failed. *Matthew Henry.*

HINTS TO THE VILLAGE PREACHER.

Ver. 6.

1. A singular class—"simple."
2. A singular fact—"the Lord preserveth the simple."
3. A singular proof of the fact—"I was, "etc.

PSALM 116:7

EXPOSITION.

Ver. 7. *Return, unto thy rest, O my soul.* He calls the rest still his own, and feels full liberty to return to it. What a mercy it is that even if our soul has left its rest for a while we can tell it—"it is thy rest still." The Psalmist had evidently been somewhat disturbed in mind, his troubles had ruffled his spirit but now with a sense of answered prayer upon him he quiets his soul. He had rested before, for he knew the blessed repose of faith, and therefore he returns to the God who had been the refuge of his soul in former days. Even as a bird flies to its nest, so does his soul fly to his God. Whenever a child of God even for a moment loses his peace of mind, he should be concerned to find it again, not by seeking it in the world or in his own experience, but in the Lord alone. When the believer prays, and the Lord inclines his ear, the road to the old rest is before him, let him not be slow to follow it.

For the LORD hath dealt bountifully with thee. Thou hast served a good God, and built upon a sure foundation; go not about to find any other rest, but come back to him who in former days hath condescended to enrich thee by his love. What a text is this! and what an exposition of it is furnished by the biography of every believing man and woman! The Lord hath dealt bountifully with us, for he hath given us his Son, and in him he hath given us all things: he hath sent us his Spirit, and by him he conveys to us all spiritual blessings. God dealeth with us like a God; he lays his fulness open to us, and of that fulness have all we received, and grace for grace.

We have sat at no niggard's table, we have been clothed by no penurious hand, we have been equipped by no grudging provider; let us come back to him who has treated us with such exceeding kindness. More arguments follow.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *Return unto thy rest, O my soul.* The Psalmist had been at a great deal of unrest, and much *off the hooks*, as we say; now, having prayed (for prayer hath *vim pacativam*, a pacifying property), he calls his soul to rest; and rocks it asleep in a spiritual security. Oh, learn this holy art; acquaint thyself with God, acquiesce in him, and be at peace; so shall good be done unto thee. Job 22:21. *Sis Sabbathum Christi.* Luther. *John Trapp.*

Ver. 7. Gracious souls rest in God; they and none else. Whatever others may speak of a rest in God, only holy souls know what it means. *Return unto thy rest, O my soul*, to thy rest in calm and cheerful submission to God's will, delight in his service, satisfaction in his presence, and joy in communion begun with him here below, which is to be perfected above in its full fruition. Holy souls rest in God, and in his will; in his will of precept as their sovereign Lord, whose commands concerning all things are right, and in the keeping of which there is great reward; in his will of providence as their absolute owner, and who does all things well; in himself as their God, their portion, and their chief good, in whom they shall have all that they can need, or are capable of enjoying to complete their blessedness for ever. *Daniel Wilcox.*

Ver. 7. *Return unto thy rest.* Return to that rest which Christ gives to the weary and heavy laden, Matthew 11:28. Return to thy Noah, his name signifies rest, as the dove when she found no rest returned to the ark. I know no word more proper to close our eyes with at night when we go to sleep, nor to close them with at death, that long sleep, than this, "*Return unto thy rest, O my soul.*" *Matthew Henry.*

Ver. 7. *Return unto thy rest.* Consider the variety of aspects of that rest which a good man seeks, and the ground upon which he will endeavour to realize it. It consists in,

1. Rest from the perplexities of ignorance, and the wanderings of error.
2. Rest from the vain efforts of self righteousness, and the disquietude of a proud and legal spirit.

3. Rest from the alarms of conscience, and the apprehensions of punishment hereafter.
4. Rest from the fruitless struggles of our degenerate nature, and unaided conflicts with indwelling sin.
5. Rest from the fear of temporal suffering and solicitude arising from the prospect of danger and trial.
6. Rest from the distraction of uncertainty and indecision of mind, and from the fluctuations of undetermined choice. *R. S. M'All.*

Ver. 7. *Return*, *yblv*. This is the very word which the angel used to Hagar when she fled from her mistress, "Return," Genesis 16:9. As Hagar through her mistress' rough dealing with her fled from her; so the soul of this prophet by reason of affliction fell from its former quiet confidence in God. As the angel therefore biddeth Hagar "return to her mistress," so the understanding of this prophet biddeth his soul return to its rest. *William Gouge.*

Ver. 7. *Rest*. The word "rest" is put in the plural, as indicating complete and entire rest, at all times, and under all circumstances. *A. Edersheim.*

Ver. 7-8. *For the Lord hath dealt bountifully with thee*. He hath dealt indeed most bountifully with thee, for where thou didst make suit but for one thing, he hath granted thee three. Thou didst ask but to have my soul delivered, and he hath delivered mine eyes and my feet besides; and with a deliverance in each of them the greatest that could be: for what greater deliverance to my soul than to be delivered from death? What greater deliverance to my eyes than to be delivered from tears? What to my feet than to be delivered from falling? That if now, O my soul, thou return not to thy rest, thou wilt show thyself to be most insatiable; seeing thou hast not only more than thou didst ask, but as much indeed as was possible to be asked.

But can my soul die? and if not, what bounty is it to deliver my soul from that to which it is not subject? The soul indeed, though immortal, hath yet her ways of dying. It is one kind of death to the soul to be parted from the body, but the truest kind is to be parted from God; and from both these kinds of death he hath delivered my soul. From the first, by delivering me from a dangerous sickness that threatened a dissolution of my soul and body; from the other, by delivering me from the guilt of sin, which threatened a separation from the favour of God; and are not these bounties

so great as to give my soul just cause of returning to her rest? *Sir Richard Baker.*

Ver. 7, 9. *Return unto thy rest, O my soul.... I will walk.* How can these two stand together? *Motus et quies private opponuntur*, saith the philosopher, motion and rest are opposite; now *walking* is a *motion*, as being an act of the locomotive faculty. How then could David *return to his rest* and yet *walk*? You must know that *walking* and *rest* here mentioned, being of a *divine* nature, do not oppose each other; *spiritual rest* maketh no man *idle*, and therefore it is no enemy to walking; *spiritual walking* maketh no man *weary*, and therefore it is no enemy to rest. Indeed, they are so far from being opposite that they are subservient to each other, and it is hard to say whether that *rest* be the *cause* of this *walking*, or this *walking* a *cause* of that *rest*. Indeed, both are true, since he that *rests in God* cannot but *walk before him*, and by *walking before*, we come to *rest in God*. *Returning to rest* is an act of *confidence*, since there is no rest to be had but in God, nor in God but by believing affiance in, and reliance on him. *Walking before God* is an act of *obedience*; when we disobey we wander and go astray, only by obedience we walk. Now these two are so far from being enemies, that they are companions and ever go together; confidence being a means to quicken obedience, and obedience to strengthen confidence. *Nathaniel Hardy.*

HINTS TO THE VILLAGE PREACHER.

Ver. 7. *Return unto thy rest, O my soul.* Rest in God may be said to belong to the people of God on a fourfold account.

1. By designation. The rest which the people of God have in him is the result of his own purpose and design, taken up from his mere good pleasure and love.
2. By purchase. The rest which they wanted as *creatures* they had forfeited as *sinners*. This, therefore, Christ laid down his life to procure.
3. By promise. This is God's kind engagement. He has said, "My presence shall go with thee, and I will give thee rest," Exodus 33:14.
4. By their own choice gracious souls have a rest in God. *D. Wilcox.*

Ver. 7. *Return unto thy rest, O my soul.* When, or upon what occasion a child of God should use the Psalmist's language.

1. After converse with the world in the business of his calling every day.
2. When going to the sanctuary on the Lord's day.
3. In and under any trouble he may meet with.
4. When departing from this world at death. *D. Wilcox.*

Ver. 7.

1. The rest of the soul: "My rest, "this is in God.
 - (a) The soul was created to find its rest in God.
 - (b) On that account it cannot find rest elsewhere.
2. Its departure from that rest. This is implied in the word "Return."
3. Its return.
 - (a) By repentance.
 - (b) By faith, in the way provided for its return.
 - (c) By prayer.
4. Its encouragement to return.
 - (a) Not in itself, but in God.
 - (b) Not in the justice, but in the goodness of God: "for the Lord, "etc. "The goodness of God leadeth thee to repentance." *G.R.*

PSALM 116:8

EXPOSITION.

Ver. 8. *For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.* The triune God has given us a trinity of deliverances: our life has been spared from the grave, our heart has been uplifted from its griefs, and our course in life has been preserved from dishonour. We ought not to be satisfied unless we are conscious of all three of these deliverance. If our soul has been saved from death, why do we weep? What cause for sorrow remains? Whence those tears? And if our tears have been wiped away, can we endure to fall again into sin? Let us not rest unless with steady feet we pursue the path of the upright, escaping every snare and shunning every stumblingblock. Salvation, joy, and holiness must go together, and they are all provided for us in the covenant

of grace. Death is vanquished, tears are dried, and fears are banished when the Lord is near.

Thus has the Psalmist explained the reasons of his resolution to call upon God as long as he lived, and none can question but that he had come to a most justifiable resolve. When from so great a depth he had been uplifted by so special an interposition of God, he was undoubtedly bound to be forever the hearty worshipper of Jehovah, to whom he owed so much. Do we not all feel the force of the reasoning, and will we not carry out the conclusion? May God the Holy Spirit help us so to pray without ceasing and in everything to give thanks, for this is the will of God in Christ Jesus concerning us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. *Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.* Lo, here a deliverance, not from one, but many dangers, to wit, "*death*," "*tears*," "*falling*." Single deliverances are as threads; but when multiplied, they become as a cord twisted of many threads, more potent to draw us to God. Any one mercy is as a link, but many favours are as a chain consisting of several links, to bind us the closer to our duty; *vis unita fortior*. Frequent droppings of the rain cannot but make an impression even on the stone, and renewed mercies may well prevail with the stony heart. Parisiensis relates a story of a man whom (notwithstanding his notorious and vicious courses) God was pleased to accumulate favours upon, so that at last he cried out, "*Vicisti, benignissime Deus, indefatigabili sua bonitate*," Most gracious God, thy unwearied goodness hath overcome my obstinate wickedness"; and from that time devoted himself to God's service. No wonder, then, if David upon deliverance from such numerous and grievous afflictions, maketh this his resolve, to "*walk before the Lord in the land of the living*." *Nathanael Hardy*

Ver. 8. As an humble and sensible soul will pack up many troubles in one, so a thankful soul will divide one mercy into sundry particular branches, as here the Psalmist distinguishes, the delivery of his soul from death, of his eyes from tears, and of his feet from falling. *David Dickson*.

Ver. 8. Some distinguish the three particulars thus: *He hath delivered my soul from death*, by giving me a good conscience; *mine eyes from tears*, by

giving a quiet conscience; *my feet from falling*, by giving an enlightened and assured conscience. *William Gouge.*

Ver. 8. *My feet from falling.* Whether means he, into penal misery and mischief, or into sin? There is a *lapsus moralis*, as 1 Corinthians 10:12. Err I? or would David here be understood of sinning? So Psalm 73:2: "My feet were almost gone; my steps had well nigh slipped." And if I be not deceived, the text leans to that meaning, rising still from the less to the greater. First. It is more bounty to be kept from grief than from death, for there is a greater enlargement from misery. It is not more bounty to be kept from the sense of affliction than to be kept from death, which is the greatest of temporal evils; but it is more bounty in a gracious eye to be kept from sin than from death. Secondly. *How his eyes from tears?* If not kept from sin? That had surely cost him many a tear, as Peter (Matthew 26:75). But understand it *de lapsu morali*, so the gradation still riseth to enlarge God's bounty: yea, which I count the greatest blessing, in these afflictions he kept me steady in my course of piety, and suffered not afflictions to sway my heart from him. Still, in a gracious eye, the benefit seems greater to be delivered from sinning than from the greatest outward affliction. This is the reason Paul (Romans 8:37) triumphs over all afflictions. 2 Corinthians 11:22-33 and 2 Corinthians 12:1-10. He counts them his glory, his crown; but speaking of the prevailing of corruption in particular, he bemoans himself as the most miserable man alive. Romans 7:24. *William Slater.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8. The trinity of experimental godliness.

1. It is a unity—"Thou hast delivered"; all the mercies come from one source.
2. It is a trinity of deliverance, *of* soul, eyes, feet; *from* punishment, sorrow, and sinning; *to* life, joy, and stability.
3. It is a trinity in unity: all this was done for me and in me—"my soul, mine eyes, my feet."

PSALM 116:9

EXPOSITION.

Ver. 9. *I will walk before the Lord in the land of the living.* This is the Psalmist's second resolution, to live as in the sight of God in the midst of the sons of men. By a man's walk is understood his way of life: some men live only as in the sight of their fellow men, having regard to human judgment and opinion; but the truly gracious man considers the presence of God, and acts under the influence of his all observing eye. "Thou God seest me" is a far better influence than "My master sees me." The life of faith, hope, holy fear, and true holiness is produced by a sense of living and walking before the Lord, and he who has been favoured with divine deliverances in answer to prayer finds his own experience the best reason for a holy life, and the best assistance to his endeavours. We know that God in a special manner is nigh unto his people: what manner of persons ought we to be in all holy conversation and godliness?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *I will walk*, etc. It is a holy resolution which this verse records. The previous verse had mentioned among the mercies vouchsafed, "Thou hast delivered my feet from falling"; and the first use of the restored limb is, *I will walk before the LORD*. It reminds me of the crippled beggar at the Beautiful Gate of the temple, to whom Peter had said, "In the name of Jesus Christ rise up and walk"; and "immediately his ankle bones received strength, and he leaping up stood and walked, and entered with them into the temple, walking, and leaping, and praising God." It is a very sure mark of a grateful heart to employ the gift to the praise of the giver, in such a manner as he would most wish it to be employed. *Barton Bouchier*.

Ver. 9. When you, my soul, return to this rest, thou shalt walk in order that thou mayest have some exercise in thy rest, that thy resting may not make thee restive. *I will walk before the Lord in the land of the living.* For now that my feet are delivered from falling, how can I better employ them than in walking? Were they delivered from falling that they should stand still and be idle? No, my soul, but to encourage me to walk: and where is so good walking as in the land of the living Alas! what walking is it in the winter, when all things are dead, when the very grass lies buried under ground, and

scarce anything that has life in it is to be seen? But then is the pleasant walking, when nature spreads her green carpet to walk upon, and then it is the land of the living, when the trees shew they live, by bringing forth, if not fruits, at least leaves; when the valleys shew they live, by bringing forth sweet flowers to delight the smell, at least fresh grass to please the eyes. But is this the walking in the land of the living that David means? O my soul, to walk in the land of the living is to walk in the paths of righteousness: for there is no such death to the soul as sin, no such cause of tears to the eyes as guiltiness of conscience, no such falling of the feet as to fall from God: and therefore, to say the truth, the soul can never return to its rest if we walk not within in the paths of righteousness; and we cannot well say whether this rest be a cause of the walk, or the walking be a cause of the resting: but this we may say, they are certainly companions the one to the other, which is in effect but this —that justification can never be without sanctification. Peace of conscience, and godliness of life, can never be one without the other. Or is it perhaps that David means that land of the living where Enoch and Elias are living, with the living God? But if he mean so, how can he speak so confidently, and say, *"I will walk in the land of the living"*? as though he could come to walk there by his own strength, or at his own pleasure? He therefore gives his reason: *"I believed, and therefore I spake, "for the voice of faith is strong, and speaks with confidence; and because in faith he believes that he should come to walk in the land of the living, therefore with confidence he speaks it, **I will walk in the land of the living.** Sir Richard Baker.*

Ver. 9. *I will walk before the LORD in the land of the living, i.e.,* I shall pass the whole of my life under his fatherly care and protection. The prophet has regard to the custom of men, and chiefly of parents: for those who ardently love their children have them always in their thoughts and carry them there, never ceasing from care and anxiety about them, but being always attentive to their safety. *Omnis enim in natis chari stat cura parentis.* Children are, therefore, said to walk before and in the sight of their parents, because they have them as constant guardians of their health and safety. Thus also the godly in this life walk before God, that is to say, are defended by his care and protection. *Mollerus.*

Ver. 9. *I will walk before the LORD.* According to a different reading of the first word, *"I shall, "and, "I will,* "the clause puts on several senses; if read *"I shall walk,* "they are words of *confident expectation*; if *"I will,* "they are words of *obedient resolution.* According to the former, the

Psalmist promises somewhat to himself from God; according to the latter, he promises somewhat of himself to God. Both these constructions are probable and profitable. "*Before God*"; that is, in his service; or, "*before God*", "that is, under his care. Let us consider both senses.

1. *I shall walk before the Lord in the land of the living*; that is, by continuing in this world, I shall have opportunity of doing God service. It was not because those holy men had less assurance of God's love than we, but because they had greater affections to God's service than we, that this life was so amiable in their eyes. To this purpose the reasonings of David and Hezekiah concerning death and the grave are very observable. "Shall the dust praise thee? shall it declare thy truth"? so David, Psalm 30:9. "The grave cannot praise thee, death cannot celebrate thee"; so Hezekiah, Isaiah 38:18. They saw death would render them useless for God's honour, and therefore they prayed for life.

It lets us see why a religious man may desire life, that he may *walk before the LORD*, and minister to him in the place wherein he hath set him. Indeed, that joy, hope, and desire of life which is founded upon this consideration is not only lawful, but commendable; and truly herein is a vast difference between the wicked and the godly. To walk in the land of the living is the wicked man's desire, yea, were it possible he would walk here for ever; but for what end? only to enjoy his lusts, have his fill of pleasure, and increase his wealth: whereas the godly man's aim in desiring to live is that he may "*walk before God*", advance his glory, and perform his service. Upon this account it is that one hath fitly taken notice how David doth not say, I shall now satiate myself with delights in my royal city, but, *I shall walk before the LORD in the land of the living*.

2. And most suitably to this interpretation, this "*before the LORD*", "means *under the Lord's careful eye*. The words according to the Hebrew may be read, *before the face of the LORD*, by which is meant his presence, and that not general, before which all men walk, but special, before which only good men walk. Indeed, in this sense *God's face* is as much as his favour; and as to be cast out of his sight is to be under his anger, so to walk before his face is to be in favour with him: so that the meaning is, as the Psalmist had said, I shall live securely and safely in this world under the careful protection of the Almighty; and this is the confidence which he here seemeth to utter with so much joy, that God's gracious providence should

watch over him the remainder of his days. Nathanael Hardy, in a Sermon entitled "*Thankfulness in Grain*," 1654.

Ver. 9. *In the land of the living.* These words admit of a threefold interpretation, being understood by some, especially for the land of Judea. By others, erroneously for the Jerusalem which is above. By the most, and most probably, for this habitable earth, the present world.

1. That exposition which Cajetan, Lorinus, with others, give of the words, would not be rejected, who conceive that by *the land of the living* David here meaneth Judea, in which, or rather over which being constituted king, he resolves to walk before God, and do him service. This is not improbably that "*land of the living*" in which the Psalmist when an exile "believed to see the goodness of the Lord"; this is certainly that "land of the living" wherein God promises to "set his glory"; nor was this title without just reason appropriated to that country.

(1.) *Partly*, because it was a "*land*" which afforded the most plentiful supports and comforts of natural life, in regard of the wholesomeness of the climate, the goodness of the soil, the overflowing of milk and honey, with other conveniences both for food and delight.

(2.) *Chiefly*, because it was the "*land*" in which the living God was worshipped, and where he vouchsafed to place his name; whereas the other parts of the world worshipped lifeless things, of which the Psalmist saith, "They have mouths, and speak not; eyes, and see not; ears, and hear not."

2. *The land of the living* is construed by the ancients to be that *heavenly country*, the place of the blessed. Indeed, this appellation does most fitly agree with heaven: this world is *desertum mortuorum*, a desert of dead, at least, dying men; that only is *regio virorum*, a region of living saints. "He who is our life" is in heaven, yea, "our life is hid with him in God," and therefore we cannot be said to live till we come thither. In this sense no doubt that devout bishop and martyr, Babilas, used the words, who being condemned by Numerianus, the emperor, to an unjust death, a little before his execution repeated this and the two preceding verses, with a loud voice. Nor is it unfit for any dying saint to comfort himself with the like application of these words, and say in a confident hope of that blessed sight, *I shall walk before the Lord in the land of the living.*

3. But doubtless the literal and proper meaning of these words is of *David's abode in the world*; during which time, wheresoever he should be, he would "*walk before God*"; for that seems to be the emphasis of the plural number, lands, according to the original. The world consists of many countries, several lands, and it is possible for men either by force, or unwillingly, to remove from one country to another: but a good man when he changeth his country, yet altereth not his religion, yea, wherever he is he resolves to serve his God. *Nathaniel Hardy.*

Ver. 9. *Land of the living.* How unmeet, how shameful, how odious a thing is it that dead men should be here on the face of the earth, which is "*the land of the living.*" That there are such is too true. "She that liveth in pleasure is dead while she liveth," 1 Timothy 5:6; Sardis had a name that she lived, but was dead, Revelation 3:1; "The dead bury their dead," Matthew 8:22; all natural men are "dead in sins," Ephesians 2:1 2 Corinthians 5:14. *William Gouge.*

Ver. 9, 12, etc. The Hebrew word that is rendered *walk*, signifies a continued action, or the reiteration of an action. David resolves that he will not only take a turn or two with God, or walk a pretty way with God, as Orpah did with Ruth, and then take his leave of God, as Orpah did of her mother, Ruth 1:10-15; but he resolves, whatever comes on it, that he will walk constantly, resolutely, and perpetually before God; or before the face of the Lord. Now, walking before the face of the Lord doth imply a very exact, circumspect, accurate, and precise walking before God; and indeed, no other walking is either suitable or pleasing to the eye of God. But is this all that he will do upon the receipt of such signal mercies? Oh no! for he resolves to take the cup of salvation, and to call upon the name of the Lord, and to offer the sacrifice of thanksgiving, Psalm 116:13, 17. But is this all that he will do? Oh, no! for he resolves that he will presently pay his vows unto the Lord in the presence of all his people, Psalm 116:14, 18. But is this all that he will do? Oh, no! for he resolves that he will love the Lord better than ever and more than ever, Psalm 116:1-2. He loved God before with a real love, but having now received such rare mercies from God, he is resolved to love God with a more raised love, and with a more inflamed love, and with a more active and stirring love, and with a more growing and increasing love than ever. *Thomas Brooks.*

HINTS TO THE VILLAGE PREACHER.

Ver. 9. The effect of deliverance upon ourselves: "I will walk, " etc.

1. Walk by faith in him.
2. Walk in love with him.
3. Walk by obedience to him. *G. R.*

PSALM 116:10

EXPOSITION.

Ver. 10. *I believed, therefore have I spoken.* I could not have spoken thus if it had not been for my faith: I should never have spoken unto God in prayer, nor have been able now to speak to my fellow men in testimony if it had not been that faith kept me alive, and brought me a deliverance, whereof I have good reason to boast. Concerning the things of God no man should speak unless he believes; the speech of the waverer is mischievous, but the tongue of the believer is profitable; the most powerful speech which has ever been uttered by the lip of man has emanated from a heart fully persuaded of the truth of God. Not only the Psalmist, but such men as Luther, and Calvin, and other great witnesses for the faith could each one most heartily say, "I believed, therefore have I spoken."

I was greatly afflicted. There was no mistake about that; the affliction was as bitter and as terrible as it well could be, and since I have been delivered from it, I am sure that the deliverance is no fanatical delusion, but a self evident fact; therefore am I the more resolved to speak to the honour of God. Though greatly afflicted, the Psalmist had not ceased to believe: his faith was tried but not destroyed.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *I believed, therefore have I spoken.* It is not sufficient to believe, unless you also openly confess before unbelievers, tyrants, and all others. Next to believing follows confession; and therefore, those who do not make a confession ought to fear; as, on the contrary, those should hope who speak out what they have believed. *Paulus Palanterius.*

Ver. 10. *I believed, therefore have I spoken.* That is to say, I firmly believe what I say, therefore I make no scruple of saying it. This should be connected with the preceding verse, and the full stop should be placed at "spoken." *Samuel Horsley.*

Ver. 10. *I believed,* etc. Some translate the words thus: "*I believed when I said, I am greatly afflicted*": I believed when I said in my haste, *all men are liars*"; *q.d.*, Though I have had my *offs* and my *ons*, though I have passed through several frames of heart and tempers of soul in my trials, yet I believed still, I never let go my hold, my grip of God, in my perturbation. *John Trapp.*

Ver. 10. The heart and tongue should go together. The tongue should always be the heart's interpreter, and the heart should always be the tongue's suggester; what is spoken with the tongue should be first stamped upon the heart and wrought off from it. Thus it should be in all our communications and exhortations, especially when we speak or exhort about the things of God, and dispense the mysteries of heaven. David spake froth his heart when he spake from his faith. *I believed, therefore have I spoken.* Believing is an act of the heart, "with the heart man believeth"; so that to say, "*I believed, therefore have I spoken,*" is as if he had said, I would never have spoken these things, if my heart had not been clear and upright in them. The apostle takes up that very protestation from David (2 Corinthians 4:13): "According as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak"; that is, we move others to believe nothing but what we believe, and are fully assured of ourselves. *Joseph Caryl.*

Ver. 10. *I was greatly afflicted.* After that our minstrel hath made mention of faith and of speaking the word of God, whereby are to be understood all good works that proceed and come forth out of faith, he now singeth of the cross, and sheweth that he was very sore troubled, grievously threatened, uncharitably blasphemed, evil reported, maliciously persecuted, cruelly troubled, and made to suffer all kinds of torments for uttering and declaring the word of God. "*I believed,*" saith he, "*therefore have I spoken; but I was very sore troubled.*" Christ's word and the cross are companions inseparable. As the shadow followeth the body, so doth the cross follow the word of Christ: and as fire and heat cannot be separated, so cannot the gospel of Christ and the cross be plucked asunder. *Thomas Becon* (1511-1567 or 1570).

Ver. 10-11. The meaning seems to be this—I spake as I have declared (Psalm 116:4) because I trusted in God. I was greatly afflicted, I was in extreme distress, I was in great astonishment and trembling (as the word rendered "*haste*" signifies trembling as well as haste, as it is rendered in Deuteronomy 20:3;) and in these circumstances I did not trust in man; I said, "*all men are liars*" —*i.e.*, not fit to be trusted in; those that will fail and deceive the hopes of those who trust in them, agreeable to Psalm 62:8-9. *Jonathan Edwards.*

HINTS TO THE VILLAGE PREACHER.

Ver. 10-11.

1. The rule: "I believed, "etc. In general the Psalmist spoke what he had well considered and tested by his own experience, as when he said, "I was brought low and he helped me." "The Lord hath dealt bountifully with me."
2. The exception; "I was greatly afflicted, I said, "etc.
 - (a) He spoke wrongfully: he said "All men are liars, " which had some truth in it, but was not the whole truth.
 - (b) Hastily: "I said in my haste, "without due reflection.
 - (c) Angrily, under the influence of affliction, probably from the unfaithfulness of others. Nature acts before grace—the one by instinct, the other from consideration. *G. R.*

PSALM 116:11

EXPOSITION.

Ver. 11. *I said in my haste, All men are liars.* In a modified sense the expression will bear justification, even though hastily uttered, for all men will prove to be liars if we unduly trust in them; some from want of truthfulness, and others from want of power. But from the expression, "I said in my haste, "it is clear that the Psalmist did not justify his own language, but considered it as the ebullition of a hasty temper. In the sense in which he spoke his language was unjustifiable. He had no right to distrust all men, for many of them are honest, truthful, and conscientious; there are faithful friends and loyal adherents yet alive; and if sometimes

they disappoint us, we ought not to call them liars for failing when the failure arises entirely from want of power, and not from lack of will. Under great affliction our temptation will be to form hasty judgments of our fellow men, and knowing this to be the case we ought carefully to watch our spirit, and to keep the door of our lips. The Psalmist had believed, and therefore he spoke; he had doubted, and therefore he spoke in haste. He believed, and therefore he rightly prayed to God; he disbelieved, and therefore he wrongfully accused mankind. Speaking is as ill in some cases as it is good in others. Speaking in haste is generally followed by bitter repentance. It is much better to be quiet when our spirit is disturbed and hasty, for it is so much easier to say than to unsay; we may repent of our words, but we cannot so recall them as to undo the mischief they have done. If even David had to eat his own words, when he spoke in a hurry, none of us can trust our tongue without a bridle.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *I said in my haste, All men are liars*, Rather, in an ecstasy of despair, I said, the whole race of man is a delusion. *Samuel Horsley*.

Ver. 11. *All men are liars*. That is to say, every man who speaks in the ordinary manner of men concerning happiness, and sets great value on the frail and perishable things of this world, is a liar; for true and solid happiness is not to be found in the country of the living. This explanation solves the sophism proposed by St. Basil. If every man be a liar, then David was a liar; therefore he lies when he says, every man is a liar—thus contradicting himself, and destroying his own position. This is answered easily; for when David spoke he did so not as man, but from an Inspiration of the Holy Ghost. *Robert Bellantaine*.

Ver. 11. *All men are liars*. Juvenal said, "Dare to do something worthy of transportation and imprisonment, if you mean to be of consequence. Honesty is praised, but starves." A pamphlet was published some time ago with the title, "*Whom shall we hang?*" A very appropriate one might now be written with a slight change in the title—"Whom shall we trust?" From "*A New Dictionary of Quotations*, "1872.

Ver. 11-15. It seems that to give the lie was not so heinous an offence in David's time as it is in these days; for else how durst he have spoken such words, *That all men are liars*, which is no less than to give the lie to the whole world? and yet no man, I think, will challenge him for saying so; no

more than challenge St. John for saying that all men are sinners, and indeed how should any man avoid being a liar, seeing the very being of man is itself a lie? not only is it a vanity, and put in the balance less than vanity; but a very lie, promising great matters, and able to do just nothing, as Christ saith, "without me ye can do nothing": and so Christ seems to come in, to be David's second, and to make his word good, that *all men are liars*. And now let the world do its worst, and take the lie how it will, for David having Christ on his side, will always be able to make his part good against all the world, for Christ hath overcome the world.

But though all men may be said to be liars, yet not all men in all things; for then David himself should be a liar in this: but all men perhaps in something or other, at some time or other, in some kind or other. Absolute truth is not found in any man, but in that man only who was not man only; for if he had been but so, it had not perhaps been found in him neither, seeing absolute truth and deity are as relatives, never found to be asunder.

But in what thing is it that all men should be liars? Indeed, in this for one; to think that God regards not, and loves not them whom he suffers to be afflicted; for we may rather think he loves them most whom he suffers to be most afflicted; and we may truly say he would never have suffered his servant Job to be afflicted so exceeding cruelly, if he had not loved him exceeding tenderly; for there is nothing lost by suffering afflictions. No, my soul, they do but serve to make up the greater weight of glory, when it shall be revealed.

But let God's afflictions be what they can be, yet I will always acknowledge they can never be in any degree so great as his benefits: and oh, that *I could think of something that I might render to him for all his benefits*: for shall I receive such great, such infinite benefits from him, and shall I render nothing to him by way of gratefulness? But, alas, what have I to render? All my rendering to him will be but taking more from him: for all I can do is but to *take the cup of salvation, and call upon his name*, and what rendering is there in this taking? If I could take the cup of tribulation, and drink it off for his sake, this might be a rendering of some value; but this, God knows, is no work for me to do. It was his work, who said, "Can ye drink of the cup, of which I shall drink?" Indeed, he drank of the cup of tribulation, to the end that we might take the cup of salvation; but then in taking it we must call upon his name; upon his name and upon no other; for

else we shall make it a cup of condemnation, seeing there is no name under heaven, in which we may be saved, but only the name of Jesus.

Yet it may be some rendering to the Lord if I pay my vows, and do, as it were, my penance openly; *I will therefore pay my vows to the Lord, in the presence of all his people.* But might he not pay his vows as well in his closet, between God and himself, as to do it publicly? No, my soul, it serves not his turn, but he must pay them in the presence of all his people; yet not to the end he should be applauded for a just payer; for though he pay them, yet he can never pay them to the full; but to the end, that men seeing his good works, may glorify God by his example. And the rather perhaps, for that David was a king, and the king's example prevails much with the people, to make them pay their vows to God: but most of all, that by this means David's piety may not be barren, but may make a breed of piety in the people also: which may be one mystical reason why it was counted a curse in Israel to be barren; for he that pays not his vows to God in the presence of his people may well be said to be barren in Israel, seeing he begets no children to God by his example. And perhaps, also, the vows which David means here were the doing of some mean things, unfit in show for the dignity of a king; as when it was thought a base thing in him to dance before the ark; he then vowed he would be baser yet: and in this case, to pay his vows before the people becomes a matter of necessity: for as there is no honour to a man whilst he is by himself alone, so there is no shame to a man but before the people: and therefore to shew that he is not ashamed to do any thing how mean soever, so it may tend to the glorifying of God; *"he will pay his vows in the presence of all his people."* And he will do it though it cost him his life, for if he die for it he knows that *Precious in the sight of the Lord is the death of his saints.* But that which is precious is commonly desired: and doth God then desire the death of his saints? He desires, no doubt, that death of his saints which is to die to sin: but for any other death of his saints, it is therefore said to be precious in his sight, because he lays it up with the greater carefulness. And for this it is there are such several mansions in God's house, that to them whose death is precious in his sight he may assign the most glorious mansions. This indeed is the reward of martyrdom, and the encouragement of martyrs, though their sufferings be most insufferable, their troubles most intolerable; yet this makes amends for all; that *"Precious in the sight of the Lord is the death of his saints."* For if it be so great a happiness to be acceptable in his sight, how great a happiness must it be to be precious in his sight? When

God, at the creation looked upon all his works, it is said he saw them to be all exceeding good: but it is not said that any of them were precious in his sight. How then comes death to be precious in his sight, that was none of his works, but is a destroyer of his works? Is it possible that a thing which destroys his creatures should have a title of more value in his sight, than his creatures themselves? O, my soul, this is one of the miracles of his saints, and perhaps one of those which Christ meant, when he said to his apostles, that greater miracles than he did they should do themselves: for what greater miracle than this, that death, which of itself is a thing most vile in the sight of God, yet once embraced by his saints, as it were by their touch only, becomes precious in his sight? To alter a thing from being vile to be precious, is it not a greater miracle than to turn water into wine? Indeed so it is; death doth not damnify his saints, but his saints do dignify death. Death takes nothing away from his saints' happiness, but his saints add lustre to death's vileness. It is happy for death that ever it met with any of God's saints; for there was no way for it else in the world, to be ever had in any account: but why say I, in the world? For it is of no account in the world for all this: it is but only in the sight of God; but indeed this only is all in all; for to be precious in God's sight is more to be prized than the world itself. For when the world shall pass away, and all the glory of it be laid in the dust; then shall trophies be erected for the death of his saints: and when all monuments of the world shall be utterly defaced, and all records quite rased out; yet the death of his saints shall stand registered still, in fair red letters in the calendar of heaven. If there be glory laid up for them that die in the Lord; much more shall they be glorified that die for the Lord.

I have wondered oftentimes, why God will suffer his saints to die; I mean not the death natural, for I know *statutum est omnibus semel mori*; but the death that is by violence, and with torture: for who could endure to see them he loves so cruelly handled? But now I see the reason of it; for, *Precious in the sight of the LORD is the death of his saints*. And what marvel then if he suffer his saints to die; when by dying they are wrought, and made fit jewels to be set in his cabinet; for as God has a bottle which he fills up with the tears of his saints, so I may say he hath a cabinet which he decks up with the deaths of his saints: and, O my soul, if thou couldst but comprehend what a glory it is to serve for a jewel in the decking up of God's cabinet, thou wouldest never wonder why he suffers his saints to be put to death, though with never so great torments, for it is but the same

which Saint Paul saith: "The afflictions of this life are not worthy to be compared with the glory that shall be revealed." *Sir Richard Baker.*

HINTS TO THE VILLAGE PREACHER.

Ver. 11. A hasty speech.

1. There was much truth in it.
2. It erred on the right side, for it showed faith in God rather than in the creature.
3. It did err in being too sweeping, too severe, too suspicious.
4. It was soon cured. The remedy for all such hasty speeches is—Get to work in the spirit of Psalm 116:12.

PSALM 116:12

EXPOSITION.

Ver. 12. *What shall I render unto the LORD for all his benefits toward me?* He wisely leaves off fretting about man's falsehood and his own ill humour, and directs himself to his God. It is of little use to be harping on the string of man's imperfection and deceitfulness; it is infinitely better to praise the perfection and faithfulness of God. The question of the verse is a very proper one: the Lord has rendered so much mercy to us that we ought to look about us, and look within us, and see what can be done by us to manifest our gratitude. We ought not only to do what is plainly before us, but also with holy ingenuity to search out various ways by which we may render fresh praises unto our God. His benefits are so many that we cannot number them, and our ways of acknowledging his bestowments ought to be varied and numerous in proportion. Each person should have his own peculiar mode of expressing gratitude. The Lord sends each one a special benefit, let each one enquire, "What shall I render? What form of service would be most becoming in me?"

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *What shall I render unto the LORD?* Rendering to the true God, in a true and right manner, is the sum of true religion. This notion is

consonant to the scriptures: thus: "Render unto God the things that are God's." Matthew 22:21. As true loyalty is a giving to Caesar the things that are Caesar's, so true piety is the giving to God the things that are God's. And so, in that parable of the vineyard let out to husbandmen, all we owe to God is expressed by the *rendering the fruit of the vineyard*; Matthew 21:41. Particular acts of religion are so expressed in the Scriptures, Psalm 56:12; Ho 14:2 2 Chronicles 34:31. Let this, then, be the import of David's *xwhy! kyva xm*, "*What shall I render unto the LORD?*" "In what things, and by what means, shall I promote religion in the exercise thereof? How shall I show myself duly religious towards him who hath been constantly and abundantly munificent in his benefits towards me?" *Henry Hurst*.

Ver. 12. *All his benefits toward me.* What reward shall we give unto the Lord, for all the benefits he hath bestowed? From the cheerless gloom of nonexistence he waked us into being; he ennobled us with understanding; he taught us arts to promote the means of life; he commanded the prolific earth to yield its nurture; he bade the animals to own us as their lords. For us the rains descend; for us the sun sheddeth abroad its creative beams; the mountains rise, the valleys bloom, affording us grateful habitation and a sheltering retreat. For us the rivers flow; for us the fountains murmur; the sea opens its bosom to admit our commerce; the earth exhausts its stores; each new object presents a new enjoyment; all nature pouring her treasures at our feet, through the bounteous grace of him who wills that all be ours. *Basil, 326-379.*

Ver. 12. *All his benefits.* As partial obedience is not good, so partial thanks is worthless: not that any saint is able to keep all the commands, or reckon up all the mercies of God, much less return particular acknowledgment for every single mercy; but as he "hath respect unto all the commandments" (Psalm 119:6), so he desires to value highly every mercy, and to his utmost power give God the praise of all. An honest soul would not conceal any debt he owes to God, but calls upon itself to give an account for all his benefits. The skipping over one note in a lesson may spoil the grace of the music; unthankfulness for one mercy disparages our thanks for the rest. *William Gurnall.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12. Overwhelming obligations.

1. A sum in arithmetic—"all his benefits."
2. A calculation of indebtedness—"What shall I render?"
3. A problem for personal solution—"What shall I?" See Spurgeon's Sermon, No. 910.

Ver. 12, 14. Whether well composed religious vows do not exceedingly promote religion. Sermon by Henry Hurst, A.M., in "The Morning Exercises."

PSALM 116:13

EXPOSITION.

Ver. 13. *I will take the cup of salvation.* "I will take" is a strange answer to the question, "What shall I render?" and yet it is the wisest reply that could possibly be given.

*"The best return for one like me,
So wretched and so poor,
Is from his gifts to draw a plea
And ask him still for more."*

To take the cup of salvation was in itself an act of worship, and it was accompanied with other forms of adoration, hence the Psalmist says,

and call upon the name of the LORD. He means that he will utter blessings and thanksgivings and prayers, and then drink of the cup which the Lord had filled with his saving grace. What a cup this is! Upon the table of infinite love stands the cup full of blessing; it is ours by faith to take it in our hand, make it our own, and partake of it, and then with joyful hearts to laud and magnify the gracious One who has filled it for our sakes that we may drink and be refreshed. We can do this figuratively at the sacramental table, we can do it spiritually every time we grasp the golden chalice of the covenant, realizing the fulness of blessing which it contains, and by faith receiving its divine contents into our inmost soul. Beloved reader, let us pause here and take a long and deep draught from the cup which Jesus filled, and then with devout hearts let us worship God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *I will take the cup of salvation.* —It may probably allude to the libation offering, Numbers 28:7; for the three last verses seem to intimate that the Psalmist was now at the temple, offering the meat offering, drink offering, and sacrifices to the Lord. "*Cup*" is often used by the Hebrews to denote plenty or abundance. So, "the cup of trembling, "an abundance of misery; "the cup of salvation, "an abundance of happiness. *Adam Clarke.*

Ver. 13. *Cup of salvation.* In holy Scripture there is mention made of drink offerings, Genesis 25:14 Leviticus 23:13 Numbers 15:5; which were a certain quantity of wine that used to be poured out before the Lord; as the very notation of the word imports, coming from a root *ἔσσε* *effudit*, that signifieth to pour out. As the meat offerings, so the drink offerings, were brought to the Lord in way of gratulation and thanksgiving. Some therefore in allusion hereunto so expound the text, as a promise and vow of the Psalmist, to testify his public gratitude by such an external and solemn rite as in the law was prescribed. This he terms *a cup*, because that drink offering was contained in a cup and poured out thereof; and he adds this epithet, "*salvation*," because that rite was an acknowledgment of salvation, preservation and deliverance from the Lord.

After their solemn gratulatory sacrifices they were wont to have a feast. When David had brought the ark of God into the tabernacle, they offered burnt offerings and peace offerings, which being finished, "he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine." 1 Chronicles 16:8. Hereby is implied that he made so beautiful a feast, as he had to give thereof to all the people there assembled. In this feast the master thereof was wont to take a great cup, and in lifting it up to declare the occasion of that feast, and then in testimony of thankfulness to drink thereof to the guests, that they in order might pledge him. This was called a cup of salvation, or deliverance, because they acknowledged by the use thereof that God had saved and delivered them. Almost in a like sense the apostle styles the sacramental cup, the cup of blessing. Here the prophet useth the plural number, thus, "*cup of salvations*," whereby, after the Hebrew elegancy, he meaneth many deliverances, one after another; or some great and extraordinary deliverance which was instead of many, or which comprised many under it. The word translated *take* (*ava* a *avg*) properly signifieth to lift up, and in that respect may the more fitly be applied to the aforementioned taking of

the festival cup and lifting it up before the guests. Most of our later expositors of this Psalm apply this phrase, "I will take the cup of salvation, "to the forenamed gratulatory drink offering, or to the taking and lifting up of the cup of blessing in the feast, after the solemn sacrifice. Both of these import one and the same thing, which is, that saints of old were wont to testify their gratefulness for great deliverances with some outward solemn rite. *William Gouge*.

Ver. 13. *Cup of salvation.* *Yeshuoth*: Psalm 18:50 28:8 53:6. The cup of salvation, symbolized by the eucharistic cup of the Passover Supper. — Zion that had drunk of the "cup of trembling" (Isaiah 51:17, 22) might now rise and drink of the cup of salvation.

To the church these words have had a yet deeper significance added to them by Matthew 26:27. Jesus, on that Passover night, drank of the bitter wine of God's wrath, that he might refill the cup with joy and health for his people. *William Kay*.

Ver. 13-14, 17-19. A fit mode of expressing our thanks to God is by solemn acts of worship, secret, social, and public. "The closet will be the first place where the heart will delight in pouring forth its lively joys; thence the feeling will extend to the family altar: and thence again it will proceed to the sanctuary of the Most High." (*J. Morison*). To every man God has sent a large supply of benefits, and nothing but perverseness can deny to him the praise of our lips. *William, S. Plumer*.

HINTS TO THE VILLAGE PREACHER.

Ver. 13. Sermon on the Lord's supper. We take the cup of the Lord

1. In memory of him who is our salvation.
2. In token of our trust in him.
3. In evidence of our obedience to him.
4. In type of communion with him.
5. In hope of drinking it new with him ere long.

Ver. 13. The various cups mentioned in Scripture would make an interesting subject.

PSALM 116:14

EXPOSITION.

Ver. 14. *I will pay my vows unto the Lord now in the presence of all his people.* The Psalmist has already stated his third resolution, to devote himself to the worship of God evermore, and here he commences the performance of that resolve. The vows which he had made in anguish, he now determines to fulfil:

"I will pay my vows unto the Lord." He does so at once, "*now*," and that publicly, "in the presence of all his people." Good resolutions cannot be carried out too speedily; vows become debts, and debts should be paid. It is well to have witnesses to the payment of just debts, and we need not be ashamed to have witnesses to the fulfilling of holy vows, for this will show that we are not ashamed of our Lord, and it may be a great benefit to those who look on and hear us publicly sounding forth the praises of our prayer hearing God. How can those do this who have never with their mouth confessed their Saviour? O secret disciples, what say you to this verse! Be encouraged to come into the light and own your Redeemer. If, indeed, you have been saved, come forward and declare it in his own appointed way.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. A man that would have his credit as to the truth of his word kept up, would choose those to be witnesses of his performing who were witnesses of his promising. I think David took this heed in his rendering and paying his vows: "*I will do it*," saith he, "*now in the presence of all his people.*" The people were witnesses to his straits, prayers, and vows; and he will honour religion by performing in their sight what he sealed, signed, and delivered as his vow to the Lord. Seek not more witnesses than providence makes conscious of thy vows, lest this be interpreted ostentation and vain self glorying: take so many, lest the good example be lost, or thou suspected of falsifying thy vow.

Briefly and plainly: Didst thou on a sick bed make thy vow before thy family, and before the neighbourhood? Be careful to perform it before them; let them see thou art what thou vowedst to be. This care in thy vow will be a means to make it most to the advantage of religion, whilst all that

heard or knew thy vow bear thee testimony that thou art thankful, and thus thou givest others occasion to glorify thy Father who is in heaven. *Henry Hurst* (1690) in "*The Morning Exercises*."

Ver. 14. *I will pay my vows*, etc. Foxe, in his *Acts and Monuments*, relates the following concerning the martyr, John Philpot: — "He went with the sheriffs to the place of execution; and when he was entering into Smithfield the way was foul, and two officers took him up to bear him to the stake. Then he said merrily, What, will ye make me a pope? I am content to go to my journey's end on foot. But first coming into Smithfield, he kneeled down there, saying these words, *I will pay my vows in thee, O Smithfield*."

HINTS TO THE VILLAGE PREACHER.

Ver. 14. *Vow*. Or the excellence of time present.

PSALM 116:15

EXPOSITION.

Ver. 15. *Precious in the sight of the LORD is the death of his saints*, and therefore he did not suffer the Psalmist to die, but delivered his soul from death. This seems to indicate that the song was meant to remind Jewish families of the mercies received by any one of the household, supposing him to have been sore sick and to have been restored to health, for the Lord values the lives of his saints, and often spares them where others perish. They shall not die prematurely; they shall be immortal till their work is done; and when their time shall come to die, then their deaths shall be precious. The Lord watches over their dying beds, smooths their pillows, sustains their hearts, and receives their souls. Those who are redeemed with precious blood are so dear to God that even their deaths are precious to him. The deathbeds of saints are very precious to the church, she often learns much from them; they are very precious to all believers, who delight to treasure up the last words of the departed; but they are most of all precious to the Lord Jehovah himself, who views the triumphant deaths of his gracious ones with sacred delight. If we have walked before him in the land of the living, we need not fear to die before him when the hour of our departure is at hand.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. *Precious in the sight of the LORD is the death of his saints.* It is of value or importance in such respects as the following: —

- (1) As it is the removal of another of the redeemed to glory—the addition of one more to the happy hosts above;
- (2) as it is a new triumph of the work of redemption, —allowing the power and the value of that work;
- (3) as it often furnishes a more direct proof of the reality of religion than any abstract argument could do.

How much has the cause of religion been promoted by the patient deaths of Ignatius, Polycarp, and Latimer, and Ridley, and Huss, and Jerome of Prague, and the hosts of martyrs! What does not the world owe, and the cause of religion owe, to such scenes as occurred on the deathbeds of Baxter, and Thomas Scott, and Halyburton, and Payson! What an argument for the truth of religion, —what an illustration of its sustaining power, —what a source of comfort to those who are about to die, — to reflect that religion does not leave the believer when he most needs its support and consolation; that it can sustain us in the severest trial of our condition here; that it can illuminate what seems to us of all places *most* dark, cheerless, dismal, repulsive —"the valley of the shadow of death." *Albert Barnes.*

Ver. 15. *Precious in the sight of the LORD is the death of his saints.* The death of the saints is precious in the Lord's sight. First, because *he "seeth not as man seeth."* He judgeth not according to the appearance; he sees all things as they really are, not partially: he traces the duration of his people, not upon the map of time, but upon the infinite scale of eternity; he weighs their happiness, not in the little balance of earthly enjoyment, but in the even and equipoised balance of the sanctuary. In the next place, I think the death of the saints is precious in the Lord's sight, because *they are taken from the evil to come*; they are delivered from the burden of the flesh; ransomed by the blood of the Redeemer, they are his purchased possession, and now he receives them to himself. Sin and sorrow for ever cease; there is no more death, the death of Christ is their redemption; by death he overcame him that had the power of death; therefore, they in him are enabled to say, "O death, where is thy sting? O grave, where is thy

victory?" Again, the death of the saints is precious in the Lord's sight, for in it *he often sees the very finest evidences of the work of his own Spirit upon the soul*; he sees faith in opposition to sense, leaning upon the promises of God. Reposing upon him who is mighty to save, he sees hope even against hope, anchoring the soul secure and steadfast on him who is passed within the veil; he sees patience acquiescing in a Father's will—humility bending beneath his sovereign hand—love issuing from a grateful heart. Again, the death of the saints is precious in the Lord's sight, as *it draws out the tenderness of surviving Christian friends*, and is abundant in the thanksgivings of many an anxious heart; it elicits the sympathies of Christian charity, and realises that communion of saints, of which the Apostle speaks, when he says, "if one member suffer, all the members suffer with it; if one rejoice they all joy."... The death of saints is precious, because the sympathy of prayer is poured forth from many a kindly Christian heart... Nor is this all—the death of saints is precious, for *that is their day of seeing Jesus face to face*. Patrick Pouden's Sermon in "The Irish Pulpit, "1831.

Ver. 15. *Precious*. Their death is precious (*jakar*); the word of the text is, *in pretio fuit, magni estimatum est*. See how the word is translated in other texts.

1. Honourable, Isaiah 43:4 (*jakarta*); "thou was precious in my sight, thou hast been honourable."
2. Much set by, 1 Samuel 18:80: "His name was much set by."
3. Dear, Jeremiah 31:20. *An filius (jakkir) pretiosus mihi Ephraim*: "Is Ephraim my dear son?"
4. Splendid, clear, or glorious, Job 31:10. *Si vidi lunam (jaker) pretiosam et abeuntem*: "the moon walking in brightness."

Put all these expressions together, and then we have the strength of David's word, "*The death of the saints is precious*"; that is, (1) honourable; (2) much set by; (3) dear; (4) splendid and glorious in the sight of the Lord. Samuel Totshell, in "*The House of Mourning*," 1660.

Ver. 15. *Precious*. It is proper to advert, in the first place, to the apparent primary import of the phrase, namely, *Almighty God watches over, and sets a high value upon the holy and useful lives of his people*, and will not lightly allow these lives to be abbreviated or destroyed. In the second place, the words lead us to advert to *the control which he exercises over*

the circumstances of their death. These are under his special arrangement. They are too important in his estimation to be left to accident. In fact, chance has no existence. In the intervention of second causes, he takes care always to overrule and control them for good. Let the weakest believer among you be quite sure, be "confident of this very thing, "that he will never suffer your great enemy to take advantage of anything in the manner of your death, to do you spiritual harm. No, on the contrary, he takes all its circumstances under his immediate and especial disposal. This sentiment will admit, perhaps, of a third illustration; *when the saints are dying, the Lord looks upon them, and is merciful unto them.* Who can say how often he answers prayer, even in the cases of dying believers? Never does he fail to support, even where he does not see good to spare. By the whispers of his love, by the witness of his Spirit, by the assurance of his presence, by the preparatory revelation of heavenly glory, he strengthens his afflicted ones, he makes all their bed in their sickness. Ah! and when, perhaps, they scarcely possess a bed to languish upon, when poverty or other calamitous circumstances leave them, in the sorrow of sickness, no place of repose but the bare ground for their restless bodies, and his bosom for their spirits, do they ever find God fail them? No; many a holy man has slept the sleep of death with the missionary Martyr, in a strange and inhospitable land, or with the missionary Smith, upon the floor of a dungeon, and yet

*"Jesus has made their dying bed
As soft as downy pillows are."*

When no other eye saw, when no other heart felt, for these two never to be forgotten martyrs, murdered men of God, and apostles of Jesus, then were they precious in God's sight, and he was present with them. And so it is with all his saints, who are faithful unto death. Fourthly, we are warranted by the text and the tenor of Scripture, in affirming that *the Lord attaches great importance to the deathbed itself.* This is in his estimate—whatever it may be in ours— too precious, too important, to be overlooked; and hence it is often with emphasis, though always with a practical bearing, recorded in Scripture. It is possible, certainly, to make too much of it, by substituting, as a criterion of character, that which may be professed under the excitement of dying sufferings, for the testimony of a uniform, conspicuous career of holy living. But it is equally indefensible, and even ungrateful to God, to make too little of it, to make too little account of a good end, when connected with a good beginning and with a patient continuance in well doing.

*"The chamber where the good man meets his fate
Is privileged beyond the common walk of virtuous life."*

Its transactions are sometimes as fraught with permanent utility as with present good. The close of a Christian's career on earth, his defiance, in the strength of his Saviour, of his direst enemy, the good confession which he acknowledges when he is enabled to witness before those around his dying bed, all these are precious and important in the sight of the Lord, and ought to be so in our view, and redound, not only to his own advantage, but to the benefit of survivors, "to the praise of the glory of his grace." *W. M. Bunting, in a Sermon at the City Road Chapel, 1836.*

Ver. 15. Why need they beforehand be afraid of death, who have the Lord to take such care about it as he doth? We may safely, without presuming, we ought securely without wavering, to rest upon this, that our blood being precious in God's eyes, either it shall not be split, or it is seasonable, and shall be profitable to us to have it split. On this ground "the righteous are bold as a lion," Proverbs 28:1. "Neither do they fear what man can do unto them." Hebrews 13:6. Martyrs were, without question, well instructed herein, and much supported hereby. When fear of death hindereth from any duty, or draweth to any evil, then call to mind this saying, "*Precious in the sight of the Lord is the death of his favourites.*" For who would not valiantly, without fainting, take such a death as is precious in God's sight? *William Gouge.*

Ver. 15. *His saints* imports *appropriation*. Elsewhere Jehovah asserts, "All souls are mine." But he has an especial property in— and therefore claim upon—all saints. It is he that made them such. Separate from God there could be no sanctity. And as his right, his original right, in all men, is connected with the facts of their having been created and endowed by his hand, and thence subjected to his moral government, so, and much more, do all holy beings, all holy men, who owe to his grace their very existence as such, who must cease to be saints, if they could cease to be his saints, whom he has created anew in Christ Jesus by the communication of his own love, his own purity, his own nature, whom he continually upholds in this exalted state, so, and much more, do such persons belong to God. They are "*his saints*," through him and in him, saints of his making, and modelling, and establishing, and therefore *his* exclusively. Let this reference to the mighty working of God by his Spirit in you, your connection, your spiritual connection, with him, and your experience of his

saving power, —let this reference convert the *mystery* into the *mercy* of sanctification in your hearts.

"*His saints*" denotes, in the second place, *devotedness*. They are saints not only *through* him, but *to* him; holy unto the Lord, sanctified or set apart to his service, self surrendered to the adorable Redeemer.

"*His saints*" may import *resemblance* —close resemblance. Such characters are emphatically *God like*, holy and pure; children of their Father which is in heaven; certifying to all around their filial relationship to him, by their manifest participation of his nature, by their reflection of his image and likeness.

"*His saints*" suggests associations of *endearment*, of complacency. "The Lord taketh pleasure in them that fear him, in all them that hope in his mercy"; "a people near unto him"; "the Lord's portion is his people"; and "Happy is that people that is in such a case, yea, happy is that people whose God is the Lord." *Condensed from a Scranton by W. M. Bunting, 1836.*

Ver. 15. *Saints*. The persons among whom implicitly he reckons himself, styled *saints*, are in the original set out by a word (𐤑𐤃𐤑𐤃) that imports an especial respect of God towards them. The root whence that word issueth signifieth *mercy* (𐤔𐤍 ; *consecravit, benefecit*). Whereupon the Hebrews have given such a name to a stork, which kind among fowls is the most merciful; and that not only the old to their young ones, as most are, but also the young ones to the old, which they use to feed and carry when through age they are not able to help themselves.

This title is attributed to men in a double respect; 1. Passively, in regard of God's mind and affection to them; 2. Actively, in regard of their mind and affection to others. God's merciful kindness is great towards them; and their mercy and kindness are great towards their brethren. They are, therefore, by a kind of excellency and property styled "men of mercy." Isaiah 57:1. In regard of this double acceptance of the word, some translate it, "merciful, tender, or courteous," Psalm 18:25. Others with a paraphrase with many words, because they have not one fit word to express the full sense, thus, "Those whom God followeth with bounty, or to whom God extendeth his bounty." This latter I take to be the most proper to this place; for the word being passively taken for such as are made partakers of God's kindness, it sheweth the reason of that high

account wherein God hath them, even his own grace and favour. We have a word in English that in this passive signification fitly answereth the Hebrew, which is this, favourite. *William Gouge*.

Ver. 15. *Death* now, as he hath done also to mine, has paid full many a visit to your house; and in very deed, he has made fell havoc among our comforts. We shall yet be avenged on this enemy— this King of Terrors. I cannot help at times clenching my fist in his face, and roaring out in my agony and anguish, "Thou shalt be swallowed up in victory!" There is even, too, in the meantime, this consolation; "O Death, where is thy sting?" "Precious in the sight of the Lord is the death *for* his saints, "in the first place; in the second place, and resting on the propitiatory death, "Precious in the sight of the Lord is the death *of* his saints." The Holy Ghost, Psalm 116:15, states the first; our translators, honest men, have very fairly and truly inferred the second. We are obliged to them. The death of your lovely child, loveliest in the beauties of holiness, with all that was most afflictive and full of sore trial in it, is nevertheless, among the things in your little family, which are right precious in the sight of the Lord; and this in it, is that which pleases you most; precious, because of the infinite, the abiding, and the unchanging worth of the death of God's own holy child Jesus. The calm so wonderful, the consolation so felt, yea, the joy in tribulation so great, have set before your eyes a new testimony, heart touching indeed, that, after eighteen hundred years have passed, "*the death of his saints*" is still precious as ever in the sight of the Lord. Take your book of life, sprinkled with the blood of the covenant, and in your family record, put the death of Rosanna down among the precious things in your sight also—I should rather have said likewise.

Present my kindest regards to Miss S—Tell her to wipe that tear away—Rosanna needs it not. I hope they are all well at L—, and that your young men take the way of the Lord in good part. My dear Brother, "Go thy way, thy child liveth, "is still as fresh as ever it was, from the lips of Him that liveth for ever and ever, and rings with a loftier and sweeter sound, even than when it was first heard in the ears and heart of the parent who had brought and laid his sick and dying at the feet of Him who hath the keys of hell and of death. *John Jameson, in "Letters; True Fame, "etc., 1838.*

HINTS TO THE VILLAGE PREACHER.

Ver. 15.

1. *The declaration.* Not the death of the wicked, nor even the death of the righteous is in itself precious; but,

- (a) Because their persons are precious to him.
- (b) Because their experience in death is precious to him.
- (c) Because of their conformity in death to their Covenant Head; and
- (d) Because it puts an end to their sorrows, and translates them to their rest.

2. *Its manifestation.*

- (a) In preserving them from death.
- (b) In supporting them in death.
- (c) In giving them victory over death.
- (d) In glorifying them after death.

Ver. 15. See Spurgeon's Sermons "Precious Deaths," "No. 1036.

PSALM 116:16

EXPOSITION.

Ver. 16. The man of God in paying his vows rededicates himself unto God; the offering which he brings is himself, as he cries, *O LORD, truly I am thy servant*, rightfully, really, heartily, constantly, I own that I am thine, for thou hast delivered and redeemed me.

I am thy servant, and the son of thine handmaid, a servant born in thy house, born of a servant and so born a servant, and therefore doubly thine. My mother was thine handmaid, and I, her son, confess that I am altogether thine by claims arising out of my birth. O that children of godly parents would thus judge; but, alas, there are many who are the sons of the Lord's handmaids, but they are not themselves his servants. They give sad proof that grace does not run in the blood. David's mother was evidently a gracious woman, and he is glad to remember that fact, and to see in it a fresh obligation to devote himself to God.

Thou hast loosed my bonds, freedom from bondage binds me to thy service. He who is loosed from the bonds of sin, death, and hell should rejoice to wear the easy yoke of the great Deliverer. Note how the sweet singer delights to dwell upon his belonging to the Lord; it is evidently his glory, a thing of which he is proud, a matter which causes him intense satisfaction. Verily, it ought to create rapture in our souls if we are able to call Jesus Master, and are acknowledged by him as his servants.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *O Lord, truly I am thy servant.* Thou hast made me free, and I am impatient to be bound again. Thou hast broken the bonds of sin; now, Lord, bind me with the cords of love. Thou hast delivered me from the tyranny of Satan, make me as one of thy hired servants. I owe my liberty, my life, and all that I have, or hope, to thy generous rescue: and now, O my gracious, my Divine Friend and Redeemer, I lay myself and my all at thy feet. *Samuel Lavington*, 1728-1807.

Ver. 16. *I am thy servant.* The saints have ever had a holy pride in being God's servants; there cannot be a greater honour than to serve such a Master as commands heaven, earth, and hell. Do not think thou dost honour God in serving him; but this is how God honours thee, in vouchsafing then to be his servant. David could not study to give himself a greater style than—"O Lord, or, truly I am thy servant, and the son of thy handmaid," and this he spake, not in the phrase of a human compliment, but in the humble confession of a believer. Yea, so doth the apostle commend this excellency, that he sets the title of servant before that of an apostle; first servant, then apostle. Great was his office in being an apostle, greater his blessing in being a servant of Jesus Christ; the one is an outward calling, the other an inward grace. There was an apostle condemned, never any servant of God. *Thomas Adams*.

Ver. 16. *I am thy servant.* This expression of the king of Israel implies

(1). *A humble sense of his distance from God and his dependence upon him.* This is the first view which a penitent hath of himself when he returns to God. It is the first view which a good man hath of himself in his approaches to, or communion with God. And, indeed, it is what ought to be inseparable from the exercise of every other pious affection. To have, as it were, high and honourable thoughts of the majesty and greatness of the living God, and a deep and awful impression of the immediate and

continual presence of the heart searching God, this naturally produces the greatest self abasement, and the most unfeigned subjection of spirit before our Maker. It leads to a confession of him as Lord over all, and having the most absolute right, not only to the obedience, but to the disposal of all his creatures. I cannot help thinking this is conveyed to us in the language of the Psalmist, when he says, *O LORD, truly I am thy servant*. He was a prince among his subjects, and had many other honourable distinctions, both natural and acquired, among men; but he was sensible of his being a servant and subject of the King of kings; and the force of his expression, "*Truly, I am thy servant*," not only signifies the certainty of the thing, but how deeply and strongly he felt a conviction of its truth.

This declaration of the Psalmist implies (2) *a confession of his being bound by particular covenant and consent unto God*, and a repetition of the same by a new adherence. This, as it was certainly true with regard to him, having often dedicated himself to God, so I take it to be confirmed by the reiteration of the expression here, *O LORD, truly I am thy servant; I am thy servant*. As if he had said, "O Lord, it is undeniable; it is impossible to recede from it. I am thine by many ties. I am by nature thy subject and thy creature; and I have many times confessed thy right and promised my own duty." I need not mention to you, either the example in the Psalmist's writings, or the occasions in his history, on which he solemnly surrendered himself to God. It is sufficient to say, that it was very proper that he should frequently call this to mind, and confess it before God, for though it could not make his Creator's right any stronger, it would certainly make the guilt of his own violation of it so much the greater.

This declaration of the Psalmist is (3) *an expression of his peculiar and special relation to God. I am thy servant, and the son of thine handmaid*. There is another passage of his writings where the same expression occurs: Psalm 86:16. "O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid." There is some variation among interpreters in the way of illustrating this phrase. Some take it for a figurative way of affirming, that he was bound in the strongest manner to God, as those children who were born of a maidservant, and born in his own house, were in the most absolute manner their master's property. Others take it to signify his being not only brought up in the visible church of God, but in a pious family, and educated in his fear; and others would have it to signify still more especially that the Psalmist's mother was an eminently pious woman. And indeed I do not think that was

a circumstance, if true, either unworthy of him to remember, or of the Spirit of God to put upon record. *John Witherspoon*, 1722-1797.

Ver. 16. O Lord, *I am thy servant*, by a double right; (and, oh, that I could do thee double service;) as thou art the Lord of my life, and I am the son of thy handmaid: not of Hagar, but of Sarah; not of the bondwoman, but of the free; and therefore I serve thee not in fear, but in love; or therefore in fear, because in love: and then is service best done when it is done in love. In love indeed I am bound to serve thee, for, *Thou hast loosed my bonds*; the bonds of death which compassed me about, by delivering me from a dangerous sickness, and restoring me to health: or in a higher kind; thou hast loosed my bonds by freeing me from being a captive to be a servant; and which is more, from being a servant to be a son: and more than this, from being a son of thy handmaid, to be a son of thyself. *Sir Richard Baker*.

Ver. 16. Bless God for the privilege of being the children of godly parents. Better be the child of a godly than of a wealthy parent. I hope none of you are of so vile a spirit as to condemn your parents because of their piety. Certainly it is a great privilege when you can go to God, and plead your Father's covenant: *LORD, truly I am thy servant; I am thy servant, and the son of thy handmaid*. So did Solomon, 1 Kings 8:25-26, "Lord, make good thy word to thy servant David, my father." That you are not born of infidels, nor of papists, nor of upholders of superstition and formality, but in a strict, serious, godly family, it is a great advantage that you have. It is better to be the sons of faithful ministers than of nobles. *Thomas Manton*, in, *a Sermon preached before the Sons of the Clergy*.

Ver. 16. *Thou hast loosed my bonds*. Mercies are given to encourage us in God's service, and should be remembered to that end. Rain descends upon the earth, not that it might be more barren, but more fertile. We are but stewards; the mercies we enjoy are not our own, but to be improved for our Master's service. Great mercies should engage to great obedience. God begins the Decalogue with a memorial of his mercy in bringing the Israelites out of Egypt, — "I am the Lord thy God, which brought thee out of the land of Egypt." How affectionately doth the Psalmist own his relation to God as his servant, when he considers how God had loosed his bonds: *O LORD, truly I am thy servant; thou hast loosed my bonds!* the remembrance of thy mercy shall make me know no relation but that of a servant to thee. When we remember what wages we have from God, we

must withal remember that we owe more service, and more liveliness in service, to him. Duty is but the ingenuous consequent of mercy. It is irrational to encourage ourselves in our way to hell by a remembrance of heaven, to foster a liberty in sin by a consideration of God's bounty. When we remember that all we have or are is the gift of God's liberality, we should think ourselves obliged to honour him with all that we have, for he is to have honour from all his gifts. It is a sign we aimed at God's glory in begging mercy, when we also aim at God's glory in enjoying it. It is a sign that love breathed the remembrance of mercy into our hearts, when at the same time it breathes a resolution into us to improve it. It is not our tongues, but our lives must praise him. Mercies are not given to one member, but to the whole man. *Stephen Charnock*.

HINTS TO THE VILLAGE PREACHER.

Ver. 16. *Holy Service.*

1. Emphatically avowed.
2. Honestly rendered—"truly."
3. Logically defended—"son of thine handmaid."
4. Consistent with conscious liberty.

PSALM 116:17

EXPOSITION.

Ver. 17. *I will offer to thee the sacrifice of thanksgiving.* Being thy servant, I am bound to sacrifice to thee, and having received spiritual blessings at thy hands I will not bring bullock or goat, but I will bring that which is more suitable, namely, the thanksgiving of my heart. My inmost soul shall adore thee in gratitude.

And will call upon the name of the Lord, that is to say, I will bow before thee reverently, lift up my heart in love to thee, think upon thy character, and adore thee as thou dost reveal thyself. He is fond of this occupation, and several times in this Psalm declares that "he will call upon the name of the Lord," while at the same time he rejoices that he had done so many a

time before. Good feelings and actions bear repeating: the more of hearty callings upon God the better.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *The sacrifice of thanksgiving.*

*"When all the heart is pure, each warm desire
Sublimed by holy love's ethereal fire.
On winged words our breathing thoughts may rise,
And soar to heaven, a grateful sacrifice." James Scott.*

HINTS TO THE VILLAGE PREACHER.

Ver. 17. This is due to our God, good for ourselves, and encouraging to others.

Ver. 17. *The sacrifice of thanksgiving.*

1. How it may be rendered. In secret love, in conversation, in sacred song, in public testimony, in special gifts and works.
2. Why we should render it. For answered prayers (Psalm 116:1-2), memorable deliverances (Psalm 116:3), choice preservation (Psalm 116:6); remarkable restoration (Psalm 116:7-8), and for the fact of our being his servants (Psalm 116:16).
3. When should we render it. *Now*, while the mercy is on the memory, and as often as fresh mercies come to us.

PSALM 116:18

EXPOSITION.

Ver. 18. *I will pay my vows unto the Lord now in the presence of all his people.* He repeats the declaration. A good thing is worth saying twice. He thus stirs himself up to greater heartiness, earnestness, and diligence in keeping his vow, —really paying it at the very moment that he is declaring his resolution to do so. The mercy came in secret, but the praise is rendered in public; the company was, however, select; he did not cast his pearls before swine, but delivered his testimony before those who could understand and appreciate it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. *Vows.* Are well composed vows such promoters of religion? and are they to be made so warily? and do they bind so strictly? Then be sure to wait until God give you just and fit seasons for vowing. Be not over hasty to vow: it is an inconsiderate and foolish haste of Christians to make more occasions of vowing than God doth make for them. Make your vows, and spare not, so often as God bids you; but do not do it oftener. You would wonder I should dissuade you from vowing often, when you have such constant mercies; and wonder well you might, if God did expect your extraordinary bond and security for every ordinary mercy: but he requires it not; he is content with ordinary security of gratitude for ordinary mercies; when he calls for extraordinary security and acknowledgment, by giving extraordinary mercies, then give it and do it. *Henry Hurst.*

Ver. 18. *Now.* God gave an order that no part of the thank offering should be kept till the third day, to teach us to present our praises when benefits are newly received, which else would soon wax stale and putrefy as fish doth. "*I will pay my vows now,*" saith David. *Samuel Clarke* (1599-1682) in "*A Mirror or Looking glass, both for Saints and Sinners.*"

Ver. 18. *In the presence of all his people.* For good example's sake. This also was prince like, Ezekiel 46:10. The king's seat in the sanctuary was open, that all might see him there, 2 Kings 11:14, and 2 Kings 23:3. *John Trapp.*

Ver. 18. *In the presence of all his people.* Be bold, be bold, ye servants of the Lord, in sounding forth the praises of your God. Go into presses of people; and in the midst of them praise the Lord. Wicked men are over bold in pouring forth their blasphemies to the dishonour of God; they care not who hear them. They stick not to do it in the midst of cities. Shall they be more audacious to dishonour God, than ye zealous to honour him? Assuredly Christ will shew himself as forward to confess you, as you are, or can be to confess him. Matthew 10:32. This holy boldness is the ready way to glory. *William Gouge.*

HINTS TO THE VILLAGE PREACHER.

Ver. 18.

1. How vows may be paid in public. By going to public worship as the first thing we do when health is restored. By uniting heartily in the song. By coming to the communion. By special thank offering. By using fit opportunities for open testimony to the Lord's goodness.
2. The special difficulty in the matter. To pay them *to the Lord*, and not in ostentation or as an empty form.
3. The peculiar usefulness of the public act. It interests others, touches their hearts, reproves, encourages, etc.

PSALM 116:19

EXPOSITION.

Ver. 19. *In the courts of the LORD'S house*: in the proper place, where God had ordained that he should be worshipped. See how he is stirred up at the remembrance of the house of the Lord, and must needs speak of the holy city with a note of joyful exclamation—

In the midst of thee, O Jerusalem. The very thought of the beloved Zion touched his heart, and he writes as if he were actually addressing Jerusalem, whose name was dear to him. There would he pay his vows, in the abode of fellowship, in the very heart of Judea, in the place to which the tribes went up, the tribes of the Lord. There is nothing like witnessing for Jesus, where the report thereof will be carried into a thousand homes. God's praise is not to be confined to a closet, nor his name to be whispered in holes and corners, as if we were afraid that men should hear us; but in the thick of the throng, and in the very centre of assemblies, we should lift up heart and voice unto the Lord, and invite others to join with us in adoring him, saying,

Praise ye the LORD, or Hallelujah. This was a very fit conclusion of a song to be sung when all the people were gathered together at Jerusalem to keep the feast. God's Spirit moved the writers of these Psalms to give them a fitness and suitability which was more evident in their own day than now; but enough is perceptible to convince us that every line and word had a

peculiar adaptation to the occasions for which the sacred sonnets were composed. When we worship the Lord we ought with great care to select the words of prayer and praise, and not to trust to the opening of a hymn book, or to the unconsidered extemporizing of the moment. Let all things be done decently and in order, and let all things begin and end with Hallelujah, Praise ye the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 19 (*second clause*). He does not simply say in the midst of Jerusalem: but, *in the midst of thee, O Jerusalem?* He speaks to the city as one who loved it and delighted in it. We see here, how the saints were affected towards the city in which was the house of God. Thus we should be moved in spirit towards that church in which God dwells, the temple he inhabits, which is built up, not of stones, but of the souls of the faithful. *Wolfgang Musculus.*

HINTS TO THE VILLAGE PREACHER.

Ver. 19. The Christian at home.

1. In God's house.
2. Among the saints.
3. At his favourite work, "Praise."

David's Harpe full of most delectable harmony newly stringed and set in tune by Thomas Becon. *This is an exposition of Psalm 116:10-19, or Psalm 115 according to the Latin Version. It was originally published in 12mo, in 1542, and reprinted in "The Early Works of Thomas Becon. S. T. P. Chaplain to Archbishop Cranmer, Prebendary of Canterbury, &c., "by "The Parker Society." 1843.]*

AN EXPOSITION upon some select Psalms of David, containing great store of most excellent and comfortable doctrine, and instruction for all those, that (under the burden of sin) thirst for comfort in Christ Jesus. Written by that faithful servant of God, M. ROBERT ROLLOK, sometime Pastor in the Church of Edinburgh: And translated out of Latin into English, by C. L. CHARLES LUMISDEN Minister of the Gospel of Christ at Dudingstoun. 12mo. EDINBURGH. 1600. Contains an Exposition of this Psalm.]

The Saints' Sacrifice: or, A, Commentary on Psalm 116. Which is a gratulatory Psalm, for Deliverance from Deadly Distress. By William Gouge, D.D. London. 1631. Reprinted, with S. Smith, on. Psalm 1, and T. Pierson, on Psalms 27, 84, 87, in Nichol's Series of Commentaries. 1868.]

Sermons Experimental: on Psalms 116 and 117. VERY USEFUL for A Wounded Spirit. By William Slater, D.D., sometimes Rector of Linsham, and Vicar of Pitminster, in SOMMERSETSHIRE. Published by his Son WILLIAM SLATER, Mr. of Arts... London: 1638 4to.

Meditations and Disquisitions upon Seven Consolatory Psalms of David: namely, The 23. The 27, The 30, The 34, The 84, The 103, The 116. —By *Sir Richard Baker, Knight.* London. 1640. 4to.

Divine Drops Distilled from the Fountain of Holy Scriptures: Delivered in several Exercises before Sermons, upon Twenty-three Texts of Scripture. By that worthy Gospel Preacher Gualter Cradock, Late Preacher at All Hallows Great in London. 1650. In this old quarto there is an Exposition of Psalm 116; but it is almost wholly political, and worthless for our purpose; we mention it only as a caution, and to prevent disappointment.]

In "The Golden Diary of Heart Converse with Jesus in the Book of Psalms. —By the Rev. Dr. EDERSHEIM, Torquay, 1873, "there is a brief exposition of Psalm 116:1-12.

PSALM 117

PSALM 117:1

SUBJECT. This Psalm, which is very little in its letter, is exceedingly large in its spirit; for, bursting beyond all bounds of race or nationality, it calls upon all mankind to praise the name of the Lord. In all probability it was frequently used as a brief hymn suitable for almost every occasion, and especially when the time for worship was short. Perhaps it was also sung at the commencement or at the close of other Psalms, just as we now use the doxology. It would have served either to open a service or to conclude it. It is both short and sweet. The same divine Spirit which expatiates in the 119th, here condenses his utterances into two short verses, but yet the same infinite fullness is present and perceptible. It may be worth noting that this is at once the shortest chapter of the Scriptures and the central portion of the whole Bible.

EXPOSITION.

Ver. 1. *O praise the LORD, all ye nations.* This is an exhortation to the Gentiles to glorify Jehovah, and a clear proof that the Old Testament spirit differed widely from that narrow and contracted national bigotry with which the Jews of our Lord's day became so inveterately diseased. The nations could not be expected to join in the praise of Jehovah unless they were also to be partakers of the benefits which Israel enjoyed; and hence the Psalm was an intimation to Israel that the grace and mercy of their God were not to be confined to one nation, but would in happier days be extended to all the race of man, even as Moses had prophesied when he said, "Rejoice. O ye nations, his people" (Deuteronomy 32:43), for so the Hebrew has it. The nations were to be his people. He would call them a people that were not a people, and her beloved that was not beloved. We know and believe that no one tribe of men shall be unrepresented in the universal song which shall ascend unto the Lord of all. Individuals have already been gathered out of every kindred and people and tongue by the preaching of the gospel, and these have right heartily joined in magnifying the grace which sought them out, and brought them to know the Saviour.

These are but the advance guard of a number which no man can number who will come ere long to worship the all glorious One.

Praise him, all ye people. Having done it once, do it again, and do it still more fervently, daily increasing in the reverence and zeal with which you extol the Most High. Not only praise him nationally by your rulers, but popularly in your masses. The multitude of the common folk shall bless the Lord. Inasmuch as the matter is spoken of twice, its certainty is confirmed, and the Gentiles must and shall extol Jehovah—all of them, without exception. Under the gospel dispensation we worship no new god, but the God of Abraham is our God for ever and ever; the God of the whole earth shall he be called.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. A very short Psalm if you regard the words, but of very great compass and most excellent if you thoughtfully consider the meaning. There are here five principal points of doctrine.

First, *the calling of the Gentiles*, the Apostle being the interpreter, Romans 15:11; but in vain might the Prophet invite the Gentiles to praise Jehovah, unless they were to be gathered into the unity of the faith together with the children of Abraham.

Second, *The Summary of the Gospel*, namely, the manifestation of grace and truth, the Holy Spirit being the interpreter, John 1:17.

Third, *The end of so great a blessing*, namely, the worship of God in spirit and in truth, as we know that the kingdom of the Messiah is spiritual.

Fourth, *the employment of the subjects of the great King* is to praise and glorify Jehovah.

Lastly, *the privilege of these servants*: that, as to the Jews, so also to the Gentiles, who know and serve God the Saviour, eternal life and blessedness are brought, assured in this life, and prepared in heaven. *Mollerus.*

Whole Psalm. This Psalm, the shortest portion of the Book of God, is quoted and given much value to, in Romans 15:11. And upon this it has been profitably observed, "It is a small portion of Scripture, and such as we might easily overlook it. But not so the Holy Ghost. He gleans up this

precious little testimony which speaks of grace to the Gentiles, and presses it on our attention." *From Bellett's Short Meditations on the Psalms, chiefly in their Prophetic character, 1871.*

Whole Psalm. The occasion and the author of this Psalm are alike unknown. Deuteronomy Wette regards it as a *Temple Psalm*, and agrees with Rosenmueller in the supposition that it was sung either at the beginning or the end of the service in the temple. Knapp supposes that it was used as an intermediate service, sung during the progress of the general service, to vary the devotion, and to awaken a new interest in the service, either sung by the choir or by the whole people. *Albert Barnes.*

Whole Psalm In God's worship it is not always necessary to be long; few words sometimes say what is sufficient, as this short Psalm giveth us to understand. *David Dickson.*

Whole Psalm. This is the shortest, and the next but one is the longest, of the Psalms. There are times for short hymns and long hymns, for short prayers and long prayers, for short sermons and long sermons, for short speeches and long speeches. It is better to be too short than too long, as it can more easily be mended. Short addresses need no formal divisions: long addresses require them, as in the next Psalm but one. *G. Rogers.*

Ver. 1. *O praise the Lord*, etc. The praise of God is here made both the beginning and the end of the Psalm; to show, that in praising God the saints are never satisfied with their own efforts, and would infinitely magnify him, even as his perfections are infinite. Here they make a circle, the beginning, middle, and end whereof is *hallelujah*. In the last Psalm, when David had said, "Let everything that hath breath praise the Lord," and so in all likelihood had made an end, yet he repeats the *hallelujah* again, and cries, "Praise ye the Lord." The Psalmist had made an end and yet he had not done; to signify, that when we have said our utmost for God's praise, we must not be content, but begin anew. There is hardly any duty more pressed in the Old Testament upon us, though less practised, than this of praising God. To quicken us therefore to a duty so necessary, but so much neglected, this and many other Psalms were penned by David, purposely to excite us, that are the *nations* here meant, to consecrate our whole lives to the singing and setting forth of God's worthy praises. *Abraham Wright.*

Ver. 1. *All ye nations.* Note: each nation of the world has some special gift bestowed on it by God, which is not given to the others, whether you have regard to nature or grace, for which it ought to praise God. *Le Blanc.*

Ver. 1. *Praise him.* A different word is here used for "*praise*" than in the former clause: a word which is more frequently used in the Chaldee, Syriac, Arabic, and Ethiopic languages; and signifies the celebration of the praises of God with a high voice. *John Gill.*

HINTS TO THE VILLAGE PREACHER.

Whole Psalm. The universal kingdom.

1. The same God.
2. The same worship.
3. The same reason for it.

PSALM 117:2

EXPOSITION.

Ver. 2. *For his merciful kindness is great toward us.* By which is meant not only his great love toward the Jewish people, but towards the whole family of man. The Lord is kind to us as his creatures, and merciful to us as sinners, hence his merciful kindness to us as sinful creatures. This mercy has been very great, or powerful. The mighty grace of God has prevailed even as the waters of the flood prevailed over the earth: breaking over all bounds, it has flowed towards all portions of the multiplied race of man. In Christ Jesus, God has shown mercy mixed with kindness, and that to the very highest degree. We can all join in this grateful acknowledgment, and in the praise which is therefore due.

And the truth of the Lord endureth for ever. He has kept his covenant promise that in the seed of Abraham should all nations of the earth be blessed, and he will eternally keep every single promise of that covenant to all those who put their trust in him. This should be a cause of constant and grateful praise, wherefore the Psalm concludes as it began, with another Hallelujah,

Praise ye the LORD.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *For his merciful kindness is great toward us.* We cannot part from this Psalm without remarking that even in the Old Testament we have more than one instance of a recognition on the part of those that were without the pale of the church that God's favour to Israel was a source of blessing to themselves. Such were probably to some extent the sentiments of Hiram and the Queen of Sheba, the contemporaries of Solomon; such the experience of Naaman; such the virtual acknowledgments of Nebuchadnezzar and Darius the Mede. They beheld "his merciful kindness" towards his servants of the house of Israel, and they praised him accordingly. *John Francis Thrupp.*

Ver. 2. *For his merciful kindness is great toward us.* Albeit there be matter of praise unto God in himself, though we should not be partakers of any benefit from him, yet the Lord doth give his people cause to praise him for favours to them in their own particular cases. *David Dickson.*

Ver. 2. *For his merciful kindness is great.* **rbg.** *gabar*, is *strong*; it is not only great in *bulk* or *number*; but it is *powerful*; it prevails over sin, Satan, death, and hell. *Adam Clarke*

Ver. 2. *Merciful kindness... and the truth of the LORD.* Here, and so in divers other Psalms, God's mercy and truth are joined together; to show that all passages and proceedings, both in ordinances and in providence, whereby he comes and communicates himself to his people are not only mercy, though that is very sweet, but truth also. Their blessings come to them in the way of promise from God, as bound to them by the truth of his covenant. This is soul satisfying indeed; this turns all that a man hath to cream, when every mercy is a present sent from heaven by virtue of a promise. Upon this account, God's mercy is ordinarily in the Psalms bounded by his truth; that none may either presume him more merciful than he hath declared himself in his word; nor despair of finding mercy *gratis*, according to the truth of his promise. Therefore though thy sins be great, believe the text, and know that God's mercy is greater than the sins. The high heaven covereth as well tall mountains as small mole hills, and mercy can cover all. The more desperate thy disease, the greater is the glory of thy physician, who hath perfectly cured thee. *Abraham Wright*

HINTS TO THE VILLAGE PREACHER.

Ver. 2. *Merciful kindness.* In God's kindness there is mercy, because,

1. Our sin deserves the reverse of kindness.
2. Our weakness requires great tenderness.
3. Our fears can only be so removed.

Ver. 2 (*last clause*)

1. In his attribute—he is always faithful.
2. In his revelation—always infallible.
3. In his action—always according to promise.

PSALM 118

PSALM 118:1

AUTHOR AND SUBJECT. In the book Ezra 3:10-11, we read that "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise he Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." Now the words mentioned in Ezra are the first and last sentences of this Psalm, and we therefore conclude that the people chanted the whole of this sublime song; and, moreover, that the use of this composition on such occasions was ordained by David, whom we conceive to be its author. The next step leads us to believe that he is its subject, at least in some degree; for it is clear that the writer is speaking concerning himself in the first place, though he may not have strictly confined himself to all the details of his our personal experience. That the Psalmist had a prophetic view of our Lord Jesus is very manifest; the frequent quotations from this song in the New Testament prove this beyond all questions; but at the same time it could not have been intended that every particular line and sentence should be read in reference to the Messiah, for this requires very great ingenuity, and ingenious interpretations are seldom true. Certain devout expositors have managed to twist the expression of Psalm 118:17, "I shall not die, but live," so as to make it applicable to our Lord, who did actually die, and whose glory it is that he died; but we cannot bring our minds to do such violence to the words of holy writ.

The Psalm, seems to us to describe either David or some other man of God who was appointed by the divine choice to a high and honourable office in Israel. This elect champion found himself rejected by his friends and fellow countrymen, and at the same time violently opposed by his enemies. In faith in God he battles for his appointed place, and in due time he obtains it in such a way as greatly to display the power and goodness of the Lord. He

then goes up to the house of the Lord to offer sacrifice, and to express his gratitude for the divine interposition, all the people blessing him, and wishing him abundant prosperity. This heroic personage, whom we cannot help thinking to be David himself, broadly typified our Lord, but not in such a manner that in all the minutiae of his struggles and prayers we are to hunt for parallels. The suggestion of Alexander that the speaker is a typical individual representing the nation, is exceedingly well worthy of attention, but it is not inconsistent with the idea that a personal leader may be intended, since that which describes the leader will be in a great measure true of his followers. The experience of the Head is that of the members, and both may be spoken of in much the same terms. Alexander thinks that the deliverance celebrated cannot be identified with any one so exactly as with that from the Babylonian exile; but we judge it best to refer it to no one incident in particular, but to regard it as a national song, adapted alike for the rise of a chosen here, and the building of a temple. Whether a nation is founded again by a conquering prince, or a temple founded by the laying of its cornerstone in joyful state, the Psalm is equally applicable.

DIVISION. We propose to divide this Psalm thus, from Psalm 118:1-4 the faithful are called upon to magnify the everlasting mercy of the Lord; from Psalm 118:5-18 the Psalmist gives forth a narrative of his experience, and an expression of his faith; in Psalm 118:19-21 he asks admittance into the house of the Lord, and begins the acknowledgment of the divine salvation. In Psalm 118:22-27 the priests and people recognize their ruler, magnify the Lord for him, declare him blessed, and bid him approach the altar with his sacrifice. In Psalm 118:28-29 the grateful hero himself exalts God the ever merciful.

EXPOSITION.

Ver. 1. *O give thanks unto the LORD.* The grateful hero feels that he cannot himself alone sufficiently express his thankfulness, and therefore he calls in the aid of others. Grateful hearts are greedy of men's tongues, and would monopolize them all for God's glory. The whole nation was concerned in David's triumphant accession, and therefore it was right that they should unite in his adoring song of praise. The thanks were to be rendered unto Jehovah alone, and not to the patience or valour of the hero himself. It is always well to trace our mercies to him who bestows them, and if we cannot give him anything else, let us at any rate give him our thanks. We must not stop short at the second agent, but rise at once to the

first cause, and render all our praises *unto the Lord* himself. Have we been of a forgetful or murmuring spirit? Let us hear the lively language of the text, and allow it to speak to our hearts: "Cease your complaining, cease from all self glorification, and give thanks unto the Lord."

For he is good. This is reason enough for giving him thanks; goodness is his essence and nature, and therefore he is always to be praised whether we are receiving anything from him or not. Those who only praise God because he *does* them good should rise to a higher note and give thanks to him because he *is good*. In the truest sense he alone is good, "There is none good but one, that is God"; therefore in all gratitude the Lord should have the royal portion. If others seem to be good, he *is* good. If others are good in a measure, he is good beyond measure. When others behave badly to us, it should only stir us up the more heartily to give thanks unto the Lord because he is good; and when we ourselves are conscious that we are far from being good, we should only the more reverently bless him that "he is good." We must never tolerate an instant's unbelief as to the goodness of the Lord; whatever else may be questionable, this is absolutely certain, that Jehovah is good; his dispensations may vary, but his nature is always the same, and always good. It is not only that he was good, and will be good, but he *is* good; let his providence be what it may. Therefore let us even at this present moment, though the skies be dark with clouds, yet give thanks unto his name.

Because his mercy endureth for ever. Mercy is a great part of his goodness, and one which more concerns us than any other, for we are sinners and have need of his mercy. Angels may say that he is good, but they need not his mercy and cannot therefore take an equal delight in it; inanimate creation declares that *he is good*, but it cannot feel his *mercy*, for it has never transgressed; but man, deeply guilty and graciously forgiven, beholds mercy as the very focus and centre of the goodness of the Lord. The endurance of the divine mercy is a special subject for song: notwithstanding our sins, our trials, our fears, his mercy *endureth for ever*. The best of earthly joys pass away, and even the world itself grows old and hastens to decay, but there is no change in the mercy of God; he was faithful to our forefathers, he is merciful to us, and will be gracious to our children and our children's children. It is to be hoped that the philosophical interpreters who endeavour to clip the word "for ever", into a mere period of time will have the goodness to let this passage alone. However, whether they do or not, we shall believe in endless mercy—mercy to eternity. The

Lord Jesus Christ, who is the grand incarnation of the mercy of God, calls upon us at every remembrance of him to give thanks unto the Lord, for "he is good."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm. This is the last of those Psalms which form the great *Hallel*, which the Jews sang at the end of the passover. *Adam Clarke.*

Whole Psalm. The whole Psalm has a peculiar formation. It resembles the *Maschal* Psalms, for each verse has of itself its completed sense, its own scent and hue; one thought is joined to another as branch to branch and flower to flower. *Franz Delitzsch.*

Whole Psalm. Nothing can surpass the force and majesty, as well as the richly varied beauty, of this Psalm. Its general burden is quite manifest. It is the prophetic expression, by the Spirit of Christ, of that exultant strain of anticipative triumph, wherein the virgin daughter of Zion will laugh to scorn, in the immediate prospect of her Deliverer's advent, the congregated armies of the Man of Sin (Psalm 118:10-13). *Arthur Pridham.*

Whole Psalm. The two Psalms, 117th and 118th, are placed together because, though each is a distinct portion in itself, the 117th is an exordium to that which follows it, an address and an invitation to the Gentile and heathen world to acknowledge and praise Jehovah.

We are now arrived at the concluding portion of the hymn, which Christ and his disciples sung preparatory to their going forth to the Mount of Olives. Nothing could be more appropriate or better fitted to comfort and encourage, at that awful period, than a prophecy which, overleaping the suffering to be endured, showed forth the glory that was afterwards to follow, and a song of triumph, then only recited, but in due time to be literally acted, when the cross was to be succeeded by a crown. This Psalm is not only frequently quoted in the New Testament, but it was also partially applied at one period of our Saviour's sojourn on earth, and thus we are afforded decisive testimony to the purpose for which it is originally and prophetically destined. It was partially used at the time when Messiah, in the days of his humiliation, was received with triumph and acclamation into Jerusalem; and we may conclude it will be fully enacted, when our glorified and triumphant Lord, coming with ten thousand of his saints, will again stand upon the earth and receive the promised salutation, "Blessed be

the King that cometh in the name of Jehovah." This dramatic representation of Messiah coming in glory, to take his great power and reign among us, is apportioned to the chief character, "the King of kings and Lord of lords, "to his saints following him in procession, and to priests and Levites, representing the Jewish nation.

The Conqueror and his attendants sing the 117th Psalm, an introductory hymn, inviting all, Jews and Gentiles, to share in the merciful kindness of God, and to sing his praises. It is a gathering together of all the Lord's people, to be witnesses and partakers of his glory. Psalm 118:1-3 are sung by single voices. As the procession moves along, the theme of rejoicing is announced. The first voice repeats, *O give thanks unto the LORD; for he is good: because his mercy endureth for ever.* Another single voice calls on Israel to acknowledge this great truth; and a third invites the house of Aaron, the priesthood, to acknowledge their share in Jehovah's love. Psalm 118:4 is a chorus; the whole procession, the living: and the dead who are raised to meet Christ (1 Thessalonians 4:16), shout aloud the burden of the song, Psalm 118:1. Arrived at the temple gate, or rather, the gate of Jerusalem, the Conqueror alone sings, Psalm 118:5-7. He begins by recounting the circumstances of his distress. Next, he tells of his refuge: I betook me to God, I told him my sorrows, and he heard me. The procession, in chorus, sings Psalm 118:8-9, taking up the substance of Messiah's chaunt, and fully echoing the sentiment, *It is better to trust in the LORD than to put confidence in princes.* The Conqueror alone again sings Psalm 118:10-14. He enlarges on the magnitude of his dangers, and the hopelessness of his situation. It was not a common difficulty, or a single enemy, whole nations compassed him about. The procession in chorus, Psalm 118:15-16, attributes their Lord's gloat deliverance to his righteous person, and to his righteous cause. Justice and equity and truth, all demanded that Messiah should not be trodden down. "Was it not thine arm, O Jehovah, which has gotten thee the victory?" Messiah now takes up the language of a conqueror, Psalm 118:17-19. My sufferings were sore, but they were only for a season. I laid down my life, and I now take it up again: and then, with a loud voice, as when he roused Lazarus out of the grave, he cries to those within the walls, *Open to me the gates of righteousness: I will go into them, and I will praise the LORD.* The priests and Levites within instantly obey his command, and while they throw open the gates, they sing, *This is the gate of the LORD, into which the righteous shall enter.* As he enters, the Conqueror alone repeats Psalm 118:21. His

sorrows are ended, his victory is complete. The objects for which he lived and died, and for which his prayers were offered, are now fulfilled, and thus, in a few short words, he expresses his joy and gratitude to God. The priests and Levites sing in chorus Psalm 118:22-24. Depositaries and expounders of the prophecies as they had long been, they now, for the first time, quote and apply one, Isaiah 28:16, which held a conspicuous place, but never before was intelligible to Jewish ears. "The man of sorrows, "the stone which the builders refused, is become the headstone of the corner. The Conqueror is now within the gates, and proceeds to accomplish his good purpose, Luke 1:68. *Hosannah, save thy people, O LORD, and send them now prosperity*, Psalm 118:25. The priests and Levites are led by the Spirit to use the words foretold by our Lord, Matthew 28:39. Now at length the veil is removed, and his people say, *Blessed be he that cometh in the name of the Lord*, Psalm 118:26. The Conqueror and his train (Psalm 118:27) now praise God, who has given light and deliverance and salvation, and they offer to him the sacrifice of thanksgiving for all that they enjoy. The Conqueror alone (Psalm 118:28) next makes a solemn acknowledgment of gratitude and praise to Jehovah, and then, all being within the gates, the united body, triumphant procession, priests and Levites, end, as they commenced, *O give thanks unto the LORD; for he is good: for his mercy endureth for ever*. R. H. Ryland, in *"The Psalms restored to Messiah"*, 1853.

Whole Psalm. It was Luther's favourite Psalm, his beautiful *Confitemini*, which "had helped him out of what neither emperor nor king, nor any other man on earth, could have helped him." With the exposition of this his noblest jewel, his defence and his treasure, he occupied himself in the solitude of his Patmos (Coburg). *Franz Delitzsch*.

Whole Psalm. This is my Psalm, my chosen Psalm. I love them all; I love all holy Scripture, which is my consolation and my life. But this Psalm is nearest my heart, and I have a peculiar right to call it mine. It has saved me from many a pressing danger, from which nor emperor, nor kings, nor sages, nor saints, could have saved me. It is my friend; dearer to me than all the honours and power of the earth... But it may be objected, that this Psalm is common to all; no one has a right to call it his own. Yes; but Christ is also common to all, and yet Christ is mine. I am not jealous of my property; I would divide it with the whole world... And would to God that all men would claim the Psalm as especially theirs! It would be the most touching quarrel, the most agreeable to God—a quarrel of union and

perfect charity. *Luther. From his Dedication of his Translation of Psalm 118 to the Abbot Frederick of Nuremberg.*

Ver. 1. *For he is good.* The praise of God could not be expressed in fewer words than these, "*For he is good.*" I see not what can be more solemn than this brevity, since goodness is so peculiarly the quality of God, that the Son of God himself when addressed by some one as "Good Master," by one, namely, who beholding his flesh, and comprehending not the fulness of his divine nature, considered him as man only, replied, "Why callest thou me good? There is none good but one, that is God." And what is this but to say, If you wish to call me good, recognize me as God? *Augustine.*

Ver. 1. *His mercy endureth for ever.* What the close of Psalm 117 says of God's truth, viz., that it endureth for ever, Psalm 118:1-4 says of its sister, his mercy or lovingkindness. *Franz Delitzsch.*

Ver. 1-4. As the salvation of the elect is one, and the love of God to them one, so should their song be one, as here four several times it is said, *His mercy endureth for ever.* *David Dickson.*

Ver. 1-4. Because we hear the sentence so frequently repeated here, that "*the mercy of the Lord endureth for ever,*" we are not to think that the Holy Spirit has employed empty tautology, but our great necessity demands it: for in temptations and dangers the flesh begins to doubt of the mercy of God; therefore nothing should be so frequently impressed on the mind as this, that the mercy of God does not fail, that the Eternal Father wearies not in remitting our sins. *Solomon Gesner.*

HINTS TO THE VILLAGE PREACHER.

Ver. 1-4.

1. The subject of songs "O give thanks unto the Lord, for he is good."
2. The chorus—"His mercy endureth for ever."
3. The choir—"Let Israel now say, "etc.;" "Let the house of Aaron, "etc.;" "Let them that fear the Lord, "etc."
4. The rehearsal—"Let them *now* say, "that they may be better prepared for universal praise hereafter."

PSALM 118:2

EXPOSITION.

Ver. 2. *Let Israel now say, that his mercy endureth for ever.* God had made a covenant with their forefathers, a covenant of mercy and love, and to that covenant he was faithful evermore. Israel sinned in Egypt, provoked the Lord in the wilderness, went astray again and again under the judges, and transgressed at all times; and yet the Lord continued to regard them as his people, to favour them with his oracles, and to forgive their sins. He speedily ceased from the chastisements which they so richly deserved, because he had a favour towards them. He put his rod away the moment they repented, because his heart was full of compassion. "His mercy endureth for ever" was Israel's national hymn, which, as a people, they had been called upon to sing upon many former occasions; and now their leader, who had at last gained the place for which Jehovah had destined him, calls upon the whole nation to join with him in extolling, in this particular instance of the divine goodness, the eternal mercy of the Lord. David's success was mercy to Israel, as well as mercy to himself. If Israel does not sing, who will? If Israel does not sing of mercy, who can? If Israel does not sing when the Son of David ascends the throne, the very stones will cry out.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. *Let Israel now say.* Albeit all the elect have interest in God's praise for mercies purchased by Christ unto them, yet the elect of Israel have the first room in the song; for Christ is first promised to them, and came of them according to the flesh, and will be most marvellous about them.
David Dickson.

Ver. 2. *Let Israel now say, that his mercy endureth for ever.* Let such who have had an experience of it, acknowledge and declare it to others; not only believe it with their hearts, and privately give thanks for it, but with the mouth make confession of it to the glory of divine grace. *John Gill.*

Ver. 2-4. *Now.* Beware of delaying. Delays be dangerous, our hearts will cool, and our affections will fall down. It is good then to be doing while it is called *today*, while it is called *now*. *Now, now, now*, saith David; there be

three nows, and all to teach us that for aught we know, it is *now* or never, today or not at all; we must praise God while the heart is hot, else our iron will cool. Satan hath little hope to prevail unless he can persuade us to omit our duties when the clock strikes, and therefore his skill is to urge us to put it off till another time as fitter or better. Do it anon, next hour, next day, next week (saith he); and why not next year? Hereafter (saith he) it will be as well as now. This he saith indeed, but his meaning (by hereafter) is never: and he that is not fit today, hath no promise but he shall be more unapt tomorrow. We have neither God nor our own hearts at command; and when we have lost the opportunity, God to correct us perhaps will not give us affections. The cock within shall not crow to awaken us, the sun shall not shine, and then we are in danger to give over quite; and if we come once to a total omission of one duty, why not of another, and of another, and so of all? and then farewell to us. *Richard Capel* (1586-1656) in "*Tentations, their Nature, Danger, Cure.*"

PSALM 118:3

EXPOSITION.

Ver. 3. *Let the house of Aaron now say, that his mercy endureth for ever.* The sons of Aaron were specially set apart to come nearest to God, and it was only because of his mercy that they were enabled to live in the presence of the thrice holy Jehovah, who is a consuming fire. Every time the morning and evening lamb was sacrificed, the priests saw the continual mercy of the Lord, and in all the holy vessels of the sanctuary, and all its services from hour to hour, they had renewed witness of the goodness of the Most High. When the high priest went in unto the holy place and came forth accepted, he might, above all men, sing of the eternal mercy. If this Psalm refers to David, the priests had special reason for thankfulness on his coming to the throne, for Saul had made a great slaughter among them, and had at various times interfered with their sacred office. A man had now come to the throne who for their Master's sake would esteem them, give them their dues, and preserve them safe from all harm. Our Lord Jesus, having made all his people priests unto God, may well call upon them in that capacity to magnify the everlasting mercy of the Most High. Can any one of the royal priesthood be silent?

PSALM 118:4

EXPOSITION.

Ver. 4. *Let them now that fear the LORD say, that his mercy endureth for ever.* If there were any throughout the world who did not belong to Israel after the flesh, but nevertheless had a holy fear and lowly reverence of God, the Psalmist calls upon them to unite with him in his thanksgiving, and to do it especially on the occasion of his exaltation to the throne; and this is no more than they would cheerfully agree to do, since every good man in the world is benefited when a true servant of God is placed in a position of honour and influence. The prosperity of Israel through the reign of David was a blessing to all who feared Jehovah. A truly God fearing man will have his eye much upon God's mercy, because he is deeply conscious of his need of it, and because that attribute excites in him a deep feeling of reverential awe. "There is forgiveness with thee that thou mayest be feared."

In the three exhortations, to Israel, to the house of Aaron, and to them that fear the Lord, there is a repetition of the exhortation to *say*, "that his mercy endureth for ever." We are not only to believe, but to declare the goodness of God; truth is not to be hushed up, but proclaimed. God would have his people act as witnesses, and not stand silent in the day when his honour is impugned. Specially is it our joy to speak out to the honour and glory of God when we think up, in the exaltation of his dear Son. We should shout "Hosannah," and sing loud "Hallelujahs" when we behold the stone which the builders rejected lifted into its proper place.

In each of the three exhortations notice carefully the word "*now*." There is no time like time present for telling out the praises of God. The present exaltation of the Son of David now demands from all who are the subjects of his kingdom continual songs of thanksgiving to him who hath set him on high in the midst of Zion. *Now* with us should mean always. When would it be right to cease from praising God, whose mercy never ceases?

The fourfold testimonies to the everlasting mercy of God which are now before us speak like four evangelists, each one declaring the very pith and marrow of the gospel; and they stand like four angels at the four corners of the earth holding the winds in their hands, restraining the plagues of the latter days that the mercy and long suffering of God may endure towards

the sons of men. Here are four cords to bind the sacrifice to the four horns of the altar, and four trumpets with which to proclaim the year of jubilee to every quarter of the world. Let not the reader pass on to the consideration of the rest of the Psalm until he has with all his might lifted up both heart and voice to praise the Lord, "for his mercy endureth for ever."

*"Let us with a gladsome mind
Praise the Lord, for he is kind;
For his mercies shall endure
Ever faithful, ever sure."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *Them that fear the LORD.* Who were neither of "the house of Aaron, "that is, of the priests or Levites; nor of "the house of Israel, "that is, native Jews; yet might be of the Jewish religion, and "*fear the LORD.*" These were called *proselytes*, and are here invited to praise the Lord.
Joseph Caryl.

Ver. 4. *God's mercy endureth for ever.* That is, his covenant mercy, that precious church privilege: this is perpetual to his people, and should perpetually remain as a memorial in our hearts. And therefore it is that this is the foot or burden of these first four verses. Neither is there any idle repetition, but a notable expression of the saints' insatiableness of praising God for his never failing mercy. These heavenly birds having got a note, sing it over and over. In the last Psalm there are but six verses, yet twelve Hallelujahs. *Abraham Wright.*

PSALM 118:5

EXPOSITION.

Ver. 5. *I called upon the LORD in distress,* or, "out of anguish I invoked Jah." Nothing was left him but prayer, his agony was too great for aught beside; but having the heart and the privilege to pray he possessed all things. Prayers which come out of distress generally come out of the heart, and therefore they go to the heart of God. It is sweet to recollect our prayers, and often profitable to tell others of them after they are heard. Prayer may be bitter in the offering, but it will be sweet in the answering.

The man of God had called upon the Lord when he was not in distress, and therefore he found it natural and easy to call upon him when he was in distress. He worshipped he praised, he prayed: for all this is included in calling upon God, even when he was in a straitened condition. Some read the original "a narrow gorge"; and therefore it was the more joy to him when he could say "The Lord answered me, and set me in a large place." He passed out of the defile of distress into the well watered plain of delight. He says, "Jah heard me in a wide place, "for God is never shut up, or straitened. In God's case hearing means answering, hence the translators rightly put, "The Lord answered me, "though the original word is "*heard*." The answer was appropriate to the prayer, for he brought him out of his narrow and confined condition into a place of liberty where he could walk at large, free from obstruction and oppression. Many of us can join with the Psalmist in the declarations of this verse; deep was our distress on account of sin, and we were shut up as in a prison under the law, but in answer to the prayer of faith we obtained the liberty of full justification wherewith Christ makes men free, and we are free indeed. It was the Lord who did it, and unto his name we ascribe all the glory; we had no merits, no strength, no wisdom, all we could do was to call upon him, and even that was his gift; but the mercy which is to eternity came to our rescue, we were brought out of bondage, and we were made to delight ourselves in the length and breadth of a boundless inheritance. What a large place is that in which the great God has placed us! All things are ours, all times are ours, all places are ours, for God himself is ours; we have earth to lodge in and heaven to dwell in, —what larger place can be imagined? We need all Israel, the whole house of Aaron, and all them that fear the Lord, to assist us in the expression of our gratitude; and when they have aided us to the utmost, and we ourselves have done our best, all will fall short of the praises that are due to our gracious Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. Perhaps Psalm 118:5, which says, *I called upon the LORD in distress* (literally, out of the narrow gorge), *and the LORD answered me on the open plain* —which describes the deliverance of Israel from their captivity, —may have been sung as they defiled from a narrow ravine into the plain; and when they arrived at the gate of the temple, then they broke forth in full chorus into the words, "Open to me the gates of righteousness" (Psalm 118:19). *Christopher Wordsworth*.

Ver. 5. It is said, *I called upon the LORD*. Thou must learn to call, and not to sit there by thyself, and lie on the bench, hang and shake thy head, and bite and devour thyself with thy thoughts; but come on, thou indolent knave, down upon thy knees, up with thy hands and eyes to heaven, take a Psalm or a prayer, and set forth thy distress with tears before God. *Martin Luther.*

Ver. 5. *The LORD answered me, and set me in a large place.* It may be rendered, *The LORD answered me largely*; as he did Solomon, when he gave him more than he asked for; and as he does his people, when he gives them a sufficiency and an abundance of his grace; not only above their deserts, but above their thoughts and expectations. See Ephesians 3:20. *John Gill.*

HINTS TO THE VILLAGE PREACHER.

Ver. 5.

1. The season for prayer—"in distress."
2. The answer in season—"The Lord answered me."
3. The answer beyond the request—"And set me, "etc.

PSALM 118:6

EXPOSITION.

Ver. 6. *The LORD is on my side*, or, he is "for me." Once his justice was against me, but now he is my reconciled God, and engaged on my behalf. The Psalmist naturally rejoiced in the divine help; all men turned against him, but God was his defender and advocate, accomplishing the divine purposes of his grace. The expression may also be translated "to me, "that is to say, Jehovah belongs to me, and is mine. What infinite wealth is here! If we do not magnify the Lord we are of all men most brutish.

I will not fear. He does not say that he should not suffer, but that he would not fear: the favour of God infinitely outweighed the hatred of men, therefore setting the one against the other he felt that he had no reason to be afraid. He was calm and confident, though surrounded with enemies, and so let all believers be, for thus they honour God.

What can man do unto me? He can do nothing more than God permits; at the very uttermost he can only kill the body, but he hath no more that he can do. God having purposed to set his servant upon the throne, the whole race of mankind could do nothing to thwart the divine decree: the settled purpose of Jehovah's heart could not be turned aside, nor its accomplishment delayed, much less prevented, by the most rancorous hostility of the most powerful of men. Saul sought to slay David, but David outlived Saul, and sat upon his throne. Scribe and Pharisee, priest and Herodian, united in opposing the Christ of God, but he is exalted on high none the less because of their enmity. The mightiest man is a puny thing when he stands in opposition to God, yea, he shrinks into utter nothingness. It were a pity to be afraid of such a pitiful, miserable, despicable object as a man opposed to the almighty God. The Psalmist here speaks like a champion throwing down the gauntlet to all comers, defying the universe in arms; a true Bayard, without fear and without reproach, he enjoys God's favour, and he defies every foe.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *The LORD is on my side.* The reason which the Psalmist gives here for his trusting, or for his not fearing, is the great fact, that the Lord is on his side; and the prominent idea which this brings before us is *Alliance; the making common cause*, which the great God undoubtedly does, with imperfect, yet with earnest, trusting man.

We know very well the great anxiety shown by men, in all their worldly conflicts, to secure the aid of a powerful ally; in their lawsuits, to retain the services of a powerful advocate; or, in their attempts at worldly advancement, to win the friendship and interest of those who can further the aims they have in view. When Herod was highly displeased with the armies of Tyre and Sidon, they did not venture to approach him until they had made Blastus, the king's chamberlain, their friend. If such and such a person be on their side, men think that all must go well. Who so well off as he who is able to say, *The LORD is on my side?* Philip Bennet Power, in *"The I Will's of the Psalms,"* 1861.

Ver. 6. God is with those he calls and employs in public service. Joshua was exhorted to be strong and of good courage, "For the Lord thy God is with thee" (Joshua 1:9). So also was Jeremiah, "Be not afraid of their faces; for I am with thee to deliver thee" (Jeremiah 1:8). God's presence

should put life into us. When inferior natures are backed with a superior, they are full of courage: when the master is by, the dog will venture upon creatures greater than himself and fear not; at another time he will not do it when his master is absent. When God is with us, who is the supreme, it should make us fearless. It did David; *The LORD is on my side; I will not fear what man can do unto me.* Let him do his worst, frown, threat, plot, arm, strike; the Lord is on my side, he hath a special care for me, he is a shield unto me, I will not fear, but hope; as it is in the next verse. "I shall see my desire on them that hate me, "I shall see them changed or ruined. Our help is in the name of the Lord, but our fears are in the name of man. *William Green hill.*

Ver. 6. *I will not fear.* David, (or God's people, if you will,) being taught by experience, exults in great confidence, but does not say, the Lord is my helper, and I shall suffer no more, knowing that while he is a pilgrim here below he will have much to suffer from his daily enemies; but he says, *The LORD is my helper, I will not fear what man can do unto me.* *Robert Bellarmine.*

Ver. 6. *Man* does not here mean a man, but mankind, or man as opposed to God. *Joseph Addison, Alexander.*

HINTS TO THE VILLAGE PREACHER.

Ver. 6.

1. When may a man know that God is on his side?
2. What confidence may that man enjoy who is assured of divine aid?

PSALM 118:7

EXPOSITION.

Ver. 7. *The LORD taketh my part with them that help me.* Jehovah condescended to be in alliance with the good man and his comrades; his God was not content to look on, but he took part in the struggle. What a consolatory fact it is that the Lord takes our part, and that when he raises up friends for us he does not leave them to fight for us alone, but he himself as our chief defender deigns to come into the battle and wage war

on our behalf. David mentioned those that helped him, he was not unmindful of his followers; there is a long record of David's mighty men in the book of Chronicles, and this teaches us that we are not to disdain or think little of the generous friends who rally around us; but still our great dependence and our grand confidence must be fixed upon the Lord alone. Without him the strong helpers fail; indeed, apart from him in the sons of men there is no help; but when our gracious Jehovah is pleased to support and strengthen those who aid us, they become substantial helpers to us.

Therefore shall I see my desire upon them that hate me. The words, "my desire," are added by the translators; the Psalmist said, "I shall look upon my haters: I shall look upon them in the face, I shall make them cease from their contempt, I shall myself look down upon them instead of their looking down upon me. I shall see their defeat, I shall see the end of them." Our Lord Jesus does at this moment look down upon his adversaries, his enemies are his footstool; he shall look upon them at his second coming, and at the glance of his eyes they shall flee before him, not being able to endure that look with which he shall read them through and through.

HINTS TO THE VILLAGE PREACHER.

Ver. 7.

1. The value of true friends.
2. The greater value of help from above.

PSALM 118:8

EXPOSITION.

Ver. 8. *It is better to trust in the LORD than to put confidence in man.* It is better in all ways, for first of all it is wiser: God is infinitely more able to help, and more likely to help, than man, and therefore prudence suggests that we put our confidence in him above all others. It is also morally better to do so, for it is the duty of the creature to trust in the Creator. God has a claim upon his creatures' faith, he deserves to be trusted; and to place our reliance upon another rather than upon himself, is a direct insult to his faithfulness. It is better in the sense of safer, since we can never be sure of our ground if we rely upon mortal man, but we are always secure in the

hands of our God. It is better in its effect upon ourselves: to trust in man tends to make us mean, crouching, dependent; but confidence in God elevates, produces a sacred quiet of spirit, and sanctifies the soul. It is, moreover, much better to trust in God, as far as the result is concerned; for in many cases the human object of our trust fails from want of ability, from want of generosity, from want of affection, or from want of memory; but the Lord, so far from falling, does for us exceeding abundantly above all that we ask or even think. This verse is written out of the experience of many who have first of all found the broken reeds of the creature break under them, and have afterwards joyfully found the Lord to be a solid pillar sustaining all their weight.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. It may perhaps be considered beneath the dignity and solemnity of our subject to remark, that this 8th verse of this Psalm is the middle verse of the Bible. There are, I believe, 31,174 verses in all, and this is the 15,587th. I do not wish, nor would I advise you to occupy your time in counting for yourselves, nor should I indeed have noticed the subject at all, but that I wish to suggest one remark upon it, and that is, that though we may generally look upon such calculations as only laborious idleness, — and they certainly have been carried to the most minute dissection of every part of Scripture, such as to how many times the word "Lord, "the word "GOD, " and even the word "and, "occurs, —yet I believe that the integrity of the holy volume owes a vast deal to this scruple weighing of these calculators. I do not say, nor do I think, that they had such motives in their minds; but whatever their reasons were, I cannot but think that there was an overruling Providence in thus converting these trifling and apparently useless investigations into additional guards and fences around the sacred text. *Barton Bouchier.*

Ver. 8. *It is better to trust in the LORD,* etc. Luther on this text calleth it, *artem artium, et mirificam, ac suam artem, non fidere hominibus*, that is, the art of arts, and that which he had well studied, not to put confidence in man: as for trust in God, he calleth it *sacrificium omnium gratissimum et suavissimum, et cultum omnium pulcherrimum*, the most pleasant and sweetest of all sacrifices, the best of all services we perform to God. *John Trapp.*

Ver. 8. *It is better to trust in the LORD.* All make this acknowledgment, and yet there is scarcely one among a hundred who is fully persuaded that God alone can afford him sufficient help. That man has attained a high rank among the faithful, who resting satisfied in God, never ceases to entertain a lively hope, even when he finds no help upon earth. *John Calvin.*

Ver. 8. It is a great cause oftentimes why God blesseth not means, because we are so apt to trust in them, and rob God of his glory, not waiting for a blessing at his hands. This causeth the Lord to cross us, and to curse his own benefits, because we seek not him, but sacrifice to our own nets, putting confidence in outward means. Therefore when we hope for help from them, God bloweth upon them, and turneth them to our hurt and destruction. *Abraham Wright.*

Ver. 8. When my enemies have been brought to contempt, let not my friend present himself unto me as a good man, and bid me repose my hope in himself; for still must I trust in the Lord alone. *Augustine.*

Ver. 8-9. Nothing is more profitable than dwelling on familiar truths. Was there ever a good man who did not believe that it was better to trust in Jehovah than rely on any created arm? Yet David here repeats this truth, that if possible it may sink deep into every mind. *William S. Plumer.*

HINTS TO THE VILLAGE PREACHER.

Ver. 8-9. *Better.* It is wiser, surer, morally more right, more ennobling, more happy in result.

PSALM 118:9

EXPOSITION.

Ver. 9. *It is better to trust in the LORD than to put confidence in princes.* These should be the noblest of men, chivalrous in character, and true to the core. The royal word should be unquestionable. They are noblest in rank and mightiest in power, and yet as a rule princes are not one whit more reliable than the rest of mankind. A gilded vane turns with the wind as readily as a meaner weathercock. Princes are but men, and the best of men are poor creatures. In many troubles they cannot help us in the least

degree: for instance, in sickness, bereavement, or death; neither can they assist us one jot in reference to our eternal state. In eternity a prince's smile goes for nothing; heaven and hell pay no homage to royal authority. The favour of princes is proverbially fickle, the testimonies of worldlings to this effect are abundant. All of us remember the words put by the world's great poet into the lips of the dying Wolsey; their power lies in their truth:

*"O how wretched
Is that poor man that hangs on princes' favours!
There is betwixt that smile we would aspire to,
That sweet aspect of princes, and their ruin,
More pangs and fears than wars or women have;
And when he falls, he falls like Lucifer,
Never to hope again."*

Yet a prince's smile has a strange witchery to many hearts, few are proof against that tuft hunting which is the index of a weak mind. Principle has been forgotten and character has been sacrificed to maintain position at court; yea, the manliness which the meanest slave retains has been basely bartered for the stars and garters of a profligate monarch. He who puts his confidence in God, the great King, is thereby made mentally and spiritually stronger, and rises to the highest dignity of manhood; in fact, the more he trusts the more is he free, but the fawning sycophant of greatness is meaner than the dirt he treads upon. For this reason and a thousand others it is infinitely better to trust in the Lord than to put confidence in princes.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 9. *It is better to trust in the LORD than to put confidence in princes.* David knew that by experience, for he confided in Saul his king, at another time in Achish, the Philistine, at another time in Ahithophel his own most prudent minister, besides some others; and they all failed him; but he never confided in God without feeling the benefit of it. *Robert Bellarmine.*

Ver. 9. *It is better,* etc. Literally, "Good is it to trust in Jehovah more than to confide in man." This is the Hebrew form of comparison, and is equivalent to what is stated in our version. "It is *better*," etc. It is better,

- (1) because man is weak, —but God is Almighty;
- (2) because man is selfish, —but God is benevolent;

(3) because man is often faithless and deceitful, —God never;

(4) because there are emergencies, as death, in which man cannot aid us, however faithful, kind, and friendly he may be, —but there are no circumstances in this life, and none in death, where God cannot assist us; and

(5) because the ability of man to help us pertains at best only to the present life, —the power of God will be commensurate with eternity.

Albert Barnes.

Ver. 9. *Than to put confidence in princes.* Great men's words, saith one, are like dead men's shoes; he may go barefoot that waiteth for them. *John Trapp.*

Ver. 9. They who constantly attend upon God, and depend upon him, have a much sweeter life, than those that wait upon princes with great observance and expectation. A servant of the Lord is better provided for than the greatest favourites and minions of princes. *Thomas Manton.*

PSALM 118:10

EXPOSITION.

Ver. 10. *All nations compassed me about.* The hero of the Psalm, while he had no earthly friend upon whom he could thoroughly rely, was surrounded by innumerable enemies, who heartily hated him. He was hemmed in by his adversaries, and scarce could find a loophole of escape from the bands which made a ring around him. As if by common consent all sorts of people set themselves against him, and yet he was more than a match for them all, because he was trusting in the name of the Lord. Therefore does he joyfully accept the battle, and grasp the victory, crying,

but in the name of the LORD will I destroy them, or "cut them in pieces." They thought to destroy *him*, but he was sure of destroying *them*; they meant to blot out his name, but he expected to render not only his own name but the name of the Lord his God more illustrious in the hearts of men. It takes grand faith to be calm in the day of actual battle, and especially when that battle waxes hot; but our hero was as calm as if no fight was raging. Napoleon said that God was always on the side of the

biggest battalions, but the Psalmist warrior found that the Lord of hosts was with the solitary champion, and that in his name the battalions were cut to pieces. There is a grand touch of the *ego* in the last sentence, but it is so overshadowed with the name of the Lord that there is none too much of it. He recognized his own individuality, and asserted it: he did not sit still supinely and leave the work to be done by God by some mysterious means; but he resolved with his own trusty sword to set about the enterprise, and so become in God's hand the instrument of his own deliverance. He did all in the name of the Lord, but he did not ignore his own responsibility, nor screen himself from personal conflict, for he cried, "*I will destroy them.*" Observe that he does not speak of merely escaping from them like a bird out of the snare of the fowler, but he vows that he will carry the war into his enemies' ranks, and overthrow them so thoroughly that there should be no fear of their rising up a second time.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *All nations compassed me about.* A multitude of enemies everywhere cannot hinder the presence of God with us. Acts 17:28. They are without; He is within, in our hearts; they are flesh; He is Spirit: they are frail; He is immortal and invincible. *Martin Geier.*

HINTS TO THE VILLAGE PREACHER.

Ver. 10. Take a wide range and consider what has been done, should be done, and may be done "in the name of the Lord."

PSALM 118:11

EXPOSITION.

Ver. 11. *They compassed me about; yea, they compassed me about.* He had such a vivid recollection of his danger that his enemies seem to live again in his verses. We see their fierce array, and their cruel combination of forces. They made a double ring, they surrounded him in a circle of many ranks, they not only talked of doing so, but they actually shut him up and enclosed him as within a wall. His heart had vividly realized his position of peril at the time, and now he delights to call it again to mind in order that he may the more ardently adore the mercy which made him strong in the

hour of conflict, so that he broke through a troop, yea, swept a host to destruction.

But in the name of the LORD will I destroy them. I will subdue them, get them under my feet, and break their power in pieces. He is as certain about the destruction of his enemies as he was assured of their having compassed him about. They made the circle three and four times deep, but for all that he felt confident of victory. It is grand to hear a man speak in this fashion when it is not boasting, but the calm declaration of his heartfelt trust in God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. Whether Tertullus persecute the church with his tongue, or Elymas with his hand, God hath the command of both. Indeed the wicked are the mediate causes of our troubles: the righteous are as the centre, the other the circumference; which way soever they turn, they find themselves environed; yet still the centre is fixed and immovable, being founded upon Christ. It is good for some men to have adversaries; for often they more fear to sin, lest they should despise them, than dislike it for conscience, lest God should condemn them. They speak evil of us: if true, let us amend it; if false, condemn it; whether false or true, observe it. Thus we shall learn good out of their evil; make them our tutors, and give them our pupillage. In all things let us match them, in nothing fear them: "which is to them an evident token of perdition, but to us of salvation," Philippians 1:28. The church is that tower of David; if there be a thousand weapons to wound us, there are a thousand shields to guard us, Song of Solomon 4:4. *Thomas Adams.*

PSALM 118:12

EXPOSITION.

Ver. 12. *They compassed me about like bees.* They seemed to be everywhere, like a swarm of bees, attacking him at every point; nimbly flying from place to place, stinging him meanwhile, and inflicting grievous pain. They threatened at first to baffle him: what weapon could he use against them? They were so numerous, so inveterate; so contemptible, yet so audacious; so insignificant and yet so capable of inflicting agony, that to

the eye of reason there appeared no possibility of doing anything with them. Like the swarm of flies Egypt, there was no standing against them; they threatened to sting a man to death with their incessant malice, their base insinuations, their dastardly falsehoods. He was in an evil case, but even there faith availed. All powerful faith adapts itself to all circumstances, it can cast out devils, and it can drive out bees. Surely, if it outlives the sting of death, it will not die from the sting of a bee.

They are quenched as the fire of thorns. Their fierce attacks soon came to an end, the bees lost their stings and the buzz of the swarm subsided; like thorns which blaze with fierce crackling and abundant flame, but die out in a handful of ashes very speedily, so did the nations which surrounded our hero soon cease their clamour and come to an inglorious end. They were soon hot and soon cold, their attack was as short as it was sharp. He had no need to crush the bees, for like crackling thorns they died out of themselves. For a third time he adds,

for in the name of the Lord will I destroy them, or "cut them down, "as men cut down thorns with a scythe or reaping hook.

What wonders have been wrought in the name of the Lord! It is the battle cry of faith, before which its adversaries fly apace. "The sword of the Lord and of Gideon" brings instant terror into the midst of the foe. The name of the Lord is the one weapon which never fails in the day of battle: he who knows how to use it may chase a thousand with his single arm. Alas! we too often go to work and to conflict in our own name, and the enemy knows it not, but scornfully asks, "Who are ye?" Let us take care never to venture into the presence of the foe without first of all arming ourselves with this impenetrable mail. If we knew this name better, and trusted it more, our life would be more fruitful and sublime.

*"Jesus, the name high over all,
In hell, or earth, or sky,
Angels and men before it fall,
And devils fear and fly."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *They compassed me about like bees.* Christ's enemies are so spiteful, that in fighting against his kingdom, they regard not what become of themselves, so they may hurt his people; but as the bee undoes herself in

stinging, and loses her life or her power with her sting, so do they. All that the enemies of Christ's church can do against his people is but to trouble them externally; their wounds are like the sting of a bee, that is, unto pain and swelling, and a short trouble only, but are not deadly. *David Dickson*.

Ver. 12. *They compassed me about like bees.* Now, as the north east wind of course was adverse to any north east progress, it was necessary that the boat should be towed by the crew. As the rope was being drawn along through the grass on the banks it happened that it disturbed a swarm of bees. In a moment, like a great cloud, they burst upon the men who were dragging; everyone of them threw himself headlong into the water and hurried to regain the boat. The swarm followed at their heels, and in a few seconds filled every nook and cranny of the deck. What a scene of confusion ensued may readily be imagined.

Without any foreboding of ill, I was arranging my plants in my cabin, when I heard all around me a scampering which I took at first to be merely the frolics of my people, as that was the order of the day. I called out to enquire the meaning of the noise, but only got excited gestures and reproachful looks in answer. The cry of "Bees! bees!" soon broke upon my ear, and I proceeded to light a pipe. My attempt was entirely in vain; in an instant bees in thousands are about me, and I am mercilessly stung all over my face and hands. To no purpose do I try to protect my face with a handkerchief, and the more violently I fling my hands about, so much the more violent becomes the impetuosity of the irritated insects. The maddening pain is now on my cheek, now in my eye, now in my hair. The dogs from under my bed burst out frantically, overturning everything in their way. Losing well nigh all control over myself, I fling myself into the river; I dive down, but all in vain, for the stings rain down still upon my head. Not heeding the warning of my people, I creep through the reedy grass to the swampy bank. The grass lacerates my hands, and I try to gain the mainland, hoping to find shelter in the woods. All at once four powerful arms seize me and drag me back with such force that I think I must be choked in the mud. I am compelled to go back on board, and flight is not to be thought of... I felt ready, in the evening, for an encounter with half a score of buffaloes or a brace of lions rather than have anything more to do with bees; and this was a sentiment in which all the ship's company heartily concurred. *George Schweinfurth*, in "*The Heart of Africa*," 1873.

Ver. 12. David said of his enemies, that they came about him like *bees*; he doth not say like wasps. For though they used their stings, yet he found honey in them too. *Peter Smith, 1644.*

Ver. 12. *They compassed me about like bees.*

*As wasps, provoked by children in their play,
Pour from their mansions by the broad highway,
In swarms the guiltless traveller engage,
Whet all their stings, and call forth all their rage,*

*All rise in arms, and with a general cry,
Assert their waxen domes, and buzzing progeny;
Thus from the tents the fervent legion swarms,
So loud their clamours, and so keen their arms. Homer.*

Ver. 12. *They are quenched as the fire of thorns.* The illustration from the "fire of thorns" is derived from the fact that they quickly kindle into a blaze, and then the flame soon dies away. In Eastern countries it was common to burn over their fields in the dry time of the year, and thus to clear them of thorns and briars and weeds. Of course, at such a time they would kindle quickly, and burn rapidly, and would soon be consumed. So the Psalmist says it was with his enemies. He came upon them, numerous as they were, as the fire runs over a field in a dry time, burning everything before it. *Albert Barnes.*

Ver. 12. *In the name of the LORD.* This has been understood as the *tessera*, the sentence of attack, or signal to engage, like those of Cyrus—Jupiter is our leader and ally—Jupiter our captain and preserver. Cyropaed. 1. 3 and 7; and Gideon, Jud 7:18. This interpretation being only founded on the repetition, may it not more probably be designed as suited to the musical performance? *Samuel Burder.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12.

1. Faith's innumerable annoyances.
2. Their speedy end.
3. Faith's complete victory.

PSALM 118:13

EXPOSITION.

Ver. 13. *Thou hast thrust sore at me*, "Thrusting, thou hast thrust at me."

It is a vigorous apostrophe, in which the enemy is described as concentrating all his thrusting power into the thrusts which he gave to the man of God. He thrust again and again with the keenest point, even as bees thrust their stings into their victim. The foe had exhibited intense exasperation, and fearful determination, nor had he been without a measure of success; wounds had been given and received, and these smarted much, and were exceeding sore. Now, this is true of many a tried child of God who has been wounded by Satan, by the world, by temptation, by affliction; the sword has entered into his bones, and left its mark.

That I might fall. This was the object of the thrusting: to throw him down, to wound him in such a way that he would no longer be able to keep his place, to make him depart from his integrity, and lose his confidence in God. If our adversaries can do this they will have succeeded to their heart's content: if we fall into grievous sin they will be better pleased than even if they had sent the bullet of the assassin into our heart, for a moral death is worse than a physical one. If they can dishonour us, and God in us, their victory will be complete. "Better death than false of faith" is the motto of one of our noble houses, and it may well be ours. It is to compass our fall that they compass us; they fill us with their venom that they may fill us with their sin.

But the Lord helped me; a blessed "but." This is the saving clause. Other helpers were unable to chase away the angry nations, much less to destroy all the noxious swarms; but when the Lord came to the rescue the hero's single arm was strong enough to vanquish all his adversaries. How sweetly can many of us repeat in the retrospect of our past tribulations this delightful sentence, "But the Lord helped *me*." I was assailed by innumerable doubts and fears, but the Lord helped me; my natural unbelief was terribly inflamed by the insinuations of Satan, but the Lord helped me; multiplied trial were rendered more intense by the cruel assaults of men, and I knew not what to do, but the Lord helped me. Doubtless, when we land on the hither shore of Jordan, this will be one of our songs, "Flesh and

heart were failing me, and the adversaries of my soul surrounded me in the swellings of Jordan, but the Lord helped me. Glory be unto his name."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *Thou hast thrust sore at me that I might fall.* The apostrophe is strong, and probably directed to some particular person in the battle, who had put David in great danger. *Samuel Burder.*

Ver. 13. *Thou hast thrust sore at me that I might fall.* Thou hast indeed. Thou hast done thy part, O Satan, and it has been well done. Thou hast known all my weakest parts, thou hast seen where my armour was not buckled on tightly, and thou hast attacked me at the right time and in the right way. The great Spanish poet, Calderon, tells of one who wore a heavy suit of armour for a whole year, and laid it by for one hour, and in that hour the enemy came, and the man paid for his negligence with his life. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." *John Mason Neale.*

HINTS TO THE VILLAGE PREACHER.

Ver. 13.

1. Our great antagonist.
2. His fierce attacks.
3. His evident object: "that I might fall."
4. His failure: "but the Lord helped me."

PSALM 118:14

EXPOSITION.

Ver. 14. *The LORD my strength and song,* my strength while I was in the conflict, my song now that it is ended; my strength against the strong, and my song over their defeat. He is far from boasting of his own valour; he ascribes his victory to its real source, he has no song concerning his own exploits, but all his peans are unto *Jehovah Victor*, the Lord whose right hand and holy arm had given him the victory.

And is become my salvation. The poet warrior knew that he was saved, and he not only ascribed that salvation unto God, but he declared God himself to be his salvation. It is an all comprehending expression, signifying that from beginning to end, in the whole and in the details of it, he owed his deliverance entirely to the Lord. Thus can all the Lord's redeemed say, "Salvation is of the Lord." We cannot endure any doctrine which puts the crown upon the wrong head and defrauds the glorious King of his revenue of praise. Jehovah has done it all; yea; in Christ Jesus he *is* all, and therefore in our praises let him alone be extolled. It is a happy circumstance for us when we can praise God as alike our strength, song, and salvation; for God sometimes gives a secret strength to his people, and yet they question their own salvation, and cannot, therefore, sing of it. Many are, no doubt, truly saved, but at times they have so little strength, that they are ready to faint, and therefore they cannot sing: when strength is imparted and salvation is realised then the song is clear and full.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 14. *The LORD is my strength and song, and as become my salvation.* "My strength, "that I am able to resist my enemies; "my salvation, "that I am delivered from my enemies; "my song, "that I may joyfully praise him and sing of him after I am delivered. *William Nicholson, 1662.*

Ver. 14. Good songs, good promises, good proverbs, good doctrines are none the worse for age. What was sung just after the passage of the Red Sea, is here sung by the prophet, and shall be sung to the end of the world by the saints of the Most High. *William S. Plumer.*

Ver. 14. *And is become my salvation.* Not that he hath become anything which he was not before, but because his people, when they believed on him, became what they were not before, and then he began to be salvation unto them when turned towards him, which he was not to them when turned away from himself. *Augustine.*

HINTS TO THE VILLAGE PREACHER.

Ver. 14.

1. Strength under affliction.
2. Song in hope of deliverance.

3. Salvation, or actual escape out of trial.

PSALM 118:15

EXPOSITION.

Ver. 15. *The voice of rejoicing and salvation is in the tabernacles of the righteous.* They sympathised in the delight of their leader and they abode in their tents in peace, rejoicing that one had been raised up who, in the name of the Lord, would protect them from their adversaries. The families of believers are happy, and they should take pains to give their happiness a voice by their family devotion. The dwelling place of saved men should be the temple of praise; it is but righteous that the righteous should praise the righteous God, who is their righteousness. The struggling hero knew that the voice of woe and lamentation was heard in the tents of his adversaries, for they had suffered severe defeat at his hands; but he was delighted by the remembrance that the nation for whom he had struggled would rejoice from one end of the land to the other at the deliverance which God had wrought by his means. That hero of heroes, the conquering Saviour, gives to all the families of his people abundant reasons for incessant song now that he has led captivity captive and ascended up on high. Let none of us be silent in our households: if we have salvation let us have joy, and if we have joy let us give it a tongue wherewith it may magnify the Lord. If we hearken carefully to the music which comes from Israel's tents, we shall catch a stanza to this effect,

the right hand of the Lord doeth valiantly: Jehovah has manifested his strength, given victory to his chosen champion, and overthrown all the armies of the foe. "The Lord is a man of war, the Lord is his name." When he comes to blows, woe to his mightiest opponent.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 15. *Thy voice of rejoicing and salvation is in the tabernacles of the righteous.* Every one should be careful that his dwelling is one of the *tabernacles of the righteous*, and that he himself together with his household should walk in righteousness (Luke 1:75). And he should be so diligent in hymns and sacred songs, that his rooms should resound with them. *Martin Geier.*

HINTS TO THE VILLAGE PREACHER.

Ver. 15. The joy of Christian households. It is joy in salvation: it is expressed, —"The voice": it abides: "the voice *is*": it is joy in the protection and honour given by the Lord's right hand.

Ver. 15-16.

1. True joy is peculiar *to* the righteous.
2. *In* their tabernacles: in their pilgrimage state.
3. *For* salvation: rejoicing and salvation go together.
4. *From* God: "the right hand, "etc.: three right hands; both the salvation and the joy are from the hand of the Father and the Son and the Holy Ghost; the right hand of each doeth valiantly. *G. R.*

PSALM 118:16

EXPOSITION.

Ver. 16. *The right hand of the LORD is exalted*, lifted up to smite the enemy, or extolled and magnified in the eyes of his people. It is the Lord's right hand, the hand of his skill, the hand of his greatest power, the hand which is accustomed to defend his saints. When that is lifted up, it lifts up all who trust in him, and it casts down all who resist him.

The right hand of the Lord doeth valiantly. The Psalmist speaks in triplets, for he is praising the triune God, his heart is warm and he loves to dwell upon the note; he is not content with the praise he has rendered, he endeavours to utter it each time more fervently and more jubilantly than before. He had dwelt upon the sentence, "they compassed me about, "for his peril from encircling armies was fully realised; and now he dwells upon the valour of Jehovah's right hand, for he has as vivid a sense of the presence and majesty of the Lord. How seldom is this the case: the Lord's mercy is forgotten and only the trial is remembered.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *The right hand of the LORD doeth valiantly.* Thrice he celebrates God's right hand, to set forth his earnest desire to say the utmost; or, in reference to the Sacred Trinity, as some will have it. *John Trapp.*

PSALM 118:17

EXPOSITION.

Ver. 17. *I shall not die, but live.* His enemies hoped that he would die, and perhaps he himself feared he should perish at their hand: the news of his death may have been spread among his people, for the tongue of rumour is ever ready with ill news, the false intelligence would naturally cause great sorrow and despondency, but he proclaims himself as yet alive and as confident that he shall not fall by the hand of the destroyer. He is cheerfully assured that no arrow could carry death between the joints of his harness, and no weapon of any sort could end his career. His time had not yet come, he felt immortality beating within his bosom. Perhaps he had been sick, and brought to death's door, but he had a presentiment that the sickness was not unto death, but to the glory of God. At any rate, he knew that he should not so die as to give victory to the enemies of God; for the honour of God and the good of his people were both wrapped up in his continued success. Feeling that he would live he devoted himself to the noblest of purposes: he resolved to bear witness to the divine faithfulness,

and declare the works of the LORD. He determined to recount the works of Jah; and he does so in this Psalm, wherein he dwells with love and admiration upon the splendour of Jehovah's prowess in the midst of the fight. While there is a testimony for God to be borne by us to any one, it is certain that we shall not be hurried from the land of the living. The Lord's prophets shall live on in the midst of famine, and war, and plague, and persecution, till they have uttered all the words of their prophecy; his priests shall stand at the altar unharmed till their last sacrifice has been presented before him. No bullet will find its billet in our hearts till we have finished our allotted period of activity,

*"Plagues and deaths around me fly,
Till he please I cannot die:
Not a single shaft can hit,
Till the God of love sees fit."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *I shall not die, but live.* As Christ is risen, "we shall not die, but live"; we shall not die eternally, but we shall live in this world, the life of grace, and in the world to come, the life of glory; that we may in both declare the "works" and chant the praises of God our Saviour. We are "chastened" for our sins, but "not given over to death" and destruction everlasting; nay, our being "chastened" is now a proof that we are not so given over; "for what son is he whom the father chasteneth not?" Hebrews 12:7. *George Horne.*

Ver. 17. *I shall not die, but live.* To live, signifies, not barely to live, but to live comfortably, to have content with our life; to live is to prosper. Thus the word is often used in Scripture. "*I shall not die, but live.*" David did not look upon himself as immortal, or that he should never die; he knew he was subject to the statute of death: but the meaning is, I shall not die now, I shall not die by the hands of these men, I shall not die the death which they have designed me to; or when he saith, "*I shall not die, but live,*" his meaning is, I shall live comfortably and prosperously, I shall live as a king. That which we translate (1 Samuel 10:24) "God save the king," is, "Let the king *live*," that is, let him prosper, and have good days; let him have peace with all, or victory over his enemies. *Joseph Caryl.*

Ver. 17. *I shall not die,* etc. The following incident is worth recording: "Wycliffe was now getting old, but the Reformer was worn out rather by the harassing attacks of his foes, and his incessant and ever growing labours, than with the weight of years, for he was not yet sixty. He fell sick. With unbounded joy the friars heard that their great enemy was dying. Of course he was overwhelmed with horror and remorse for the evil he had done them, and they would hasten to his bedside and receive the expression of his penitence and sorrow. In a trice a little crowd of shaven crowns assembled round the couch of the sick man—delegates from the four orders of friars. They began fair, 'wishing him health and restoration from his distemper'; but speedily changing their tone, they exhorted him, as one on the brink of the grave, to make full confession, and express his

unfeigned grief for the injuries he had inflicted on their order. Wycliffe lay silent till they should have made an end, then, making his servant raise him a little on his pillow, and fixing his keen eyes upon them, he said with a loud voice, 'I shall not die, but live, and declare the evil deeds of the friars.' The monks rushed in astonishment and confusion from the chamber." *J. A. Wylie, in "The History of Protestantism."*

Ver. 17. *I shall not die*, not absolutely, for see Psalm 89:48; Hebrews 9:27; but not in the midst of my days, Psalm 103:24; nor according to the will of mine enemies, who "*thrust at me that I might fall*," Psalm 118:13. But, on the contrary, I shall live, not simply as he had hitherto lived, in the greatest distress, which would be a wretched life, a living death: but lively, joyous, happy. Of this, he says he is secure; this the word asserts. On what foundation does he rest? Psalm 118:14-15, "*Because God had become his salvation*," and "*the right hand of the Lord doeth valiantly.*" *Jacob Alting.*

Ver. 17. *And declare the works of the LORD.* Matter of praise abounds in all the divine works, both of the general creation and preservation and of the redemption of our souls: chiefly, that God, besides the life of nature, has given to us the life of grace, without which we could not properly praise God and declare his works. *Rivetius.*

Ver. 17. *And declare the works of the LORD.* In the second member of the verse, he points out the proper use of life. God does not prolong the lives of his people, that they may pamper themselves with meat and drink, sleep as much as they please, and enjoy every temporal blessing; but to magnify him for his benefits which he is daily heaping upon them. *John Calvin.*

Ver. 17. According to Matthesius, Luther had this verse written against his study wall.

HINTS TO THE VILLAGE PREACHER.

Ver. 17.

1. Good men are often in special danger: Joseph in the pit; Moses in the ark of bulrushes; Job on the dunghill; David's narrow escapes from the hand of Saul; Paul let down in a basket; what a fruit basket was that! How much was suspended upon that cord! The salvation of how many!
2. Good men have often a presentiment of their recovery from special danger: "I shall not die, but live."

3. Good men have a special desire for the preservation of their lives: "live and declare the works of the Lord." *G. R.*

Ver. 17, 19, 22. The victory of the risen Saviour and its far reaching consequences:

(1) Death is vanquished;

(2) the gates of righteousness are opened;

(3) the cornerstone of the church is laid. *Deichert, in Lange's Commentary.*

PSALM 118:18

EXPOSITION.

Ver. 18. *The LORD hath chastened me sore.* This is faith's version of the former passage, "Thou hast thrust sore at me; "for the attacks of the enemy are chastisements from the hand of God. The devil tormented Job for his own purposes, but in reality the sorrows of the patriarch were chastisements from the Lord. "Chastening, Jah hath chastened me, "says our poet: as much as to say that the Lord had smitten him very severely, and made him sorrowfully to know the full weight of his rod. The Lord frequently appears to save his heaviest blows for his best beloved ones; if any one affliction be more painful than another it falls to, the lot of those whom he most distinguishes in his service. The gardener prunes his best roses with most care. Chastisement is sent to keep successful saints humble, to make them tender towards others, and to enable them to bear the high honours which their heavenly Friend puts upon them.

But he hath not given me over unto death. This verse, like the thirteenth, concludes with a blessed "but, "which constitutes a saving clause. The Psalmist felt as if he had been beaten within an inch of his life, but yet death did not actually ensue. There is always a merciful limit to the scourging of the sons of God. Forty stripes save one were all that an Israelite might receive, and the Lord will never allow that one, that killing stroke, to fall upon his children. They are "chastened, but not killed"; their pains are for their instruction, not for their destruction. By these things the ungodly die, but gracious Hezekiah could say, "By these things men live, and in all these

things is the life of my spirit." No, blessed be the name of God, he may chastise us, but he will not condemn us; we must feel the smarting rod, but we shall not feel the killing sword. He does not give us over unto death at any time, and we may be quite sure that he has not done so while he condescends to chasten us, for if he intended our final rejection he would not take the pains to place us under his fatherly discipline. It may seem hard to be under the afflicting rod, but it would be a far more dreadful thing if the Lord were to say, "He is given unto idols, let him alone." Even from our griefs we may distil consolation, and gather sweet flowers from the garden in which the Lord has planted salutary rue and wormwood. It is a cheering fact that if we endure chastening God dealeth with us as with sons, and we may well be satisfied with the common lot of his beloved family.

The hero, restored to health, and rescued from the dangers of battle, now lifts up his own song unto the Lord, and asks all Israel, led on by the goodly fellowship of the priests, to assist him in chanting a joyful Te Deum.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. *The LORD hath chastened me sore.* Strong humours require strong physic to purge them out. Where corruption is deeply rooted in the heart, a light or small matter will not serve the turn to work it out. No; but a great deal of stir and ado must be made with it. *Thomas Horton.*

Ver. 18. *But he hath not given me over unto death.* It might have been worse, may the afflicted saint say, and it will yet be better; it is in mercy and in measure that God chastiseth his children. It is his care that "the spirit fail not before him, nor the souls which he hath made," *Isaiah 57:16.* If his child swoons in the whipping, God lets fall the rod, and falls a kissing it, to fetch life into it again. *John Trapp.*

HINTS TO THE VILLAGE PREACHER.

Ver. 18.

1. The afflictions of the people of God are chastisements: "The Lord hath chastened me."
2. Those chastisements are often severe: hath chastened me *sore*.

3. The severity is limited: "it is not unto death." G. R.

PSALM 118:19

EXPOSITION.

Ver 19. *Open to me the gates of righteousness.* The grateful champion having reached the entrance of the temple, asks for admission in set form, as if he felt that he could only approach the hallowed shrine by divine permission, and wished only to enter in the appointed manner. The temple of God was meant for the righteous to enter and offer the sacrifices of righteousness, hence the gates are called the gates of righteousness. Righteous deeds were done within its walls and righteous teachings sounded forth from its courts. The phrase "the gate is sometimes used to signify power or empire"; as, for instance, "the Sublime Porte" signifies the seat of empire of Turkey; the entrance to the temple was the true Sublime Porte, and what is better, it was the *porta justitiae*, the gate of righteousness, the palace of the great King, who is in all things just.

I will go into them, and I will praise the LORD. Only let the gate be opened, and the willing worshipper will enter; and he will enter in the right spirit, and for the best of purposes, that he may render homage unto the Most High. Alas, there are multitudes who do not care whether the gates of God's house are opened or not; and although they know that they are opened wide they never care to enter, neither does the thought of praising God so much as cross their minds. The time will come for them when they shall find the gates of heaven shut against them, for those gates are peculiarly the gates of righteousness through which there shall by no means enter anything that defileth. Our champion might have praised the Lord in secret, and doubtless he did so; but he was not content without going up to the assembly, there to register his thanksgivings. Those who neglect public worship generally neglect all worship; those who praise God within their own gates are among the readiest to praise him within his temple gates. Our hero had also in all probability been sore sick, and therefore like Hezekiah he says, "The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of my life in the house of the Lord." Public praise for public mercies is every way most appropriate, most acceptable to God, and most profitable to others.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 19. *Open to me the gates of righteousness.* The gates won by his righteousness, to whom we daily say, "Thou only art holy"; the gates which needed the "Via Dolorosa and the cross, before they could roll back on their hinges. On a certain stormy afternoon, after the sun had been for three hours darkened, the world again heard of that Eden from which, four thousand years before, Adam had been banished. "Verily I say unto thee, this day shalt thou be with me in paradise." O blessed malefactor, who thus entered into the heavenly gardens! O happy thief, that thus stole the kingdom of heaven! And see how valiantly he now enters it. *"Open to me the gates of righteousness.* Not "God be merciful to me a sinner"; not "Lord, if thou wilt, thou canst make me clean." But this is what is called the suppliant; omnipotence of prayer. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *John Mason Neale.*

HINTS TO THE VILLAGE PREACHER.

Ver. 19.

1. Access to God desired.
2. Humbly requested: "Open to me."
3. Boldly accepted: "I will go into them."
4. Gratefully enjoyed: "And praise the Lord."

PSALM 118:20

EXPOSITION.

Ver. 20. *This gate of the LORD, into which the righteous shall enter.* Psalmist loves the house of God so well that he admires the very gate thereof, and pauses beneath its arch to express his affection for it. He loved it because it was the gate of the Lord, he loved it because it was the gate of righteousness, because so many godly people had already entered it, and because in all future ages such persons will continue to pass through its portals. If the gate of the Lord's house on earth is so pleasant to us, how greatly shall we rejoice when we pass that gate of pearl, to which none but

the righteous shall ever approach, but through which all the just shall in due time enter to eternal felicity. The Lord Jesus has passed that way, and not only set the gate wide open, but secured an entrance for all those who are made righteous in his righteousness: all the righteous must and shall enter there, whoever may oppose them. Under another aspect our Lord is himself that gate, and through him, as the new and living Way, all the righteous delight to approach unto the Lord. Whenever we draw near to praise the Lord we must come by this gate; acceptable praise never climbs over the wall, or enters by any other way, but comes to God in Christ Jesus; as it is written, "no man cometh unto the Father but by me." Blessed, for ever blessed, be this wondrous gate of the person of our Lord.

PSALM 118:21

EXPOSITION.

Ver. 21. Having entered, the champion exclaims, *I will praise thee*, not "I will praise the Lord, "for now he vividly realizes the divine presence, and addresses himself directly to Jehovah, whom his faith sensibly discerns. How well it is in all our songs of praise to let the heart have direct and distinct communion with God himself! The Psalmist's song was personal praise too: —"*I will praise thee*"; resolute praise, for he firmly resolved to offer it; spontaneous praise, for he voluntarily and cheerfully rendered it, and continuous praise, for he did not intend soon to have done with it. It was a life long vow to which there would never come a close, "I will praise thee."

For thou hast heard me, and art become my salvation. He praises God by mentioning his favours, weaving his song out of the divine goodness which he had experienced. In these words he gives the reason for his praise, —his answered prayer, and the deliverance which he had received in consequence. How fondly he dwells upon the personal interposition of God! "*Thou hast heard me.*" How heartily he ascribes the whole of his victory over his enemies to God; nay, he sees God himself to be the whole of it: "*Thou art become my salvation.*" It is well to go directly to God himself, and not to stay even in his mercy, or in the acts of his grace. Answered prayers bring God very near to us; realised salvation enables us to realise the immediate presence of God. Considering the extreme distress

through which the worshipper had passed, it is not at all wonderful that he should feel his heart full of gratitude at the great salvation which God had wrought for him, and should at his first entrance into the temple lift up his voice in thankful praise for personal favours so great, so needful, so perfect.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 21. *I will praise thee: for thou hast heard me.* There is a point which we would especially notice, and that is, praise for *hearing prayer*. In this point, almost above all others, God is frequently robbed of his praise. Men pray; they receive an answer to their prayers; and then forget to praise. This happens especially in small things; we should ever remember that whatever is worth praying for, is worth praising for also. The fact is, we do not recognize God in these small things as much as we should; if we do praise, it is for the receipt of the blessing, with which we are pleased, leaving out of account the One from whom the blessing has come. This is not acceptable to God; we must see him in the blessing, if we would really praise. The Psalmist says, "*I will praise thee: for thou hast heard me*"; he praised not only because he had *received*, but also because he had been *heard*—because the living God, as a hearing God, was manifested in his mercies. And when we know that God has heard us, let us not delay our praise; if we put off our thanksgiving until perhaps only the evening, we may forget to praise at all; and if we do praise, it will in all probability be with only half the warmth which would animate our song at first. God loves a quick return for his blessings; one sentence of heartfelt thanksgiving is worth all the formalism of a more laboured service. There is a freshness about immediate praise which is like the bloom upon the fruit; its being spontaneous adds ineffably to its price.

Trace, then, dear reader, a connection between your God and your blessing. Recognize his hearing ear as well as his bounteous hand, and be yours the Psalmist's words, *I will praise thee: for thou hast heard me.*
Philip Bennet Power.

PSALM 118:22

EXPOSITION.

This passage (Psalm 118:22-27) will appear to be a mixture of the expressions of the people and of the hero himself.

Ver. 22. *The stone which the builders refused is become the head stone of the corner.* Here the people magnify God for bringing his chosen servant into the honourable office, which had been allotted to him by divine decree. A wise king and valiant leader is a stone by which the national fabric is built up. David had been rejected by those in authority, but God had placed him in a position of the highest honour and the greatest usefulness, making him the chief cornerstone of the state. In the case of many others whose early life has been spent in conflict, the Lord has been pleased to accomplish his divine purposes in like manner; but to none is this text so applicable as to the Lord Jesus himself: he is the living stone, the tried stone, elect, precious, which God himself appointed from of old. The Jewish builders, scribe, priest, Pharisee, and Herodian, rejected him with disdain. They could see no excellence in him that they should build upon him; he could not be made to fit in with their ideal of a national church, he was a stone of another quarry from themselves, and not after their mind nor according to their taste; therefore they cast him away and poured contempt upon him, even as Peter said, "This is the stone which was set at nought of you builders"; they reckoned him to be as nothing, though he is Lord of all. In raising him from the dead the Lord God exalted him to be the head of his church, the very pinnacle of her glory and beauty. Since then he has become the confidence of the Gentiles, even of them that are afar off upon the sea, and thus he has joined the two walls of Jew and Gentile into one stately temple, and is seen to be the binding cornerstone, making both one. This is a delightful subject for contemplation.

Jesus in all things hath the preeminence, he is the principal stone of the whole house of God. We are accustomed to lay some one stone of a public building with solemn ceremony, and to deposit in it any precious things which may have been selected as a memorial of the occasion: henceforth that cornerstone is looked upon as peculiarly honourable, and joyful memories are associated with it. All this is in a very emphatic sense true of our blessed Lord, "The Shepherd, the Stone of Israel." God himself laid

him where he is, and hid within him all the precious things of the eternal covenant; and there he shall for ever remain, the foundation of all our hopes, the glory of all our joys, the united bond of all our fellowship. He is "the head over all things to the church, "and by him the church is fitly framed together, and groweth unto a holy temple in the Lord. Still do the builders refuse him: even to this day the professional teachers of the gospel are far too apt to fly to any and every new philosophy sooner than maintain the simple gospel, which is the essence of Christ: nevertheless, he holds his true position amongst his people, and the foolish builders shall see to their utter confusion that his truth shall be exalted over all. Those who reject the chosen stone will stumble against him to their own hurt, and ere long will come his second advent, when he will fall upon them from the heights of heaven, and grind them to powder.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 22. *The stone. The head stone of the corner.* Christ Jesus is a stone: no firmness, but in him. A fundamental stone: no building, but on him. A corner stone: no piecing nor reconciliation, but in him. *James Ford, 1856.*

Ver. 22. *The stone which the builders rejected,* etc. To apply it to Christ, "*The Stone*" is the ground of all. Two things befall it; two things as contrary as may be, —1. *Refused*, cast away; then, called for again, and *made head of the building*. So, two parts there are to the eye. 1. The *refusing*; 2. The *raising*; which are his two estates, his *humiliation*, and his *exaltation*. In either of these you may observe two degrees, a *quibus*, and *quosque*, by whom and how far. *By whom refused?* We weigh the word, *aeificantes*: not by men unskilful, but by workmen, professed *builders*; it is so much the worse. *How far?* We weigh the word, —*reprobaverunt; usque ad reprobari*, even to a reprobation. It is not *improbaverunt, disliked*, as not fit for some eminent place; but *reprobaverunt, utterly reprobate*, for any place at all.

Again, *exalted*, by whom? The next words are *a Domino*, by *God*, as good a *builder*, nay, better than the best of them; which makes amends for the former. And *How far?* Placed by him, not in any part of the *building*; but in the part most in the eye (*the corner*), and in the highest place of it, *the very head*.

So, *rejected*, and that by the *builders*, and to the lowest estate: and from the lowest estate exalted in *caput anguli*, to the chiefest place of all; and that by God himself. *Lancelot Andrewes*.

Ver. 22. *The stone which the builders refused*, etc. We need not wonder, that not only the powers of the world are usually enemies to Christ, and that the contrivers of policies, those builders, leave out Christ in their building, but that the pretended builders of the church of God, though they use the name of Christ, and serve their turn with that, yet reject himself, and oppose the power of his spiritual kingdom. There may be wit and learning, and much knowledge of the Scriptures, amongst those that are haters of the Lord Jesus Christ, and of the power of godliness, and corrupters of the worship of God. It is the spirit of humility and obedience, and saving faith, that teach men to esteem Christ, and build upon him. The vanity and folly of these builders' opinion appears in this, that they are overpowered by the great Architect of the church: his purpose stands. Notwithstanding their rejection of Christ, he is still made the head corner stone. They cast him away by their reproaches, and by giving him up to be crucified and then cast into the grave, causing a stone to be rolled upon this *stone* which they had so rejected, that it might appear no more, and so thought themselves sure. But even from thence did he arise, and *became the head of the corner*. *Robert Leighton*.

Ver. 22. *The stone which the builders refused*, etc. That is to say, God sent a living, precious, chosen stone on earth; but the Jews, who then had the building of the church, rejected that stone, and said of it, "This man, who observeth not the Sabbath, is not of God and, "We have no king but Caesar, "and, That seducer said, I will rise after three days"; and many similar things beside. But this stone, so rejected by the builders as unfit for raising the spiritual edifice, *is become the head of the corner*; has been made by God, the principal architect, the bond to connect the two walls and keep them together; that is to say, has been made the head of the whole church, composed of Jews and Gentiles; and such a head, that whoever is not under him cannot be saved; and whoever is built under him, the living stone, will certainly be saved. Now all this *is the Lord's doing*, done by his election and design, without any intervention on the part of man, and therefore, *it is wonderful in our eyes*. For who is there that must not look upon it as a wonderful thing, to find a man crucified, dead and buried, rising, after three days, from the dead, immortal, with unbounded power, and declared Prince of men and angels, and a way opened through

him for mortal man, to the kingdom of heaven, to the society of the angels, to a happy immortality? *Robert Bellarmine.*

Ver. 22. *The stone which the builders refused.* Here we behold with how strong and impregnable a shield the Holy Ghost furnishes us against the empty vaunting of the Papal clergy. Be it so, that they possess the name, "chief builders"; but if they disown Christ, does it necessarily follow that we must disown him also? Let us rather condemn and trample under our feet all their decrees, and let us reverence this precious stone upon which our salvation rests. By the expression, *is become the head of the corner,* we are to understand the real foundation of the church, which sustains the whole weight of the edifice; it being requisite that the corners should form the main strength of buildings. *John Calvin.*

Ver. 22. *The stone,* etc. That is, I, whom the great men and rulers of the people rejected (1 Samuel 26:19), as the builders of a house reject a stone unfit to be employed in it, am now become king over Israel and Judah; and a type of that glorious King who shall hereafter be in like manner refused (Luke 19:14 Luke 20:17), and then be by God exalted to be Lord of all the world, and the foundation of all men's happiness. *Thomas Fellton.*

Ver. 22 *The stone.* The author of *Historia Scholastica* mentions it as a tradition that at the building of the second temple there was a particular *stone* of which that was literally true, which is here parabolically rehearsed, viz., that it had the hap to be often taken up by the builders, and as oft rejected, and at last was found to be perfectly fit for the most honourable place, that of the chief cornerstone, which coupled the sides of the walls together, the extraordinariness whereof occasioned the speech here following: *This is the Lord's doing; it is marvellous in our eyes.* *Henry Hammond.*

Ver. 22. *The head stone of the corner.* How of the "corner"? The *corner* is the place where two walls meet: and there be many twos in this *building*: the two walls of nations. *Jews* and *Gentiles*; the two of conditions, *bond* and *free*; the two of sex, *male* and *female*; the great two (which this *Easter* day we celebrate) of the *quick* and the *dead*; above all, the greatest two of all, *heaven* and *earth.* *Lancelot Andrewes.*

Ver. 22. *Is become the head stone of the corner.*

Higher yet and ever higher, passeth he those ranks above,
Where the seraphs are enkindled with the flame of endless love;

Passeth them, for not even seraphs ever loved so well as he
 Who hath borne for his beloved, stripes, and thorns, and shameful tree;
 Ever further, ever onward, where no angel's foot may tread,
 Where the twenty-four elders prostrate fall in mystic dread:
 Where the four strange living creatures sing their hymn before the throne,
 The Despised One and rejected passeth, in his might alone;
 Passeth through the dazzling rainbow, till upon the father's right
 He is seated, his Co-Equal, God of God, anti Light of Light.

R. F. Littledale.

Ver. 22. *Head stone of the corner.* It is now clear to all by divine grace whom Holy Scripture calls the cornerstone. Him in truth who, taking unto himself from one side the Jewish, and from the other the Gentile people, unites, as it were, two walls in the one fabric of the Church; them of whom it is written, "He hath made both one"; who exhibited himself as the Cornerstone, not only in things below, but in things above, because he united on earth the nations of the Gentiles to the people of Israel, and both together to angels. For at his birth the angels exclaimed, "On earth peace, good will toward men." *Gregory, quoted by Henry Newland, 1860.*

Ver. 22. *The corner.* By Bede it is rendered as a reason why the Jewish builders refused our Saviour Christ for the *head* place, *Quia in uno pariete, stare amabant*. They could endure no *corner*; they must stand alone upon their own single wall; be of themselves, not join with Gentiles or Samaritans. And Christ they endured not, because they thought if he had been *heard* he would have inclined that way. *Alias oves oportet me adducere* (John 10:16). *Alias* they could not abide. But sure, a purpose there must be, *alias oves adducendi*, of bringing in others, of joining a *corner*, or else we do not *facere secundum exemplar*, build not according to Christ's pattern; our fashion of fabric is not like his. *Lancelot Andrewes.*

Ver. 22-27. By the consent of all expositors, in this Psalm is typed the coming of Christ, and his kingdom of the gospel. This is manifested by an *exaltation*, by an *exultation*, by a *petition*, by a *benediction*. The *exaltation*: Psalm 118:22, *The stone which the builders refused is become the head stone of the corner*. The Jews refused this stone, but God hath built his church upon it.

The *exultation*: Psalm 118:24, *This is the day which the Lord hath made; we will rejoice and be glad in it*. A more blessed day than that day was

wherein he made man, when he had done making the world; "*Rejoice we, and be glad in it.*"

The *petition*: Psalm 118:25, *Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.* Thy justice would not suffer thee to save without the Messiah; he is come, "*Save now, O LORD, I beseech thee.*" Our Saviour is come, let mercy and salvation come along with him.

The *benediction* makes all clear: Psalm 118:26, *Blessed be he that cometh in the name of the LORD.* For what David here prophesied, the people after accomplished: Matthew 21:9, "Blessed is he that cometh in the name of the Lord." The corollary or sum is in my text: Psalm 118:27, *God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.* Thomas Adams.

HINTS TO THE VILLAGE PREACHER.

Ver. 22. In these words we may notice the following particulars.

1. The metaphorical view in which the church is here represented, namely, that of a *house* or *building*.
2. The character that our Immanuel bears with respect to this building; he is *the stone* in a way of eminence, without whom there can be no building, no house for God to dwell in among the children of men.
3. The character of the workmen employed in this spiritual structure; they are called *builders*.
4. A fatal error they are charged with in building the house of God; they *refuse* the stone of God's choosing; they do not allow him a place in his own house.
5. Notice the place that Christ should and shall have in this building, let the builders do their worst: he *is made the head stone of the corner*. The words immediately following declare how this is effected, and how the saints are affected with the news of his exaltation, notwithstanding the malice of hell and earth: "This is the Lord's doing, and it is wonderful in our eyes." *Ebenezer Erskine*.

Ver. 22-23.

1. The mystery stated. (a) That which is least esteemed by men as a means of salvation is most esteemed by God. (b) That which is most esteemed by God when made known is least esteemed by man.

2. The mystery explained. The way of salvation is the Lord's doing, therefore marvellous in our eyes. —*G.R.*

Ver. 22-25. —

1. Christ rejected.
2. Christ exalted.
3. His exaltation is due to God alone.
4. His exaltation commences a new era.
5. His exaltation suggests a new prayer. See Spurgeon's Sermon, no. 1,420.

PSALM 118:23

EXPOSITION.

Ver. 23. *This is the LORD'S doing.* The exalted position of Christ in his church is not the work of man, and does not depend for its continuation upon any builders or ministers; God himself has wrought the exaltation of our Lord Jesus. Considering the opposition which comes from the wisdom, the power, and the authority of this world, it is manifest that if the kingdom of Christ be indeed set up and maintained in the world it must be by supernatural power. Indeed, it is so even in the smallest detail. Every grain of true faith in this world is a divine creation, and every hour in which the true church subsists is a prolonged miracle. It is not the goodness of human nature, nor the force of reasoning, which exalts Christ, and builds up the church, but a power from above. This staggers the adversary, for he cannot understand what it is which baffles him: of the Holy Ghost He knows nothing.

It is marvellous in our eyes. We actually see it; it is not in our thoughts and hopes and prayers alone, but the astonishing work is actually before our eyes. Jesus reigns, his power is felt, and we perceive that it is so. Faith sees our great Master, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; she sees and marvels. It never ceases to astonish us, as we see, even here below, God by means of weakness defeating power, by the simplicity of his word baffling the craft of men, and by the invisible

influence of his Spirit exalting his Son in human hearts in the teeth of open and determined opposition. It is indeed "marvellous in our eyes," as all God's works must be if men care to study them. In the Hebrew the passage reads, "*It is wonderfully done*": not only is the exaltation of Jesus of Nazareth itself wonderful, but the way in which it is brought about is marvellous: it is wonderfully done. The more we study the history of Christ and his church the more fully shall we agree with this declaration.

PSALM 118:24

EXPOSITION.

Ver. 24. *This is the day which the LORD hath made.* A new era has commenced. The day of David's enthronement was the beginning of better times for Israel; and in a far higher sense the day of our Lord's resurrection is a new day of God's own making, for it is the dawn of a blessed dispensation. No doubt the Israelitish nation celebrated the victory of its champion with a day of feasting, music and song; and surely it is but meet that we should reverently keep the feast of the triumph of the Son of David. We observe the Lord's day as henceforth our true Sabbath, a day made and ordained of God, for the perpetual remembrance of the achievements of our Redeemer. Whenever the soft Sabbath light of the first day of the week breaks upon the earth, let us sing,

*"This is the day the Lord hath made,
He calls the hours his own;
Let heaven rejoice, let earth be glad,
And praise surround the throne."*

We by no means wish to confine the reference of the passage to the Sabbath, for the whole gospel day is the day of God's making, and its blessings come to us through our Lord's being placed as the head of the corner.

We will rejoice and be glad in it. What else can we do? Having obtained so great a deliverance through our illustrious leader, and having seen the eternal mercy of God so brilliantly displayed, it would ill become us to mourn and murmur. Rather will we exhibit a double joy, rejoice in heart and be glad in face, rejoice in secret and be glad in public, for we have

more than a double reason for being glad in the Lord. We ought to be specially joyous on the Sabbath: it is the queen of days, and its hours should be clad in royal apparel of delight. George Herbert says of it:

*"Thou art a day of mirth,
And where the weekdays trail on ground,
Thy flight is higher as thy birth."*

Entering into the midst of the church of God, and beholding the Lord Jesus as all in all in the assemblies of his people, we are bound to overflow with joy. Is it not written, "then were the disciples glad when they saw the Lord"? When the King makes the house of prayer to be a banqueting house, and we have grace to enjoy fellowship with him, both in his sufferings and in his triumphs, we feel an intense delight, and we are glad to express it with the rest of his people.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 24. *This is the day which the LORD hath made.*

1. Here is the doctrine of the Christian sabbath: "*it is the day which the Lord hath made*, "has made remarkable, made holy, has distinguished it from other days; he has made it for man: it is therefore called the Lord's day, for it bears his image and superscription.

2. The duty of the Sabbath, "*we will rejoice and be glad in it*"; not only in the institution of the day, that there is such a day appointed, but in the occasion of it, Christ's becoming "*the head of the corner.*" This we ought to rejoice in, both as his honour and our advantage. Sabbath days must be rejoicing days, and then they are to us as the days of heaven. See what a good Master we serve, who having instituted a day for his service, appoints it to be spent in holy joy. *Matthew Henry.*

Ver. 24. *This is the day*, etc. The "queen of days," as the Jews call the Sabbath. Arnobius interprets this text of the Christian Sabbath; others, of the day of salvation by Christ exalted to be the head cornerstone; in opposition to that dismal day of man's fall. *John Trapp.*

Ver. 24. Because believers have ever cause for comfort, therefore they are commanded always to rejoice, Philippians 3:1 4:4. Whether their sins or sufferings come into their hearts, they must not sorrow as they that have no hope. In their saddest conditions, they have the Spirit of consolation. There

is seed of joy sown within them when it is turned under the clods, and appears not above ground. But there are special times when God calls for this grain to spring up. They have some red letters, some holy days in the calendar of their lives, wherein this joy, as wine at a wedding, is most seasonable; but among all those days it never relishes so well, it never tasteth so pleasantly, as on a Lord's day. Joy suits no person so much as a saint, and it becomes no season so well as a Sabbath.

Joy in God on other days is like the birds chirping in winter, which is pleasing; but joy on the Lord's day is like their warbling times and pretty notes in spring, when all other things look with a suitable delightful aspect. *This is the day which the LORD hath made*, (he that made all days, so especially this day, but what follows?) *we will rejoice and be glad in it*. In which words we have the church's solace, or joy, and the season, or day of it. Her solace was great: *"We will rejoice and be glad."* Those expressions are not needless repetitions, but shew the exuberance or high degree of their joy. The season of it: *"This is the day which the LORD hath made."* Compare this place with Matthew 11:22-23, and Acts 4:11, and you will find that the precedent verses are a prophetic prediction of Christ's resurrection, and so this verse foretells the church's joy upon that memorable and glorious day. And, indeed, if "a feast be made for laughter," Ecclesiastes 10:19, then that day wherein Christ feasts his saints with the choicest mercies may well command their greatest spiritual mirth. A thanksgiving day hath a double precedence of a fast day. On a fast day we eye God's anger; on a thanksgiving day we look to God's favour. In the former we specially mind our corruptions; in the latter, God's compassions; —therefore a fast day calls for sorrow, a thanksgiving day for joy. But the Lord's day is the highest thanksgiving day, and deserveth much more than the Jewish Purim, to be a day of feasting and gladness, and a good day.
George Spinnock.

Ver. 24. *Day which the LORD hath made.* As the sun in heaven makes the natural day by his light, so does Christ the Sun of Righteousness make ours a spiritual day. *Starke.*

Ver. 24. *Day which the LORD hath made.* Adam introduced a day of sadness, but another day is made by Christ: Abraham saw his day from afar, and was glad; we will walk even now in his light. *Johann David Friesch, 1731.*

HINTS TO THE VILLAGE PREACHER.

Ver. 24. —

1. What is spoken of.

(a) The gospel day.

(b) The sabbath day.

2. What is said of it.

(a) It is given by God.

(b) To be joyfully received by man. —*G.R.*

PSALM 118:25

EXPOSITION.

Ver. 25. *Save now, I beseech thee, O LORD.* Hosanna! God save our king! Let David reign! Or as we who live in these latter days interpret it, —Let the Son of David live for ever, let his saving help go forth throughout all nations. This was the peculiar shout of the feast of tabernacles; and so long as we dwell here below in these tabernacles of clay we cannot do better than use the same cry. Perpetually let us pray that our glorious King may work salvation in the midst of the earth. We plead also for ourselves that the Lord would save us, deliver us, and continue to sanctify us. This we ask with great earnestness, beseeching it of Jehovah. Prayer should always be an entreating and beseeching.

O LORD, I beseech thee, send now prosperity. Let the church be built up: through the salvation of sinners may the number of the saints be increased; through the preservation of saints may the church be strengthened, continued, beautified, perfected. Our Lord Jesus himself pleads for the salvation and the prosperity of his chosen; as our Intercessor before the throne he asks that the heavenly Father would save and keep those who were of old committed to his charge, and cause them to be one through the indwelling Spirit. Salvation had been given, and therefore it is asked for. Strange though it may seem, he who cries for salvation is already in a measure saved. None can so truly cry, "Save, I beseech thee," as those who have already participated in salvation; and the most prosperous church is that which most imploringly seeks prosperity. It may seem strange that,

returning from victory, flushed with triumph, the hero should still ask for salvation; but so it is, and it could not be otherwise. When all our Saviour's work and warfare were ended, his intercession became even more prominently a feature of his life; after he had conquered all his foes he made intercession for the transgressors. What is true of him is true of his church also, for whenever she obtains the largest measure of spiritual blessing she is then most inclined to plead for more. She never pants so eagerly for prosperity as when she sees the Lord's doings in her midst, and marvels at them. Then, encouraged by the gracious visitation, she sets apart her solemn days of prayer, and cries with passionate desire, "Save now," and "Send now prosperity." She would fain take the tide at the flood, and make the most of the day of which the Lord has already made so much.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 25. *Save.* With the Hebrews salvation is a wide word, comprising all the favours of God that may lead to preservation; and therefore the Psalmist elsewhere extends this act both to man and beast, and, as if he would comment upon himself, expounds σωσον *save*, by εὐδοῶσον? It is so dear a title of God, that the prophet cannot have enough of it. *Joseph Hall.*

Ver. 25. *Save now, I beseech thee, O LORD.* Let him have the acclamations of the people as is usual at the inauguration of a prince; let every one of his loyal subjects shout for joy, "*Save now, I beseech thee, O LORD.*" This is like *vivat rex*, and speaks both a hearty joy for his accession to the crown, an entire satisfaction in his government, and a zealous affection to the interests and honour of it. Hosanna signifies, "*Save now, I beseech thee.*" Lord, save me, I beseech thee; let this Saviour be my Saviour; and in order to that my Ruler: let me be taken under his protection, and owned as one of his willing subjects. His enemies are my enemies; Lord, I beseech thee, save me from them. Send me an interest in that prosperity which his kingdom brings with it to all those that entertain it. Let my soul prosper and be in health, in that peace and righteousness which his government brings. Psalm 72:3. Let me have victory over those lusts that war against my soul, and let divine grace go on in my heart, conquering and to conquer. *Matthew Henry.*

Ver. 25. *Save now*, or, *hosanna*. Our thanksgivings on earth must always be accompanied with prayers for further mercies, and the continuance of our prosperity; Our hallelujahs with hosannas. *Ingram Cobbin*.

Ver. 25. *Save now, I beseech thee, O Lord*, etc. Hosanna. The cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Matthew 21:9,18 Mark 11:9,15 John 12:13) was taken from this Psalm, from which they were accustomed to recite Psalm 118:25-26 at the Feast of Tabernacles. On that occasion the great Hallel, consisting of Psalms 113-118 was chanted by one of the priests, and at certain intervals the multitudes joined in the responses, waving their branches of willow and palm, and shouting as they waved them, Hallelujah, or *Hosannah*, or, "*O LORD, I beseech thee, send now prosperity*." This was done at the recitation of Psalm 118:1,29; but according to the school of Hillel, at the words "*Save now, we beseech thee*." The school of Shammai, on the contrary, say it was at the words, "*Send now prosperity*." Rabban Gamaliel and R. Joshua were observed by R. Akiba to wave their branches only at the words, "*Save now, we beseech thee*" (Mishna, *Succah*, 3. 9). On each of the seven days during which the feast lasted the people thronged the court of the temple, and went in procession about the altar, setting their boughs bending towards it; the trumpets sounding as they shouted *Hosannah*. But on the seventh day they marched seven times round the altar, shouting meanwhile the great Hosannah to the sound of the trumpets of the Levites (Lightfoot, *Temple Service*, 16. 2). The very children who could wave the palm branches were expected to take part in the solemnity (Mishna, *Succah*, 3. 15; Matthew 21:15). From the custom of waving the boughs of myrtle and willow during the service the name Hosannah was ultimately transferred to the boughs themselves, so that according to Elias Levita (*Thisbi*. sv), "the bundles of the willows of the brook which they carry at the Feast of Tabernacles are called Hosannahs." *William Aldis Wright*, in "*Smith's Dictionary of the Bible*," 1863.

Ver. 25. *Send now prosperity*, .God will send it, but his people must pray for it. "I came for thy prayers," Daniel 10:12. *John Trapp*.

HINTS TO THE VILLAGE PREACHER.

Ver. 25. —What is church prosperity? Whence must it come? How can we obtain it?

Ver. 25. —

1. The object of the prayer.

(a) Salvation from sin.

(b) Prosperity in righteousness.

2. The earnestness of the prayer: "I beseech thee, I beseech thee".

3. The urgency of the prayer, "now—now" —now that the gates of righteousness are open, now that the foundation stone is laid, now that the gospel day has come—now, Lord! now! —G.R.

PSALM 118:26

EXPOSITION.

Ver 26. *Blessed is he that cometh in the name of the LORD.* The champion had done everything "in the name of the Lord": in that name he had routed all his adversaries, and had risen to the throne, and in that name he had now entered the temple to pay his vows. We know who it is that cometh in the name of the Lord beyond all others. In the Psalmist's days he was The Coming One, and he is still The Coming One, though he hath already come. We are ready with our hosannas both for his first and second advent; our inmost souls thankfully adore and bless him and upon his head unspeakable joys. "Prayer also shall be made for him continually: and daily shall he be praised." For his sake everybody is blessed to us who comes in the name of the Lord, we welcome all such to our hearts and our homes; but chiefly, and beyond all others, we welcome *himself* when he deigns to enter in and sup with us and we with him. O sacred bliss, fit antepast of heaven! Perhaps this sentence is intended to be the benediction of the priests upon the valiant servant of the Lord, and if so, it is appropriately added,

We have blessed you out of the house of the LORD. The priests whose business it was to bless the people, in a sevenfold degree blessed the people's deliverer, the one chosen out of the people whom the Lord had exalted. All those whose high privilege it is to dwell in the house of the Lord for ever, because they are made priests unto God in Christ Jesus, can truly say that they bless the Christ who has made them what they are, and placed them where they are. Whenever we feel ourselves at home with

God, and feel the spirit of adoption, whereby we cry, "Abba Father, "the first thought of our hearts should be to bless the elder Brother, through whom the privilege of sonship has descended to such unworthy ones. In looking back upon our past lives we can remember many delightful occasions in which with joy unutterable we have in the fulness of our heart blessed our Saviour and our King; and all these memorable seasons are so many foretastes and pledges of the time when in the house of our great Father above we shall for ever sing, "Worthy is the Lamb that was slain, "and with rapture bless the Redeemer's name.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 26. *Blessed is he that cometh in the name of the LORD.* The difference between Christ and Antichrist is to be noticed, because Christ did not come in his own name, but in the name of the Father; of which he himself testified, John 5:43, "*I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.*" Thus all faithful ministers of the Church must not come in their own name, or the name of Baal, or of Mammon and their own belly, but in the name of God, with a lawful call; concerning which see Hebrews 5:1-14 Revelation 10:1-11 15:1-8. *Solomon Gesner.*

PSALM 118:27

EXPOSITION.

Ver. 27. *God is the LORD, which hath shewed us light,* or "God is Jehovah, "the only living and true God. There is none other God but he. The words may also be rendered, "Mighty is Jehovah." Only the power of God could have brought us such light and joy as spring from the work of our Champion and King. We have received light, by which we have known the rejected stone to be the head of the corner, and this light has led us to enlist beneath the banner of the once despised Nazarene, who is now the Prince of the kings of the earth. With the light of knowledge has come the light of joy; for we are delivered from the powers of darkness and translated into the kingdom of God's dear Son. Our knowledge of the glory of God in the face of Jesus Christ came not by the light of nature, nor by reason, nor did it arise from the sparks which we ourselves had kindled,

nor did we receive it of men; but the mighty God alone hath showed it to us. He made a day on purpose that he might shine upon us like the sun, and he made our faces to shine in the light of that day, according to the declaration of the twenty-fourth verse. Therefore, unto him be all the honour of our enlightenment. Let us do our best to magnify the great Father of lights from whom our present blessedness has descended.

"Bind the sacrifice with cords, even unto the horns of the altar. Some think that by this we are taught that the king offered so many sacrifices that the whole area of the court was filled, and the sacrifices were bound even up to the altar; but we are inclined to keep to our own version, and to believe that sometimes restive bullocks were bound to the altar before they were slain, in which case Mant's verse is correct":

***"He, Jehovah, is our Lord:
He, our God, on us hath shined:
Bind the sacrifice with cord,
To the horned altar bind."***

The word rendered "cords" carries with it the idea of wreaths and boughs, so that it was not a cord of hard, rough rope, but a decorated band; even as in our case, though we are bound to the altar of God, it is with the cords of love and the bands of a man, and not by a compulsion which destroys the freedom of the will. The sacrifice which we would present in honour of the victories of our Lord Jesus Christ is the living sacrifice of our spirit, soul, and body. We bring ourselves to his altar, and desire to offer him all that we have and are. There remains a tendency in our nature to start aside from this; it is not fond of the sacrificial knife. In the warmth of our love we come willingly to the altar, but we need constraining power to keep us there in the entirety of our being throughout the whole of life. Happily there is a cord which, twisted around the atonement, or, better still, around the person of our Lord Jesus Christ, who is our only Altar, can hold us, and does hold us: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then all died; and that he died for all, that they that live should not henceforth live unto themselves, but unto him which died for them, and rose again." We are bound to the doctrine of atonement; we are bound to Christ himself, who is both altar and sacrifice; we desire to be more bound to him than ever, our soul finds her liberty in being tethered fast to the altar of the Lord. The American Board of Missions has for its seal an ox, with an altar on one side and a plough on the other, and the motto "Ready for either, "—ready to live and labour, or

ready to suffer and die. We would gladly spend ourselves for the Lord actively, or be spent by him passively, whichever may be his will; but since we know the rebellion of our corrupt nature we earnestly pray that we may be kept in this consecrated mind, and that we may never, under discouragements, or through the temptations of the world, be permitted to leave the altar, to which it is our intense desire to be for ever fastened. Such consecration as this, and such desires for its perpetuity, well beseeem that day of gladness which the Lord hath made so bright by the glorious triumph of his Son, our covenant head, our well beloved.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 27. *God is the LORD, which hath shewed us light.* The Psalmist was clearly possessed of light, for he says, "*God is the Lord, which hath shewed us light.*" He was evidently, then, possessed of light; and this light was in him as "the light of life." This light had shone into his heart; the rays and beams of divine truth had penetrated into his conscience. He carried about with him a light which had come from God; in this light he saw light, and in this light he discerned everything which the light manifested. Thus by this internal light he knew what was good and what was evil, what was Sweet and what was bitter, what was true and what was false, what was spiritual and what was natural. He did not say, This light came from creature exertion, this light was the produce of my own wisdom, this light was nature transmuted some action of my own will, and thus gradually rose into existence from long time and assiduous cultivation. But he ascribes the whole of that light which he possessed unto God the Lord, as the sole author and the only giver of it. Now, if God the Lord has ever showed you and me the same light which he showed his servant of old, we carry about with us more or less of a solemn conviction that we have received this light from him. There will, indeed, be many clouds of darkness to cover it; there will often be doubts and fears, hovering like mists and fogs over our souls, whether the light which we have received be from God or not. But in solemn moments when the Lord is pleased a little to revive his work; at times and seasons when he condescends to draw forth the affections of our hearts unto himself, to bring us into his presence, to hide us in some measure in the hollow of his hand, and give us access unto himself, at such moments and seasons we carry about with us, in spite of all our unbelief, in spite of all the suggestions of the enemy, in spite of all doubts and fears and suspicions that rise from the depths of the carnal mind, in spite of all these

counter workings and undermining, we carry about with us at these times a solemn conviction that we have light, and that this light we have received from God. And why so? Because we can look back to a time when we walked in no such light, when we felt no such light, when everything spiritual and heavenly was dark to us, and we were dark to them.

Those things which the Spirit of God enables a man to do, are in Scripture sometimes called *sacrifices*. "That we may offer," we read, "spiritual *sacrifices* acceptable to God, by Jesus Christ." The apostle speaks of "receiving of Epaphroditus the things which were sent from the brethren at Philippi; an odour of a sweet smell; a *sacrifice* acceptable and well pleasing to God." Philippians 4:18. So he says to the Hebrew church: "But to do good and to communicate (that is, to the wants of God's people), forget not; for with such *sacrifices* God is well pleased." Hebrews 13:16. Well, then, these spiritual sacrifices which a man offers unto God are bound also to *the horns of the altar*. They are not well pleasing in the sight of God, except they are bound to the horns of the altar, so as to derive all their acceptance from the altar. Our prayers are only acceptable to God as they are offered through the cross of Jesus. Our praises and thanksgivings are only acceptable to God as they are connected with the cross of Christ, and ascend to the Father through the propitiation of his dear Son. The ordinances of God's house are only acceptable to God as spiritual sacrifices, when they are bound to the horns of the altar. Both the ordinances of the New Testament—baptism and the Lord's supper—have been bound by the hands of God himself to the horns of the altar; and no one either rightly went through the one, or rightly received the other, who had not been first spiritually bound by the same hand to the horns of the altar. Every act of liberality, every cup of cold water given in the name of a disciple, every feeling of sympathy and affection, every kind word, every compassionate action, shown to a brother; all and each are only acceptable to God as they ascend to him through the mediation of his dear Son. And, therefore, every sacrifice of our own comfort, or of our own advantage, of our own time, or of our own money, for the profit of God's children, is only a spiritual and acceptable sacrifice so far as it is bound to the horns of the altar, linked on to the cross of Jesus, and deriving all its fragrance and odour from its connection with the incense there offered by the Lord of life and glory. *J. C. Philpot.*

Verse 27. How comfortable is the light! It is so comfortable that light and comfort are often put for the same thing: *God is the LORD, which hath*

shewed us light, that is, the light of counsel what to do, and the light of comfort in what we do, or after all our sufferings. Light is not only a candle held to us, to do our work by, but it comforts and cheereth us in our work. Ecclesiastes 11:7. *Joseph Caryl*.

Ver. 27. *Shewed us light: bind the sacrifice*. Here is somewhat received; somewhat to be returned. God hath blessed us, and we must bless God. His grace, and our gratitude, are the two lines my discourse must run upon. They are met in my text; let them as happily meet in your hearts, and they shall not leave you till they bring you to heaven. *Thomas Adams*.

Ver. 27. *Bind the sacrifice with cords*, etc. The sacrifice we are to offer to God, in gratitude for redeeming love, is ourselves, not to be slain upon the altar, but "living sacrifices" (Romans 12:1) to be bound to the altar; spiritual sacrifices of prayer and praise, in which our hearts must be fixed and engaged, as the sacrifice was bound "with cords to the horns of the altar." *Matthew Henry*.

Ver. 27. *Bind the sacrifice*, etc. It is a saying among the Hebrews, that the beasts that were offered in sacrifice, they were the most struggling beasts of all the rest; such is the nature of us unthankful beasts, when we should love God again, we are readier to run away from him; we must be tied to the altar with cords, to draw from us love or fear. *Abraham Wright*.

Ver. 27. *With cords*. This word is sometimes used for thick *twisted cords*, Judges 15:13; sometimes for *thick branches* of trees, used at some feasts, Ezekiel 19:11 Leviticus 23:40. Hereupon this sentence may two ways be read; *bind the feast with thick branches*, or, *bind the sacrifice with cords*; both mean one thing, that men should keep the festivity with joy and thanks to God, as Israel did at their solemnities. *Henry Ainsworth*.

Ver. 27. *Even unto the horns of the altar*. Before these words must be understood, *lead it*: for the victims were bound to rings fixed in the floor. "The horns" were architectural ornaments, a kind of capitals, made of iron or of brass, somewhat in the form of the curved horns of an animal, projecting from the four angles of the altar. The officiating priest, when he prayed, placed his hands on them, and sometimes sprinkled them with the blood of the sacrifice: compare Exodus 30:3 Leviticus 4:7,18. At the end of this verse the word *saying* must be supplied. *Daniel Cresswell*.

Ver. 27. *Unto the horns.* That is, all the court over, until you come even to the horns of the altar, intending hereby many sacrifices or boughs. *Henry Ainsworth.*

HINTS TO THE VILLAGE PREACHER.

Ver. 27. —*Bind the sacrifice*, etc. Devotion is the mother, and she hath four daughters.

1. Constancy: "Bind the sacrifice".
2. Fervency: Bind it "with cords".
3. Wisdom: Bind it "to the altar".
4. Confidence: Even to the "horns" of the altar. —*Thomas Adams.*

Ver. 27. —*Bind the sacrifice with cords*, etc.

1. What is the sacrifice? Our whole selves, every talent, all our time, property, position, mind, heart, temper, life to the last.
2. Why does it need binding? It is naturally restive. Long delay, temptations, wealth, rank, discouragement, scepticism, all tend to drive it from the altar.
3. To what is it bound? To the doctrine of atonement. To Jesus and his work. To Jesus and our work.
4. What are the cords? Our own vows. The need of souls. Our joy in the work. The great reward. The love of Christ working upon us by the Holy Spirit.

PSALM 118:28

EXPOSITION.

Now comes the closing song of the champion, and of each one of his admirers.

Ver. 28. *Thou art my God, and I will praise thee*, my mighty God who hath done this mighty and marvellous thing. Thou shalt be mine, and all the praise my soul is capable of shall be poured forth at thy feet.

Thou art my God, I will exalt thee. Thou hast exalted me, and as far as my praises can do it, I will exalt thy name. Jesus is magnified, and he magnifies the Father according to his prayer, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." God hath given us grace and promised us glory, and we are constrained to ascribe all grace to him, and all the glory of it also. The repetition indicates a double determination, and sets forth the firmness of the resolution, the heartiness of the affection, the intensity of the gratitude. Our Lord Jesus himself saith, "I will praise thee"; and well may each one of us, humbly and with confidence in divine grace, add, on his own account, the same declaration, "*I will praise thee.*" However others may blaspheme thee, I will exalt thee; however dull and cold I may sometimes feel myself, yet will I rouse up my nature, and determine that as long as I have any being that being shall be spent to thy praise. For ever thou art my God, and for ever I will give thee thanks.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 28. *God.* The original for "God" gives force to this passage: Them art my "*El*" —The Mighty One; therefore will I praise thee: my "*Eloah*" —a varied form with substantially the same sense, "and I will extol thee" —lift thee high in glory and honour. *Henry Cowles.*

Ver. 28. This "extolling the Lord" will accomplish one of the great ends of praise, viz., his exaltation. It is true that God both can and will exalt himself, but it is at once the duty and the privilege of his people to exalt him. His name should be borne up and magnified by them; the glory of that name is now, as it were, committed to them: what use are we making of the opportunity and the privilege? *Philip Bennet Power.*

HINTS TO THE VILLAGE PREACHER.

Ver. 28. —

1. The gladdest fact in all the world: "Thou art my God."
2. The fittest spirit in which to enjoy it: "Praise thee"

Ver. 28. —

1. The effect of Christ being sacrificed for us: "Thou art my God."
2. The effect of our being offered as an acceptable sacrifice to him: "I will praise thee, I will exalt thee." Or,

(a) The covenant blessing: "Thou art my God."

(b) The covenant obligation: "I will praise thee." —G.R.

PSALM 118:29

EXPOSITION.

Ver. 29. *O give thanks unto the LORD; for he is good: for his mercy endureth for ever.* The Psalm concludes as it began, making a complete circle of joyful adoration. We can well suppose that the notes at the close of the loud hallelujah were more swift, more sweet, more loud than at the beginning. To the sound of trumpet and harp, Israel, the house of Aaron, and all that feared the Lord, forgetting their distinctions, joined in one common hymn, testifying again to their deep gratitude to the Lord's goodness, and to the mercy which is unto eternity. What better close could there be to this right royal song? The Psalmist would have risen to something higher, so as to end with a climax, but nothing loftier remained. He had reached the height of his grandest argument, and there he paused. The music ceased, the song was suspended, the great hallel was all chanted, and the people went every one to his own home, quietly and happily musing upon the goodness of the Lord, whose mercy fills eternity.

HINTS TO THE VILLAGE PREACHER.

Ver. 29. —

1. The beginning and the end of salvation is mercy.
2. The beginning and end of its requirements is thanksgiving. —G.R.

WORK UPON THE 118 PSALM.

In "The Works of John Boys", 1626, folio, pp. 861-870, there is an exposition of this psalm.

PSALM 119

PSALM 119:1

PREFACE.

At length I am able to present to the Christian public another part of "The Treasury of David." It has demanded longer labour than its predecessors, but that labour has been freely given to it; and to the utmost of my ability I have kept the volume up to the level of those which have gone before. In the production of this exposition I had far rather be long than lax; for I know by experience the disappointment which comes to readers when, after a promising beginning, they see a serious declension towards the end. The general acceptance given to this Commentary has placed me under a heavy obligation to do my best even to the end. Towards that end I am still proceeding with all possible diligence, and it is with great pleasure that I look forward to the speedy issue of the seventh and last volume of the work. Many labours distract me from this favourite employment, but I hope to press on with more speed than of late, if my life be spared. It would be imprudent to make too sure of *that*, for the most fragile Venice glass is not more brittle than human life:

*"The spider's most attenuated thread
Is cord, is cable, to the tender film
Which holds our soul in life."*

I have been all the longer over this portion of my task because I have been bewildered in the expanse of the One Hundred and Nineteenth Psalm, which makes up the bulk of this volume. Its dimensions and its depth alike overcame me. It spread itself out before me like a vast, rolling prairie, to which I could see no bound, and this alone created a feeling of dismay. Its expanse was unbroken by a bluff or headland, and hence it threatened a monotonous task, although the fear has not been realized. This marvellous poem seemed to me a great sea of holy teaching, moving, in its many verses, wave upon wave; altogether without an island of special and remarkable statement to break it up. I confess I hesitated to launch upon it. Other psalms have been mere lakes, but this is the main ocean. It is a

continent of sacred thought, every inch of which is fertile as the garden of the Lord: it is an amazing level of abundance, a mighty stretch of harvest fields. I have now crossed the great plain for myself, but not without persevering, and, I will add, pleasurable, toil. Several great authors have traversed this region and left their tracks behind them, and so far the journey has been all the easier for me; but yet to me and to my helpers it has been no mean feat of patient authorship and research. This great Psalm is a book in itself: instead of being one among many psalms, it is worthy to be set forth by itself as a poem of surpassing excellence. Those who have never studied it may pronounce it commonplace, and complain of its repetitions; but to the thoughtful student it is like the great deep, full, so as never to be measured; and varied, so as never to weary the eye. Its depth is as great as its length; it is mystery, not set forth as mystery, but concealed beneath the simplest statements; may I say that it is experience allowed to prattle, to preach, to praise, and to pray like a child prophet in his own father's house?

My venerable friend, Mr. Rogers, has been spared to help me with his admirable suggestions; but Mr. Gibson, who so industriously translated from the Latin authors, has fallen asleep, leaving behind him copious notes upon the rest of the psalms. Aid in the homiletical department has been given me by several of the ministers who were educated at the Pastors' College, and their names are duly appended to the hints and skeletons which they have supplied. In this department the present volume is believed to be superior to the former ones. May it prove to be really useful to my brethren, and my desire is fulfilled. I know so well the use of a homiletic hint when the mind is in search for a subject that I have felt peculiar pleasure in supplying my readers with a full measure of such helps.

In hunting up rare authors, and making extracts from them, Mr. Keys has rendered me great assistance, and I am also a debtor to others who have cheerfully rendered me service when I have sought it. Burdened with the care of many institutions, and the oversight of a singularly large church, I cannot do such justice to my theme as I could wish. Learned leisure would be far more accurate than my busy pen can ever hope to be. If I had nothing else to think of, I would have thought of nothing else, and undivided energies could have accomplished what spare strength can never perform. Hence, I am glad of help; so glad, that I am happy to acknowledge it. Not in this thing only, but in all other labours, I owe in the

first place all to God, and secondarily, very, very much to those generous friends who find a delight in making my efforts successful.

Above all, I trust that the Holy Spirit has been with me in writing and compiling these volumes, and therefore I expect that he will bless them both to the conversion of the unrenewed and to the edification of believers. The writing of this book has been a means of grace to my own heart; I have enjoyed for myself what I have prepared for my readers. The Book of Psalms has been a royal banquet to me, and in feasting upon its contents I have seemed to eat angels' food. It is no wonder that old writers should call it, — the school of patience, the soul's soliloquies, the little Bible, the anatomy of conscience, the rose garden, the pearl island, and the like. It is the Paradise of devotion, the Holy Land of poesy, the heart of Scripture, the map of experience, and the tongue of saints. It is the spokesman of feelings which else had found no utterance. Does it not say just what we wished to say? Are not its prayers and praises exactly such as our hearts delight in? No man needs better company than the Psalms; therein he may read and commune with friends human and divine; friends who know the heart of man towards God, and the heart of God towards man; friends who perfectly sympathize with us and our sorrows, friends who never betray or forsake. Oh, to be shut up in a cave with David, with no other occupation but to hear him sing, and to sing with him! Well might a Christian monarch lay aside his crown for such enjoyment, and a believing pauper find a crown in such felicity.

It is to be feared that the Psalms are by no means so prized as in earlier ages of the Church. Time was when the Psalms were not only rehearsed in all the churches from day to day, but they were so universally sung that the common people knew them, even if they did not know the letters in which they were written. Time was when bishops would ordain no man to the ministry unless he knew "David" from end to end, and could repeat each psalm correctly; even Councils of the Church have decreed that none should hold ecclesiastical office unless they knew the whole psalter by heart. Other practices of those ages had better be forgotten, but to *this* memory accords an honourable record. Then, as Jerome tells us, the labourer, while he held the plough, sang Hallelujah; the tired reaper refreshed himself with the psalms, and the vinedresser, while trimming the vines with his curved hook, sang something of David. He tells us that in his part of the world, psalms were the Christian's ballads; could they have had better? They were the love songs of the people of God; could any others be

so pure and heavenly? These sacred hymns express all modes of holy feeling; they are fit both for childhood and old age: they furnish maxims for the entrance of life, and serve as watchwords at the gates of death. The battle of life, the repose of the Sabbath, the ward of the hospital, the guest chamber of the mansion, the church, the oratory, yea, even heaven itself may be entered with psalms.

My next portion will continue the Pilgrim Psalms, of which we have five in the present volume. I have been sorry to make a break in these golden steps. I would rather have presented the glittering ascent as a whole, that all might see at a glance "the stairs of the City of David at the ascent of the wall; "but as the books must divide somewhere, and there was no more convenient place, I have been compelled to separate these Songs of the Steps, or "Songs on the high key", as Luther calls them. It was impossible to cut the great psalm in two, and it is a far less evil to separate the members of a group. I hope the arrangement will not cause serious inconvenience to anyone; nor prevent the student's meditating upon each Song of Degrees, not only as it sparkles as a separate star, but as it shines in its own constellation.

Finally, when I reach the last psalm, it is my firm conviction that I shall find no truer closing words for myself than those of Bishop Horne, which I take liberty here to quote, using them as if they were my own, since they admirably express my present feelings and past experiences: —

"And now, could the author flatter himself that anyone would take half the pleasure in reading the following exposition which he hath taken in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly. Vanity and vexation flew for a season, care and disquietude came not near his dwelling. He arose fresh as the morning to his task; the silence of the night invited him to pursue it; and he can truly say, that food and rest were not preferred before it. Every psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent on these meditations on the songs of Zion he never expects to see in this world. Very pleasantly did they pass, and they moved smoothly and swiftly along; for when thus engaged, he counted no time. The meditations are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet."

Reader,

*I am,
Thine to serve,
for Christ's sake,*

C.H. Spurgeon.

WESTWOOD, *September*, 1882.

TITLE. There is no title to this Psalm, neither is any author's name mentioned. It is *THE LONGEST PSALM*, and this is a sufficiently distinctive name for it. It equals in bulk twenty-two psalms of the average length of the Songs of Degrees. Nor is it long only; for it equally excels in breadth of thought, depth of meaning, and height of fervour. It is like the celestial city which lieth four square, and the height and the breadth of it are equal. Many superficial readers have imagined that it harps upon one string, and abounds in pious repetitions and redundancies; but this arises from the shallowness of the reader's own mind: those who have studied this divine hymn, and carefully noted each line of it, are amazed at the variety and profundity of the thought. Using only a few words, the writer has produced permutations and combinations of meaning which display his holy familiarity with his subject, and the sanctified ingenuity of his mind. He never repeats himself; for if the same sentiment recurs it is placed in a fresh connection, and so exhibits another interesting shade of meaning. The more one studies it the fresher it becomes. As those who drink the Nile water like it better every time they take a draught, so does this Psalm become the more full and fascinating the oftener you turn to it. It contains no idle word; the grapes of this cluster are almost to bursting full with the new wine of the kingdom. The more you look into this mirror of a gracious heart the more you will see in it. Placid on the surface as the sea of glass before the eternal throne, it yet contains within its depths an ocean of fire, and those who devoutly gaze into it shall not only see the brightness, but feel the glow of the sacred flame. It is loaded with holy sense, and is as weighty as it is bulky. Again and again have we cried while studying it, "Oh the depths!" Yet these depths are hidden beneath an apparent simplicity, as Augustine has well and wisely said, and this makes the exposition all the more difficult. Its obscurity is hidden beneath a veil of light, and hence only those discover it who are in thorough earnest, not only to look on the word, but, like the angels, to look into it.

The Psalm is alphabetical. Eight stanzas commence with one letter, and then another eight with the next letter, and so the whole Psalm proceeds by octonaries quite through the twenty-two letters of the Hebrew alphabet. Besides which, there are multitudes of appositions of sense, and others of those structural formalities with which the oriental mind is pleased, — formalities very similar to those in which our older poets indulged. The Holy Spirit thus deigned to speak to men in forms which were attractive to the attention and helpful to the memory. He is often plain or elegant in his manner, but he does not disdain to be quaint or formal if thereby his design of instruction can be the more surely reached. He does not despise even contracted and artificial modes of speech, if by their use he can fix his teaching upon the mind. Isaac Taylor has worthily set forth the lesson of this fact: — "In the strictest sense this composition is *conditioned*; nevertheless in the highest sense is it an utterance of spiritual life; and in thus finding these seemingly opposed elements, intimated commingled as they are throughout this Psalm, a lesson full of meaning is silently conveyed to those who shall receive it— that the conveyance of the things of God to the human spirit is in no way damaged or impeded, much less is it deflected or ciliated by its subjugation to loose modes of utterance which most of all bespeak their adaptation to the infancy and the childlike capacity of the recipient."

AUTHOR. The fashion among modern writers is, as far as possible, to take ever? Psalm from David. As the critics of this school are usually unsound in doctrine and unspiritual in tone, we gravitate in the opposite direction, from a natural suspicion of everything which comes from so unsatisfactory a quarter. We believe that David wrote this Psalm. It is Davidic in tone and expression, and it tallies with David's experience in many interesting points. In our youth our teacher called it "David's pocket book", and we incline to the opinion then expressed that here we have the royal diary written at various times throughout a long life. No, we cannot give up this Psalm to the enemy. "This is David's spoil". After long reading an author one gets to know his style, and a measure of discernment is acquired by which his composition is detected even if his name be concealed; we feel a kind of critical certainty that the hand of David is in this thing, yea, that it is altogether his own.

SUBJECT. The one theme is the word of the Lord. The Psalmist sets his subject in many lights, and treats of it in divers ways, but he seldom omits to mention the word of the Lord in each verse under some one or other of

the many names by which he knows it; and even if the name be not there, the subject is still heartily pursued in every stanza. He who wrote this wonderful song was saturated with those books of Scripture which he possessed. Andrew Bonar tells of a simple Christian in a farmhouse who had *meditated* the Bible through three times. This is precisely what this Psalmist had done, — he had gone past reading into meditation. Like Luther, David had shaken every fruit tree in God's garden, and gathered golden fruit therefrom. "The most," says Martin Boos, "read their Bibles like cows that stand in the thick grass, and trample under their feet the finest flowers and herbs." It is to be feared that we too often do the like. This is a miserable way of treating the pages of inspiration. May the Lord prevent us from repeating that sin while reading this priceless Psalm.

There is an evident growth in the subject matter. The earlier verses are of such a character as to lend themselves to the hypothesis that the author was a young man, while many of the later passages could only have suggested themselves to age and wisdom. In every portion, however, it is the fruit of deep experience, careful observation, and earnest meditation. If David did not write in there must have lived another believer of exactly the same order of mind as David, and he must have addicted himself to Psalmody with equal ardour, and have been an equally hearty lover of Holy Writ.

Our best improvement of this sacred composition will come through getting our minds into intense sympathy with its subject. In order to this, we might do well to commit it to memory. Philip Henry's daughter wrote in her diary, "I have of late taken some pains to learn by heart Psalm 119, and have made some progress therein." She was a sensible, godly woman. Having done this, we should consider the fulness, certainty, clearness, and sweetness of the word of God, since by such reflections we are likely to be stirred up to a warm affection for it. What favoured beings are those to whom the Eternal God has written a letter in his own hand and style. What ardour of devotion, what diligence of composition can produce a worthy eulogium for the divine testimonies? If ever one such has fallen from the pen of man it is this 119th Psalm, which might well be called the holy soul's soliloquy before an open Bible.

This sacred ode is a little Bible, the Scriptures condensed, a mass of Bibline, Holy Writ rewritten in holy emotions and actions. Blessed are they who can read and understand these saintly aphorisms; they shall find

golden apples in this true Hesperides, and come to reckon that this Psalm, like the whole Scripture which it praises, is a pearl island, or, better still, a garden of sweet flowers.

NOTES RELATING TO THE PSALM AS A WHOLE

Eulogium upon the whole Psalm. — This Psalm shines and shows itself among the rest,

*Velut inter ignes
Luna minores. {1}*

a star in the firmament of the Psalms, of the first and greatest magnitude. This will readily appear if you consider either the manner it is composed in, or the matter it is composed of. The manner it is composed in is very elegant. The matter it is composed of is very excellent.

1. The manner it is composed in is very elegant; full of art, rule, method theological matter in a logical manner, a spiritual alphabet framed and formed according to the Hebrew alphabet.

2. The matter it is composed of is very excellent; full of rare sublimities, deep mysteries, gracious activities, yea, glorious ecstasies. The Psalm is made up of three things, — (a) prayers, (b) praises, (c) protestations. Prayers to God; praises of God; protestations unto God. *Rev. W. Simmons*, in a sermon in the "*Morning Exercises*", 166**1**.

Eulogium. This Psalm is called the Alphabet of Divine Love, the Paradise of all the Doctrines, the Storehouse of the Holy Spirit, the School of Truth, also the deep mystery of the Scriptures, where the whole moral discipline of all the virtues shines brightly. And as all moral instruction is delightful, therefore this Psalm, because excelling in this kind of instruction, should be called delightful, inasmuch as it surpasses the rest. The other Psalms, truly, as lesser stars shine somewhat; but this burns with the meridian heat of its full brightness, and is wholly resplendent With moral loveliness. *Johannes Paulus Palanterius*, 1600.

Eulogium. In our German version it has the appropriate inscription, "The Christian's golden A B C of the praise, love, power, and use of the Word of God." *Franz Delitzsch*, 1871.

Eulogium. It is recorded of the celebrated St. Augustine, who among his voluminous works left a Comment on the Book of Psalms, that he delayed

to comment on this one till he had finished the whole Psalter; and then yielded only to the long and vehement urgency of his friends, "because", he says, "as often as I essayed to think thereon, it always exceeded the powers of my intent thought and the utmost grasp of my faculties". While one ancient father {2} entitles this Psalm "the perfection of teaching and instruction"; another {3} says that "it applies an all containing medicine to the varied spiritual diseases of men— sufficing to perfect those who long for perfect virtue, to rouse the slothful, to refresh the dispirited, and to set in order the relaxed"; to which might be added many like testimonies of ancient and modern commentators on it. *William De Burgh*, 1860.

Eulogium. In proportion as this Psalm seemeth more open, so much the more deep doth it appear to me; so that I cannot show how deep it is. For in others, which are understood with difficulty, although the sense lies hid in obscurity yet the obscurity itself appeareth; but in this, not even this is the case; since it is superficially such, that it seemeth not to need an expositor, but only a reader and listener. *Augustine*, 354-480.

Eulogium. In Matthew Henry's "Account of the Life and Death of his father, Philip Henry, "he says: "Once, pressing the study of the Scriptures, he advised us to take a verse of this Psalm every morning to meditate upon, and so go over the Psalm twice in the year; and that, saith he, will bring you to be in love with all the rest of the Scriptures." He often said, "All grace grows as love to the word of God grows."

{1} And like the moon, the feebler fires among, "Conspicuous shines."
— *Horace*.

{2} St. Hilary.

{3} Theodoret.

Eulogium. It is strange that of all the pieces of the Bible which my mother taught me, that which cost me most to learn, and which was to my child's mind most repulsive— the 119th Psalm— has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God. *John Ruskin*, in "*Fors Clavigera*".

Eulogium. This Psalm is a prolonged meditation upon the excellence of the word of God, upon its effects, and the strength and happiness which it gives to a man in every position. These reflections are interspersed with petitions, in which the Psalmist, deeply feeling his natural infirmity, implores the help of God for assistance to walk in the way mapped out for

him in the divine oracles. In order to be able to understand and to enjoy this remarkable Psalm, and that we may not be repelled by its length and by its repetitions, we must have had, in some measure at least, the same experiences as its author, and, like him, have learned to love and practise the sacred word. Moreover, this Psalm is in some sort a touchstone for the spiritual life of those who read it. The sentiments expressed in it perfectly harmonise with what the historical books and other Psalms teach concerning David's obedience and his zeal for God's glory. There are, however, within its words which breathe so elevated a piety, that they can have their full sense and perfect truthfulness only in the mouth of Him of whom the prophet king was the type. *From the French of Armand de Mestral, 1856.*

Eulogium. The 119th Psalm has been spoken of by a most distinguished living rationalistic critic (Professor Reuss) as "not poetry at all, but simply a litany— a species of chaplet." Such does not seem to be the opinion of the angels of God, and of the redeemed spirits, when that very poem supplies With the language of praise— the paeon of victory, "Just and true are thy ways" (Revelation 15:3); the cry of the angel of the waters, "Thou art righteous, O Lord!" (Revelation 16:5); the voice of much people in heaven, "True and righteous are his judgments" (Revelation 19:2); what is this but the exclamation of him, whoever he may have been, who wrote the Psalm— "Righteous art thou, O Lord, and upright are thy judgments" (Psalm 119:137). *William Alexander, in "The Quiver", 1880.*

Incident. In the midst of a London season; in the stir and turmoil of a political crisis, 1819; William Wilberforce writes in his Diary— "Walked from Hyde Park Corner repeating the 119th Psalm in great comfort". *William Alexander, in "The Witness of the Psalms". 1877.*

Incident. George Wishart, the chaplain and biographer of "the great Marquis of Montrose, "as he was called, would have shared the fate of his illustrious patron but for the following singular expedient. When upon the scaffold, he availed himself of the custom of the times, which permitted the condemned to choose a Psalm to be sung. He selected the 119th Psalm, and before two thirds of the Psalm had been sung, a pardon arrived, and his life was preserved. It may not be out of place to add that the George Wishart, Bishop of Edinburgh, above referred to, has been too often confounded with the godly martyr of the same name who lived and died a century previously. We only mention the incident because it has often been

quoted as a singular instance of the providential escape of a saintly personage; whereas it was the very ingenious device of a person who, according to Woodrow, was more renowned for shrewdness than for sanctity. The length of this Psalm was sagaciously employed as the means of gaining time, and, happily, the expedient succeeded. *C.H.S.*

Alphabetical Arrangement. It is observed that the 119th Psalm is disposed according to the letters of the Hebrew alphabet, perhaps to intimate that children, when they begin to learn their alphabet, should learn that Psalm. *Nathanael Hardy, 1618-1670.*

Alphabetical Arrangement. True it is that the verses indeed begin not either with the English or yet the Latin letters, but with the Hebrew, wherein David made and wrote this Psalm. The will and purpose of the Holy Ghost is to make us to feel and understand that the doctrine herein contained is not only set down for great clerks which have gone to school for ten or twenty years; but also for the most simple; to the end none should pretend any excuse of ignorance. From *Calvin's Twenty-two Sermons upon the 119th Psalm, 1580.*

Alphabetical Arrangement. There may be something more than fancy in the remark, that Christ's name, "*the Alpha and Omega*" — equivalent to declaring him all that which every letter of the alphabet could express— may have had a reference to the peculiarity of this Psalm, — a Psalm in which (with the exception of Psalm 119:84, 122, exceptions that make the rule more marked) every verse speaks of God's revelation of himself to man. *Andrew A. Bonar, 1859.*

Alphabetical Arrangement: Origen says it is alphabetical because it contains the elements or principles of all knowledge and wisdom; and that it repeats each letter eight times, because eight is the number of perfection.

Alphabetical Arrangement. That the unlearned reader may understand what is meant by the Psalm being alphabetical, we append the following specimen upon the section *Aleph*:

A blessing is on them that are undefiled in the way and walk in the law of Jehovah;

A blessing is on them that keep his testimonies, and seek him with their whole heart;

Also on them that do no wickedness, but walk in his ways.

A law hast thou given unto us, that we should diligently keep thy commandments.

Ah! Lord, that my ways were made so direct that I might keep thy statutes!

And then shall I not be confounded.

While I have respect unto all thy commandments.

As for me, I will thank thee with an unfeigned heart, when I shall have learned thy righteous judgments.

An eye will I have unto thy ceremonies,

O forsake me not utterly. — From *"The Psalms Chronologically Arranged By Four Friends"*. 1867.

PSALM 119:2

EXPOSITION.

Ver. 2. *Blessed are they that keep his testimonies.* What! A second blessing? Yes, they are doubly blessed whose outward life is supported by an inward zeal for God's glory. In the first verse we had an undefiled way, and it was taken for granted that the purity in the way was not mere surface work, but was attended by the inward truth and life which comes of divine grace. Here that which was implied is expressed. Blessedness is ascribed to those who treasure up the testimonies of the Lord: in which is implied that they search the Scriptures, that they come to an understanding of them, that they love them, and then that they continue in the practice of them. We must first get a thing before we can keep it. In order to keep it well we must get a firm grip of it: we cannot keep in the heart that which we have not heartily embraced by the affections. God's word is his witness or testimony to grand and important truths which concern himself and our relation to him: this we should desire to know; knowing it, we should believe it; believing it, we should love it; and loving it, we should hold it fast against all comers. There is a doctrinal keeping of the word when we are ready to die for its defence, and a practical keeping of it when we actually live under its power. Revealed truth is precious as diamonds, and

should be kept or treasured up in the memory and in the heart as jewels in a casket, or as the law was kept in the ark; this however is not enough, for it is meant for practical use, and therefore it must be kept or followed, as men keep to a path, or to a line of business. If we keep God's testimonies they will keep us; they will keep us right in opinion, comfortable in spirit, holy in conversation, and hopeful in expectation. If they were ever worth having, and no thoughtful person will question that, then they are worth keeping; their designed effect does not come through a temporary seizure of them, but by a persevering keeping of them: "in keeping of them there is great reward."

We are bound to keep with all care the word of God, because it is his testimonies. He gave them to us, but they are still his own. We are to keep them as a watchman guards his master's house, as a steward husbands his lord's goods, as a shepherd keeps his employer's flock. We shall have to give an account, for we are put in trust with the gospel, and woe to us if we be found unfaithful. We cannot fight a good fight, nor finish our course, unless we keep the faith. To this end the Lord must keep us: only those who are kept by the power of God unto salvation will ever be able to keep his testimonies. What a blessedness is therefore evidenced and testified by a careful belief in God's word, and a continual obedience thereunto. God has blessed them, is blessing them, and will bless them for ever. That blessedness which David saw in others he realized for himself, for in Psalm 119:168 he says, "I have kept thy precepts and thy testimonies," and in Psalm 119:54-56 he traces his joyful songs and happy memories to this same keeping of the law, and he confesses, "This I had because I kept thy precepts." Doctrines which we teach to others we should experience for ourselves.

And that seek him with the whole heart. Those who keep the Lord's testimonies are sure to seek after himself. If his word is precious we may be sure that he himself is still more so. Personal dealing with a personal God is the longing of all those who have allowed the word of the Lord to have its full effect upon them. If we once really know the power of the gospel we must seek the God of the gospel. "O that I knew where I might find HIM," will be our wholehearted cry. See the growth which these sentences indicate: first, in the way, then walking in it, then finding and keeping the treasure of truth, and to crown all, seeking after the Lord of the way himself. Note also that the further a soul advances in grace the more spiritual and divine are its longings: an outward walk does not

content the gracious soul, nor even the treasured testimonies; it reaches out in due time after God himself, and when it in a measure finds him, still yearns for more of him, and seeks him still.

Seeking after God signifies a desire to commune with him more closely, to follow him more fully, to enter into more perfect union with his mind and will, to promote his glory, and to realize completely all that he is to holy hearts. The blessed man has God already, and for this reason he seeks him. This may seem a contradiction: it is only a paradox.

God is not truly sought by the cold researches of the brain: we must seek him with the heart. Love reveals itself to love: God manifests his heart to the heart of his people. It is in vain that we endeavour to comprehend him by reason; we must apprehend him by affection. But the heart must not be divided with many objects if the Lord is to be sought by us. God is one, and we shall not know him till our heart is one. A broken heart need not be distressed at this, for no heart is so whole in its seeking after God as a heart which is broken, whereof every fragment sighs and cries after the great Father's face. It is the divided heart which the doctrine of the text censures, and strange to say, in scriptural phraseology, a heart may be divided and not broken, and it may be broken but not divided; and yet again it may be broken and be whole, and it never can be whole until it is broken. When our whole heart seeks the holy God in Christ Jesus it has come to him of whom it is written, "as many as touched Him were made perfectly whole."

That which the Psalmist admires in this verse he claims in the tenth, where he says, "With my whole heart have I sought thee." It is well when admiration of a virtue leads to the attainment of it. Those who do not believe in the blessedness of seeking the Lord will not be likely to arouse their hearts to the pursuit, but he who calls another blessed because of the grace which he sees in him is on the way to gaining the same grace for himself.

If those who *seek* the Lord are blessed, what shall be said of those who actually dwell with him and know that he is theirs?

*"To those who fall, how kind thou art!
 How good to those who seek I
 But what to those who find? Ah! this
 Nor tongue nor pen can show:
 The love of Jesus— what it is,
 None but his loved ones know."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. The doubling of the sentence, *Blessed... Blessed*, in the first verse and second, is to let us see the certainty of the blessing belonging to the godly. The word of God is as true in itself when it is once spoken, as when it is many times repeated: the repetition of it is for confirmation of our weak faith. That which Isaac spake of Jacob, — "I have blessed him, and he shall be blessed," is the most sure decree of God upon all his children. Satan would fain curse Israel, by the mouth of such as Balaam was; but he shall not be able to curse, because God hath blessed. *William Cowper*.

Ver. 2. *Blessed are they that keep his testimonies, and that seek him with the whole heart.* In the former verse a blessed man is described by the course of his actions, "Blessed are the undefiled in the way": in this verse he is described by the frame of his heart. *Thomas Manton*.

Ver. 2. *Keep his testimonies.* The careful keeping in mind of God's testimonies is blessedness; for though there is a keeping of them in conversation mentioned in the former verse, here another thing is intimated diverse from the former; he that keepeth this plant or holy seed so that the devil cannot take it out of his heart, he is happy. The word here used signifieth such a careful custody as that is wherewith we use to keep tender plants. *Paul Bayne*.

Ver. 2. *Testimonies.* The notion by which the word of God is expressed is "testimonies"; whereby is intended the whole declaration of God's will in doctrines, commands, examples, threatenings, promises. The whole word is the testimony which God hath deposed for the satisfaction of the world about the way of their salvation. Now because the word of God branches itself into two parts, the law and the gospel, this notion may be applied to both. First, to the *law*, in regard whereof the ark was called "the ark of the testimony" (Exodus 25:16), because the two tables were laid up in it. The *gospel* is also called the testimony, "the testimony of God concerning his Son." "To the law, and to the testimony" (Isaiah 8:20); where testimony

seems to be distinguished from the law. The gospel is so called, because therein God hath testified how a man shall be pardoned, reconciled to God, and obtain a right to eternal life. We need a testimony in this case, because it is more unknown to us. The law was written upon the heart, but the gospel is a stranger. Natural light will discern something of the law, and pry into matters which are of a moral strain and concernment; but evangelical truths are a mystery, and depend upon the mere testimony of God concerning his Son. *Thomas Manton.*

Ver. 2. *Testimonies.* The word of God is called his testimony, not only because it testifies his will concerning his service, but also his favour and goodwill concerning his own in Christ Jesus. If God's word were no more than a law, yet were we bound to obey it, because we are his creatures; but since it is also a testimony of his love, wherein as a father he witnesseth his favour towards his children, we are doubly inexcusable if we do not most joyfully embrace it. *William Cowper.*

Ver. 2. *Blessed are they... that seek him with the whole heart.* He pronounces "*blessed*" not such as are wise in their own conceit, or assume a sort of fantastical holiness, but those who dedicate themselves to the covenant of God, and yield obedience to the dictates of his law, Farther, by these words, he tells us that God is by no means satisfied with mere external service, for he demands the sincere and honest affection of the heart. And assuredly, if God be the sole Judge and Disposer of our life, the truth must occupy the principal place in our heart, because it is not sufficient to have our hands and feet only enlisted in his service. *John Calvin, 1509-1564.*

Ver. 2. *The whole heart.* Whosoever would have sound happiness must have a sound heart. So much sincerity as there is, so much blessedness there will be; and according to the degree of our hypocrisy, will be the measure of our misery. *Richard Greenham, 1531-1591.*

Ver. 2-3. Observe the verbs seek, do, walk, all making up the subject to whom the blessedness belongs. *Henry Hammond, 1605-1660.*

HINTS TO PREACHERS.

Ver. 2. — *Blessed are they that keep his testimonies, and that seek him with the whole heart.*

1. *The sacred Quest:* "Seek him." He has been sought among the trees, the hills, the planets, the stars. He has been sought in his own defaced image, man. He has been sought amid the mysterious wheels of Providence. But these quests have often been prompted simply by intellect, or compelled by conscience, and have therefore resulted but in a cold faint light. He has been sought in the word which this psalm so highly extols, when it has led up the smoke covered and gleaming peaks of Sinai. It has been followed, when it has led beneath the olives of Gethsemane to witness a mysterious struggle in blood sweating and anguish; to Calvary, where, in the place of a skull, life and immortality are brought to light. The sacred quest but there begins.

2. *The Conduct of the Quest.* Seekers might be mistakenly dejected by so literal an interpretation of the "whole heart." We do not hesitate to say a stream is in its whole volume flowing towards sea while there are little side creeks in which the water eddies backward; or to say the tide is coming despite receding waves; or that spring is upon us despite hailstorm and biting wind. Indication of,

(a) Unity

(b) Intensity.

(c) Determination.

No one conducts this quest aright who is not prompted to or sustained in it by the gracious Spirit.

3. Blessedness both in the pursuit and issue.

(a) Blessedness in the bitterness of penitence. The door handle touched by him drops of myrrh. The rising sun sends kindling beams upon the highest peaks.

(b) Blessedness in the happy findings of salvation and adoption.

(c) Blessedness in the perpetual pursuit. — *William Anderson, of Reading, 1882.*

Ver. 2. — The double blessing.

1. On keeping the testimonies.

2. On seeking the Lord.

Ver. 2. — *That seek him with the whole heart.*

1. Seek what? God himself. No peace until he is found.

2. Seek where? In his testimonies.

(a) By studying them.

(b) By keeping to them.

3. Seek how? With the Whole heart. — *George Rogers*.

Ver. 2. — *Seeking for God.*

1. The Psalmist's way of seeking God.

(a) He sought God with the heart. Only the heart can find God. Sight fails. "The scientific method" fails. All reason fails. Only love and trust can succeed. Love sees much where all other perception finds nothing. Faith generally goes with discovery, and nowhere so much as in finding God.

(b) He sought God with all his heart.

(1) Half heartedness seldom finds anything worth having.

(2) Half heartedness shows contempt for God.

(3) God will not reveal himself to half heartedness. It would be putting the highest premium possible upon indifference.

2. The Psalmist's plea in seeking God: "Let me not wander from thy commandments"

(a) God's commandments lead, presently, into his own presence. If we take even the moral law, every one of the ten commandments leads away from the world, and sin, into that seclusion of holiness in which he hides. It is thus with all the commandments of the Scriptures.

(b) The earnestness of the souls search for God becomes, in itself, a plea with God that he will be found of us. God, who loves importunity in prayer, loves it no less when it takes the form of searching with all the heart. He who seeks with all the heart finds special encouragement to pray: "Let me not wander from thy commandments." — *F.G. Marchant*.

Ver. 2. — *That seek him.* We must remember six conditions required in them who would seek the Lord rightly.

1. We must seek him in Christ the Mediator. John 14:6.

2. We must seek him in truth. Jeremiah 10:10 John 4:24 Psalm 7:6.

3. We must seek him in holiness. 2 Timothy 2:19 Hebrews 12:14 1 John 1:3.

4. We must seek him above all things and for himself.

5. We must seek him by the light of his own word.

6. We must seek him diligently and with perseverance, never resting till we find him, with the spouse in the Canticles. — *William Cowper*.

Ver. 2,4-5,8. — *Blessed are they that keep.* "Thou hast commanded; us to keep." "O that my ways were directed to keep." "I will keep." Blessedness of keeping God's precepts— displayed (Psalm 119:2), commanded (Psalm 119:4), for (Psalm 119:5), resolved upon (Psalm 119:8). — *C.A.D.*

PSALM 119:3

EXPOSITION.

Ver. 3. *They also do no iniquity.* Blessed indeed would those men be of whom this could be asserted without reserve and without explanation: we shall have reached the region of pure blessedness when we altogether cease from sin. Those who follow the word of God do no iniquity, the rule is perfect, and if it be constantly followed no fault will arise. Life, to the outward observer, at any rate, lies much in doing, and he who in his doings never swerves from equity, both towards God and man, has hit upon the way of perfection, and we may be sure that his heart is right. See how a whole heart leads to the avoidance of evil, for the Psalmist says, "That seek him with the whole heart. They also do no iniquity." We fear that no man can claim to be absolutely without sin, and yet we trust there are many who do not designedly, wilfully, knowingly, and continuously do anything that is wicked, ungodly, or unjust. Grace keeps the life righteous as to act even when the Christian has to bemoan the transgressions of the heart. Judged as men should be judged by their fellows, according to such just rules as men make for men, the true people of God do no iniquity: they are honest, upright, and chaste, and touching justice and morality they are blameless. Therefore are they happy.

They walk in his ways. They attend not only to the great main highway of the law, but to the smaller paths of the particular precepts. As they will

perpetrate no sin of commission, so do they labour to be free from every sin of omission. It is not enough to them to be blameless, they wish also to be actively righteous. A hermit may escape into solitude that he may do no iniquity, but a saint lives in society that he may serve his God by walking in his ways. We must be positively as well as negatively right: we shall not long keep the second unless we attend to the first, for men will be walking one way or another, and if they do not follow the path of God's law they will soon do iniquity. The surest way to abstain from evil is to be fully occupied in doing good. This verse describes believers as they exist among us: although they have their faults and infirmities, yet they hate evil, and will not permit themselves to do it; they love the ways of truth, right and true godliness, and habitually they walk therein. They do not claim to be absolutely perfect except in their desires, and there they are pure indeed, for they pant to be kept from all sin, and to be led into all holiness.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. *They also do no iniquity.* If it be demanded here, How is it that they who walk in God's ways work no iniquity? Is there any man who lives, and sins not? And if they be not without sin, how then are they to be blessed? The answer is, as the apostle says of our knowledge, "We know but in part": so is it true of our felicity on earth, we are blessed but in a part. It is the happiness of angels that they never sinned; it is the happiness of triumphant saints, that albeit they have been sinners, yet now they sin no more; but the happiness of saints militant is, that our sins are forgiven us; and that albeit sin remains in us, yet it reigns not over us; it is done in us, but not by our allowance: "I do the evil which I would not." "Not I, but sin that dwells in me, "Romans 7:17.

To the *doing of iniquity*, these three things must concur; first, a purpose to do it; next, a delight in doing it; thirdly, a continuance in it; which three in God's children never concur; for in sins done in them by the old man, the new man makes his exceptions and protestations against them. It is not I, says he; and so far is he from delighting in them, that rather his soul is grieved with them; even as Lot, dwelling among the Sodomites, was vexed by hearing and seeing their unrighteous deeds. In a word, the children of God are rather sufferers of sin against their wills than actors of it with their wills: like men spiritually oppressed by the power of their enemy; for which they sigh and cry unto God. "Miserable man that I am! who shall deliver

me from the body of this death?" And in this sense it is that the apostle saith, "He who is born of God sinneth not" (1 John 3:9). *William Cowper.*

Ver. 3. *They also do no iniquity.* The blessedness of those who walk in the law: they do— or have done— no wickedness: but walk— or have always walked— in his ways. Throughout the Psalm it may be noticed that sometimes the present tense is employed indicating present action: sometimes the perfect to indicate past and present time: Psalm 119:10-11,13-14,21, 51-61,101-102,131,145,147. *The Speaker's Commentary*, 1873.

Ver. 3. *They also do no iniquity.* That is, they make not a trade and common practice thereof. Slip they do, through the infirmity of the flesh, and subtlety of Satan, and the allurements of the world; but they do not ordinarily and customably go forward in unlawful and sinful courses. In that the Psalmist setteth down this as a part (and not the least part neither) of blessedness, that *they work none iniquity, which walk in his ways*: the doctrine to be learned here is this, that it is a marvellous great prerogative to be freed from the bondage of sin. *Richard Greenham.*

Ver. 3. *They do no iniquity.* All such as are renewed by grace, and reconciled to God by Christ Jesus; to these God imputeth no sin to condemnation, and in his account *they do no iniquity*. Notable is that which is said of David, "He kept my commandments, and followed me with all his heart, and did that only which was right in mine eyes" (1 Kings 14:8). How can that be? We may trace David by his failings, they are upon record everywhere in the word; yet here a veil is drawn upon them; God laid them not to his charge. There is a double reason why their failings are not laid to their charge. *Partly, because of their general state*, they are in Christ, taken into favour through him, and "there is no condemnation to them that are in Christ" (Romans 8:1), therefore particular errors and escapes do not alter their condition; which is not to be understood as if a man should not be humbled, and ask God pardon for his infirmities; no, for then they prove iniquities and they will lie upon record against him. It was a gross fancy of the Valentinians, who held that they were not defiled with sin, whatsoever they committed; though base and obscene persons, yet still they were as gold in the dirt. No, no, we are to recover ourselves by repentance, to sue out the favour of God. When David humbled himself, and had repented, then saith Nathan, "The Lord hath put away thy sin" (2 Samuel 12:13). *Partly, too, because their bent and habitual inclination is to do otherwise.*

They set themselves to comply with God's will, to seek and serve the Lord, though they are clogged with many infirmities. A wicked man sinneth with deliberation and delight, his bent is to do evil, he makes "provision for lusts" (Romans 13:14), and "serves" them by a voluntary subjection (Titus 3:3). But those that are renewed by grace are not "debtors" to the flesh, they have taken another debt and obligation, which is to serve the Lord (Romans 8:12).

Partly, too, because their general course and way is to do otherwise.

Everything works according to its form; the constant actions of nature are according to the kind. So the new creature, his constant operations are according to grace. A man is known by his custom, and the course of his endeavours shows what is his business. If a man be constantly, easily, frequently carried away to sin, it discovers the habit of his soul, and the temper of his heart. Meadows may be overflowed, but marsh ground is drowned with every return of the tide. A child of God may be occasionally carried away, and act contrary to the inclination of the new nature; but when men are drowned and overcome by the return of every temptation, it argues a habit of sin.

And partly, because sin never carries sway completely, but it is opposed by dislikes and resistances of the new nature. The children of God make it their business to avoid all sin, by watching, praying, mortifying: "I said I will take heed to my ways, that I sin not with my tongue" (Psalm 39:1), and thus there is a resistance of the sin. God hath planted graces in their hearts, the fear of his Majesty, that works a resistance; and therefore there is not a full allowance of what they do. This resistance sometimes is more strong, then the temptation is overcome: "How can I do this wickedness, and sin against God?" (Genesis 39:9). Sometimes it is more weak, and then sin carries it, though against the will of the holy man: "The evil which I hate, that do I" (Romans 7:15,18). It is the evil which they hate; they protest against it; they are like men which are oppressed by the power of the enemy. And then there is a remorse after the sin: David's heart smote him. It grieves and shames them that they do evil. Tenderness goes with the new nature: Peter sinned foully, but he went out and wept bitterly.
Thomas Manton.

Ver. 3. They that have mortified their sins live in the contrary graces. Hence it is that the Psalmist saith, that *they work no iniquity, but walk in thy paths*. First, they crucify all their sins, "*they do no iniquity*": secondly,

as they do no iniquity, so they follow all the ways of God, contrary to that iniquity: as they *give up all* the ways of sin, so they *take up all* the ways of grace. It is a rule in divinity, that *grace takes not away nature* that is, grace comes not to take away a man's affections, but to take them up. *William Fenner*, 1600-1640.

Ver. 3. *They walk in his ways.* It reproves those that rest in negatives. As it was said of a certain emperor, he was rather not *vicious* than virtuous. Many men, all their religion runs upon *nots*: "I am not as this publican" (Luke 18:11). That ground is naught, though it brings not forth briars and thorns, if it yields not good increase. Not only the unruly servant is cast into hell, that beat his fellow servant, that ate and drank with the drunken; but the idle servant that wrapped up his talent in a napkin. Meroz is cursed, not for opposing and fighting, but for not helping (Judges 5:23). Dives did not take away food from Lazarus, but he did not give him of his crumbs. Many will say, I set up no other gods; aye, but dost thou love, reverence, and obey the true God? For if not, thou dost fail in the first commandment. As to the second, thou sayest, I abhor idols; but dost thou delight in ordinances? I do not swear and rend the name of God by cursed oaths; aye, but dost thou glorify God, and honour him? I do not profane the Sabbath; but dost thou sanctify it? Thou dost not plough and dance; but thou art idle, and toyst away the Sabbath. Thou dost not wrong thy parents; but dost thou reverence them? Thou dost not murder; but dost thou do good to thy neighbour? Thou art no adulterer; but dost thou study temperance and a holy sobriety in all things? Thou art no slanderer; but art thou tender of thy neighbour's honour and credit, as of thy own? Usually men cut off half their bill, as the unjust steward bade his lord's debtor set down fifty when he owed a hundred. We do not think of sins of omission. If we are not drunkards, adulterers, and profane persons, we do not think what it is to omit respect to God, and reverence for his holy Majesty. *Thomas Manton*.

Ver. 3. *They walk in his ways.* Not in those of his enemies, nor even in their own. *Joseph Addison Alexander*, 1860.

Ver. 3. *They walk in his ways.* Habitually, constantly, characteristically. They are not *merely* honest, upright, and just in their dealings with men; but they walk in the ways of God; they are *religious*. *Albert Barnes*, 1798-1870.

HINTS TO PREACHERS.

Ver. 3. — *They also do no iniquity.* They work no iniquity

1. Purpose of heart;
2. Delight;
3. Perseverance;
4. Nor at all when heart is fully sanctified unto God; Christ dwelling in it by faith casting out sin. — *Adam Clarke.*

Ver. 3. — The relation between negative and positive virtue. Or with God the best preventive of iniquity.

PSALM 119:4

EXPOSITION.

Ver. 4. *Thou hast commanded us to keep thy precepts diligently.* So that when we have done all we are unprofitable servants, we have done only that which it was our duty to have done, seeing we have our Lord's command for it. God's precepts require *careful* obedience: there is no keeping them by accident. Some give to God a careless service, a sort of hit or miss obedience, but the Lord has not commanded such service, nor will he accept it. His law demands the love of all our heart, soul, mind, and strength; and a careless religion has none of these. We are also called to *zealous* obedience. We are to keep the precepts abundantly: the vessels of obedience should be filled to the brim, and the command carried out to the full of its meaning. As a man diligent in business arouses himself to do as much trade as he can, so must we be eager to serve the Lord as much as possible. Nor must we spare pains to do so, for a diligent obedience will also be *laborious and self denying*. Those who are diligent in business rise up early and sit up late, and deny themselves much of comfort and repose. They are not soon tired, or if they are they persevere even with aching brow and weary eye. So should we serve the Lord. Such a Master deserves diligent servants; such service he demands, and will be content with nothing less. How seldom do men render it, and hence many through their negligence miss the double blessing spoken of in this Psalm.

Some are diligent in superstition and will worship; be it ours to be diligent in keeping God's precepts. It is of no use travelling fast if we are not in the right road. Men have been diligent in a losing business, and the more they have traded the more they have lost: this is bad enough in commerce, we cannot afford to have it so in our religion.

God has not commanded us to be diligent in *making* precepts, but in *keeping* them. Some bind yokes upon their own necks, and make bonds and rules for others: but the wise course is to be satisfied with the rules of holy Scripture, and to strive to keep them all, in all places, towards all men, and in all respects. If we do not this, we may become eminent in our own religion, but we shall not have kept the command of God; nor shall we be accepted of him.

The Psalmist began with the third person: he is now coming near home, and has already reached the first person plural, according to our version; we shall soon hear him crying out personally and for himself. As the heart glows with love to holiness, we long to have a personal interest in it. The word of God is a heart affecting book, and when we begin to sing its praises it soon comes home to us, and sets us praying to be ourselves conformed to its teachings.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. *Thou hast commanded us to keep thy precepts diligently.* It is not a matter αδιαφορος, and left to the discretion of men, either to hear, or to neglect sacred discourses, theological readings, and expositions of the Sacred Book; but God has commanded, and not commanded cursorily when speaking of another matter, but δαῶν earnestly and greatly he has commanded us to keep his precepts. There should be infixed in our mind the words found in Deuteronomy 6:6, "*My words shall be in thy heart.*" in Matthew 17:5, "*Hear ye him.*" in John 5:39, "*Search the Scriptures.*" Above all things, students of theology should remember the Pauline rule in 1 Timothy 3:, "*Give attention to reading.*" *Solomon Gesner.*

Ver. 4. *Thou hast commanded us,* etc. Hath God enjoined us to observe his precepts so exceedingly carefully and diligently? Then let nothing draw us therefrom, no, not in the least circumstance; let us esteem nothing needless, frivolous, or superfluous, that we have a warrant for out of his word; nor count those too wise or precise that will stand resolutely upon

the same: if the Lord require anything, though the world should gainsay it, and we be derided and abused for the doing of it, yet let us proceed still in the course of our obedience. *Richard Greenham.*

Ver. 4. *Diligently.* For three causes should we keep the commandments of the Lord with diligence: first, because our adversary that seeks to snare us by the transgression of them is diligent in tempting, for he goes about, night and day, seeking to devour us; next, because we ourselves are weak and infirm, by the greater diligence have we need to take heed to ourselves; thirdly, because of the great loss we sustain by every vantage Satan gets over us; for we find by experience, that as a wound is sooner made than it is healed, so guiltiness of conscience is easily contracted, but not so easily done away. *William Cowper.*

Ver. 4. *Diligently.* In this verse he reminds the reader how well he knew that this study of the divine law must necessarily be severe, (earnest), since God has commanded that it should be observed diligently; that is, with the profoundest study; as that which alone is good, and as everything is good which it commands. *Antonio Brucioli, 1534.*

Ver. 4. The word translated "diligently," doth signify in the original tongue *wonderful much*, so that the words go thus: "*Thou hast commanded to keep thy precepts wonderful much.*" *Richard Greenham.*

Ver. 4-5. *Thou hast commanded us to keep thy precepts diligently,* Psalm 119:4; this is God's imperative. *O that my ways were directed to keep thy statutes!* Psalm 119:5; this should be our optative. *Thomas Adams, 1614.*

Ver. 4-5. It is very observable concerning David, that when he prayeth so earnestly, *O that my ways were directed to keep thy statutes*, he premises this as the reason, *Thou hast commanded us to keep thy statutes diligently*, thereby intimating that the ground of his obedience to God's precepts was the stamp of divine authority enjoining him. To this purpose it is that he saith in Psalm 119:94, *I have sought thy precepts*, thereby implying that what he sought in his obedience was the fulfilling of God's will. Indeed, that only and properly is obedience which is done *intuitu voluntatis divinae*, with a respect to and eye upon the divine will. As that is only a divine faith which believeth a truth, not because of human reason but divine revelation, so that only is a true obedience which conforms to the command, not because it may consist with any selfish ends, but because it carrieth in it an impression of Christ's authority. *Nathanael Hardy.*

HINTS TO PREACHERS.

Ver. 4. —

1. Take notice of the law giver: "Thou." :Not thy equal one that will be baffled, but the great God.
2. He hath interposed authority: "hast commanded."
3. The nature of this obedience, or thing commanded: "To keep thy precepts." — *T. Manton*.

Ver. 4. — *The supplementary commandment.* God having ordained moral law, supplements it with a commandment prescribing the manner keeping it. Hence:

1. God is not indifferent to men's treatment of his— whether they observe, neglect, or defy it.
2. When observed, discriminates the spirit of its observance, whether slavish, partial, or diligent.
3. There is but one spirit of obedience which satisfies requirement. "Diligently" implies an obedience which is, — careful ascertain the law— prompt to fulfil it (Psalm 119:60) — unreserved— love inspired ("diligently, "old meaning, through the Latin, "lovingly, " Psalm 119:47,113).
4. Does our obedience come up to this standard? — *C A.D.*

Ver. 4. — *Not only is service commanded, but the manner of it.* Heartiess, care, perseverance required, because without these it will not be uniform, or victorious over difficulty.

Ver. 4. — *How to obey:* "Diligently."

1. Not, partially, but fully.
2. Not doubtfully, but confidently.
3. Not reluctantly, but readily.
4. Slovenly, but carefully.
5. Not coldly, but earnestly.
6. Not fitfully, but regularly. — *W. J.*

Ver. 4-6. — A willing recognition (Psalm 119:4). An ardent as (Psalm 119:5). A happy consequence (Psalm 119:6). — *W. D.*

PSALM 119:5

EXPOSITION.

Ver. 5. *O that my ways were directed to keep thy statutes!* Divine commands should direct us in the subject of our prayers. We cannot of ourselves keep God's statutes as he would have them kept, and yet we long to do so: what resort have we but prayer? We must ask the Lord to work our works in us, or we shall never work out his commandments. This verse is a sigh of regret because the Psalmist feels that he has not kept the precepts diligently, it is a cry of weakness appealing for help to one who can aid, it is a request of bewilderment from one who has lost his way and would fain be directed in it, and it is a petition of faith from one who loves God and trusts in him for grace.

Our ways are by nature opposed to the way of God, and must be turned by the Lord's direction in another direction from that which they originally take or they will lead us down to destruction. God can direct the mind and will without violating our free agency, and he will do so in answer to prayer; in fact, he has begun the work already in those who are heartily praying after the fashion of this verse. It is for present holiness that the desire arises in the heart. O that it were so now with me: but future persevering holiness is also meant, for he longs for grace to keep henceforth and for ever the statutes of the Lord.

The sigh of the text is really a prayer, though it does not exactly take that form. Desires and longings are of the essence of supplication, and it little matters what shape they take. "O that" is as acceptable a prayer as "Our Father."

One would hardly have expected a prayer for direction; rather should we have looked for a petition for enabling. Can we not direct ourselves? What if we cannot row, we can steer. The Psalmist herein confesses that even for the smallest part of his duty he felt unable without grace. He longed for the Lord to influence his will, as well as to strengthen his hands. We want a rod to point out the way as much as a staff to support us in it.

The longing of the text is prompted by admiration of the blessedness of holiness, by a contemplation of the righteous man's beauty of character, and by a reverent awe of the command of God. It is a personal application

to the writer's own case of the truths which he had been considering. "O that my ways," etc. It were well if all who hear and read the word would copy this example and turn all that they hear into prayer. We should have more keepers of the statutes if we had more who sighed and cried after the grace to do so.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. In tracing the connection of this verse with the preceding, we cannot forbear to remark how accurately the middle path is preserved, as keeping us at an equal distance from the idea of self sufficiency to *keep the Lord's statutes*, and self justification in neglecting them. The first attempt to render spiritual obedience will quickly convince us of our utter helplessness. We might as soon create a world as create in our hearts one pulse of spiritual life. And yet our inability does not cancel our obligation. It is the weakness of a heart that "cannot be subject to the law of God," for no other reason than because it is "carnal," and therefore "enmity against God." Our inability is our sin, our guilt, our condemnation, and instead of excusing our condition, stops our mouth, and leaves us destitute of any plea of defence before God. Thus our obligation remains in full force. We are bound to obey the commands of God, whether we can or not. What, then, remains for us, but to return the mandate to heaven, accompanied with an earnest prayer, that the Lord would write upon our hearts those statutes to which he requires obedience in his word? *Thou hast commanded us to keep thy statutes diligently.* We acknowledge, Lord, our obligation, but we feel our impotency. Lord, help us; we look unto thee. *O that my ways were directed to keep thy statutes.* Charles Bridges, 1849.

Ver. 5. *O that*, etc. In the former verse the prophet David observes the charge which God gives, and that is, that his commandments be diligently kept: here, then, he observes his own weakness and insufficiency to discharge that great duty, and therefore, as one by the spirit desirous to discharge it, and yet by the flesh not able to discharge it, he breaketh out into these words, *O that my ways were directed*, etc. Much like unto a child that being commanded to take up some great weight from the ground, is willing to do it, though not able to do it: or a sick patient advised to walk many turns in his chamber, finds a desire in his heart, though inability in his body to do that which he is directed unto. Richard Greenham.

Ver. 5. *O that my ways*, etc. It is the use and duty of the people of God to turn precepts into prayers. That this is the practice of God's children appeareth: "Turn thou me, and I shall be turned; for thou art the Lord my God" (Jeremiah 31:18). God had said, "Turn you, and you shall live," and they ask it of God, "Turn us," as he required it of them. It was Austin's prayer, *Daniel quod jubes, et jube quod vis*, "Give what thou requirest, and require what thou wilt." It is the duty of the saints; for, 1st, *It suits with the Gospel covenant*, where precepts and promises go hand in hand; where God giveth what he commandeth, and worketh all our works in us and for us. They are not conditions of the covenant only, but a part of it. What God hath required at our hands, that we may desire at his hands. God is no Pharaoh, to require brick where he giveth no straw. *Lex jubet, gracia juvat*. The articles of the new covenant are not only put into the form of precepts, but promises. The law giveth no strength to perform anything, but the Gospel offereth grace. Secondly, Because, *by this means, the ends of God are fulfilled*. Why doth God require what we cannot perform by our own strength? He doth it,

- (1.) To keep up his right.
- (2.) To convince us of our impotency, and that, upon a trial, without his grace we cannot do his work.
- (3.) That the creature may express his readiness to obey.
- (4.) To bring us to lie at his feet for grace. *Thomas Manton*.

Ver. 5. *O that*, etc. The whole life of a good Christian is an *holy desire*, saith Augustine; and this is always seconded with endeavour, without the which, affection is like Rachel, beautiful, but barren. *John Trapp*.

Ver. 5. *O that my ways were directed*, etc. The original word *ἡγούμαι*, *kun*, is sometimes rendered to *establish*, and, accordingly, it may seem as if the prophet were soliciting for himself the virtue of perseverance. I am rather inclined to understand it as signifying *to direct* for, although God is plainly instructing us in his law, the obtuseness of our understanding and the perversity of our hearts constantly need the direction of his Spirit. *John Calvin*.

HINTS TO PREACHERS.

Ver. 5. — *The prayer of the gracious.*

1. Suggested by each preceding clause of blessing.

2. By a consciousness of failure.
3. By a loving clinging to the Lord.

Ver. 5. —

1. The end desired: "To keep thy statutes." Not to be safe merely, or happy, but holy.
2. The help implored.
- (a) To understand the divine precepts.
- (b) To keep them. — *G. R.*

Ver. 5. — *Longing to obey.*

1. *It is a noble aspiration.* There is nothing grander than the desire to do this except the doing of it.
2. *It is a spiritual aspiration.* Not the offspring of our carnal nature. It is the heart of God in the new creature.
3. *It is a practicable aspiration.* We sometimes sigh for the impossible. But this may be attained by divine grace.
4. *It is an intense aspiration.* It is the "Oh!" of a burning wish.
5. *It is an influential aspiration.* It does not evaporate in sighs. It is a mighty incentive implanted by grace which will not let us rest without holiness. — *W. J.*

PSALM 119:6

EXPOSITION.

Ver. 6. *Then shall I not be ashamed.* He had known shame, and here he rejoices in the prospect of being freed from it. Sin brings shame, and when sin is gone, the reason for being ashamed is banished. What a deliverance this is, for to some men death is preferable to shame!

When I have respect unto all thy commandments. When he respects God he shall respect himself and be respected. Whenever we err we prepare ourselves for confusion of face and sinking of heart: if no one else is ashamed of me I shall be ashamed of myself if I do iniquity. Our first parents never knew shame till they made the acquaintance of the old

serpent, and it never left them till their gracious God had covered them with sacrificial skins. Disobedience made them naked and ashamed. We, ourselves, will always have cause for shame till every sin is vanquished, and every duty is observed. When we pay a continual and universal respect to the will of the Lord, then we shall be able to look ourselves in the face in the looking glass of the law, and we shall not blush at the sight of men or devils, however eager their malice may be to lay somewhat to our charge.

Many suffer from excessive diffidence, and this verse suggests a cure. An abiding sense of duty will make us bold, we shall be afraid to be afraid. No shame in the presence of man will hinder us when the fear of God has taken full possession of our minds. When we are on the king's highway by daylight, and are engaged upon royal business, we need ask no man's leave. It would be a dishonour to a king to be ashamed of his livery and his service; no such shame should ever crimson the cheek of a Christian, nor will it if he has due reverence for the Lord his God. There is nothing to be ashamed of in a holy life; a man may be ashamed of his pride, ashamed of his wealth, ashamed of his own children, but he will never be ashamed of having in all things regarded the will of the Lord his God.

It is worthy of remark that David promises himself no immunity from shame till he has carefully paid homage to all the precepts. Mind that word "*all*," and leave not one command out of your respect. Partial obedience still leaves us liable to be called to account for those commands which we have neglected. A man may have a thousand virtues, and yet a single failing may cover him with shame.

To a poor sinner who is buried in despair, it may seem a very unlikely thing that he should ever be delivered from shame. He blushes, and is confounded, and feels that he can never lift up his face again. Let him read these words: "Then shall I not be ashamed." David is not dreaming, nor picturing an impossible case. Be assured, dear friend, that the Holy Spirit can renew in you the image of God, so that you shall yet look up without fear. O for sanctification to direct us in God's way, for then shall we have boldness both towards God and his people, and shall no more crimson with confusion.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. *Then shall I not be ashamed.* No one likes *to be ashamed* or *to blush*: therefore all things which bring shame after them must be avoided:

Ezra 9:6 Jeremiah 3:25 Daniel 9:7,9. As the workman keeps his eye fixed on his pattern, and the scholar on the copy of his writing master; so the godly man ever and anon turns his eyes to the word of his God. *Martin Geier.*

Ver. 6. There is a twofold shame; the shame of a guilty conscience; and the shame of a tender conscience. The one is the merit and fruit of sin; the other is an act of grace. This which is here spoken of is to be understood not of a holy self loathing, but a confounding shame. *Thomas Manton.*

Ver. 6. *Then shall I not be ashamed*, etc. Then shall I have confidence both towards God and man, and mine own soul, when I can pronounce of myself that my obedience is impartial, and uniform, and universal, no secret sin reserved for my favour, no least commandment knowingly or willingly neglected by me. *Henry Hammond.*

Ver. 6. *Then shall I not be ashamed*, etc. You ask, Why is he not ashamed who has *respect unto all the commandments of God*? I answer, the sense is, as if he had said, The commandments of God are so pure and excellent, that though thou shouldest regard the whole and each one of them most attentively, thou wouldest not find anything that would cause thee to blush. The laws of Lycurgus are praised; but they permitted theft. The statutes of Plato are praised; but they commended the community of wives. "*The law of the Lord is perfect, converting the soul:*" Psalm 19:7. It is a mirror, reflecting the beautiful light of the stars on him who looks into it. *Thomas Le Blanc.*

Ver. 6. The blessing here spoken of is freedom from shame in looking unto *all* the commandments. If God hear prayer, and establish the soul in this habit of keeping the commandments, there will be yet this further blessing of being able to look unto every precept without shame. Many men can look at *some* commandments without shame. Turning to the ten commandments, the honest man feels no shame as he gazes on the eighth, the pure man is free from reproach as he reads the seventh, he who is reverent and hates blasphemy is not rebuked by the thought that he has violated the third, while the filial spirit rather delights in than shuns the fifth. So on with the remainder. Most men perhaps can look at some of the precepts with comparative freedom from reproof. But who can so look unto them all? Yet this, also, the godly heart aspires to. In this verse we find the Psalmist consciously anticipating the truth of a word in the New

Testament: "He that offends in one point is guilty of all." *Frederick G. Marchant.*

Ver. 6. *Ashamed.*

*I can bear scorpion's stings, tread fields of fire,
In frozen gulfs of cold eternal lie;
Be tossed aloft through tracts of endless void,
But cannot live in shame. Joanna Baillie, 1762-1851.*

Ver. 6. *When I have respect unto all thy commandments.* Literally, "In my looking at all thy commandments." That is, in his regarding them; in his feeling that all were equally binding on him; and in having the consciousness that he had not intentionally neglected, violated, or disregarded any of them. There can be no true piety except where a man *intends* to keep ALL the commands of God. If he makes a selection among them, keeping this one or that one, as may be most convenient for him, or as may be most for his interest, or as may be most popular, it is full proof that he knows nothing of the nature of true religion. A child has no proper respect for a parent if he obeys him only as shall suit his whim or his convenience; and no man *can* be a pious man who does not purpose, in all honesty, to keep ALL, the commandments of God; to submit to his will *in everything*. *Albert Barnes.*

Ver. 6. *All thy commandments.* There is the same reason for obedience to one command as another, — God's authority, who is the Lawgiver (Jas 2:11); and therefore when men choose one duty and overlook others, they do not so much obey the will of God, as gratify their own humours and fancies, pleasing Him only so far as they can please themselves too; and this is not reasonable; we never yield him a "reasonable service," but when it is universal. *Edward Veal (1632-1708), in "The Morning Exercises."*

Ver. 6. *All thy commandments.* A partial obedience will never satisfy a child of God. The exclusion of any commandment from its supreme regard in the heart is the brand of hypocrisy. Even Herod could "do many things," and yet one evil way cherished, and therefore unforsaken, was sufficient to show the sovereign power of sin undisturbed within. Saul slew all the Amalekites but one; and that single exception in the path of universal obedience marked the unsoundness of his profession, cost him the loss of his throne, and brought him under the awful displeasure of his God. And thus the foot, or the hand, or the right eye, the corrupt unmortified

members, bring the whole body to hell. Reserves are the canker of Christian sincerity. *Charles Bridges.*

Ver. 6. *Unto all thy commandments.* Allow that any of God's commandments may be transgressed, and we shall soon have the whole decalogue set aside. *Adam Clarke, 1760-1832.*

Ver. 6. Many will do some good, but are defective in other things, and usually in those which are most necessary. They cull out the easiest and cheapest parts of religion, such as do not contradict their lusts and interests. We can never have sound peace till we regard all. *Then shall I not be ashamed when I have respect unto all thy commandments.* Shame is fear of a just reproof. This reproof is either from the supreme or the deputy judge. The supreme judge of all our actions is God. This should be our principal care, that we may not be ashamed before him at his coming, nor disapproved in the judgment. But there is a deputy judge which every man has in his own bosom. Our consciences do acquit or condemn us as we are partial or sincere in our duty to God, and much depends on that. 1 John 3:20-21, "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." Well, then, that our hearts may not reprove or reproach us, we should be complete in all the will of God. Alas, otherwise you will never have evidence of your sincerity. *Thomas Manton.*

Ver. 6. Such is the mercy of God in Christ to his children, that he accepts their weak endeavours, joined with sincerity and perseverance in his service, as if they were a full obedience... O, who would not serve such a Lord? You hear servants sometimes complain of their masters as so rigid and strict, that they can never please them; no, not when they do their utmost: but this cannot be charged upon God. Be but so faithful as to do thy best, and God is so gracious that he will pardon thy worst. David knew this gospel indulgence when he said, *Then shall I not be ashamed, when I have respect unto all thy commandments,* when my eye is to all thy commandments. The traveller hath his eye on or towards the place he is going to, though he be as yet short of it; there he would be, and he is putting on all he can to reach it: so stands the saint's heart to all the commands of God; he presseth on to come nearer and nearer to full obedience; such a soul shall never be put to shame. *William Gurnall, 1617-1679.*

HINTS TO PREACHERS.

Ver. 6. — See "Spurgeon's Sermons, "No. 1443: "A Clear Conscience."

Ver. 6. — Holy confidence the offspring of universal obedience.

Ver. 6. — The armour of proof.

1. Universal obedience will give unabashed confidence—

- (a) Before the criticising world.
- (b) In the court of conscience.
- (c) At the throne of grace.
- (d) In the day of judgment.

2. But our obedience is far from universal, and leaves us open to

- (a) The world's shafts.
- (b) The rebukes of conscience.
- (c) It paralyses our prayers
- (d) It dares not appear for us at the bar of God.

3. Then let us by faith wrap ourselves in the perfect righteousness of Christ. Our answer to the world's cavil. We are not faultless, and for salvation we rest wholly on another. This righteousness is—

- (a) The salve of our wounded conscience.
- (b) Our mighty plea in prayer.
- (c) Our triumphant vindication in the judgment day. — *C. A.D.*

Ver. 6. — Topic: — Self respect depends on respect for one greater than self. — *W. D.*

PSALM 119:7

EXPOSITION.

Ver. 7. *I will praise thee.* From prayer to praise is here, a long or a difficult journey. Be sure that he who prays for holiness will one day praise for happiness. Shame having vanished, silence is broken, and the formerly silent man declares, "I will praise thee." He cannot but promise praise while he seeks sanctification. Mark how well he knows upon what head to set the crown. "I will praise *thee*." He would himself be praiseworthy, but he

counts God alone worthy of praise. By the sorrow and shame of sin he measures his obligations to the Lord who would teach him the art of living so that he should clean escape from his former misery.

With up righteous of heart. His heart would be upright if the Lord would teach him, and then it should praise its teacher. There is such a thing as false and feigned praise, and this the Lord abhors; but there is no music like that which comes from a pure soul which standeth in its integrity. Heart praise is required, uprightness in that heart, and teaching to make the heart upright. An upright heart is sure to bless the Lord, for grateful adoration is a part of its uprightness; no man can be right unless he is upright towards God, and this involves the rendering to him the praise which is his due.

When I shall have learned thy righteous judgments. We must learn to praise, learn that we may praise, and praise when we have learned. If we are ever to learn, the Lord must teach us, and especially upon such a subject as his judgments, for they are a great deep. While these are passing before our eyes, and we are learning from them, we ought to praise God, for the original is not, "when I have learned, "but, "in my learning." While yet I am a scholar I will be a chorister: my upright heart shall praise thine uprightness, my purified judgment shall admire thy judgments. God's providence is a book full of teaching, and to those whose hearts are right it is a music book, out of which they chant to Jehovah's praise. God's word is full of the record of his righteous providence, and as we read it we feel compelled to burst forth into expressions of holy delight and ardent praise. When we both read of God's judgments and become joyful partakers in them, we are doubly moved to song— song in which there is neither formality, nor hypocrisy, nor lukewarmness, for the heart is upright in the presentation of its praise.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. *I will praise thee... when I shall have learned,* etc. There is no way to please God entirely and sincerely until we have learned both to know and do his will. Practical praise is the praise God looks after. *Thomas Manton.*

Ver. 7. *I will praise thee.* What is the matter for which he praises God? It is that he has been taught something of him and by him amongst men. To have learned any tongue, or science, from some school of philosophy, bindeth us to our alma mater. We praise those who can teach a dog, a

horse, this or that; but for us ass colts to learn the will of God, how to walk pleasing before him, this should be acknowledged of us as a great mercy from God. *Paul Bayne.*

Ver. 7. *Praise thee...when I shall have learned,* etc. But when doth David say that he will be thankful? Even when God shall teach him. Both the matter and the grace of thankfulness are from God. As he did with Abraham, he commanded him to worship by sacrifice, and at the same time gave him the sacrifice: so doth he with all his children; for he gives not only good things, for which they should thank him, but in like manner grace by which they are able to thank him. *William Cowper.*

Ver. 7. *When, I shall have learned.* By learning he means his attaining not only to the knowledge of the word, but the practice of it. It is not a speculative light, or a bare notion of things: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45). It is such a learning as the effect will necessarily follow, such a light and illumination as doth convert the soul, and frame our hearts and ways according to the will of God. For otherwise, if we get understanding of the word, nay, if we get it imprinted in our memories, it will do us no good without practice. The best of God's servants are but scholars and students in the knowledge and obedience of his word. For saith David, "*When I shall have learned.*" The professors of the Christian religion were primitively called disciples or learners: *το πληθος των μαθητων*; "the multitude of the disciples" (Acts 6:2.) *Thomas Manton.*

Ver. 7. *Learned thy righteous judgments.* We see here what David especially desired to learn, namely, the word and will of God: he would ever be a scholar in this school, and sought daily to ascend to the highest form; that learning to know, he might remember; remembering, might believe; believing, might delight; delighting might admire; admiring, might adore; adoring, might practise; and practising, might continue in the way of God's statutes. This learning is the old and true learning indeed, and he is best learned in this art, who turneth God's word into good works. *Richard Greenham.*

Ver. 7. *Judgments of thy righteousness* are the decisions concerning right and wrong which give expression to and put in execution the righteousness of God. *Franz Delitzsch.*

HINTS TO PREACHERS.

Ver. 7. — The best of praise, the best of learning, the best of blendings, viz., praise and holiness.

Ver. 7. —

1. The professor of sacred music: "I will praise."
2. The subject of his song: "Thee."
3. The instrument: "Heart."
4. The instrument tuned: "Uprightness of heart."
5. The musician's training academy: "Judgments." — *W.D.*

Ver. 7. — *Learning and praising.*

1. They are two spiritual exercises. It is possible for learners and singers to be carnal and sensual; but in this case they are employed about the righteous ends, works, and ways of the Lord.
2. They are two appropriate exercises. What can be more seemly than to learn of God and to praise him?
3. They are two profitable exercises. The expectations of the most utilitarian are surpassed. The pleasure and the profit yield abundant reward. Heart, head, life are all benefited.
4. They are two mutually assisting exercises. In the one we are receptive, and in the other communicative. By the one we are fitted to do the other. By the former we are stimulated to do the latter. How wonderfully the lesson is turned into a song, and the learner into a singer. — *W.J.*

Ver. 7. —

1. Deficiency confessed: "When I shall have learned." This is essential to growth. It is an admission all can truly make.
2. Progress anticipated. He gave his heart to the work of learning. He sought divine help.
3. Praise promised. He promised it to God alone. He vowed it should be sincere: "with upright heart." — *W. Williams, of Lambeth, 1882.*

PSALM 119:8

EXPOSITION.

Ver. 8. *I will keep thy statutes.* A calm resolve. When praise calms down into solid resolution it is well with the soul. Zeal which spends itself in singing, and leaves no practical residuum of holy living, is little worth: "I will praise" should be coupled with "I will keep." This firm resolve is by no means boastful, like Peter's "though I should die with thee, yet will I not forsake thee," for it is followed by a humble prayer for divine help,

O forsake me not utterly. Feeling his own incapacity, he trembles lest he should be left to himself, and this fear is increased by the horror which he has of falling into sin. The "I will keep" sounds lightly enough now that the humble cry is heard with it. This is a happy amalgam: resolution and dependence. We meet with those who to all appearance humbly pray, but there is no force of character, no decision in them, and consequently the pleading of the closet is not embodied in the life: on the other hand, we meet with abundance of resolve attended with an entire absence of dependence upon God, and this makes as poor a character as the former. The Lord grant us to have such a blending of excellences that we may be "perfect and entire, wanting nothing."

This prayer is one which is certain to be heard, for assuredly it must be highly pleasing to God to see a man set upon obeying his will, and therefore it must be most agreeable to him to be present with such a person, and to help him in his endeavours. How can he forsake one who does not forsake his law?

The peculiar dread which tinges this prayer with a sombre hue is the fear of utter forsaking. Well may the soul cry out against such a calamity. To be left, that we may discover our weakness, is a sufficient trial: To be altogether forsaken would be ruin and death. Hiding the face in a little wrath for a moment brings us very low: an absolute desertion would land us ultimately in the lowest hell. But the Lord never has utterly forsaken his servants, and he never will, blessed be his name. If we long to keep his statutes he will keep us; yea, his grace will keep us keeping his law.

There is rather a descent from the mount of benediction with which the first verse began to the almost wail of this eighth verse, yet this is

spiritually a growth, for from admiration of goodness we have come to a burning longing after God and communion with him, and an intense horror lest it should not be enjoyed. The sigh of Psalm 119:5 is now supplanted by an actual prayer from the depths of a heart conscious of its undesert, and its entire dependence upon divine love. The two, "I wills" needed to be seasoned with some such lowly petition, or it might have been thought that the good man's dependence was in some degree fixed upon his own determination. He presents his resolutions like a sacrifice, but he cries to heaven for the fire.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 8. This verse, being the last of this portion, is the result of his meditation concerning the utility and necessity of the keeping the law of God there take notice:

1. Of his resolution, *I will keep thy statutes.*
2. Of his prayer, *O forsake me not utterly.* It is his purpose to keep the law; yet because he is conscious to himself of many infirmities, he prays against desertion.

In the prayer more is intended than is expressed. "*O forsake me not*", he means, strengthen me in this work; and if thou shouldest desert me, yet but for a while, Lord, not for ever; if in part, not in whole. Four points we may observe hence:

1. That it is a great advantage to come to a resolution as to a course of godliness.
2. Those that resolve upon a course of obedience have need to fly to God's help.
3. Though we fly to God's help, yet sometimes God may withdraw, and seem to forsake us.
4. Though God seem to forsake us, and really doth so in part; yet we should pray that it may not be a total and utter desertion. *Thomas Manton.*

Ver. 8 (*with 7*). *I will keep thy statutes*, etc. The resolution to "*keep the Lord's statutes*" is the natural result of having "*learned his righteous judgments.*" And on this point David illustrates the inseparable and happy union of "simplicity" of dependence, and "godly sincerity" of obedience.

Instantly upon forming his resolution, he recollects that the performance of it is beyond the power of human strength, and therefore the next moment he follows it with prayer: *I will keep thy statutes; O forsake me not utterly.* Charles Bridges.

Ver. 8. *I will.* David setteth a personal example of holiness. If the king of Israel keep God's statutes, the people of Israel wilt be ashamed to neglect them. Caesar was wont to say, Princes must not say, *Ite*, go ye, without me; but, *Venite*, come ye, along with me. So said Gideon (Jud 5:17): "As ye see me do, so do ye." R. Greenham.

Ver. 8. *Forsake me not utterly.* There is a total and a partial desertion. Those who are bent to obey God may for a while, and in some degree, be left to themselves. We cannot promise ourselves an utter immunity from desertion; but it is not total. We shall find for his great name's sake, "The Lord will not forsake his people" (1 Samuel 12:22), and, "I will never leave thee nor forsake thee" (Hebrews 13:5). Not utterly, yet in part they may be forsaken. Elijah was forsaken, but not as Ahab: Peter was forsaken in part, but not as Judas, who was utterly forsaken, and made a prey to the Devil. David was forsaken to be humbled and bettered; but Saul was forsaken utterly to be destroyed. Saith Theophylact, God may forsake his people so as to shut out their prayers, (Psalm 80:4), so as to interrupt the peace and joy of their heart, and abate their strength, so that their spiritual life may be much at a stand, and sin may break out, and they may fall foully; but they are not utterly forsaken. One way or other, God is still present; present in light sometimes when he is not present in strength, when he manifests the evil of their present condition, so as to make them mourn under it; and present in awakening their desires, though not in giving them enjoyment. As long as there is any esteem of God, he is not yet gone; there is some light and love yet left, manifested by our desires of communion with him. Thomas Manton.

Ver. 8. *Forsake me not utterly.* The desertions of God's elect are first of all *partial*, that is, such as wherein God doth not wholly forsake them, but in some part. Secondly, *temporary*, that is, for some space of time, and never beyond the compass of this present life. "For a moment (saith the Lord in Esay) in mine anger I hid my face from thee for a little season, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." And to this purpose David, well acquainted with this matter, prayeth, "*Forsake me not overlong.*" This sort of desertions, though it be

but for a time, yet no part of a Christian man's life is free from them; and very often taking deep place in the heart of man, they are of long continuance. David continued in his dangerous fall about the space of a whole year before he was recovered. Luther confesseth of himself, that, after his conversion, he lay three years in desperation. Common observation in such like cases hath made record of even longer times of spiritual forsaking. *Richard Greenham.*

Ver. 8. *O forsake me not utterly.* This prayer reads like the startled cry of one who was half afraid that he had been presumptuous in expressing the foregoing resolve. He desired to keep the divine statutes, and like Peter he vowed that he would do so; but remembering his own weakness, he recoils from his own venturesomeness, and feels that he must pray. I have made a solemn vow, but what if I have uttered it in my own strength? What if God should leave me to myself? He is filled with terror at the thought. He breaks out with an "O." He implores and beseeches the Lord not to test him by leaving him even for an instant entirely to himself. To be forsaken of God is the worst ill that the most melancholy saint ever dreams of. Thank God, it will never fall to our lot; for no promise can be more express than that which saith, "I will never leave thee, nor forsake thee." This promise does not prevent our praying, but excites us to it. Because God will not forsake his own, therefore do we cry to him in the agony of our feebleness, "O forsake me not utterly." *C. H. S.*

HINTS TO PREACHERS.

Ver. 8. —

1. A hopeful resolve for life.
2. A dreadful fear.
3. A series of considerations removing the fear.

Ver. 8. —

1. The resolution: "I will keep, "etc.
2. The position: "O forsake me not utterly."
- (a) Filial submission. I deserve it occasionally.
- (b) Filial confidence. "Not utterly."

3. The connection between the two. Obedience without prayer and prayer without obedience are equally in vain. To make headway both oars must be applied. God cannot abide lazy beggars, who while they can get anything by asking will not work. — *G.R.*

Ver. 8. — *O forsake me not utterly.* Divine desertion deprecated.

1. *The anguished prayer.*

(a) Sovereign forsaking. Sovereignty is not arbitrariness or capriciousness: perhaps its right definition is mysterious kingly love; unknown now, but justified when revealed.

(b) Vicarious forsaking.

(c) Forsaking on account of sin. David, Jonah, and Peter. The seven churches of Asia; the Jews. But to know what "utter" both in regard to degree and time means, we must go to hell. Like one trembling on the very verge of hell, he prays. Like belated traveller, in vast wood and surrounded by beasts of prey, sighs at day's departure. Like the watch on the raft seeing the sail that he has shouted himself hoarse to stop fading away in the sky line.

2. *Its doctrinal foundation.* Where he condescends to dwell, his abode is perpetual. He can only utterly forsake us because he was deceived in us. He can only utterly forsake because baffled. Both imply blasphemy. Thou who hatest putting away thou who hast never yet utterly forsaken any saint, make not me the solitary exception.

3. *Historical certainty of answer.* The saint and the church in all time delivered. It may tarry till "eventide," as in Cowper's case. His face bore after death an expression of delighted surprise. — *W.A.*

PSALM 119:9

EXPOSITION.

Ver. 9. *Wherewithal shall a young man cleanse his way?* How shall he become and remain practically holy? He is but a young man, full of hot passions, and poor in knowledge and experience; how shall he get right, and keep right? Never was there a more important question for any man; never was there a fitter time for asking it than at the commencement of life.

It is by no means an easy task which the prudent young man sets before him. He wishes to choose a clean way, to be himself clean in it, to cleanse it of any foulness which may arise in the future, and to end by showing a clear course from the first step to the last; but, alas, his way is already unclean by actual sin which he has already committed, and he himself has within his nature a tendency towards that which defileth. Here, then, is the difficulty, first of beginning aright, next of being always able to know and choose the right, and of continuing in the right till perfection is ultimately reached: this is hard for any man, how shall a youth accomplish it? The way, or life, of the man has to be cleansed from the sins of his youth behind him, and kept clear of the sins which temptation will place before him: this is the work, this is the difficulty.

No nobler ambition can lie before a youth, none to which he is called by so sure a calling; but none in which greater difficulties can be found. Let him not, however, shrink from the glorious enterprise of living a pure and gracious life; rather let him enquire the way by which all obstacles may be overcome. Let him not think that he knows the road to easy victory, nor dream that he can keep himself by his own wisdom; he will do well to follow the Psalmist, and become an earnest enquirer asking how he may cleanse his way. Let him become a practical disciple of the holy God, who alone can teach him how to overcome the world, the flesh, and the devil, that trinity of defilers by whom many a hopeful life has been spoiled. He is young and unaccustomed to the road, let him not be ashamed often to enquire his way of him who is so ready and so able to instruct him in it.

Our "way" is a subject which concerns us deeply, and it is far better to enquire about it than to speculate upon mysterious themes which rather puzzle than enlighten the mind. Among all the questions which a young man asks, and they are many, let this be the first and chief: "Wherewithal shall I cleanse my way?" This is a question suggested by common sense, and pressed home by daily occurrences; but it is not to be answered by unaided reason, nor, when answered, can the directions be carried out by unsupported human power. It is ours to ask the question, it is God's to give the answer and enable us to carry it out.

By taking heed thereto according to thy word. Young man, the Bible must be your chart, and you must exercise great watchfulness that your way may be according to its directions. You must take heed to your daily life as well as study your Bible, and you must study your Bible that you may take heed

to your daily life. With the greatest care a man will go astray if his map misleads him; but with the most accurate map he will still lose his road if he does not take heed to it. The narrow way was never hit upon by chance, neither did any heedless man ever lead a holy life. We can sin without thought, we have only to neglect the great salvation and ruin our souls; but to obey the Lord and walk uprightly will need all our heart and soul and mind. Let the careless remember this.

Yet the "*word*" is absolutely necessary; for, otherwise, care will darken into morbid anxiety, and conscientiousness may become superstition. A captain may watch from his deck all night; but if he knows nothing of the coast, and has no pilot on board, he may be carefully hastening on to shipwreck. It is not enough to desire to be right; for ignorance may make us think that we are doing God service when we are provoking him, and the fact of our ignorance will not reverse the character of our action, however much it may mitigate its criminality. Should a man carefully measure out what he believes to be a dose of useful medicine, he will die if it should turn out that he has taken up the wrong vial, and has poured out a deadly poison: the fact that he did it ignorantly will not alter the result. Even so, a young man may surround himself with ten thousand ills, by carefully using an unenlightened judgment, and refusing to receive instruction from the word of God. Wilful ignorance is in itself wilful sin, and the evil which comes of it is without excuse. Let each man, whether young or old, who desires to be holy have a holy watchfulness in his heart, and keep his Holy Bible before his open eye. There he will find every turn of the road marked down, every slough and miry place pointed out, with the way to go through unsoiled; and there, too, he will find light for his darkness, comfort for his weariness, and company for his loneliness, so that by its help he shall reach the benediction of the first verse of the Psalm, which suggested the Psalmist's enquiry, and awakened his desires.

Note how the first section of eight verses has for its first verse, "Blessed are the undefiled in the way." and the second section runs parallel to it, with the question, "Wherewithal shall a young man cleanse his way?" The blessedness which is set before us in a conditional promise should be practically sought for in the way appointed. The Lord saith, "For this will I be enquired of by the house of Israel to do it for them."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

The eight verses alphabetically arranged:

9. *By* what means shall a young man cleanse his way? By taking heed thereto according to thy word.

10. *By* day and by night have I sought thee with my whole heart: O let me not wander from thy commandments.

11. *By* thy grace I have hid thy word in my heart, that I might not sin against thee.

12. *Blessed* art thou, O Lord: teach me thy statutes.

13. *By* the words of my lips will I declare all the judgments of thy mouth.

14. *By* far more than in all riches I have rejoiced in the way of thy testimonies.

15. *By* thy help I will meditate in thy precepts, and have respect unto thy ways.

16. *By* thy grace I will delight myself in thy statutes: I will not forget thy word. *Theodore Kuebler.*

Whole eight verses, 9-16. Every verse in the section begins with **b**, *a house*. The subject of the section is, The Law of Jehovah purifying the Life. Key word, **j kz** (*zakah*), *to be pure, to make pure, to cleanse*. *F. G. Marchant.*

Ver. 9. *Whole verse.* In this passage there is,

1. A question.
2. An answer given.

In the question, there is the person spoken of, "*a young man*," and his work, "*Wherewithal shall he cleanse his way?*" In this question there are several things supposed.

1. That we are from the birth polluted with sin; for we must be cleansed. It is not *direct* "his way," but "cleanse his way."

2. That we should be very early and betimes sensible of this evil; for the question is propounded concerning the young man.
3. That we should earnestly seek for a remedy, how to dry up the issue of sin that runneth upon us. All this is to be supposed.

That which is enquired after is, What remedy there is against it? What course is to be taken? So that the sum of the question is this: How shall a man that is impure, and naturally defiled with sin, be made able, as soon as he cometh to the use of reason, to purge out that natural corruption, and live a holy and pure life to God? The answer is given: "*By taking heed thereto according to thy word.*" Where two things are to be observed.

1. The remedy.
2. The manner how it is applied and made use of.
 1. The remedy is the word; by way of address to God, called "*Thy word*"; because, if God had not given direction about it, we should have been at an utter loss.
 2. The manner how it is applied and made use of, "*by taking heed thereto*, "etc.; by studying and endeavouring a holy conformity to God's will. *Thomas Manton.*

Ver. 9. *Wherewithal shall a young man cleanse his way?* etc. Aristotle, that great dictator in philosophy, despaired of achieving so great an enterprise as the rendering a young man capable of his ἠθικὰ ἀκροαμὰτα, "his grave and severe lectures of morality"; for that age is light and foolish, yet headstrong and untractable. Now, take a young man all in the heat and boiling of his blood, in the highest fermentation of his youthful lusts; and, at all these disadvantages, let him enter that great school of the Holy Spirit, the divine Scripture, and commit himself to the conduct of those blessed oracles; and he shall effectually be convinced, by his own experience, of the incredible virtue, the vast and mighty power, of God's word, in the success it hath upon him, and in his daily progression and advances in heavenly wisdom. *John Gibbon (about 1660) in "The Morning Exercises."*

Ver. 9. *A young man.* A prominent place— one of the twenty-two parts— is assigned to young men in the 119th Psalm. It is meet that it should be so. Youth is the season of impression and improvement, young men are the future props of society, and the fear of the Lord, which is the beginning of wisdom, must begin in youth. The strength, the aspirations, the unmarred

expectations of youth, are in requisition for the world; O that they may be consecrated to God. *John Stephen, in "The Utterances of the 119 Psalm, "1861.*

Ver. 9. For *young man*, in the Hebrew the word is **ר [n] naar**, i.e., "*shaken off*"; that is to say, from the milder and more tender care of his parents. Thus Mercerus and Savailerius. Secondly, *naar* may be rendered "*shaking off*"; that is to say, the yoke, for a young man begins to cast off the maternal, and frequently the paternal, yoke. *Thomas Le Blanc.*

Ver. 9. *Cleanse his way.* The expression does not absolutely convey the impression that the given young man is in a corrupt and discreditable way which requires cleansing, though this be true of all men originally: Isaiah 53:6. That which follows makes known that such could not be the case with this young man. The very inquiry shows that his heart is not in a corrupt state. Desire is present, direction is required. The inquiry is— How shall a young man make a clean way — a pure line of conduct— through this defiling world? It is a question, I doubt not, of great anxiety to every convert whose mind is awakened to a sense of sin— how he shall keep clear of the sin, avoid the loose company, and rid himself of the wicked pleasures and practices of this enslaving world. And as he moves on in the line of integrity— many temptations coming in his way, and much inward corruption rising up to control him— how often will the same anxious inquiry arise: Romans 7:24. It is only in a false estimate of one's own strength that any can think otherwise, and the spirit of such false estimate will be brought low. How felt you, my young friends, who have been brought to Christ, in the day of your resolving to be his? But for all such anxiety there seems to be an answer in the text.

By taking heed thereto according to thy word. It is not that young men in our day require information: they require the inclination. In the gracious young man there are both, and the word that began feeds the proper motives. The awful threatenings and the sweet encouragements both more him in the right direction. The answer furnished to this anxious inquiry is sufficiently plain and practical. He is directed to the word of God for all direction, and we might say, for all promised assistance. Still the matter presented in this light does not appear to me to bring out the full import of the passage. The inquiry to me would seem to extend over the whole verse. (This opinion is confirmed by the quotation which follows from Cowles.) There is required the cleansing that his way be according to the Divine

Word. The enquiry is of the most enlarged comprehension, and will be made only by one who can say that he has been honestly putting himself in the way, as the young man in Psalm 119:10-11; and it can be answered only by the heart that takes in all the strength provided by the blessed God, as is expressed here in Psalm 119:12. The Psalmist makes the inquiry, he shows how earnestly he had sought to be in the right way, and immediately he finds all his strength in God. Thus he declares how he has been enabled to do rightly, and how he will do rightly in the future. *John Stephen.*

Ver. 9. Instead of question and answer both in this one verse, the Hebrew demands the construction with question only, leaving the answer to be inferred from the drift of the entire Psalm— thus: *Wherewithal shall a young man cleanse his way to keep it according to thy word?* This translation gives precisely the force of the last clause. Hebrew punctuation lacks the interrogation point, so that we have no other clue but the form of the sentence and the sense by which to decide where the question ends. *Henry Cowles, 1872.*

Ver. 9. *His way.* **j ra**, *orach*, which we translate *way* here, signifies a *track*, a *rut*, such as is made by the wheel of a cart or chariot. A *young sinner* has no *broad beaten* path; he has his *private ways* of offence, his *secret pollutions*; and how shall he be cleansed from these? how can he be saved from what will destroy mind, body, and soul? Let him hear what follows; the description is from God.

1. He is to *consider* that his way is *impure*; and how abominable this must make him appear in the sight of God.
2. He must examine it *according to God's word*, and carefully hear what God has said concerning *him* and *it*.
3. He must *take heed* to it, **rmvl**, *lishmor*, to *keep*, *guard*, and *preserve his way* — his general course of life, from all defilement. *Adam Clarke.*

Ver. 9. *By taking heed*, etc. I think the words may be better rendered and supplied thus, *by observing* what is *according to thy word*; which shows how a sinner is to be cleansed from his sins by the blood of Christ, and justified by his righteousness, and be clean through his word; and also how and by whom the work of sanctification is wrought in the heart, even by the Spirit of God, by means of the word, and what is the rule of a man's walk and conversation: he will find the word of God to be profitable, to

inform in the doctrines of justification and pardon, to acquaint him with the nature of regeneration and sanctification; and for the correction and amendment of his life and manners, and for his instruction in every branch of manners: 2 Timothy 3:16. *John Gill*, 1697-1771.

Ver. 9. *By taking heed.* There is an especial necessity for this "*Take heed*," "because of the proneness of a young man to thoughtlessness, carelessness, presumption, self confidence. There is an especial necessity for "*taking heed*," "because of the difficulty of the way. "Look well to thy goings"; it is a narrow path. "Look well to thy goings"; it is a new path. "Look well to thy goings"; it is a slippery path. "Look well to thy goings"; it is an eventful path. *James Harrington Evans*, 1785-1849.

Ver. 9. *According to thy word.* God's word is the glass which discovereth all spiritual deformity, and also the water and soap which washes and scourts it away. *Paul Bayne*.

Ver. 9. *According to thy word.* I do not say that there are no other guides, no other fences. I do not say that conscience is worth nothing, and conscience in youth is especially sensitive and tender; I do not say that prayer is not a most valuable fence, but prayer without taking heed is only another name for presumption: prayer and carelessness can never walk hand in hand together; and I therefore say that there is no fence nor guard that can so effectually keep out every enemy as prayerful reading of the word of God, bringing every solicitation from the world or from companions, every suggestion from our own hearts and passions, to the test of God's word: — What says the Bible? The answer of the Bible, with the teaching and enlightenment of the Holy Spirit, will in all the intricacies of our road be a lamp unto our feet and a light unto our path. *Barton Bouchier*.

Ver. 9. *Thy word.* The word is the only weapon (like Goliath's sword, none to equal this), for the hewing down and cutting off of this stubborn enemy, our lusts. The word of God can master our lusts when they are in their greatest pride: if ever lust rageth at one time more than another, it is when youthful blood boils in our veins. Youth is giddy, and his lust is hot and impetuous: his sun is climbing higher still, and he thinks it is a great while to night; so that it must be a strong arm that brings a young man off his lusts, who hath his palate at best advantage to taste sensual pleasure. The rigour of his strength affords him more of the delights of the flesh than crippled age can expect, and he is farther from the fear of death's gunshot,

as he thinks, than old men who are upon the very brink of the grave, and carry the scent of the earth about them, into which they are suddenly to be resolved. Well, let the word of God meet this young gallant in all his bravery, with his feast of sensual delights before him, and but whisper a few syllables in his ear, give his conscience but a prick with the point of its sword, and it shall make him fly in as great haste from them all, as Absalom's brethren did from the feast when they saw Amnon their brother murdered at the table. When David would give the young man a receipt to cure him of his lusts, how he may cleanse his whole course and way, he bids him only wash in the waters of the word of God. *William Gumall.*

Ver. 9. The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying. *John Flavel, 1627-1691.*

HINTS TO PREACHERS.

Outlines Upon Keywords of The Psalm, by Pastor C. A. Davis

Ver. 9-16. — *Sanctification by the word*, declared generally (Psalm 119:9); sought personally (Psalm 119:10-12); published to others (Psalm 119:13); personally rejoiced in (Psalm 119:14-16).

HINTS TO PREACHERS.

Ver. 9. —

1. The young man's question.
2. The wise man's reply.

Ver. 9. — In the word of God, when applied to the heart by the Spirit of God, there is,

1. A sufficiency of light to discover to men the need of cleansing their way.
2. Sufficiency of energy for the cleansing their way.
3. A sufficiency of pleasure to encourage them to choose to cleanse their way.
4. A sufficiency of support to sustain them in their cleansed way. — *Theophilus Jones, in a "Sermon to the Young," 1829.*

Ver. 9. *The word of God provides for the cleansing of the way.*

1. By pointing out to the young man the evil of the way.
2. By discovering an infallible remedy for the disorders of his nature—the salvation that is by Jesus Christ.
3. By becoming a directory in all the paths of duty to which he may be called. — *Daniel Wilson*, 1828.

Ver. 9. — *The Psalmist's rules for the attainment of holiness deduced from his own experience.*

1. Seek God with thy "whole heart" (Psalm 119:2). Be truly sensible of your wants.
2. Keep and remember what God says (Psalm 119:11): "Thy word have I hidden, "etc.
3. Reduce all this to practice (Psalm 119:11): "That I might not sin against thee."
4. Bless God for what he has given (vet. 12): "Blessed art thou, "etc.
5. Ask more (Psalm 119:12): Teach me thy statute, .
6. Be ready to communicate his knowledge to others (Psalm 119:13): "With my lips have I declared."
7. Let it have a due effect on thy own heart (Psalm 119:14): "I have rejoiced, "etc.
8. Meditate frequently upon them (Psalm 119:15): "I will meditate, "etc.
9. Deeply reflect on them (Psalm 119:16): "I will have respect, "etc. As food undigested will not nourish the body, so the word of God not considered with deep meditation and reflection will not feed the soul.
10. Having pursued the above course he should continue in it, and then his happiness would be secured (Psalm 119:16): "I will not forget thy word: I will (in consequence) delight myself in thy statutes." — *Adam Clarke*.

Ver. 9. — *A question and answer for the young.* The Bible is a book for young people. Here it intimates,

1. That the young man's way needs to be cleansed. His way of thinking, feeling, speaking, acting.

2. That he must take an active part in the work. The efficient cause in the operation is God. Other good influences are also at work. But the young man must be in hearty and practical sympathy with the work.
3. That he must use the Bible for the purpose. This records facts, presents incitations, enjoins precepts, utters promises, and sets up examples, all which are adapted to make a young man holy. By reading, studying, and imitating the Scriptures in a lowly and prayerful spirit the young shall escape pollution and ornament society. — *W.J.*

Ver. 9. — *A word to the young.*

1. Show how the young man is in special danger of defiling his way. Through,
 - (a) His strong passions.
 - (b) His immature judgment.
 - (c) His inexperience.
 - (d) His rash self sufficiency.
 - (e) His light companions, and,
 - (f) His general heedlessness.
2. The circumspection he should use to cleanse his way. "Taking heed,"
 - (a) Of his evil propensities.
 - (b) Of his companions.
 - (c) Of his pursuits.
 - (d) Of the tendencies of all he does.
3. The infallible guide by which his circumspection is to be regulated: "according to thy word" — that is to say,
 - (a) Its precepts.
 - (b) Its examples.
 - (c) Its motives.
 - (d) Its warnings.
 - (e) Its allurements. — *C.A.D.*

PSALM 119:10

EXPOSITION.

Ver. 10. *With my whole heart have I sought thee.* His heart had gone after God himself: he had not only desired to obey his laws, but to commune with his person. This is a right royal search and pursuit, and well may it be followed with the whole heart. The surest mode of cleansing the way of our life is to seek after God himself, and to endeavour to abide in fellowship with him. Up to the good hour in which he was speaking to his Lord, the Psalmist had been an eager seeker after the Lord, and if faint, he was still pursuing. Had he not sought the Lord he would never have been so anxious to cleanse his way.

It is pleasant to see how the writer's heart turns distinctly and directly to God. He had been considering an important truth in the preceding verse, but here he so powerfully feels the presence of his God that he speaks to him, and prays to him as to one who is near. A true heart cannot long live without fellowship with God.

His petition is founded on his life's purpose: he is seeking the Lord, and he prays the Lord to prevent his going astray in or from his search. It is by obedience that we follow after God, hence the prayer,

O let me not wander from thy commandments; for if we leave the ways of God's appointment we certainly shall not find the God who appointed them. The more a man's whole heart is set upon holiness the more does he dread falling into sin; he is not so much fearful of deliberate transgression as of inadvertent wandering: he cannot endure a wandering look, or a rambling thought, which might stray beyond the pale of the precept. We are to be such wholehearted seekers that we have neither time nor will to be wanderers, and yet with all our wholeheartedness we are to cultivate a jealous fear lest even then we should wander from the path of holiness.

Two things may be very like and yet altogether different: saints are "strangers" — "I am a stranger in the earth" (Psalm 119:19), but they are not wanderers: they are passing through an enemy's country, but their route is direct; they are seeking their Lord while they traverse this foreign land. Their way is hidden from men; but yet they have not lost their way.

The man of God exerts himself, but does not trust himself: his heart is in his walking with God: but he knows that even his whole strength is not enough to keep him right unless his King shall be his keeper, and he who made the commands shall make him constant in obeying them: hence the prayer, "*O let me not wander.*" Still, this sense of need was never turned into an argument for idleness; for while he prayed to be kept in the right road he took care to run in it with his whole heart seeking the Lord.

It is curious again to note how the second part of the Psalm keeps step with the first; for where Psalm 119:2 pronounces that man to be blessed who seeks the Lord with his whole heart, the present verse claims the blessing by pleading the character: *With my whole heart have I sought thee.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 10. *With my whole heart have I sought thee.* There are very few of us that are able to say with the prophet David that we have sought God with our whole heart; to wit, with such integrity and pureness that we have not turned away from that mark as from the most principal thing of our salvation. *John Calvin.*

Ver. 10. *With my whole heart have I sought thee.* Sincerity is in every expression; the heart is open before God. The young man can so speak to the Searcher of hearts... Let us consider the directness of this kind of converse with God. We use round about expressions in drawing nigh to God. We say, With my whole heart would I seek thee. We are afraid to be direct... See how decided in his conscious acting is the young man before you, how open and confiding he is, and such you will find to be the characteristic of his pious mind throughout the varied expressions unfolded in this Psalm. Here he declares to the Omniscient One that he had sought him with all his heart. He desired to realize God in everything. *John Stephen.*

Ver. 10 (*first clause*). God alone sees the heart; the heart alone sees God. *John Donne, 1573-1631.*

Ver. 10. *O let me not wander from thy commandments.* David after he had protested that he sought God with his whole heart, besought God that he would not suffer him to decline from his commandments. Hereby let us see what great need we have to call upon God, to the end he may hold us with

a mighty strong hand. Yea, and though he hath already mightily put to his healing hand, and we also know that he hath bestowed upon us great and manifest graces; yet this is not all: for there are so many vices and imperfections in our nature, and we are so feeble and weak that we have very great need daily to pray unto him, yea, and that more and more, that he will not suffer us to decline from his commandments. *John Calvin.*

Ver. 10. The more experience a man hath in the ways of God, the more sensible is he of his own readiness to wander insensibly, by ignorance and inadvertency, from the ways of God; but the young soldier dares run hazards, ride into his adversary's camp, and talk with temptation, being confident he cannot easily go wrong; he is not so much in fear as David who here cries, *O let me not wander.* *David Dickson, 1583-1662.*

HINTS TO PREACHERS.

Ver. 10. —

1. A grateful review.
2. An anxious forecast.
3. A commendable prayer.

Ver. 10. — *The believer's two great solitudes.*

1. What he is anxious to find: "I have sought thee."
2. What he is afraid of losing: "Thy commandments." — *W. D.*

Ver. 10. — *Sincerity not self sufficiency.*

1. The believer must be conscious of wholeheartedness in seeking God.
2. But consciousness of sincerity does not warrant self sufficiency.
3. The most wholehearted seeker must still look to divine grace to keep him from wandering. — *C.A.D.*

PSALM 119:11

EXPOSITION.

Ver. 11. When a godly man sues for a favour from God he should carefully use every means for obtaining it, and accordingly, as the Psalmist had

asked to be preserved from wandering, he here shows us the holy precaution which he had taken to prevent his falling into sin.

Thy word have I hid in mine heart. His heart would be kept by the word because he kept the word in his heart. All that he had of the word written, and all that had been revealed to him by the voice of God, — all, without exception, he had stored away in his affections, as a treasure to be preserved in a casket, or as a choice seed to be buried in a fruitful soil: what soil more fruitful than a renewed heart, wholly seeking the Lord? The word was God's own, and therefore precious to God's servant. He did not wear a text on his heart as a charm, but he hid it in his heart as a rule. He laid it up in the place of love and life, and it filled the chamber with sweetness and light. We must in this imitate David, copying his heart work as well as his outward character. First, we must mind that what we believe is truly God's word; that being done, we must hide or treasure it each man for himself; and we must see that this is done, not as a mere feat of the memory, but as the joyful act of the affections.

That I might not sin against thee. Here was the object aimed at. As one has well said, — Here is the best thing— "thy word"; hidden in the best place, — "in my heart; "for the best of purposes, — "that I might not sin against thee." This was done by the Psalmist with personal care, as a man carefully hides away his money when he fears thieves, — in this case the thief dreaded was sin. Sinning "against God" is the believer's view of moral evil; other men care only when they offend against men. God's word is the best preventive against offending God, for it tells us his mind and will, and tends to bring our spirit into conformity with the divine Spirit. No cure for sin in the life is equal to the word in the seat of life, which is the heart. There is no hiding from sin unless we hide the truth in our souls.

A very pleasant variety of meaning is obtained by laying stress upon the words "thy" and "thee." He speaks to *God*, he loves the word because it is *God's* word, and he hates sin because it is sin against *God* himself. If he vexed others, he minded not so long as he did not offend his God. If we would not cause God displeasure we must treasure up his own word.

The personal way in which the man of God did this is also noteworthy: "With my whole heart have *I* sought thee." Whatever others might choose to do he had already made his choice and placed the Word in his innermost soul as his dearest delight, and however others might transgress, his aim was after holiness: "That *I* might not sin against thee." This was not what

he purposed to do, but what he had already done: many are great at promising, but the Psalmist had been true in performing: hence he hoped to see a sure result. When the word is hidden in the heart the life shall be hidden from sin.

The parallelism between the second octave and the first is still continued. Psalm 119:3 speaks of doing no iniquity, while this verse treats of the method of not sinning. When we form an idea of a blessedly holy man (Psalm 119:3) it becomes us to make an earnest effort to attain unto the same sacred innocence and divine happiness, and this can only be through heart piety founded on the Scriptures.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 11. *Thy word have I hid in mine heart, that I might not sin against thee.* There laid up in the heart the word has effect. When young men only read the letter of the Book, the word of promise and instruction is deprived of much of its power. Neither will the laying of it up in the mere memory avail. The word must be known and prized, and laid up in the heart; it must occupy the affection as well as the understanding; the whole mind requires to be impregnated with the word of God. Revealed things require to be seen. Then the word of God in the heart— the threatenings, the promises, the excellencies of God's word— and God himself realized, the young man would be inwardly fortified; the understanding enlightened, conscience quickened— he would not sin against his God. *John Stephen.*

Ver. 11. *Thy word have I hid in mine heart, that I might not sin against thee.* In proportion as the word of the King is present in the heart, "there is power" against sin (Ecclesiastes 8:4). Let us use this means of absolute power more, and more life and more holiness will be ours. *Frances Ridley Havergal, 1836-1879.*

Ver. 11. *Thy word have I hid in mine heart.* It is fit that the word, being "more precious than gold, yea, than much fine gold," a peerless pearl, should not be laid up in the porter's lodge only— the outward ear; but even in the cabinet of the mind. *Dean Boys, quoted by James Ford.*

Ver. 11. *Thy word have I hid in mine heart.* There is great difference between Christians and worldlings. The worldling hath his treasures in jewels without him; the Christian hath them within. Neither indeed is there any receptacle wherein to receive and keep the word of consolation but the

heart only. If thou have it in thy mouth only, it shall be taken from thee; if thou have it in thy book only, Thou shalt miss it when thou hast most to do with it; but if thou lay it up in thy heart, as Mary did the words of the angel, no enemy shall ever be able to take it from thee, and thou shalt find it's comfortable treasure in time of thy need. *William Cowper.*

Ver. 11. *Thy word have I hid in mine heart.* This saying, to *hide*, imports that David studied not to be ambitious to set forth himself and to make a glorious show before men; but that he had God for a witness of that secret desire which was within him. He never looked to worldly creatures; but being content that he had so great a treasure, he knew full well that God who had given it him would so surely and safely guard it, as that it should not be laid open to Satan to be taken away. Saint Paul also declareth unto us (1 Timothy 1:19) that the chest wherein this treasure must be hid is a good conscience. For it is said, that many being void of this good conscience have lost also their faith, and *have been robbed thereof.* *As if a man should forsake his goods and put them in hazard, without shutting a door, it were an easy matter for thieves to come in and to rob and spoil him of all; even so, if we leave at random to Satan the treasures which God hath given us in his word, without it be hidden in this good conscience, and in the very bottom of, our heart as David here speaketh, we shall be spoiled thereof.* *John Calvin.*

Ver. 11. *Thy word have I hid in mine heart.* — Remembered, approved, delighted in it. *William Nicholson on* (1671), in "*David's Harp Strung and Tuned.*"

Ver. 11. *Thy word.* The saying, thy oracle; any communication from God to the soul, whether promise, or command, or answer. It means a direct and distinct message, while "word" is more general, and applies to the whole revelation. This is the ninth of the ten words referring to the revelation of God in this Psalm. *James G. Murphy, 1875.*

Ver. 11. *In my heart.* Bernard observes, bodily bread in the cupboard may be eaten of mice, or moulder and waste: but when it is taken down into the body, it is free from such danger. If God enable thee to take thy soul food into thine heart, it is free from all hazards. *George Swinnock, 1627-1673.*

Ver. 11. *That I might not sin against thee.* Among many excellent virtues of the word of God, this is one: that if we keep it in our heart, it keeps us from sin, which is against God and against ourselves. We may mark it by

experience, that the word is first stolen either out of the mind of man, and the remembrance of it is away; or at least out of the affection of man; so that the reverence of it is gone, before that a man can be drawn to the committing of a sin. So long as Eve kept by faith the word of the Lord, she resisted Satan; but from the time she doubted of that, which God made most certain by his word, at once she was snared. *William Cowper.*

HINTS TO THE VILLAGE PREACHER.

Ver. 11. — The best thing, in the best place, for the best of purposes.

PSALM 119:12

EXPOSITION.

Ver. 12. *Blessed art thou, O LORD.* These are words of adoration arising out of an intense admiration of the divine character, which the writer is humbly aiming to imitate. He blesses God for all that he has revealed to him, and wrought in him; he praises him with warmth of reverent love, and depth of holy wonder. These are also words of perception uttered from a remembrance of the great Jehovah's infinite happiness within himself. The Lord is and must be blessed, for he is the perfection of holiness; and this is probably the reason why this is used as a plea in this place. It is as if David had said— I see that in conformity to thyself my way to happiness must lie, for thou art supremely blessed; and if I am made in my measure like to thee in holiness, I shall also partake in thy blessedness.

No sooner is the word in the heart than a desire arises to mark and learn it. When food is eaten, the next thing is to digest it; and when the word is received into the soul, the first prayer is— Lord, teach me its meaning.

Teach me thy statutes; for thus only can I learn the way to be blessed. Thou art so blessed that I am sure thou wilt delight in blessing others, and this boon I crave of thee that. I may be instructed in thy commands. Happy men usually rejoice to make others happy, and surely the happy God will willingly impart the holiness which is the fountain of happiness. Faith prompted this prayer and based it, not upon anything in the praying man, but solely upon the perfection of the God to whom he made supplication. Lord, thou art blessed, therefore bless me by teaching me.

We need to be disciples or learners— "*teach me*"; "but what an honour to have God himself for a teacher: how bold is David to beg the blessed God to teach him! Yet the Lord put the desire into his heart when the sacred word was hidden there, and so we may be sure that he was not too bold in expressing it. Who would not wish to enter the school of such a Master to learn of him the art of holy living? To this Instructor we must submit ourselves if we would practically keep the statutes of righteousness. The King who ordained the statutes knows best their meaning, and as they are the outcome of his own nature he can best inspire us with their spirit. The petition commends itself to all who wish to cleanse their way, since it is most practical, and asks for teaching, not upon recondite lore, but upon statute law. If we know the Lord's statutes we have the most essential education.

Let us each one say, "*Teach me thy statutes.*" This is a sweet prayer for everyday use. It is a step above that of Psalm 119:10, "O let me not wander," as that was a rise beyond that of Psalm 119:8, "O forsake me not utterly." It finds its answer in Psalm 119:98-100: "Thou through thy commandments hast made me wiser than mine enemies," etc.: but not till it had been repeated even to the third time in the "Teach me" of Psalm 119:33,66, all of which I beg my reader to peruse. Even after this third pleading the prayer occurs again in so many words in Psalm 119:124,139, and the same longing conics out near the close of the Psalm in Psalm 119:171 — "My lips shall utter praise when thou hast taught me thy statutes."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 12. *Blessed art thou, O Lord: teach me thy statutes.* This verse contains a prayer, with the reason of the prayer. The prayer is, "*Teach me thy statutes*"; the reason, moving him to seek this, ariseth of a consideration of that infinite good which is in God. He is a blessed God, the fountain of all felicity, without whom no welfare or happiness can be to the creature. And for this cause David earnestly desiring to be in fellowship and communion with God, which he knows none can attain unto unless he be taught of God to know God's way and walk in it; therefore, I say, he prayeth the more earnestly that the Lord would teach him his statutes. Oh that we also could wisely consider this, that our felicity stands in fellowship with God. *William Cowper.*

Ver. 12. In this verse we have two things,

1. An acknowledgment of God's blessedness, *Blessed art thou, O LORD*; *i.e.*, being possessed of all fulness, thou hast an infinite complacency in the enjoyment of thyself; and thou art he alone in the enjoyment of whom I can be blessed and happy; and thou art willing and ready to give out of thy fulness, so that thou art the fountain of blessedness to thy creatures.
2. A request or petition, *Teach me thy statutes*; *q.d.*, seeing thou hast all fulness in thyself, and art sufficient to thy own blessedness; surely thou hast enough for me. There is enough to content thyself, therefore enough to satisfy me. This encourages me in my address.

Again, — Teach me that I may know wherein to seek my blessedness and happiness, even in thy blessed self; and that I may know how to come by the enjoyment of thee, so that I may be blessed in thee. Further, — Thou art blessed originally, the Fountain of all blessing; thy blessedness is an everlasting fountain, a full fountain; always pouring out blessedness: O, let me have this blessing from thee, this drop from the fountain. *William Wisheart, in "Theologia, or, Discourses of God, "1716.*

Ver. 12. Since God is blessed, we cannot but desire to learn his ways. If we see any earthly being happy, we have a great desire to learn out his course, as thinking by it we might be happy also. Every one would sail with that man's wind who prospereth; though in earthly things it holdeth not alway: yet a blessed God cannot by any way of his bring to other than blessedness. Thus, he who is blessedness itself, he will be ready to communicate his ways to other: the most excellent things are most communicative. *Paul Bayne.*

Ver. 12. *Teach me.* He had Nathan, he had priests to instruct him, himself was a prophet; but all their teaching was nothing without God's blessing, and therefore he prays, "*Teach me.*" *William Nicholson.*

Ver. 12. *Teach me.* These words convey more than the simple imparting of knowledge, for he said before he had such, when he said he hid God's words in his heart; and in Psalm 119:7 he said he "*had learned the judgments of his justice*": it includes grace to observe his law. *Robert Bellarmine, 1542-1621.*

Ver. 12. *Teach me.* If this were practised now, to join prayer with hearing, that when we offer ourselves to be taught of men, we would there with send up prayer to God, before preaching, in time of preaching and after preaching, we would soon prove more learned and religious than we are. *William Cowper.*

Ver. 12. *Teach me thy statutes.* Whoever reads this Psalm with attention must observe in it one great characteristic, and that is, how decisive are its statements that in keeping the commandments of God nothing can be done by human strength; but that it is he who must create the will for the performance of such duty. The Psalmist entreats the Lord to open his eyes that he may behold the wondrous things of the law, to teach him his statutes, to remove from him the way of lying, to incline his heart unto his testimonies, and not to covetousness, to turn away his eyes from beholding vanity, and not to take the word of truth utterly out of his mouth. Each of these petitions shows how deeply impressed he was of his entire helplessness as regarded himself, and how completely dependent upon God he felt himself for any advancement he could hope to make in the knowledge of the truth. All his studies in the divine law, all his aspirations after holiness of life, he was well assured could never meet with any measure of success, except by the grace of God preventing and cooperating, implanting in him a right desire, and acting as an infallible guide, whereby alone he would be enabled to arrive at the proper sense of Holy Scripture, as well as to correct principles of action in his daily walk before God and man. *George Phillips, 1846.*

Ver. 12. *Teach me thy statutes.* If it be asked why the Psalmist entreats to be taught, when he has just before been declaring his knowledge, the answer is that he seeks instruction as to the practical working of those principles which he has learnt theoretically. *Michael Ayguan (1416), in Neale and Littledale.*

HINTS TO THE VILLAGE PREACHER.

Ver. 12. — The blessedness of God, and the mode of entering into it.

Ver. 12. —

1. David gives glory to God: "Blessed art thou, O LORD."
2. He asks grace from God. — *Matthew Henry.*

Ver. 12. —

1. What it is, or how God doth teach us.

(a) God doth teach us outwardly; by his ordinances, by the ministry of men.

(b) Inwardly; by the inspiration and work of the Holy Ghost.

2. The necessity of his teaching.

3. The benefit and utility of it. — *T. Manton.*

Ver. 12. — *Desire for Divine Teaching excited by the Recognition of Divine Blessedness.*

1. Unveil in some inadequate degree the happiness of the ever blessed God, arising from his purity, benevolence, love.

2. Show the way in which man may become partaker of that blessedness by conformity to his precepts.

3. Utter the prayer of the text. — *C.A.D.*

PSALM 119:13

EXPOSITION.

Ver. 13. *With my lips have I declared all the judgments of thy mouth.* The taught one of Psalm 119:12 is here a teacher himself. What we learn in secret we are to proclaim upon the housetops. So had the Psalmist done. As much as he had known he had spoken. God has revealed many of his judgments by his mouth, that is to say, by a plain and open revelation; these it is our duty to repeat, becoming, as it were, so many exact echoes of his one infallible voice. There are judgments of God which are a great deep, which he does not reveal, and with these it will be wise for us not to intermeddle. What the Lord has veiled it would be presumption for us to uncover; but, on the other hand, what the Lord has revealed it would be shameful for us to conceal. It is a great comfort to a Christian in time of trouble when in looking back upon his past life he can claim to have done his duty by the word of God. To have been, like Noah, a preacher of righteousness, is a great joy when the floods are rising, and the ungodly world is about to be destroyed. Lips which have been used in proclaiming

God's statutes are sure to be acceptable when pleading God's promises. If we have had such regard to that which cometh out of God's mouth that we have published it far and wide, we may rest quite as assured that God will have respect unto the prayers which come out of our mouths.

It will be an effectual method of cleansing a young man's way if he addicts himself continually to preaching the gospel. He cannot go far wrong in judgment whose whole soul is occupied in setting forth the judgments of the Lord. By teaching we learn; by training the tongue to holy speech we master the whole body; by familiarity with the divine procedure we are made to delight in righteousness; and thus in a threefold manner our way is cleansed by our proclaiming the way of the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 13. *With my lips have I declared*, etc. Above all, be careful to talk of that to others which you do daily learn yourself, and out of the abundance of your heart speak of good things unto men. *Richard Greenham.*

Ver. 13. Having hid the purifying word in his heart, the Psalmist will *declare it with his lips*; and as it is so pure throughout, he will declare all in it, without exception. When the fountain of the heart is purified, the streams from the lips will be pure also. The declaring lips of the Psalmist are here placed in antithesis to the mouth of Jehovah, by which the judgments were originally pronounced. *F. G. Marchant.*

Ver. 13. As the consciousness of having communicated our knowledge and our spiritual gifts is a means of encouragement to seek a greater measure, so it is an evidence of the sincerity and fruitfulness of what knowledge we have: *Teach me thy statutes. With my lips have I declared all the judgments of thy mouth.* *David Dickson.*

Ver. 13. *With my lips*, etc. The tongue is a most excellent member of the body, being well used to the glory of God and the edification of others; and yet it cannot pronounce without help of the lips. The Lord hath made the body of man with such marvellous wisdom, that no member of it can say to another, I have no need of thee; but such is man's dulness, that he observes not how useful unto him is the smallest member in the body, till it be taken from him. If our lips were clasped for a time, and our tongue thus shut up, we would esteem it a great mercy to have it loosed again; as that cripple,

when he found the use of his feet, leaped for joy and glorified God.
William Cowper.

Ver. 13. *Declared all the judgments.* He says in another place (Psalm 36:6), "*Thy judgments are like a great deep.*" As the apostle says (Romans 11:33-34), "*O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord?*" If the judgments are unsearchable, how then says the prophet, "*I have declared all the judgments of thy mouth*"? We answer, — peradventure there are judgments of God which are not the judgments of his mouth, but of his heart and hand only.

We make a distinction, for we have no fear that the sacred Scripture weakens itself by contradictions. It has not said, The judgments of his mouth are a great deep; but "*Thy judgments.*" Neither has the apostle said, The unsearchable judgments of his mouth: but "*His unsearchable judgments.*" We may regard the judgments of God, then, as those hidden ones which he has not revealed to us; but the judgments of his mouth, those which he has made known, and has spoken by the mouth of the prophets. *Ambrose*, 340-397.

HINTS TO PREACHERS.

Ver. 13. — *Speech fitly employed.* It is occupied with a choice subject, a full subject, a subject profitable to men, and glorifying to God.

PSALM 119:14

EXPOSITION.

Ver. 14. *I have rejoiced in the way of thy testimonies.* Delight in the word of God is a sure proof that it has taken effect upon the heart, and so is cleansing the life. The Psalmist not only says that he does rejoice, but that he has rejoiced. For years it had been his joy and bliss to give his soul to the teaching of the word. His rejoicing had not only arisen out of the word of God, but out of the practical characteristics of it. The Way was as dear to him as the Truth and the Life. There was no picking and choosing with David, or if indeed he did make a selection, he chose the most practical first.

As much as in all riches. He compared his intense satisfaction with God's will with that of a man who possesses large and varied estates, and the heart to enjoy them. David knew the riches that come of sovereignty and which grow out of conquest; he valued the wealth which proceeds from labour, or is gotten by inheritance: he knew "all riches." The gracious king had been glad to see the gold and silver poured into his treasury that he might devote vast masses of it to the building of the Temple of Jehovah upon Mount Zion. He rejoiced in all sorts of riches consecrated and laid up for the noblest uses, and yet the way of God's word had given him more pleasure than even these. Observe that his joy was personal, distinct, remembered, and abundant. Wonder not that in the previous verse he glories in having spoken much of that which he had so much enjoyed: a man may well talk of that which is his delight.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 14. *I have rejoiced in the way of thy testimonies*, etc. The Psalmist saith not only, "I have rejoiced in thy testimonies," but, "in the way of thy testimonies." Way is one of the words by which the law is expressed. God's laws are ways that lead us to God; and so it may be taken here, "the way which thy testimonies point out, and call me unto"; or else his own practice, as a man's course is called his way; his delight was not in speculation or talk, but in obedience and practice: "*in the way of thy testimonies.*" He tells us the degree of his joy, *as much as in all riches*: "as much," not to show the equality of these things, as if we should have the same affection for the world as for the word of God; but "as much," "because we have no higher comparison. This is that which worldlings dote upon, and delight in; now as much as they rejoice in worldly possessions, so much do I rejoice in the way of thy testimonies. For I suppose David doth not compare his own delight in the word, with his own delight in wealth; but his own choice and delight, with the delight and choice of others. If he had spoken of himself both in the one respect and in the other, the expression was very high. David who was called to a crown, and in a capacity of enjoying much in the world, gold, silver, land, goods, largeness of territory, and a compound of all that which all men jointly, and all men severally do possess; yet was more pleased in the holiness of God's ways, than in all the world: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). *Thomas Manton.*

Ver. 14. *The way of thy testimonies.* The testimony of God is his word, for it testifies his will; the "way" of his testimony is the practice of his word, and doing of that which he hath declared to be his will, and wherein he hath promised to show us his love. David found not this sweetness in hearing, reading, and professing the word only; but in practising of it: and in very deed, the only cause why we find not the comfort that is in the word of God is that we practise it not by walking in the way thereof. It is true, at the first it is bitter to nature, which loves carnal liberty, to render itself as captive to the word: *laboriosa virtutis via*, and much pains must be taken before the heart be subdued; but when it is once begun, it renders such joy as abundantly recompenses all the former labour and grief. *William Cowper.*

Ver. 14. Riches are acquired with difficulty, enjoyed with trembling, and lost with bitterness. *Bernard, 1091-1157.*

Ver. 14. A poor, good woman said, in time of persecution, when they took away the Christian's Bibles, "I cannot part with my Bible; I know not how to live without it." When a gracious soul has heard a profitable sermon, he says, "Methinks it does me good at heart; it is the greatest nourishment I have": *I have rejoiced in the way of thy testimonies, as much as in all riches.* *Oliver Heywood, 1629-1702.*

HINTS TO THE VILLAGE PREACHER.

Ver. 14. — *Practical religion, the source of a comfort surpassing riches.* It gives a man ease of mind, independence of carriage, weight of influence, and other matters supposed to arise out of wealth.

Ver. 14. —

1. The subject of rejoicing. Not the "testimonies" merely, but their observances, "the way of, "etc.

2.. The rejoicing in that subject.

(a) In its inward peace.

(b) In its external consequences.

3. The degree of the rejoicing: "as much as, "etc. — *G.R.*

Ver. 14. — *The two scales of the balance.* Whatever riches are good for, God's testimonies are good for.

1. Riches are desirable as the means of procuring the necessities of life; but God's testimonies supply the necessities of the soul.
2. Riches are desirable as a means of procuring personal enjoyment; but God's testimonies produce the highest joy.
3. Riches are desirable as a means of attaining personal improvement; but God's testimonies are the highest educators.
4. Riches are desirable as a means of doing good; but God's testimonies work the highest good. — C.A.D.

PSALM 119:15

EXPOSITION.

Ver. 15. *I will meditate in thy precepts.* He who has an inward delight in anything will not long withdraw his mind from it. As the miser often returns to look upon his treasure, so does the devout believer by frequent meditation turn over the priceless wealth which he has discovered in the book of the Lord. To some men meditation is a task; to the man of cleansed way it is a joy. He who has meditated will meditate; he who saith, "I have rejoiced," is the same who adds, "I will meditate." No spiritual exercise is more profitable to the soul than that of devout meditation; why are many of us so exceeding slack in it? It is worthy of observation that the preceptory part of God's word was David's special subject of meditation, and this was the more natural because the question was still upon his mind as to how a young man should cleanse his way. Practical godliness is vital godliness.

And have respect unto thy ways, that is to say, I will think much about them so as to know what thy ways are; and next; I will think much of them so as to have thy ways in great reverence and high esteem. I will see what thy ways are towards me that I may be filled with reverence, gratitude, and love; and then I will observe what are those ways which thou hast prescribed for me, thy ways in which thou wouldest have me follow thee; these I would watch carefully that I may become obedient, and prove myself to be a true servant of such a Master.

Note how the verses grow more *inward* as they proceed: from the speech of Psalm 119:13 we advanced to the manifested joy of Psalm 119:14, and

now we come to the secret meditation of the happy spirit. The richest graces are those which dwell deepest.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 15. *I will meditate in thy precepts*, etc. All along David had shown what he had done; now, what he will do. Psalm 119:10, "I have sought"; Psalm 119:11, "I have hid"; Psalm 119:12, "I have declared"; Psalm 119:14, "I have rejoiced." Now in the two following verses he doth engage himself to set his mark towards God for time to come. "*I will meditate in thy precepts*," etc. We do not rest upon anything already done and past, but continue the same diligence unto the end. Here is David's hearty resolution and purpose, to go on for time to come. Many will say, Thus I have done when I was young, or had more leisure and rest; in that I have meditated and conferred. You must continue still in a holy course. To begin to build, and leave unfinished, is an argument of folly. *Thomas Manton*.

Ver. 15. *I will meditate in thy precepts*. Not only of thy precepts or concerning them, but in them, while engaged in doing them. *Joseph Addison Alexander*.

Ver. 15. *I will*. See this "I will" repeated again and again (Psalm 119:48,78). In meditation it is hard (sometimes at least) to take off our thoughts from the pre-engagements of other subjects, and apply them to the duty. But it is harder to become duly serious in acting in it, harder yet to dive and ponder; and hardest of all to continue in an abode of thoughts, and dwell long enough, and after views to make reviews, to react the same thinking, to taste things over and over, when the freshness and newness is past, when by long thinking the things before us seem old. We are ready to grow dead and flat in a performance except we stir up ourselves often in it. It is hard to hold on and hold up, unless we hold up a wakeful eye, a warm affection, a strong and quick repeated resolution; yea, and without often lifting up the soul to Christ for fresh recruits of strength to hold on. David, that so excellent artist in this way, saith he *will meditate*, he often saith *he will*. Doubtless, he not only said "I will" when he was to make his entrance into this hard work; but likewise for continuance in it, to keep up his heart from flagging, till he well ended his work. It is not the digging into the golden mine, but the digging long, that finds and fetches up the treasure. It is not the diving into the sea, but staying longer, that gets the greater

quantity of pearls. To draw out the golden thread of meditation to its due length till the spiritual ends be attained, this is a rare and happy attainment. *Nathanael Ranew, 1670.*

Ver. 15. *I will meditate.* How much our "*rejoicing in the testimonies*" of God would be increased by a more habitual meditation upon them! This is, however, a resolution which the carnal mind can never be brought to make, and to which the renewed mind through remaining depravity is often sadly reluctant. But it is a blessed employment, and will repay a thousand fold the difficulty of engaging the too backward heart in the duty. *Charles Bridges.*

Ver. 15. Meditation is of that happy influence, it makes the mind wise, the affections warm, the soul fat and flourishing, and the conversation greatly fruitful. *Nathanael Ranew.*

Ver. 15. *Meditate in, thy precepts.* Study the Scriptures. If a famous man do but write an excellent book, O how we do long to see it! Or suppose I could tell you that there is in France or Germany a book that God himself wrote, I am confident men may draw all the money out of your purses to get that book. You have it by you: O that you would study it! When the eunuch was riding in his chariot, he was studying the prophet Isaiah. He was not angry when Philip came and, as we would have thought, asked him a bold question: "Understandest thou what thou readest?" (Acts 8:27-30); he was glad of it. One great end of the year of release was, that the law might be read (Deuteronomy 31:9-13). It is the wisdom of God that speaks in the Scripture (Luke 11:49); therefore, whatever else you mind, really and carefully study the Bible. *Samuel Jacomb (1629-1659), in The Morning Exercises.*

Ver. 15. *I will have respect.* The one is the fruit of the other: "*I will meditate*"; and then, "*I will have respect.*" Meditation is in order to practice; and if it be right, it will beget a respect to the ways of God. We do not meditate that we may rest in contemplation, but in order to obedience: "Thou shalt meditate in the book of the law day and night, that thou mayest observe to do according to all that is written therein" (Joshua 1:8). *Thomas Manton.*

Ver. 15. *And have respect unto thy ways.* — As an archer hath to his mark. *John Trapp.*

Ver. 15. *Respect unto thy ways.* It is not without a peculiar pleasure, when travelling, that we *contemplate* the splendid buildings, the gardens, the fortifications, or the fine art galleries. But what are all these sights to the *contemplation of the ways of God*, which he himself has traversed, or has marked out for man? And what practical need there is that we consider the way, for else we shall be as a sleepy coachman, not carefully observant of the road, who may soon upset himself and his passengers. *Martin Geier.*

Ver. 15. *Thy ways.* David's second internal action concerning the word is consideration; where mark well, how by a most proper speech he calls the word of God the ways of God; partly, because by it God comes near unto men, revealing himself to them, who otherwise could not be known of them; for he dwells in light inaccessible; and partly, because the word is the way which leads men to God. So then, because by it God cometh down to men, and by it men go up unto God, and know how to get access to him, therefore is his word called his way. *William Cowper.*

Ver. 15-16. The two last verses of this section present to us a threefold internal action of David's soul toward the word of God; first, meditation; secondly, consideration; thirdly, delectation: every one of these proceeds from another, and they mutually strengthen one another. Meditation brings the word to the mind; consideration views it and looks at length into it, whereof is bred delectation. That which comes into the mind, were it never so good, if it be not considered, goes as it came, leaving neither instruction nor joy; but being once presented by meditation, if it be pondered by consideration, then it breeds delectation, which is the perfection of godliness, in regard of the internal action. *William Cowper.*

HINTS TO PREACHERS.

Ver. 15. — The contemplative and active life; their common food, object, and reward.

PSALM 119:16

EXPOSITION.

Ver. 16. *I will delight myself in thy statutes.* In this verse delight follows meditation, of which it is the true flower and outgrowth. When we have no

other solace, but are quite alone, it will be a glad thing for the heart to turn upon itself, and sweetly whisper, "I will delight myself. What if no minstrel sings in the hall, I will delight myself. If the time of the singing of birds has not yet arrived, and the voice of the turtle is not heard in our land, yet I will delight myself." This is the choicest and noblest of all rejoicing; in fact, it is the good part which can never be taken from us; but there is no delighting ourselves with anything below that which God intended to be the soul's eternal satisfaction. The statute book is intended to be the joy of every loyal subject. When the believer once peruses the sacred pages his soul burns within him as he turns first to one and then to another of the royal words of the great King, words full and firm, immutable and divine.

I will not forget thy word. Men do not readily forget that which they have treasured up, that which they have meditated on (Psalm 119:15), and that which they have often spoken of (Psalm 119:13). Yet since we have treacherous memories it is well to bind them well with the knotted cord of "I will not forget."

Note how two "I wills" follow upon two "I have's." We may not promise for the future if we have altogether failed in the past; but where grace has enabled us to accomplish something, we may hopefully expect that it will enable us to do more.

It is curious to observe how this verse is moulded upon Psalm 119:8: the changes are rung on the same words, but the meaning is quite different, and there is no suspicion of a vain repetition. The same thought is never given over again in this Psalm; they are dullards who think so. Something in the position of each verse affects its meaning, so that even where its words are almost identical with those of another the sense is delightfully varied. If we do not see an infinite variety of fine shades of thought in this Psalm we may conclude that we are colour blind; if we do not hear many sweet harmonies, we may judge our ears to be dull of hearing, but we may not suspect the Spirit of God of monotony.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 16. *I will delight myself*, etc. He protested before that he had great delight in the testimonies of God: now he saith he will still delight in them. A man truly godly, the more good he doth, the more he desires, delights and resolves to do. Temporisers, on the contrary, who have but a show of godliness, and the love of it is not rooted in their heart, how soon are they

weary of well doing! If they have done any small external duty of religion, they rest as if they were fully satisfied, and there needed no more good to be done by them. True religion is known by hungering and thirsting after righteousness, by perseverance in well doing, and an earnest desire to do more.

But to this he adds that *he will not forget the word*. The graces of the Spirit do every one fortify and strengthen another; for ye see meditation helps consideration. Who can consider of that whereof he thinks not? Consideration again breeds delectation; and as here ye see, delectation strengthens memory: because he delights in the word he will not forget the word; and memory again renews meditation. Thus every grace of the Spirit helps another; and by the contrary, one of them neglected, works a wonderful decay of the remnant. *William Cowper*.

Ver. 16 *I will delight myself* When righteousness, from a matter of constraint becomes a matter of choice, it instantly changes its whole nature, and rises to a higher moral rank than before. The same God whom it is impossible to move by law's authority, moves of his own proper and original inclination in the very path of the law's righteousness. And so, we, in proportion as we are like unto God, are alive to the virtues of that same law, to the terror of whose severities we are altogether dead. We are no longer under a schoolmaster; but obedience is changed from a thing of force into a thing of freeness. It is moulded to a higher state and character than before. We are not driven to it by the God of authority. We are drawn to it by the regards of a now willing heart to all moral and all spiritual excellence. *Thomas Chalmers*, 1780-1847.

Ver. 16. Meditation must not be a dull, sad, and dispirited thing: not a driving like the chariots of the Egyptians when their wheels were taken off, but like the chariots of Amminadib (Song of Solomon 6:12) that ran swiftly. So let us pray, — Lord, in meditation make me like the chariots of Amminadib, that my swift running may evidence my delight in meditating. Holy David makes delight such an ingredient or assistant here, that sometimes he calls the exercise of meditation by the name of "*delight*," speaking in the foregoing verse of this meditation, "*I will meditate of thy precepts*," and in Psalm 119:16, *I will delight myself in thy statutes*; which is the same with meditation, only with superadding the excellent qualification due meditation should have; the name of delight is given to

meditation because of its noble concomitant— holy joy and satisfaction.
Nathanael Ranew.

Ver. 16. *Delight myself.* The word is very emphatic: [v[tva, eshtaasha,
I will skip about and jump for joy. Adam Clarke.

Ver. 16. *I will not forget.* Delight prevents forgetfulness: the mind will run upon that which the heart delighteth in; and the heart is where the treasure is (Matthew 6:21). Worldly men that are intent upon carnal interests, forget the word, because it is not their delight. If anything displeases us, we are glad if we can forget it; it is some release from an inconvenience, to take off our thoughts from it; but it doubles the contentment of a thing that we are delighted in, to remember it, and call it to mind. In the outward school, if a scholar by his own averseness from learning, or by the severity and imprudence of his master, hath no delight in his book, all that he learns is lost and forgotten, it goeth in at one ear, and out at the other: but this is the true art of memory, to cause them to delight in what they learn. Such instructions as we take in with sweetness, they stick with us, and run in our minds night and day. So saith David here, *I will delight myself in thy statutes: I will not forget thy word. Thomas Manton.*

Ver. 16. *Forget.* I never yet heard of a covetous old man, who had forgotten where he had buried his treasure. *Cicero de Senectute.*

HINTS TO PREACHERS.

Ver. 16. —

1. What there is to be delighted in.
2. What comes of such delight: "I will never forget."
3. What comes of such memory— more delight.

PSALM 119:17

EXPOSITION.

Ver. 17-24 In this section the trials of the way appear to be manifest to the Psalmist's mind, and he prays accordingly for the help which will meet his case. As in the last eight verses he prayed as a youth newly come into the

world, so here he pleads as a servant and a pilgrim, who growingly finds himself to be a stranger in an enemy's country. His appeal is to God alone, and his prayer is specially direct and personal. He speaks with the Lord as a man speaketh with his friend.

Ver. 17. *Deal bountifully with thy servant.* He takes pleasure in owning his duty to God, and counts it the joy of his heart to be in the service of his God. Out of his condition he makes a plea, for a servant has some hold upon a master; but in this case the wording of the plea shuts out the idea of legal claim, since he seeks bounty rather than reward. Let my wage be according to thy goodness, and not according to my merit. Reward me according to the largeness of thy liberality, and not according to the scantiness of my service. The hired servants of our Father have all of them bread enough and to spare, and he will not leave one of his household to perish with hunger, .If the Lord will only treat us as he treats the least of his servants we may be well content, for all his true servants are sons, princes of the blood, heirs of life eternal. David felt that his great needs required a bountiful provision, and that his little desert would never earn such a supply; hence he must throw himself upon God's grace, and look for the great things he needed from the great goodness of the Lord. He begs for a liberality of grace, after the fashion of one who prayed, "O Lord, thou must give me great mercy or no mercy, for little mercy will not serve my turn."

That I may live. Without abundant mercy he could not live. It takes great grace to keep a saint alive. Even life is a gift of divine bounty to such undeserving ones as we are. Only the Lord can keep us in being, and it is mighty grace which preserves to us the life which we have forfeited by our sin. It is right to desire to live, it is meet to pray to live, it is just to ascribe prolonged life to the favour of God. Spiritual life, without which this natural life is mere existence, is also to be sought of the Lord's bounty, for it is the noblest work of divine grace, and in it the bounty of God is gloriously displayed. The Lord's servants cannot serve him in their own strength, for they cannot even live unless his grace abounds towards them.

And keep thy word. This should be the rule, the object, and the joy of our life. We may not wish to live and sin; but we may pray to live and keep God's word. Being is a poor thing if it be not well being. Life is only worth keeping while we can keep God's word; indeed, there is no life in the

highest sense apart from holiness: life while we break the law is but a name to live.

The prayer of this verse shows that it is only through divine bounty or grace that we can live as faithful servants of God, and manifest obedience to his commands. If we give God service it must be because he gives us grace. We work *for* him because he works *in* us. Thus we may make a chain out of the opening verses of the three first octaves of this Psalm: Psalm 119:1 blesses the holy man, Psalm 119:9 asks how we can attain to such holiness, and Psalm 119:17 traces such holiness to its secret source, and shows us how to seek the blessing. The more a man prizes holiness and the more earnestly he strives after it, the more will he be driven towards God for help therein, for he will plainly perceive that his own strength is insufficient, and that he cannot even so much as live without the bounteous assistance of the Lord his God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 17. *Deal bountifully with thy servant*, etc. These words might be— Render unto thy servant, or upon thy servant. A deep signification seems to be here involved. The holy man will take the responsibility of being dealt with, not certainly as a mere sinful man, but as a man placing himself in the way appointed for reconciliation. Such we find to be the actual case, as you read in Psalm 119:16, in the Part immediately preceding— "I will delight myself in thy statutes; I will not forget thy word." Now, the statutes of the Lord referred preeminently to the sacrifices for sin, and the cleansing for purifications that were prescribed in the Law. You have to conceive of the man of God as being in the midst of the Levitical ritual, for which you find him making all preparations: 1 Chronicles 22-24. Placing himself, therefore, upon these, he would pray the Lord to deal with him according to them; or, as we, in New Testament language, would say, — placing himself on the great atonement, the believer would pray the Lord to deal with him according to his standing in Christ, which would be in graciousness or bounty. For if the Lord be just to condemn without the atonement, he is also just to pardon through the atonement; yea, he is just, and the justifier of him that believeth in Jesus. *John Stephen.*

Ver. 17. *Deal bountifully*, etc. O Lord, I am constantly resolved to obey and adhere to thy known will all the days of my life: O make me those gracious returns which thou hast promised to all such. *Henry Hammond.*

Ver. 17. *Deal bountifully... that I may keep thy word*, etc. A faithful servant should count his by past service richly rewarded by being employed yet more in further service, as this prayer teacheth; for David entreats that he may live and keep God's word. *David Dickson*.

Ver. 17. *Bountifully*. And indeed, remembering what a poor, weak, empty, and helpless creature the most experienced believer is in himself, it is not to be conceived that anything short of a *bountiful* supply of grace can answer the emergency. *Charles Bridges*.

Ver. 17. *Thy servant*. That he styles himself so frequently the servant of God notes the reverent estimation he had of his God, in that he accounts it more honourable to be called the servant of God who was above him than the king of a mighty, ancient, and most famous people that were under him. And indeed, since the angels are styled his ministers, shall men think it a shame to serve him? and especially since he of his goodness hath made them our servants, "ministering spirits" to us? Should we not joyfully serve him who hath made all his creatures to serve us, and exempted us from the service of all other, and hath only bound us to serve himself? *William Cowper*.

Ver. 17. *That I may live*. As a man must "*live*" in order to work, the first petition is, that God would "*deal with his servant*", "according to the measure of grace and mercy, enabling him to "*live*" the life of faith, and strengthening him by the Spirit of might in the inner man. *George Horne*, 1730-1792.

Ver. 17. *That I may live, and keep thy word*. David joins here two together, which whosoever disjoins cannot be blessed. He desires to live; but so to live that he may keep God's word. To a reprobate man, who lives a rebel to his Maker, it had been good (as our Saviour said of Judas) that he had never been born. The shorter his life is, the fewer are his sins and the smaller his judgments. But to an elect man, life is a great benefit; for by it he goes from election to glorification, by the way of sanctification. The longer he lives, the more good he doth, to the glory of God, the edification of others, and confirmation of his own salvation; making it sure to himself by wrestling and victory in temptations, and perseverance in well doing. *William Cowper*.

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 17-24. — *Divine bounties desired.* Life, for godly service (Psalm 119:17). Illumination (Psalm 119:18). Guidance homeward for the stranger ("thy commandments") (Psalm 119:19-20), and, glancing at the proud who err from this guidance (Psalm 119:21), the Psalmist prays for removal of the "reproach" entailed by fidelity to God (Psalm 119:22-24).

HINTS TO PREACHERS.

Ver. 17. —

1. A bountiful master.
2. A needy servant— begging for very life.
3. A suitable recompense: "and keep thy word."

Ver. 17. — We are here taught,

1. That we owe our lives to God's mercy.
2. That therefore we ought to spend our lives in God's service. — *Matthew Henry.*

PSALM 119:18

EXPOSITION.

Ver. 18. *Open thou mine eyes.* This is a part of the bountiful dealing which he has asked for; no bounty is greater than that which benefits our person, our soul, our mind, and benefits it in so important an organ as the eye. It is far better to have the eyes opened than to be placed in the midst of the noblest prospects and remain blind to their beauty.

That I may behold wondrous things out of thy law. Some men can perceive no wonders in the gospel, but David felt sure that there were glorious things in the law: he had not half the Bible, but he prized it more than some men prize the whole. He felt that God had laid up great bounties in his word, and he begs for power to perceive, appreciate, and enjoy the same.

We need not so much that God should give us more benefits, as the ability to see what he has given.

The prayer implies a conscious darkness, a dimness of spiritual vision, a powerlessness to remove that defect, and a full assurance that God can remove it. It shows also that the writer knew that there were vast treasures in the word which he had not yet fully seen, marvels which he had not yet beheld, mysteries which he had scarcely believed. The Scriptures teem with marvels; the Bible is wonder land; it not only relates miracles, but it is itself a world of wonders. Yet what are these to closed eyes? And what man can open his own eyes, since he is born blind? God himself must reveal revelation to each heart. Scripture needs opening, but not one half so much as our eyes do: the veil is not on the book, but on our hearts. What perfect precepts, what precious promises, what priceless privileges are neglected by us because we wander among them like blind men among the beauties of nature, and they are to us as a landscape shrouded in darkness!

The Psalmist had a measure of spiritual perception, or he would never have known that there were wondrous things to be seen, nor would he have prayed, "open thou mine eyes"; but what he had seen made him long for a clearer and wider sight. This longing proved the genuineness of what he possessed, for it is a test mark of the true knowledge of God that it causes its possessor to thirst for deeper knowledge.

David's prayer in this verse is a good sequel to Psalm 119:10, which corresponds to it in position in its octave: there he said, "O let me not wander, "and who so apt to wander as a blind man? and there, too, he declared, "with my whole heart have I sought thee, "and hence the desire to see the object of his search. Very singular are the interlacings of the boughs of the huge tree of this Psalm, which has many wonders even within itself if we have opened eyes to mark them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 18. *Open thou mine eyes.* Who is able to know the secret and hidden things of the Scriptures unless Christ opens his eyes? Certainly, no one; for "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." Wherefore, as suppliants, we draw near to him, saying, "*Open thou mine eyes,* "etc. The words of God cannot be kept except they be known; neither can they be known unless the eyes shall be opened, — hence it is written, "*That I*

may live and keep thy word"; and then, "Open thou mine eyes." Paulus Palanterius.

Ver. 18. *Open thou mine eyes.* "What wilt thou that I shall do unto thee?" was the gracious inquiry of the loving Jesus to a poor longing one on earth. "Lord! that I may receive my sight," was the instant answer. So here, in the same spirit, and to the same compassionate and loving Lord, does the Psalmist pray, "*Open thou mine eyes*"; and both in this and the preceding petition, "Deal bountifully with thy servant," we see at once who prompted the prayer. *Barton Bouchier.*

Ver. 18. *Open thou mine eyes.* If it be asked, seeing David was a regenerate man, and so illumined already, how is it that he prays for the opening of his eyes? The answer is easy: that our regeneration is wrought by degrees. The beginnings of light in his mind made him long for more; for no man can account of sense, but he who hath it. The light which he had caused him to see his own darkness; and therefore, feeling his wants, he sought to have them supplied by the Lord. *William Cowper.*

Ver. 18. *Open thou mine eyes.* The saints do not complain of the obscurity of the law, but of their own blindness. The Psalmist doth not say, Lord make a plainer law, but, Lord *open mine eyes*: blind men might as well complain of God, that he doth not make a sun whereby they might see. The word is "a light that shineth in a dark place" (2 Peter 1:19). There is no want of light in the Scripture, but there is a veil of darkness upon our hearts; so that if in this clear light we cannot see, the defect is not in the word, but in ourselves.

The light which they beg is not anything besides the word. When God is said to enlighten us, it is not that we should expect new revelations, but that we may see the wonders in his word, or get a clear sight of what is already revealed. Those that vent their own dreams under the name of the Spirit, and divine light, they do not give you *mysteria*, but *monstra*, portentous opinions; they do not show you the wondrous things of God's law, but the prodigies of their own brain; unhappy abortives, that die as soon as they come to light. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). The light which we have is not without the word, but by the word.

The Hebrew phrase signifieth "*unveil mine eyes.*" There is a double work, negative and positive. There is a taking away of the veil, and an infusion of

light. Paul's cure of his natural blindness is a fit emblem of our cure of spiritual blindness: "Immediately there fell from his eyes as it had been scales: and he received sight forthwith" (Acts 9:18). First, the scales fall from our eyes, and then we receive sight. *Thomas Manton.*

Ver. 18. The Psalmist asks for no new revelation. It was in God's hand to give this, and he did it in his own time to those ancient believers; but to all of them at every time there was enough given for the purposes of life. The request is not for more, but that he may employ well that which he possesses. Still better does such a form of request suit us, to whom life and immortality have been brought to light in Christ. If we do not find sufficient to exercise our thoughts with constant freshness, and our soul with the grandest and most attractive subjects, it is because we want the eye sight. It is of great importance for us to be persuaded of this truth, that there are many things in the Bible still to be found out, and that, if we come in the right spirit, we may be made discoverers of some of them. These things disclose themselves, not so much to learning, though that is not to be despised, as to spiritual sight, to a humble, loving heart.

And this at least is certain, that we shall always find things that are new to *ourselves*. However frequently we traverse the field, we shall perceive some fresh golden vein turning up its glance to us, and we shall wonder how our eyes were formerly holden that we did not see it. It was all there waiting for us, and we feel that more is waiting, if we had the vision. There is a great Spirit in it that holds deeper and even deeper converse with our souls.

This further may be observed, that the Psalmist asks for no new faculty. The eyes are there already, and they need only to be opened. It is not the bestowal of a new and supernatural power which enables a man to read the Bible to profit, but the quickening of a power he already possesses. In one view it is supernatural, as God is the Author of the illumination by a direct act of his Spirit; in another it is natural, as it operates through the faculties existing in a man's soul. God gives "the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of man's understanding may be enlightened." (Ephesians 1:17) It is important to remember this also, for here lies our responsibility, that we have the faculty, and here also is the point at which we must begin action with the help of God. A man will never grow into the knowledge of God's word by idly waiting for some new gift of discernment, but by diligently using that which God has already

bestowed upon him, and using at the same time all other helps that lie within his reach. There are men and books that seem, beyond others, to have the power of aiding insight. All of us have felt it in the contact of some affinity of nature which makes them our best helpers; the kindred clay upon the eyes by which the great Enlightener removes our blindness (John 9:6). Let us seek for such, and if we find them let us employ them without leaning on them. Above all, let us give our whole mind in patient, loving study to the book itself, and where we fail, at any essential part, God will either send his evangelist Philip to our aid (Acts 8:26-40) or instruct us himself. But it is only to patient, loving study that help is given. God could have poured all knowledge into us by easy inspiration, but it is by earnest search alone that it can become the treasure of the soul.

But if so, it may still be asked what is the meaning of this prayer, and why does the Bible itself insist so often on the indispensable need of the Spirit of God to teach? Now there is a side here as true as the other, and in no way inconsistent with it. If prayer without effort would be presumptuous, effort without prayer would be vain. The great reason why men do not feel the power and beauty of the Bible is a spiritual one. They do not realize the grand evil which the Bible has come to cure, and they have not a heart to the blessings which it offers to bestow. The film of a fallen nature, self maintained, is upon their eyes while they read: "The eyes of their understanding are darkened, being alienated from the life of God" (Ephesians 4:18). All the natural powers will never find the true key to the Bible, till the thoughts of sin and redemption enter the heart, and are put in the centre of the Book. It is the part of the Father of lights, by the teaching of his Spirit, to give this to the soul, and he will, if it humbly approaches him with this request. Thus we shall study as one might a book with the author at hand, to set forth the height of his argument, or as one might look on a noble composition, when the artist breathes into us a portion of his soul, to let us feel the centre of its harmonies of form and colour. Those who have given to the Bible thought and prayer will own that these are not empty promises. *John Ker, in a Sermon entitled, "God's Word Suited to Man's Sense of Wonder, "1877.*

Ver. 18. O let us never forget; that the wonderful things contained in the divine law can neither be discovered nor relished by the "natural man, "whose powers of perception and enjoyment are limited in their range to the objects of time and sense. It is the divine Spirit alone who can lighten the darkness of our sinful state, and who can enable us to perceive the

glory, the harmony, and moral loveliness which everywhere shine forth in the pages of revealed truth. *John Morison*, 1829.

Ver. 18. *Uncover my eyes and I will look— wonders out of thy law.* The last clause is a kind of exclamation after his eyes have been uncovered. This figure is often used to denote inspiration or a special divine communication. "*Out of thy law*, "i.e., brought out to view, as if from a place of concealment. *Joseph Addison Alexander*.

Ver. 18. *Wondrous things.* Many were the signs and miracles which God wrought in the midst of the people of Israel, which they did not understand. What was the reason? Moses tells us expressly what it was: "Yet the Lord hath not given you an heart to perceive and eyes to see, and ears to hear, unto this day" (Deuteronomy 29:4). They had sensitive eyes and ears, yea, they had a rational heart or mind; but they wanted a spiritual ear to hear, a spiritual heart or mind to apprehend and improve those wonderful works of God; and these they had not, because God had not given them such eyes, ears, and hearts. Wonders without grace cannot open the eyes fully; but grace without wonders can. And as man hath not an eye to see the wonderful works of God spiritually, until it is given; so, much less hath he an eye to see the wonders of the word of God till it be given him from above; and therefore David prays, *Open thou mine eyes, that I may behold wondrous things out of thy law.* And if the wondrous things of the law are not much seen till God give an eye, then much less are the wondrous things of the Gospel. The light of nature shows us somewhat of the Law; but nothing of the Gospel was ever seen by the light of nature. Many who have seen and admired some excellencies in the Law could never see, and therefore have derided, that which is the excellency of the Gospel, till God had opened their heart to understand. *Joseph Caryl*, 1602-1673.

Ver. 18. "The word is very nigh" unto us; and, holding in our hand a document that teems with what is wonderful, the sole question is, "Have we an eye to its marvels, a heart for its mercies?" Here is the precise use of the Holy Spirit. The Spirit puts nothing new into the Bible; he only so enlightens and strengthens our faculties, that we can discern and admire what is there already. It is not the telescope which draws out that rich sparkling of stars on the blue space, which to the naked eye seem points of light, and untenanted: it is not the microscope which condenses the business of a stirring population into the circumference of a drop of water,

and clothes with a thousand tints the scarcely discernible wing of the ephemeral insect. The stars are shining in their glory, whether or no we have the instruments to penetrate the azure; and the tiny tenantry are carrying on their usual concerns, and a rich garniture still forms the covering of the insect, whether or no the powerful lens has turned for us the atom into a world, and transformed the almost imperceptible down into the sparkling plumage of the bird of paradise. Thus the wonderful things are already in the Bible. The Spirit who indited them at first brings them not as new revelations to the individual; but, by removing the mists of carnal prejudice, by taking away the scales of pride and self sufficiency, and by rectifying the will, which causes the judgment to look at truth through a distorted medium, — by influencing the heart, so that the affections shall no longer blind the understanding, — by these and other modes, which might be easily enumerated, the Holy Ghost enables men to recognize what is hid, to perceive beauty and to discover splendour where all before had appeared without form and comeliness; and thus brings round the result of the Bible, in putting on the lip the wonderful prayer which he had himself inspired: *Open thou mine eyes, that I may behold wondrous things out of thy law.* Henry Melvill, 1798-1871.

Ver. 18. The *wondrous things* seem to be the great things of an eternal world—he had turned his enquiring eyes upon the wonders of nature, sun, moon, and stars, mountains, trees, and rivers. He had seen many of the wonders of art; but now, he wanted to see the spiritual wonders contained in the Bible. He wanted to know about God himself in all his majesty, purity, and grace. He wanted to learn the way of salvation by a crucified Redeemer, and the glory that is to follow.

Open mine eyes. — David was not blind— his eye was not dim. He could read the Bible from end to end, and yet he felt that he needed more light. He felt that he needed to see deeper, to have the eyes of his understanding opened. He felt that if he had nothing but his own eyes and natural understanding, he would not discover the wonders which he panted to see. He wanted divine teaching— the eye salve of the Spirit; and therefore he would not open the Bible without this prayer, "*Open thou mine eyes.*" Robert Murray Macheyne, 1813-1843.

Ver. 18. *Wondrous things.* Wherefore useth he this word "*wondrous*"? It is as if he would have said, Although the world taketh the law of God to be but a light thing, and it seemeth to be given but as it were for simple souls

and young children; yet for all that there seemeth such a wisdom to be in it, as that it surmounts all the wisdom of the world, and that therein lie hid wonderful secrets. *John Calvin.*

Ver. 18. *Thy law.* That which is the object of the understanding prayed for, that in the knowledge whereof the Psalmist would be illuminated, is **hrwð**. The word signifies instruction; and being referred unto God, it is his teaching or instruction of us by the revelation of himself, the same which we intend by the Scripture. When the books of the Old Testament were completed they were, for distinction's sake, distributed into **hrwð** **μybwtK**] and **μyaybi**] or the "Law, "the "Psalms, "and the "Prophets, "Luke 24:44. Under that distribution Torah signifies the five books of Moses. But whereas these books of Moses were, as it were, the foundation of all future revelations under the Old Testament, which were given in the explication thereof, all the writings of it were usually called "the Law, "Isaiah 8:20. By the *law*, therefore, in this place, the Psalmist understands all the books that were then given unto the church by revelation for the rule of its faith and obedience. And that by the *law*, in the Psalms, the written law is intended, is evident from the first of them, wherein he is declared blessed who "meditates therein day and night, "Psalm 1:2; which hath respect unto the command of reading and meditating on the books thereof in that manner, Jos 1:8. That, therefore, which is intended by this word is the entire revelation of the will of God, given unto the church for the rule of its faith and obedience— that is, the holy Scripture.

In this law there are **twəl pñi** "wonderful things." **al p]** signifies to be "wonderful, "to be "hidden, "to be "great" and "high; "that which men by the use of reason cannot attain unto or understand (hence **twəl pñi** are things that have such an impression of divine wisdom and power upon them as that they are justly the object of our admiration); that which is too hard for us as Deuteronomy 17:8, **rbr; ĒMñial py yki**— "If a matter be too hard for thee, "hid from thee. And it is the name whereby the miraculous works of God are expressed, Psalm 77:11 78:11. Wherefore, these "wonderful things of the law" are those expressions and effects of divine wisdom in the Scripture which are above the natural reason and understanding of men to find out and comprehend. Such are the mysteries of divine truth in the Scripture, especially because Christ is in them, whose name is "Wonderful, "Isaiah 9:6; for all the great and marvellous effects of infinite wisdom meet in him. *John Owen, 1616-1683.*

Ver. 18. *Wondrous things.* There are promises in God's word that no man has ever tried, to find. There are treasures of gold and silver in it that no man has taken the pains to dig for. There are medicines in it for the want of a knowledge of which hundreds have died. It seems to me like some old baronial estate that has descended to a man (who lives in a modern house) and thinks it scarcely worth while to go and look into the venerable mansion. Year after year passes away and he pays no attention to it, since he has no suspicion of the valuable treasures it contains, till, at last, some man says to him, "Have you been up in the country to look at that estate?" He makes up his mind that he will take a look at it. As he goes through the porch he is surprised to see the skill that has been displayed in its construction: he is more and more surprised as he goes through the halls. He enters a large room, and is astonished as he beholds the wealth of pictures on the walls, among which are portraits of many of his revered ancestors. He stands in amazement before them. There is a Titian, there a Raphael, there is a Correggio, and there is a Giorgione. He says, "I never had any idea of these before." "Ah," says the steward, "there is many another thing that you know nothing about in the castle," and he takes him from room to room and shows carved plate, and wonderful statues, and the man exclaims, "Here I have been for a score of years the owner of this estate, and have never before known what things were in it." But no architect ever conceived of such an estate as God's word, and no artist, or carver, or sculptor, ever conceived of such pictures, and carved dishes, and statues as adorn its apartments. It contains treasures that silver, and gold, and precious stones are not to be mentioned with. *Henry Ward Beecher*, 1872.

Ver. 18. *That I may behold wondrous things.* The great end of the Word of God in the Psalmist's time, as now, was practical; but there is a secondary use here referred to, which is worthy of consideration, — its power of meeting man's faculty of wonder. God knows our frame, for he made it, and he must have adapted the Bible to all its parts. If we can show this, it may be another token that the book comes from Him who made man... That God has bestowed upon man the faculty of wonder we all know. It is one of the first and most constant emotions in our nature. We can see this in children, and in all whose feelings are still fresh and natural. It is the parent of the desire to know, and all through life it is urging men to enquire. *John Ker*.

Ver. 18. *Wondrous things out of thy law.* In 118 we had the "wondrous" character of redemption; in 119 we have the "wonders" (Psalm 119:18,27,129), of God's revelation. *William Kay*, 1871.

Ver. 18-19. When I cannot have Moses to tell me the meaning, saith Saint Augustine, give me that Spirit that thou gavest to Moses. And this is that which every man that will understand must pray for: this David prayed for; — *Open thou mine eyes that I may see the wonders of the Law;* and (Psalm 119:19) *hide not thy commandments from me.* And Christ saith, "If you, being evil, can give good gifts to your children; how much more shall your heavenly Father give his Holy Spirit to them that ask him?" so that then we shall see the secrets of God. *Richard Stock*, (1626).

HINTS TO PREACHERS.

Ver. 18. —

1. The precious casket: "thy law."
2. The invisible treasure: "wondrous things."
3. The miraculous eyesight: "that I may behold."
4. The divine oculist: "Open thou mine eyes."

Ver. 18. — *The hidden wonders of the gospel.* There are many hidden things in nature; many in our fellow men; so there are many in the Bible. The things of the Bible are hidden because of the blindness of Man.

1. *The blind man's sorrow*: "Open mine eyes." I cannot see. I have eyes and see not. The pain of this conscious blindness when a man really feels it.
2. *The blind man's conviction*: "That I may behold wondrous, "etc. There are wondrous things there to be seen. I am sure of it. There is a wonderful view,
 - (a) of sin;
 - (b) of hell, as its desert;
 - (c) of One ready to save;
 - (d) of perfect pardon;
 - (e) of God's love;
 - (f) of all sufficient grace;
 - (g) of heaven.

3. *The blind man's wisdom.* The fault is in my eyes, not in thy word. "Open my eyes, "and all will be well. The reason for not seeing is because the eyes are blinded by sin. There is nothing wanting in the Bible.

4. *The blind man's prayer:* "Open thou mine eyes."

(a) I cannot open them.

(b) My dearest friends cannot.

(c) Only thou canst. "Lord, I pray thee, now open them." Many seek to stop such praying. Be like Bartimaeus who "cried so much the more."

5. *The blind man's anticipation:* "That I may behold."

(a) The joy of a cured blind man when he is about to behold, for the first time, the beauties of nature.

(b) The joy of the spiritually healed when they begin "looking unto Jesus."

(c) The personal character of the joy: "Open thou mine eyes, that I may behold." I have hitherto had to see through the eyes of others. I would depend on other eyes no longer. The glad anticipation of Job: "Whom I shall see for myself, and mine eyes shall behold, and not another." — *Frederick G. Marchant, 1882.*

Ver. 18. — *God's word suited to man's sense of wonder.*

1. We shall make some remarks on the sense of wonder in man, and what generally excites it. One of the first causes of wonder is the new or unexpected. The second source is to be found in things beautiful and grand. A third source is the mysterious which surrounds man— there are things unknowable.

2. God has made provision for this sense of wonder in his revealed word. The Bible addresses our sense of wonder by constantly presenting the new and unexpected to us; it sets before us things beautiful and grand. If we come to the third source of wonder, that which raises it to awe, it is the peculiar province of the Bible to deal with this.

3. The means we are to use in order to have God's word thus unfolded — the prayer of the Psalmist may be our guide— "Open thou mine

eyes, that I may behold wondrous things out of thy law." — *John Ker, of Glasgow*, 1877.

Ver. 18. — *Wondrous sights for opened eyes.*

1. The wondrous things in God's law. A wondrous rule of life. A wondrous curse against transgression. A wondrous redemption from the curse shadowed forth in the ceremonial law.
2. Special eyesight needed to behold them. They are spiritual things. Men are spiritually blind. 1 Corinthians 2:14.
3. Personal prayer to the Great Opener of eyes. — *C.A.D.*

PSALM 119:19

EXPOSITION.

Ver. 19. *I am a stranger in the earth.* This is meant for a plea. By divine command men are bound to be kind to strangers, and what God commands in others he will exemplify in himself. The Psalmist was a stranger for God's sake, else had he been as much at home as worldlings are: he was not a stranger to God, but a stranger to the world, a banished man so long as he was out of heaven. Therefore he pleads,

Hide not thy commandments from me. If these are gone, what have I else? Since nothing around me is mine, what can I do if I lose thy word? Since none around me know or care to know the way to thyself, what shall I do if I fail to see thy commands, by which alone I can guide my steps to the land where thou dwellest? David implies that God's commands were his solace in his exile: they reminded him of home, and they showed him the way thither, and therefore he begged that they might never be hidden from him, by his being unable either to— understand them or to obey them. If spiritual light be withdrawn the command is hidden, and this a gracious heart greatly deprecates. What would be the use of opened eyes if the best object of sight were hidden from their view? While we wander here we can endure all the ills of this foreign land with patience if the word of God is applied to our hearts by the Spirit of God; but if the heavenly things which make for our peace were hid from our eyes we should be in an evil case, — in fact, we should be at sea without a compass, in a desert without a guide, in an enemy's country without a friend.

This prayer is a supplement to "open thou mine eyes", and, as the one prays to see, the other deprecates the negative of seeing, namely, the command being hidden, and so out of sight. We do well to look at both sides of the blessing we are seeking, and to plead for it from every point of view. The prayers are appropriate to the characters mentioned: as he is a servant he asks for opened eyes that his eyes may ever be towards his Lord, as the eyes of a servant should be; as a stranger he begs that he may not be strange to the way in which he is to walk towards his home. In each case his entire dependence is upon God alone.

Note how the third of the second octave (11) has the same keyword as this third of the third octave: "Thy word have I hid, ""Hide not thy commandments from me." This invites a meditation upon the different senses of hiding *in* and hiding *from*.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 19. *I am a stranger in the earth.* David had experience of peace and war, of riches and poverty, of pleasure and woe. He had been a private and public person; a shepherd, a painful calling; a soldier, a bloody trade; a courtier, an honourable slavery, which joins together in one the lord and the parasite, the gentleman and the drudge; and he was a king, — a glorious name, filled up with fears and cares. All these he had passed through, and found least rest when he was at the highest, less content on the throne than in the sheepfolds. All this he had observed and laid up in his memory, and this his confession is an epitome and brief of all; and in effect he telleth us, that whatsoever he had seen in this his passage, whatsoever he had enjoyed, yet he found nothing so certain as this, — that he had found nothing certain, nothing that he could abide with or would abide with him, but that he was still as a passenger and "*stranger in the earth.*" Anthony Farindon, 1596-1658.

Ver. 19. *I am a stranger in the earth,* etc. As a sojourner, he hath renounced the world, which is therefore become his enemy; as "*a stranger*" he is fearful of losing his way; on these accounts he requests that God would compensate the loss of earthly comforts by affording the light of heaven; that he would not "*hide his commandments,*" but show and teach him those steps, by which he may ascend toward heaven, rejoicing in hope of future glory. George Horne, 1730-1792.

Ver. 19. *I am a stranger in the earth.* This confession from a solitary wanderer would have had little comparative meaning; but in the mouth of one who was probably surrounded with every source of worldly enjoyment, it shows at once the vanity of "earth's best joys, " and the heavenly tendency of the religion of the Bible. *Charles Bridges.*

Ver. 19. *I am a stranger in the earth,* etc.

1. Every man here upon earth (especially a godly man) is but a stranger and a passenger.
2. It concerns him that is a stranger to look after a better and a more durable state. Every man should do so. A man's greatest care should be for that place where he lives longest; therefore eternity should be his scope. A godly man will do so. Those whose hearts are not set upon earthly things, they must have heaven. The more their affections are estranged from the one, the more they are taken up about the other (Colossians 3:2); heaven and earth are like two scales in a balance, that which is taken from the one is put into the other.
3. There is of sufficient direction how to obtain this durable estate, but in the word of God. Without this we are but like poor pilgrims and wayfaring men in a strange country, not able to discern the way home. A blessed state is only sufficiently revealed in the word: "Life and immortality is brought to light through the gospel" (2 Timothy 1:10). The heathens did but guess at it, and had some obscure sense of an estate after this life; but as it is brought to light with most clearness in the word, so the way thither is only pointed out by the word. It is the word of God makes us wise to salvation, and which is our line and rule to heavenly Canaan; and therefore it concerns those that look after this durable state to consult with the word.
4. There is no understanding God's word but by the light of the Spirit. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). Though the word have light in it, yet the spirit of man cannot move till God enlightens us with that lively light that makes way for the dominion of the truth in our hearts, and conveys influence into our hearts. This is the light David begs when he says, "*Hide not thy commandments from me.*" David was not ignorant of the Ten Commandments, of their sound; but he begs their spiritual sense and use.

5. If we would have the Spirit we must ask it of God in prayer; for God gives the "Spirit to them that ask him" (Luke 11:13); and therefore we must say, as David, "O send out thy light and thy truth: let them lead me: let them bring me unto thy holy hill, and to thy tabernacles" (Psalm 43:33). *Thomas Manton.*

Ver. 19. *I am a stranger in the earth*, etc. When a child is born, it is spoken of sometimes under the designation of "a little stranger!" Friends calling will ask if, as a privilege, they may "see the little stranger." A stranger, indeed! come from far. From the immensities. From the presence, and touch, and being of God! And going— into the immensities again— into, and through all the unreckonable ages of duration.

But the little stranger grows, and in a while begins to take vigorous root. He works, and wins, and builds, and plants, and buys, and holds, and, in his own feeling, becomes so "settled" that he would be almost amused with anyone who should describe him as a stranger now.

And still life goes on, deepening and widening in its flow, and holding in itself manifold and still multiplying elements of interest. Increasingly the man is caught by these— like a ship, from which many anchors are cast into the sea. He strives among the struggling, rejoices with the gay, feels the spur of honour, enters the race of acquisition, does some hard and many kindly things by turns; multiplies his engagements, his relationships, his friends, and then — just when after such preparations, life ought to be fully beginning, and opening itself out into a great restful, sunny plain— lo! the shadows begin to fall, which tell, too surely, that it is drawing fast to a close. The voice, which, soon or late, everyone must hear, is calling for "the little stranger, "who was born not long ago, whose first lesson is over, and who is wanted now to enter by the door called death, into another school. And the stranger is not ready. He has thrown out so many anchors, and they have taken such a fast hold of the ground that it will be no slight matter to raise them. He is *settled*. He has no pilgrim's staff at hand; and his eye, familiar enough with surrounding things, is not accustomed to the onward and ascending way, cannot so well measure the mountain altitude, or reckon the far distance. The progress of time has been much swifter than the progress of his thought. Alas! he has made one long mistake. He has "looked at the things which are seen, "and forgotten the things which are not seen. And "the things which are seen" are temporal, and go with time into extinction; while "those which are not seen, are eternal." And so there

is hurry, and confusion, and distress in the last hours, and in the going away. Now, all this may be obviated and escaped, thoroughly, if a man will but say— *I am a stranger in the earth: hide not thy commandments from me.* Alexander Raleigh, in "*The Little Sanctuary, and other Meditations.*" 1872.

Ver. 19. *I am a stranger in the earth,* etc. In the law, God recommends strangers to the care and compassion of his people; now David returns the arguments to him, to persuade him to deal kindly with him. *Robert Leighton*, 1611-1684.

Ver. 19. *In the earth.* He makes no exception here; the whole earth he acknowledged a place of his pilgrimage. Not only when he was banished among the Moabites and Philistines was he a stranger; but even when he lived peaceably at home in Canaan, still he thinks himself a stranger. This consideration moved godly Basil to despise the threatening of Modestus, the deputy of Valens the emperor, when he braved him with banishment. *Ab exilii metu liber sum, unam hominum cognoscens esse patram, paradisum omnem autem terram commune naturae exilium.* And it shall move us to keep spiritual sobriety in the midst of pleasures, if we remember that in our houses, at our own fireside, and in our own beds, we are but strangers, from which we must shortly remove, to give place to others. *William Cowper*.

Ver. 19. *Hide not thy commandments from me.* The manner of David's reasoning is this. I am here a stranger and I know not the way, therefore, Lord, direct me. The similitude is taken from passengers, who coming to an uncouth country where they are ignorant of the way, seek the benefit of a guide. But the dissimilitude is here: in any country people can guide a stranger to the place where he would be; but the dwellers of the earth cannot show the way to heaven; and therefore David seeks no guide among them, but prays the Lord to direct him. *William Cowper*.

Ver. 19. *Hide not thy commandments from me.* There is a hiding of the word of God when means to hear it explained by preachers are wanting; and there is a hiding of the comfortable and lively light of the Spirit, who must quicken the word into us. From both those evils we may, and we should, pray to be saved. *David Dickson*.

PSALM 119:20

EXPOSITION.

Ver. 20. *My soul breaketh for the longing that it hath unto thy judgments at all times.* True godliness lies very much in desires. As we are not what we shall be, so also we are not what we would be. The desires of gracious men after holiness are intense, — they cause a wear of heart, a straining of the mind, till it feels ready to snap with the heavenly pull. A high value of the Lord's commandment leads to a pressing desire to know and to do it, and this so weighs upon the soul that it is ready to break in pieces under the crush of its own longings. What a blessing it is when all our desires are after the things of God. We may well long for such longings.

God's judgments are his decisions upon points which else had been in dispute. Every precept is a judgment of the highest court upon a point of action, an infallible and immutable decision upon a moral or spiritual question. The word of God is a code of justice from which there is no appeal.

*"This is the Judge which ends the strife
Where wit and reason fail;
Our guide through devious paths of life,
Our shield when doubts assail." Watts.*

David had such reverence for the word, and such a desire to know it, and to be conformed to it, that his longings caused him a sort of heart break, which he here pleads before God. Longing is the soul of praying, and when the soul longs till it breaks, it cannot be long before the blessing will be granted. The most intimate communion between the soul and its God is carried on by the process described in the text. God reveals his will, and our heart longs to be conformed thereto. God judges, and our heart rejoices in the verdict. This is fellowship of heart most real and thorough.

Note well that our desire after the mind of God should be constant; we should feel holy longings *"at all times."* Desires which can be put off and on like our garments are at best but mere wishes, and possibly they are hardly true enough to be called by that name, — they are temporary emotions born of excitement, and doomed to die when the heat which created them has cooled down. He who always longs to know and do the

right is the truly right man. His judgment is sound, for he loves all God's judgments, and follows them with constancy. His times shall be good, since he longs to be good and to do good at all times.

Remark how this fourth of the third eight chimes with the fourth of the fourth eight. "My soul breaketh"; "my soul melteth." There is surely some recondite poetic art about all this, and it is well for us to be careful in studying what the psalmist was so careful in composing.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 20. *My soul breaketh*, etc. Here is a protestation of that earnest desire he had to the obedience of the word of God; he amplifies it two ways: first, it was no light motion, but such as being deeply rooted made his heart to *break* when he saw that he could not do in the obedience thereof what he would. Next, it was no vanishing motion, like the morning dew; but it was permanent, *omni tempore*, he had it *at all times*. *William Cowper*.

Ver. 20. *My soul breaketh for the longing*, as one that with straining breaks a vein. *William Gurnall*.

Ver. 20. *My soul breaketh*, etc. This breaking is by rubbing, chafing, or crushing. The spirit was so *fretted* with its yearning desire after the things which Jehovah had spoken, that it was broken as by heavy friction. The "*longing*" to find out and follow the hidden wonders was almost unbearable. This *longing* continued with the Psalmist "*at all times*," or "in every season." Prosperity could not make him forget it; adversity could not quench it. In sickness or health, in happiness or sadness, in company or alone, nothing overcame that *longing*. "*The wondrous things*" were so wonderful, and still so hidden. To see a little of "the beauty of the Lord" is to get to know how much there is which we fail to see, and thus to long more than ever. He who pursues ardently the wonders of the word of the Lord, will never set that *longing* at rest as long as he remains "in the earth." It is only when we shall "be like him," and "shall see him as he is," "that we shall cry, "Enough, Lord!" "I shall be satisfied when I awake in thy likeness." *F. G. Marchant*.

Ver. 20. *My soul breaketh for the longing*. For the earnest desire. "That it hath *unto thy judgments at all times*." Thy law; thy commands. This was a constant feeling. It was not fitful, or spasmodic. It was the steady, habitual state of the soul on the subject. He had never seen enough of the beauty

and glory of the law of God to feel that all the wants of his nature were satisfied, or that he could see and know no more; he had seen and felt enough to excite in him an ardent desire to be made fully acquainted with all that there is in the law of God. *Albert Barnes.*

Ver. 20. *My soul breaketh for the longing,* etc. The desire after God's appointments becomes painfully intense. A longing— an intense longing—for the judgments of the Lord—at all times. These are the particulars of his breaking soul. His whole mind is toward the things of God. He prays that he may behold the wondrous things of Jehovah's law, and that he may not hide his commandments from him; and here his soul breaks for longing towards his judgments at all times. The state of the Psalmist's mind would not lead us here to suppose that he was awaiting the manifestation of the Lord's judgments in vindicating his cause against ungodly men, or that he was longing for opportunity of fulfilling all the deeds of righteousness towards his fellow men; for this he was doing to the utmost. Evidently he is intent upon the ordinances of religion, which were called "*judgments*" in reference to the solemn sanctions with which they were enjoined. The man of God so longed to join with the Lord's people in these, that his heart was ready to break with desire, as he was forced from place to place in the wilderness. The renewed heart is here. Another might long to be delivered from persecution, to be at rest, to be restored to home, relations, and comfort. The man of God could not but desire those natural enjoyments; but, over all, his holy mind longed with ardour for the celebration of Jehovah's worship. *John Stephen.*

Ver. 20. *Thy judgments.* God's judgments are of two sorts: first, his commands; so called because by them right is judged and discerned from wrong. Next, his plagues executed upon transgressors according to his word. David here refers to the first. Let men who have not the like of David's desire, remember, that they whose heart cannot break for transgressing God's word because they love it, shall find the plagues of God to bruise their body and break their heart also. Let us delight in the first sort of these judgments, and the second shall never come upon us. *William Cowper.*

Ver. 20. Mark that word, *at all times.* Bad men have their good moods, as good men have their bad moods. A bad man may, under gripes of conscience, a smarting rod, the approaches of death, or the fears of hell, or when he is sermon sick, cry out to the Lord for grace, for righteousness,

for holiness; but he is the only blessed man that hungers and thirsts after righteousness at all times. *Thomas Brooks*, 1608-1680.

Ver. 20. *At all times.* Some prize the word in adversity, when they have no other comfort to live upon; then they can be content to study the word to comfort them in their distresses; but when they are well at ease, they despise it. But David made use of it "*at all times*;" in prosperity, to humble him; in adversity, to comfort him; in the one, to keep him from pride; in the other, to keep him from despair; in affliction, the word was his cordial; in worldly increase, it was his antidote; and so at all times his heart was carried out to the word either for one necessity or another. *Thomas Manton*.

Ver. 20. *At all times.* How few are there even among the servants of God who know anything of the intense feeling of devotion here expressed! O that our cold and stubborn hearts were warmed and subdued by divine grace, that we might be ready to faint by reason of the longing which we had "*at all times*" for the judgments of our God. How fitful are our best feelings! If today we ascend the mount of communion with God, tomorrow we are in danger of being again entangled with the things of earth. How happy are they whose hearts are "*at all times*" filled with longings after fellowship with the great and glorious object of their love! *John Morison*, 1829.

Ver. 20. If you read the lives of good men, who have been, also, intellectually great, you will be struck, I think, even to surprise, a surprise, however, which will not be unpleasant, to find them, at the close of life, in their own estimation so ignorant, so utterly imperfect, so little the better of the long life lesson. Dr. Chalmers, after kindling churches and arousing nations to their duties, summed up his own attainments in the word "desirousness," and took as the text that best described his inner state, that passionate, almost painful cry of David, *My soul breaketh for the longing that it hath unto thy judgments*. But how grand was the attainment! To be in old age as simple as a little child before God! To be still learning at threescore years and ten! How beautiful seem the great men in their simplicity! *Alexander Raleigh*, in "*The Little Sanctuary*," 1872.

HINTS TO PREACHERS.

Ver. 20. —

1. The word sought, and sought at all times.
2. The word sought, and sought with intense desire.
3. The word sought, and sought the more intensely the more it is found. It was because he had found so much in the word of the Lord already, that the soul of the Psalmist was breaking to find more. Those who have been once admitted to "the secret of the Lord" find their highest joy in knowing that secret still more fully. It is to those who know that secret that the promise is given: "He will show them his covenant:" Psalm 25:14. — *F.G.M.*

Ver. 20. — One of the best tests of character and prophecies of what a man will be, are his longings.

1. *The saint's absorbing object:* "Thy judgments." The word here is synonymous with the "word" of God.
 - (a) The Psalmist greatly revered the word.
 - (b) He intensely desired to know its contents.
 - (c) He wishes to feed upon God's word.
 - (d) He longed to obey it.
 - (e) He longed to feel the power of God's judgments in his own heart.
2. *The saint's ardent longings.*
 - (a) They constitute a living experience.
 - (b) The expression used in the text represents a humble sense of imperfection.
 - (c) It indicates an advanced experience.
 - (d) It is an experience which we may term a bitter sweet.
 - (e) These longings may become very wearying to a man's soul.
3. *Cheering reflections.*
 - (a) God is at work in your soul.
 - (b) The result of God's work is very precious.
 - (c) It is leading on to something more precious.
 - (d) The desire itself is doing you good.
 - (e) It makes Christ precious. See "Spurgeon's Sermons, "No. 1586: "Holy Longings."

PSALM 119:21

EXPOSITION.

Ver. 21. *Thou hast rebuked the proud that are cursed.* This is one of God's judgments: he is sure to deal out a terrible portion to men of lofty looks. God rebuked Pharaoh with sore plagues, and at the Red Sea "In the foundations of the world were discovered at thy rebuke, O Lord." In the person of the naughty Egyptian he taught all the proud that he will certainly abase them. Proud men are cursed men: nobody blesses them, and they soon become a burden to themselves. In itself, pride is a plague and torment. Even if no curse came from the law of God, there seems to be a law of nature that proud men should be unhappy men. This led David to abhor pride; he dreaded the rebuke of God and the curse of the law. The proud sinners of his day were his enemies, and he felt happy that God was in the quarrel as well as he.

Which do err from thy commandments. Only humble hearts are obedient, for they alone will yield to rule and government. Proud men's looks are high, too high to mark their own feet and keep the Lord's way. Pride lies at the root of all sin: if men were not arrogant they would not be disobedient.

God rebukes pride even when the multitudes pay homage to it, for he sees in it rebellion against his own majesty, and the seeds of yet further rebellions. It is the sum of sin. Men talk of an honest pride; but if they were candid they would see that it is of all sins the least honest, and the least becoming in a creature, and especially in a fallen creature: yet so little do proud men know their own true condition under the curse of God, that they set up to censure the godly, and express contempt for them, as may be seen in the next verse. They are themselves contemptible, and yet they are contemptuous towards their betters. We may well love the judgments of God when we see them so decisively levelled against the haughty upstarts who would fain lord it over righteous men; and we may well be of good under the rebukes of the ungodly since their power to hurt us is destroyed by the Lord himself. "The Lord rebuke thee" is answer enough for all the accusations of men or devils.

In the fifth of the former octave the Psalmist wrote, "I have declared all the judgments of thy mouth, "and here he continues in the same strain, giving a particular instance of the Lord's judgments against haughty rebels. In the

next two portions the fifth verses deal with lying and vanity, and pride is one of the most common forms of those evils.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 21. *Thou hast rebuked the proud that are cursed.* If the proud escape here, as sometimes they do, hereafter they shall not; for, "*the proud man is an abomination to the Lord*"; Proverbs 16:5. *God cannot endure him*; Psalm 101:5. And what of that? *Tu perdes superbos*, Thou shalt destroy the proud. The very heathens devised the proud giants struck with thunder from heaven. And *if God spared not the angels*, whom he placed in the highest heavens, *but for their pride threw them down headlong to the nethermost hell*, how much less shall he spare the proud dust and ashes of the sons of men, but shall cast them from the height of their earthly altitude to the bottom of that infernal dungeon! "Humility makes men angels; pride makes angels devils; "as that father said: I may well add, makes devils of men. *Αλαζονείας ουτις εκφευγει δίκην*, says the heathen poet, Menander; "Never soul escaped the revenge of pride, " never shall escape it. So sure as God is just, pride shall not go unpunished. I know now we are all ready to call for a bason, with Pilate, and to wash our hands from this foul sin. Honourable and beloved, this vice is a close one; it will cleave fast to you; yea, so close that ye can hardly discern it from a piece of yourselves: this is it that aggravates the danger of it. For, as Aquinas notes well, some sins are more dangerous *propter vehementiam impugnationis*, "for the fury of their assault"; as the sin of anger: others for their correspondence to nature; as the sins of lust: other, *propter latentiam sui*, "for their close skulking" in our bosom; as the sin of pride. Oh, let us look seriously into the corners of our false hearts, even with the lanthorn of God's law, and find out this subtle devil; and never give peace to our souls till we have dispossessed him. Down with your proud plumes, O ye glorious peacocks of the world: look upon your black legs, and your snake like head: be ashamed of your miserable infirmities: else, God will down with them and yourselves in a fearful vengeance. There is not the holiest of us but is this way faulty: oh, let us be humbled by our repentance, that we may not be brought down to everlasting confusion: let us be cast down upon our knees, that we may not be cast down upon our faces. For God will make good his own word, one way; "A man's pride shall bring him low." *Joseph Hall*, 1574-1656.

Ver. 21. *Thou hast rebuked the proud.* Let the histories of Cain, Pharaoh, Haman, Nebuchadnezzar, and Herod, exhibit the proud under the rebuke and curse of God. He abhors their persons and their offerings: he "knows them afar off": he "resisteth them": "he scattereth them in the imaginations of their hearts." Yet more especially hateful are they in his sight, when cloaking themselves under a spiritual garb, — "which say, Stand by thyself, come not near to me: for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." David and Hezekiah are instructive beacons in the church, that God's people, whenever they give place to the workings of a proud heart, must not hope to escape his rebuke. "Thou wast a God that forgavest them, though thou tookest vengeance on their inventions:" Psalm 99:8. *Charles Bridges.*

Ver. 21. *Thou hast rebuked the proud.* David addeth another reason whereby he is more enflamed to pray unto God and to address himself unto him to be taught in his word; to wit, when he seeth that he hath so, "*rebuked the proud.*" For the chastisement and punishments which God layeth upon the faithless and rebellious should be a good instruction for us; as it is said that God hath executed judgment, and that the inhabitants of the land should learn his righteousness. It is not without cause that the prophet Isaiah also hath so said; for he signifieth unto us that God hath by divers and sundry means drawn us unto him, and that chiefly when he teacheth us to fear his majesty. For without it, alas, we shall soon become like unto brute beasts: if God lay the bridle on our necks, what license we will give unto ourselves experience very well teacheth us. Now God seeing that we are so easily brought to run at random, sendeth us examples, because he would bring us to walk in fear and carefully. *John Calvin.*

Ver. 21. *The proud.* This is a style commonly given to the wicked; because as it is our oldest evil, so is it the strongest and first that strives in our corrupt nature to carry men to transgress the bounds appointed by the Lord. From the time that pride entered into Adam's heart, that he would be higher than God had made him, he spared not to eat of the forbidden tree. And what else is the cause of all transgression, but that man's ignorant pride will have his will preferred to the will of God. *William Cowper.*

Ver. 21. *The proud.* Peter speaks of the proud, as if they did challenge God like champions, and provoke him like rebels, so that unless he did resist them, they would go about to deprive him of his rule, as Korah, Dathan, and Abiram undermined Moses. Numbers 16:1-33.

For so the proud man saith, I will be like the highest, Isaiah 14:12-15, and, if he could, above the highest too. This is the creature that was taken out of the dust, Genesis 2:7, and so soon as he was made, he opposed himself against that majesty which the angels adore, the thrones worship, the devils fear, and the heavens obey. How many sins are in this sinful world! and yet, as Solomon saith of the good wife, Proverbs 31:29, "Many daughters have done virtuously, but you surmount them all"; so may I say of pride, many sins have done wickedly, but you surmount them all; for the wrathful man, the prodigal man, the lascivious man, the surfeiting man, the slothful man, is rather an enemy to himself than to God; but the proud man sets himself against God, because he doth against his laws; he maketh himself equal with God, because he doth all without God, and craves no help of him; he exalteth himself above God, because he will have his own will though it be contrary to God's will. As the humble man saith, Not unto us, Lord, not unto us, but to thy name give the glory, Psalm 115:1; so the proud man saith, Not unto Him, not unto Him, but unto us give the glory. Like unto Herod which took the name of God, and was honoured of all but the worms, and they showed that he was not a god, but a man, Acts 12:21. Therefore proud men may be called God's enemies, because as the covetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to be proud, as other sinners have; the covetous for riches, the ambitious for honour, the voluptuous for pleasure, the envious for wrong, the slothful for ease; but the proud man hath no cause to be proud, but pride itself, which saith, like Pharaoh, "I will not obey," Exodus 5:2. *Henry Smith, 1560-1591.*

Ver. 21. *Proud that are cursed.* — Proud men endure the curse of never having friends; not in prosperity, because they know nobody; not in adversity, because then nobody knows them. *John Whitecross, in "Anecdotes illustrative of the Old Testament."*

Ver. 21. This use of God's judgments upon others must we make to ourselves; first, that we may be brought to acknowledge our deserts, and so may fear; and, next, that we may so behold his justice upon the proud that we may have assurance of his mercy to the humble. This is hard to flesh and blood; for some can be brought to rejoice at the destruction of others, and cannot fear; and others, when they are made to fear, cannot receive comfort. But those which God hath joined together let us not separate: therefore let us make these uses of God's judgments. *Richard Greenham.*

HINTS TO PREACHERS.

Ver. 21. —

1. The character of the proud.
2. God's dealings with them.
3. Our own relation to them.

Ver. 21. —

1. *The sin*; "Err from the commandments."
 - (a) By neglect; or,
 - (b) By abuse of them.
2. *Its origin* — pride: pride of reason, of heart, of life.
3. *Its punishment*.
 - (a) Rebuke.
 - (b) Condemnation. — G.R.

PSALM 119:22

EXPOSITION.

Ver. 22. *Remove from me reproach and contempt.* These are painful things to tender minds. David could bear them for righteousness sake, but they were a heavy yoke, and he longed to be free from them. To be slandered, and then to be despised in consequence of the vile accusation, is a grievous affliction. No one likes to be traduced, or even to be despised. He who says, "I care nothing for my reputation," is not a wise man, for in Solomon's esteem, "a good name is better than precious ointment." The best way to deal with slander is to pray about it: God will either remove it, or remove the sting from it. Our own attempts at clearing ourselves are usually failures; we are like the boy who wished to remove the blot from his copy, and by his bungling made it ten times worse. When we suffer from a libel it is better to pray about it than go to law over it, or even to demand an apology from the inventor. O ye who are reproached, take your matters before the highest court, and leave them with the Judge of all the earth. God will rebuke your proud accuser; be ye quiet and let your advocate plead your cause.

For I have kept thy testimonies. Innocence may justly ask to be cleared from reproach. If there be truth in the charges alleged against us what can we urge with God? If, however, we are wrongfully accused our appeal has a *locus standi* in the court and cannot be refused. If through fear of reproach we forsake the divine testimony we shall deserve the coward's doom; our safety lies in sticking close to the true and to the right. God will keep those who keep his testimonies. A good conscience is the best security for a good name; reproach will not abide with those who abide with Christ, neither will contempt remain upon those who remain faithful to the ways of the Lord.

This verse stands as a parallel both in sense and position to Psalm 119:6, and it has the catchword of "testimonies," by which it chimes with Psalm 119:14.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 22. *Remove from me reproach and contempt.* Here David prays against the reproach and contempt of men; that they might be *removed*, or, as the word is, *rolled from off him*. This intimates that they lay upon him, and neither his greatness nor his goodness could secure him from being libelled and lampooned: some despised him and endeavoured to make him mean, others reproached him and endeavoured to make him odious. It has often been the lot of those that do well to be ill spoken of. It intimates, that this burden lay heavy upon him. Hard words indeed and foul words break no bones, and yet they are very grievous to a tender and ingenuous spirit: therefore David prays, Lord, "*remove*" them from me, that I may not be thereby either driven from any duty, or discouraged in it. *Matthew Henry*

Ver. 22. *Remove from me reproach and contempt*, etc. In the words (as in most of the other verses) you have, —

1. A request: *Remove from me reproach and contempt.*
2. A reason and argument to enforce the request: *For I have kept thy testimonies.*

First, for the request, *Remove from me reproach and contempt*; the word signifies, Roll from upon me, let it not come at me, or let it not stay with me. And then the argument: *for I have kept thy testimonies*. The reason may be either thus:

(1) He pleads that he was innocent of what was charged upon him, and had not deserved those aspersions.

(2) He intimates that it was for his obedience, for this very cause, that he had kept the word, therefore was reproach rolled upon him.

(3) It may be conceived thus, that his respect to God's word was not abated by this reproach, he still kept God's testimonies, how wicked soever he did appear in the eyes of the world.

It is either an assertion of his innocency, or he shows the ground why this reproach came upon him, or he pleads that his respect to God and his service was not lessened, whatever reproach he met with in the performance of it.

The points from hence are many.

1. It is no strange thing that they which keep God's testimonies should be slandered and reproached.

2. As it is the usual lot of God's people to be reproached; so it is very grievous to them, and heavy to bear.

3. It being grievous, we may lawfully seek the removal of it. So doth David, and so may we, with submission to God's will.

4. In removal of it, it is best to deal with God about it; for God is the great witness of our sincerity, as knowing all things, and so to be appealed to in the case. Again, God is the most powerful asserter of our innocency; he hath the hearts and tongues of men in his own hands, and can either prevent the slanderer from uttering reproach, or the hearer from the entertainment of the reproach. He that hath such power over the consciences of men can clear up our innocency; therefore it is best to deal with God about it; and prayer many times proves a better vindication than an apology.

5. In seeking relief with God from this evil, it is a great comfort and ground of confidence when we are innocent of what is charged. In some cases we must humble ourselves, and then God will take care for our credit; we must plead guilty when, by our own fault, we have given occasion to the slanders of the wicked: so, "Turn away my reproach, which I fear: for thy judgments are good" (Psalm 119:39). "My reproach, "for it was in part deserved by himself, and therefore he feared the sad consequences of it, and humbled himself before God.

But at other times we may stand upon our integrity, as David saith here: "*Turn away my reproach which I fear: for thy judgments are good.*" Thomas Manton.

PSALM 119:23

EXPOSITION.

Ver. 23. *Princes also did sit and speak against me.* David was high game, and the great ones of the earth went a hawking after him. Princes saw in him a greatness which they envied, and therefore they abused him. On their thrones they might have found something better to consider and speak about, but they turned the seat of judgment into the seat of the scorner. Most men covet a prince's good word, and to be spoken ill of by a great man is a great discouragement to them, but the Psalmist bore his trial with holy calmness. Many of the lordly ones were his enemies, and made it their business to speak ill of him: they held sittings for scandal, sessions for slander, parliaments of falsehood, and yet he survived all their attempts upon him.

But thy servant did meditate in thy statutes. This was brave indeed. He was God's servant, and therefore he attended to his Master's business; he was God's servant, and therefore felt sure that his Lord would defend him. He gave no heed to his princely slanderers, he did not even allow his thoughts to be disturbed by a knowledge of their plotting in conclave. Who were these malignants that they should rob God of his servant's attention, or deprive the Lord's chosen of a moment's devout communion. The rabble of princes were not worth five minutes' thought, if those five minutes had to be taken from holy meditation. It is very beautiful to see the two sittings: the princes sitting to reproach David, and David sitting with his God and his Bible, answering his traducers by never answering them at all. Those who feed upon the word grow strong and peaceful, and are by God's grace hidden from the strife of tongues.

Note that in the close of the former octave he had said, "I will meditate," and here he shows how he had redeemed his promise, even under great provocation to forget it. It is a praiseworthy thing when the resolve of our happy hours is duly carried out in our seasons of affliction.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 23. *Princes also did sit*, under the shadow of justice, *and speak against me*. Now this was a great temptation to David, that he was not only mocked and scorned at the taverns and inns, being there blazoned by dissolute jesters and scoffers, and talked of in the streets and market places; but even in the place of justice (which ought to be holy); it could not therefore be chosen but that they also would utterly defame and slander him, and condemn him to be, as it were, a most wicked and cursed man. When David then did see that he was thus unjustly entreated and handled, he makes his complaint unto God, and says, "O Lord, the princes and governors themselves do sit and speak evil against me; *and yet for all that I have kept thy testimonies*." Here in sum we are to gather out of this place, that if it so fall out, when we have walked uprightly and in a good conscience? that we are falsely slandered, and accused of this and that whereof we never once thought; yet ought we to bear all things patiently; for let us be sure of that, that we are not better than David, whatever great protestation of our integrity and purity we may dare to make. *John Calvin*.

Ver. 23 *But thy servant did meditate in thy statutes*. As husbandmen, when their ground is overflowed by waters, make ditches and water furrows to carry it away; so, when our minds and thoughts are overwhelmed with trouble, it is good to divert them to some other matter. But every diversion will not become saints, it must be a holy diversion: "In the multitude of my thoughts within me thy comforts delight my soul" (Psalm 94:19). The case was the same with that of the text, when the throne of iniquity frameth mischief by a law; as you shall see here, when he had many perplexed thoughts about the abuse of power against himself. But now where lay his ease in diversion? Would every diversion suit his purpose? No; "*Thy comforts*," — comforts of God's allowance, of God's providing, comforts proper to saints. Wicked men in trouble run to their pot and pipe, and games and sports, and merry company, and so defeat the providence rather than improve it: but David, who was God's servant, must have God's comforts. So, elsewhere, when his thoughts were troubled about the power of the wicked: "I went into the sanctuary of God; then understood I their end" (Psalm 73:17). He goeth to divert his mind by the use of God's ordinances, and so cometh to be settled against the temptation. *Thomas Manton*.

Ver. 23. *But thy servant did meditate in thy statutes.* — Perceive here the armour by which David fights against his enemy. *Arma justi quibus omnes adversariorum repellit impetus*, his weapons are the word and prayer. He renders not injury for injury, reproach for reproach. It is dangerous to fight against Satan or his instruments with their own weapons; for so they shall easily overcome us. Let us fight with the armour of God—the exercises of the word and prayer: for a man may peaceably rest in his secret chamber, and in these two see the miserable end of all those who are enemies to God's children for God's sake. *William Cowper.*

Ver. 23. *Thy statutes.* It is impossible to live either *Christianly* or *comfortable* without the daily use of Scripture. It is absolutely necessary for our direction in all our ways before we begin them, and when we have ended them, for the warrant of our approbation of them, for resolving of our doubts, and comforting us in our griefs. Without it our conscience is a blind guide, and leadeth us in a mist of ignorance, error, and confusion. Therein we hear God speaking to us, declaring his good will to us concerning our salvation, and the way of our obedience to meet him in his good will. What book can we read with such profit and comfort? For matter, it is wisdom: for authority, it is divine and absolute: for majesty, God himself under common words and letters expressing an unspeakable power to stamp our heart. Where shall we find our minds so enlightened, our hearts so deeply affected, our conscience so moved, both for casting us down and raising us up? I cannot find in all the books of the world, such an one speak to me, as in Scripture, with so absolute a conquest of all the powers of my soul.

Contemners of Scripture lack food for their souls, light for their life and weapons for their spiritual warfare; but the lovers of Scripture have all that furniture. Therein we hear the voice of our Beloved, we smell the savour of his ointments, and have daily access unto the art of propitiation. If in our knowledge we desire divinity, excellency, antiquity, and efficiency, we cannot find it, but in God's word alone. It is the extract of heavenly wisdom, which Christ the eternal Word brought out of the bosom of his Father. *William Struther, 1633.*

Ver. 23-24. The two last verses of this section contain two protestations of David's honest affection to the word. The first is, that albeit he was persecuted and evil spoken of, and that by great and honourable men of the world, such as Saul, and Abner, and Ahithophel; yet did he still meditate in

the statutes of God. It is a hard temptation when the godly are troubled by any wicked men; but much harder when they are troubled by men of honour and authority. And that, first, by reason of their *place*: the greater *power* they have, the greater *peril* to encounter with their displeasure; therefore said Solomon, "The wrath of a king is as messengers of death." Next, because authorities and powers are ordained by God, not for the terror of the good, but of the evil: Romans 13:3. And therefore it is no small grief to the godly, when they find them abused to a contrary end: that where a ruler should be to good men like rain to the fields new mown, he becomes a favourer of evil men and a persecutor of the good. Then justice is turned into wormwood; that which should bring comfort to such as fear God, is abused to oppress them. And therefore it should be accounted a great benefit of God, when he gives a people good and religious rulers.
William Cowper.

Ver. 23, 51. If the 119th Psalm came from the pen of David, as multitudes believe, then I do not wonder that many have connected its composition with his residence in the school of the prophets of Naioth. The calm in which he then found himself, and the studies which he then prosecuted, might well have led his musings in the direction of that alphabetic code, while there are in it not a few expressions which, to say the least, may have particular reference to the dangers out of which he had so recently escaped, and by which he was still threatened. Such, for example, are the following: "*Princes also did sit and speak against me*": but thy servant did meditate in thy statutes. "*The proud have had me greatly in derision: yet have I not declined from thy law.*" William M. Taylor, in "*David, King of Israel; his Life and its Lessons.*" 1880.

HINTS TO PREACHERS.

Ver. 23. — *Meditation.*

1. Our best employment while others slander.
2. Our best comfort under their falsehood.
3. Our best preservative from a spirit of revenge.
4. Our best mode of showing our superiority to their attacks.

PSALM 119:24

EXPOSITION.

Ver. 24. *Thy testimonies also are my delight and my counsellors.* They were not only themes for meditation, but "also" sources of delight and means of guidance. While his enemies took counsel with each other the holy man took counsel with the testimonies of God. The fowlers could not drive the bird from its nest with all their noise. It was their delight to slander and his delight to meditate. The words of the Lord serve us for many purposes; in our sorrows they are our delight, and in our difficulties they are our guide; we derive joy from them and discover wisdom in them. If we desire to find comfort in the Scriptures we must submit ourselves to their counsel, and when we follow their counsel it must not be with reluctance but with delight. This is the safest way of dealing with those who plot for our ruin; let us give more heed to the true testimonies of the Lord than to the false witness of our foes. The best answer to accusing princes is the word of the justifying King.

In Psalm 119:16 David said, "I will delight in thy statutes, "and here he says "they are my delight": thus resolutions formed in God's strength come to fruit, and spiritual desires ripen into actual attainments. O that it might be so with all the readers of these lines.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 24. *Thy testimonies also are my delight and my counsellors.* His delight and his counsellors, that is, his delight *because* his counsellors; his counsellors, and therefore his delight. We know how delightful it is to any to have the advantage of good counsel, according to the perplexities and distractions in which they may be. "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel, "says Solomon, Proverbs 27:9. Now this is the sweetness of Divine communion, and of meditation on God and his word; it employs a man with *seasonable counsel*, which is a very great refreshment to us. *T. Horton*, 1673.

Ver. 24. *Thy testimonies also are my delight*, etc. Those that would have God's testimonies to be their delight, must make them for their counsellors and be advised by them: and let those that take them for their counsellors

in close walking, take them for their delight in comfortable walking.
Matthew Henry.

Ver. 24. *Thy testimonies also are my delight and my counsellors.* What could we want more in a time of difficulty than comfort and direction David had both these blessings. As the fruit of his "meditation in the Lord's statutes," in his distress they were his "*delight*"; in his seasons of perplexity they were his "*counsellors*," directing his behaviour in the perfect way.
Charles Bridges.

Ver. 24. *My counsellors.* In the Hebrew it is, "the men of my counsel," which is fitly mentioned; for he had spoken of princes sitting in council against him. Princes do nothing without the advice of their Privy Council; a child of God hath also his Privy Council, God's testimonies. On the one side there was Saul and his nobles and counsellors; on the other side there was David and God's testimonies. Now, who was better furnished, think you, they to persecute and trouble him, or David how to carry himself under this trouble? Alphonsus, king of Arragon, being asked who were the best counsellors? answered, "The dead (meaning books), which cannot flatter, but do without partiality declare the truth." Now of all such dead counsellors, God's testimonies have the preeminence. A poor, godly man, even then when he is deserted of all, and hath nobody to plead for him, he hath his senate, and his council of state about him, the prophets and apostles, and "other holy men of God, that spake as they were moved by the Holy Ghost." A man so furnished, is never less alone than when alone; for he hath counsellors about him that tell him what is to be believed or done; and they are such counsellors as cannot err, as will not flatter him, nor applaud him in any sin, nor discourage or dissuade him from that which is good, whatever hazard it expose him to. And truly, if we be wise, we should choose such counsellors as these: "*Thy testimonies are the men of my counsel.*" *Thomas Manton.*

Ver. 24. *My counsellors.* See here a sentence worthy to be weighed of us, when David calleth the commandments of God his "*counsellors.*" For, in the first place, he meaneth that he might scorn all the wisdom of the most able and most expert men in the world, since he was conducted by the word of God, and governed thereby. In the second place, he meaneth that when he shall be so governed by the word of God, he would not only be truly wise, but that it would be as if he had all the wisdom of all the men in the world, yea, and a great deal more. *John Calvin.*

HINTS TO PREACHERS.

Ver. 24. —

1. He revered them as God's testimonies.
2. He revelled in them as his delight.
3. He referred to them as his counsellors.

PSALM 119:25

EXPOSITION.

Ver. 25-32. Here, it seems to me, we have the Psalmist in trouble bewailing the bondage to earthly things in which he finds his mind to be held. His soul cleaves to the dust, melts for heaviness, and cries for enlargement from its spiritual prison. In these verses we shall see the influence of the divine word upon a heart which laments its downward tendencies, and is filled with mourning because of its deadening surroundings. The word of the Lord evidently arouses prayer (Psalm 119:25-29), confirms choice (Psalm 119:30), and inspires renewed resolve (Psalm 119:32): it is in all tribulation whether of body: or mind the surest source of help.

This portion has 'D' for its alphabetical letter: it sings of Depression, in the spirit of Devotion, Determination, and Dependence.

Ver. 25. *My soul cleaveth unto the dust.* He means in part that he was full of sorrow; for mourners in the east cast dust on their heads, and sat in ashes, and the Psalmist felt as if these ensigns of woe were glued to him, and his very soul was made to cleave to them because of his powerlessness to rise above his grief. Does he not also mean that he felt ready to die? Did he not feel his life absorbed and fast held by the grave's mould, half choked by the death dust? It may not be straining the language if we conceive that he also felt and bemoaned his earthly mindedness and spiritual deadness. There was a tendency in his soul to cling to earth which he greatly bewailed. Whatever was the cause of his complaint, it was no surface evil, but an affair of his inmost spirit; his *soul* cleaved to the dust; and it was not a casual and accidental falling into the dust, but a continuous and powerful tendency, or *cleaving* to the earth. But what a mercy that the good man

could feel and deplore whatever there was of evil in the cleaving! The serpent's seed can find their meat in the dust, but never shall the seed of the woman be thus degraded. Many are of the earth earthy, and never lament it; only the heaven born and heaven soaring spirit pines at the thought of being fastened to this world, and bird limed by its sorrows or its pleasures.

Quicken thou me according to thy word. More life is the cure for all our ailments. Only the Lord can give it. He can bestow it, bestow it at once, and do it according to his word, without departing from the usual course of his grace, as we see it mapped out in the Scriptures. It is well to know what to pray for, — David seeks quickening: one would have thought that he would have asked for comfort or upraising, but he knew that these would come out of increased life, and therefore he sought that blessing which is the root of the rest. When a person is depressed in spirit, weak, and bent towards the ground, the main thing is to increase his stamina and put more life into him; then his spirit revives, and his body becomes erect. In reviving the life, the whole man is renewed. Shaking off the dust is a little thing by itself, but when it follows upon quickening, it is a blessing of the greatest value; just as good spirits which flow from established health are among the choicest of our mercies. The phrase, "according to thy word," means— according to thy revealed way of quickening thy saints. The word of God shows us that he who first made us must keep us alive, and it tells us of the Spirit of God who through the ordinances pours fresh life into our souls; we beg the Lord to act towards us in this his own regular method of grace. Perhaps David remembered the word of the Lord in Deuteronomy 32:39, where Jehovah claims both to kill and to make alive, and he beseeches the Lord to exercise that life giving power upon his almost expiring servant. Certainly, the man of God had not so many rich promises to rest upon as we have, but even a single word was enough for him, and he right earnestly urges "according to thy word." It is a grand thing to see a believer in the dust and yet pleading the promise, a man at the grave's mouth crying, "quicken me," and hoping that it shall be done.

Note how this first verse of the 4th octonary tallies with the first of the "Quicken me." While in a happy third (17). — "That I may live"... "Quicken me." While in a happy state he begs for bountiful dealing, and when in a forlorn condition he prays for quickening. Life is in both cases the object of pursuit: that he may have life, and have it more abundantly.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

The eight verses alphabetically arranged:

- 25.** (D)epressed to the dust is my soul: quicken thou me according to thy word.
- 26.** (D)eclared have I (to thee) my ways, and thou heardest me: teach me thy statutes.
- 27.** (D)eclare thou to me the way of thy precepts: so shall I talk of thy wondrous works.
- 28.** (D)ropping (*marg.*) is my soul for heaviness: strengthen thou me according unto thy word.
- 29.** (D)eceitful ways remove from me; and grant me thy law graciously.
- 30.** (D)etermined have I upon the way of truth; thy judgments have I laid before me.
- 31.** (D)eliberately I have stuck unto thy testimonies: O Lord, put me not to shame.
- 32.** (D)ay by day I will run the way of thy commandments, when thou shalt enlarge my heart. *Theodore Kubber.*

Ver. 25. *My soul cleaveth unto the dust.* The Hebrew word for "*cleaveth*" signifies "*is joined, ""has adhered, ""has overtaken, ""has taken hold, ""has joined itself.*" Our soul is a polypus: as the polypus readily adheres to the rocks, so does the soul cleave to the earth; and hardly can it be torn from the place to which it has once strongly attached itself. Though thy soul be now more perfect, and escaping from the waters of sin has become a bird of heaven, be not careless; earthly things are birdlime and glue; if you rub the wings against these thou wilt be held, and joined to the earth. *Thomas Le Blanc.*

Ver. 25. *My soul cleaveth unto the dust,* etc. The word rendered "*cleaveth*" means to be glued to; to stick fast. It has the sense of adhering firmly to anything, so that it cannot easily be separated from it. The word "*dust*" here may mean either the earth, and earthly things, considered as low, base, unworthy, worldly; or it may mean the grave, as if he were near to that, and in danger of dying. Deuteronomy Wette understands it in the latter sense. Yet the word *cleave* would hardly suggest this idea; and the

force of that word would be better represented by the idea that his soul, as it were, *adhered* to the things of earth, that it seemed to be so fastened to them— *so glued* to them that it could not be detached from them; that his affections were low, earthly, grovelling, so as to give him deep distress, and lead him to cry to God for Life and strength that he might break away from them. *Albert Barnes.*

Ver. 25. *My soul cleaveth unto the dust*, etc. The first clause seems intended to suggest two consistent but distinct ideas, that of deep degradation, as in Psalm 44:25, and that of death, as in Psalm 22:29. The first would be more obvious in itself, and in connection with the parallel referred to; but the other seems to be indicated as the prominent idea by the correlative petition for quickening in the last clause. "*Quicken*", "i.e., save me alive, or restore me to life, the Hebrew word being a causative of the verb to live. *Joseph Addison Alexander.*

Ver. 25. *My soul cleaveth to the dust*, etc. In this verse, David hath a complaint; "*My soul cleaveth to the dust*"; and a prayer; *Quicken thou me according to thy word*. The prayer, being well considered, shall teach us the meaning of the complaint; that it was not, as some think, any hard bodily estate which grieved him, but a very sore spiritual oppression (as I may call it), bearing down his soul; that where he should have mounted up toward heaven, he was pressed down to the earth, and was so clogged with earthly cogitations, or affections, or perturbations, that he could not mount up. His particular temptation he expresses not; for the children of God many times are in that estate that they cannot tell their own griefs, and sometimes so troubled, that it is not expedient, albeit they might, to express them to others.

And hereof we learn, how that which the worldling counts wisdom, to the Christian is folly; what is joy to the one, is grief to the other. The joy of a worldling is to cleave unto the earth; when he gripes it surest, he thinks himself happiest, for it is his portion: to take heed to his worldly affairs, and have his mind upon them (in his estimation) is only wisdom. For the serpent's curse is upon him, he creeps on the earth, and licks the dust all the days of his life. This is the miserable condition of the wicked, that even their heavenly soul is become earthly. *Qui secundum corporis appetentiam vivit caro est, etiam anima eorum caro est*; as the Lord spake of those who perished in the Deluge, that they were but flesh, no spirit in them; that is, no spiritual or heavenly motion.

But the Christian, considering that his soul is from above, sets his affection also on those things which are above: he delights to have his conversation in heaven; and it is a grief to him when he finds his motions and affections drawn down and entangled with the earth. His life is to cleave to the Lord; but it is death to him when the neck of his soul is bowed down to the yoke of the world. *William Cowper.*

Ver. 25. *My soul cleaveth to the dust.* "Look up now to the heavens." So once spake the Lord to Abraham his friend, and he speaketh thus to us also. Alas! why must it be so always that, when we come to know ourselves even but a little, we are constantly answering with the mournful sigh, "*My soul cleaveth to the dust*"? Ah! that is indeed the *deepest pain* of a soul which has already tasted that the Lord is merciful, when, although desiring to soar on high, it sadly feels how impossible it is to rise. There is much hidden pain in every heart of man even in the spiritual life; but what can deeper grieve us than the perception that we are chained as with leaden weights to things concerning which we know that they may weary but cannot satisfy us? Nay, we could never have supposed, when we first, heard the Psalm of the Good Shepherd, that it could issue from a heart that panteth after God so often and so bitterly; we could never have imagined that it could become so cold, so dry, so dark within a heart which at an earlier period had tasted so much of the power of that which is to come. Have we not formerly, with this same Psalm, been able to vaunt, "I have rejoiced in the way of thy testimonies, as much as in all riches"? But afterwards, but now perhaps... Oh sad hours, when the beams of the sun within seem quenched, and nothing but a blond red disc remains! The fervency of the first love is cooled; earthly cares and sins have, as it were, attached a leaden plummet to the wings of the soul which, God knows, would fain soar upwards. We would render thanks, and scarce can pray; we would pray, and scarce can sigh. Our treasure is in heaven, but our soul cleaves to the earth; at least earth cleaves on all sides so to it, and weighs it down, that the eye merely sees the clouds, the tongue can but breathe forth complaints. Ah, so completely can the earth fetter us, that the heavens appear to be only a problem, and our old man is like the Giant of Mythology, who, cast to the ground in the exhausting combat, receives by contact with his mother earth fresh strength. Oh, were it otherwise! Shall it not at last, at last be altered?

Dost thou really desire it, thou who out of the depths of thy soul so complainest, and canst scarcely find more tears to bewail the sorrow of thy

heart? Well is it for thee if the pain thou sufferest teach thee to cry to God: "Quicken thou me, according to thy word." Yea, this is the *best comfort* for him who too well knows what it is to be bowed together with pain; this is the only hope for a heart which almost sinks in still despair. There is an *atmosphere* of life, high above this dust which streams to us from every side, and penetrates even the darkest dungeon. There is a *spring* of life by which the weary soul may be refreshed; and the entrance to this spring stands open, in spite of all the clouds of dust which obscure this valley of shadows here. There is a *power* of life which can even so completely make an end of our dead state, that we shall walk again before the face of the Lord in the land of the living, and, instead of uttering lamentation, we shall bear a song of praise upon our lips. Does not the Prince of life yet live in order also to repeat to us, "Awake and rejoice, thou that dwellest in the dust; "and the Spirit, that bloweth whither he listeth, can, will, shall he not in his own good time, with his living breath, blow from our wings the dust that cleaveth to them? But, indeed, even the gnawing pain of the soul over so much want of spirituality and dulness is ever an encouraging sign that the good work is begun in our hearts: that which is really dead shivers no more at its own cold. "*My soul cleaveth to the dust,* " sayest thou, with tears? thus wouldest thou not speak except that already a higher hand between the soul and this dust had cleft a hollow which was unknown to it before. No one has less cause for despair than he who has lost hope in himself, and really learns to seek in God that, which he deeply feels, he least of all can give himself.

Yes, this is the *way* from the deepest pain to procure the best consolation; the humble, earnest, persevering player, that he who lives would also give life to our souls, and continue to increase it, till freed from all dryness and deadness of spirit, and uprooted from the earth, we ascend to the eternal mount of light, where at last we behold all earthly clouds beneath us. This the God of life alone can work; but he is willing— nay, we have his own word as pledge, that he promises and bestows on us true life. Only, let us not forget that he who will quicken us "*according*" to his word, also performs this *through* his word. Let us then draw from out the eternally flowing fountain, and henceforth leave it unconditionally to him, how he will listen to our cry, even though he lead us through dark paths! Even through means of death God can quicken us and keep us alive. Lo, we are here; Lord, do with us as seemeth good to thee! Only let our souls live,

that they may praise thee, here and eternally! *J. J. Van Oosterzee* (1817-1882), in *"The Year of Salvation."*

Ver. 25. *Cleaveth to the dust.* Is weighed down by the flesh which itself is dust. *James G. Murphy.*

Ver. 25. *The dust,* is the place of the afflicted, the wounded, and the dead. *Quicken me,* viz., to life, peace, and joy. *A. R. Fausset.*

Ver. 25. *Quicken thou me,* etc. Seeing he was alive, how prays he that God would quicken him? I answer, — The godly esteem of life, not according to that they have in their body, but in their soul. If the soul lacks the sense of mercy, and a heavenly disposition to spiritual things, they lament over it, as a dead soul: for sure it is, temporal desertions are more heavy to the godly than temporal death. *According to thy word.* This is a great faith, that where in respect of his present feeling he found himself dead, yet he hopes for life from God, according to his promise. Such was the faith of Abraham, who under hope, believed above hope. And truly, many times are God's children brought to this estate, that they have nothing to uphold them but the word of God; no sense of mercy, no spiritual disposition; but on the contrary, great darkness, horrible fears and terrors. Only they are sustained by looking to the promise of God, and kept in some hope that he will restore them to life again, because it is his praise to finish the work which he begins. *William Cowper.*

Ver. 25. *Quicken thou me.* This phrase occurs nine times, and only in this Psalm. It is of great importance, as it expresses the spiritual change by which a child of Adam becomes a child of God. Its source is God; the instrument by which it is effected is the word, Psalm 119:50. *James G. Murphy.*

Ver. 25 *Quicken thou me according to thy word.* Where there is life there will be the endeavour to rise—the believer will not lie prone in his aspirations after God. From the lowest depths the language of faith is heard ascending to God most high, who performeth all things for the believer. The true child cannot but look towards the loving Father, who is the Almighty, All sufficient One. Have you not found it so? But will you mark the intelligence that shines around the believer's prayer? He prays that the Lord may quicken him *according to his word.* The word may be regarded in the light of the standard after which he is to be fashioned; or the Psalmist may have in view the requirements contained in the word regarding the

believer's progress; or he may be thinking of the promises found therein in behalf of the poor and needy when they apply. Indeed, all these significations may be wrapped up in the one expression— "*according to thy word*" — the standard of perfection, the requirements of the word, — the promises concerning it. The great exemplar of the believer is Christ, — of old it was the Christ of prophecy. Then the requirements of the Lord's will were scattered through the word. The Psalmist, however, may be dwelling upon the large promises which the Lord hath given towards the perfecting of his people. You see after what the spiritual nature aspires. It is quite enough to the natural man or the formalist that he be as the generally well behaved and esteemed among professors— the spiritual man aspires beyond— he aspires after being quickened according to God's word. Judge of yourselves. *John Stephen.*

Ver. 25. *Quicken thou me according to thy word.* By thy providence put life into my affairs, by thy grace put life into my affections; cure me of my spiritual deadness, and make me lively in my devotion. *Matthew Henry.*

Ver. 25. *Quicken thou me according to thy word,* Albeit the Lord suffer his own to lie so long low in their heavy condition of spirit, that they may seem dead; yet by faith in his word he keepeth in them so much life as doth furnish unto them prayer to God for comfort: "*Quicken thou me according to thy word.*" *David Dickson.*

Ver. 25 *Quicken thou me.* To whom shall the godly fly when life faileth but to that Wellspring of all life? Even as to remove cold the next way is to draw near the fire, so to dispel any death, the next way is to look to him who is our root, by whom we live this natural life. All preservatives and restoratives are nothing, all colleges of physicians are vanity, if compared with him. Other things which have not life, give life as the instruments of him who is life, as fire burneth being the instrument of heat. "When heart and flesh fail, God is the strength of my heart." As a man can let a fire almost go out which had been kindled, and then blow it up, and by application of new fuel make it blaze as much as ever: so can God deal with this flame of life which he hath kindled. *Paul Bayne.*

Ver. 25. *According to thy word.* The word removes deadness of conscience and hardness. Is not this word a hammer to soften the heart, and is not this the immortal seed by which we are begotten again? Therefore David, finding his conscience in a dead frame, prayed, "My soul cleaveth to the dust; quicken thou me according to thy word." The *word* is

the first thing by which conscience is purified and set right. *John Sheffield, in "A Good Conscience the Strongest Hold, "1650.*

Ver. 25. *According to thy word.* What word doth David mean? Either the general promises in the books of Moses or Job; which intimate deliverance to the faithful observers of God's law, or help to the miserable and distressed; or some particular promise given to him by Nathan, or others. Chrysostom saith, "Quicken me according to thy word: but it is not a word of command, but a word of promise." Mark here, — he doth not say *secundum meritum meum*, but, *secundum verbum tuum*; the hope, or that help which we expect from God, is founded upon his word; there is our security, in his promises, not in our deserving: *Promittendo se fecit debitorem, etc.*

When there was so little Scripture written, yet David could find out a word for his support. Alas! in our troubles and afflictions, no promise comes to mind. As in outward things, many that have less live better than those that have abundance; so here, now Scripture is so large, we are less diligent, and therefore, though we have so many promises, we are apt to faint, we have not a word to bear us up. This word did not help David, till he had lain so long under this heavy condition, that he seemed dead. Many, when they have a promise, think presently to enjoy the comfort of it. No, waiting and striving are first necessary. We never relish the comfort of the promises till the creatures have spent their allowance, and we have been exercised. God will keep his word, and yet we must expect to be tried.

In this his dead condition, faith in God's word kept him alive. When we have least feeling, and there is nothing left us, the word will support us: "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief but was strong in faith, giving glory to God" (Romans 4:19-20). One way to get comfort is to plead the promise of God in prayer, *Chirographa tua injiciebat tibi Domine*, show him his handwriting; God is tender of his word. These arguments in prayer, are not to work upon God, but ourselves. *Thomas Manton*

Ver. 25. One does not wonder at the fluctuations which occur in the feelings and experience of a child of God— at one time high on the mountain, near to God and communing with God, at another in the deep and dark valley. All, more or less, know these changes, and have their

sorrowing as well as their rejoicing seasons. When we parted with David last, what was he telling us of his experience? that God's testimonies were *his delight and his counsellors*; but now what a different strain! all joy is darkened, and *his soul cleaveth to the dust*. And there must have been seasons of deep depression and despondency in the heart of David— given as a fugitive and wanderer from his home, hunted as a partridge upon the mountains, and holding, as he himself says, his life continually in his hands. Yet I think in this portion of the Psalm there is evidence of a deeper abasement and sorrow of heart than any mere worldly suffering could produce. He had indeed said, "I shall one day perish by the hand of Saul"; but, even in that moment of weak and murmuring faith, he knew that he was God's anointed one to sit on the throne of Israel. But, here there is indication of sin, of grievous sin which had laid his soul low in the dust; and I think the petition in Psalm 119:29 gives us some clue to what that sin had been: "*Remove me from the way of lying.*" Had David— you may well ask in wonder— had David ever lied? had he ever deviated from the strait and honourable path of truth I am afraid we must own that he had at one time gone so near the confines of a falsehood, that he would be but a poor casuist and a worse moralist who should attempt to defend the Psalmist from the imputation. We cannot read the 27th chapter of the 1st of Samuel without owning into what a sad tissue of equivocation and deceit David was unhappily seduced. Well might his soul cleave to the dust as he reviewed that period of his career; and though grace did for him what it afterwards did for Peter, and he was plucked as a brand out of the burning, yet one can well imagine that like the Apostle afterwards, when he thought thereon he wept, and that bitterly. *Barton Bouchier*.

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 25-32. — *Quickening*. Prayed for with confession (Psalm 119:25-26). When obtained shall be talked of (Psalm 119:27). Desired for the sake of strength (Psalm 119:28), of truthfulness (Psalm 119:29-31), and of activity (Psalm 119:32).

HINTS TO PREACHERS.

Ver. 25. —

1. Nature and its tendency.

2. Grace and its mode of operation.

3. Both truths in their personal application.

Ver. 25. — *Quicken thou me*, etc.

1. There are many reasons why we should seek quickening.

(a) Because of the deadening influence of the world. "Thy soul cleaveth," etc.

(b) The influence of vanity (see Psalm 119:37).

(c) Because we are surrounded by deceivers (see Psalm 119:87-88).

(d) Because of the effect of seasons of affliction upon us (see Psalm 119:7).

2. Some of the motives for seeking quickening.

(a) Because of what you are— a Christian; life seeks more life.

(b) Because of what you ought to be.

(c) Because of what we shall be.

(d) In order to obedience (see Psalm 119:88).

(e) For your comfort (Psalm 119:107,50).

(f) As the best security against the attacks of enemies (Psalm 119:87-88).

(g) To invigorate our memories (Psalm 119:93).

(h) Consider (as a motive to seek this quickening) the terrible consequences of losing spiritual life; or, in other words, lacking it in its manifest display.

3. Some of the ways in which the quickening may be brought to us.

(a) It must be by the Lord himself. "Quicken me, O Lord."

(b) By the turning of the eyes (Psalm 119:37).

(c) By the word (Psalm 119:50).

(d) By the precepts (Psalm 119:93).

(e) By affliction (Psalm 119:107).

(f) By divine comforts.

4. Enquire where are our pleas when we come before God to ask for quickening.

(a) Our necessity (Psalm 119:107, etc.).

(b) Our earnest desire (Psalm 119:40).

(c) Appeal to God's righteousness (Psalm 119:40).

(d) To his lovingkindness (Psalm 119:88,149,156).

(e) The plea in the text: "according to thy word" (Psalm 119:28,107).
See "Spurgeon's Sermons, "No. 1350: "Enlivening and Invigorating."

PSALM 119:26

EXPOSITION.

Ver. 26. *I have declared my ways.* Open confession is good for the soul. Nothing brings more ease and more life to a man than a frank acknowledgment of the evil which has caused the sorrow and the lethargy. Such a declaration proves that the man knows his own condition, and is no longer blinded by pride. Our confessions are not meant to make God know our sins, but to make us know them.

And thou heardest me. His confession had been accepted; it was not lost labour; God had drawn near to him in it. We ought never to go from a duty till we have been accepted in it. Pardon follows upon penitent confession, and David felt that he had obtained it. It is God's way to forgive our sinful way when we from our hearts confess the wrong.

Teach me thy statutes. Being truly sorry for his fault, and having obtained full forgiveness, he is anxious to avoid offending again, and hence he begs to be taught obedience. He was not willing to sin through ignorance, he wished to know all the mind of God by being taught it by the best of teachers. He pined after holiness. Justified men always long to be sanctified. When God forgives our sins we are all the more fearful of sinning, again. Mercy, which pardons transgression, sets us longing for grace which prevents transgression. We may boldly ask for more when God has given us much; he who has washed out the past stain will not refuse that which will preserve us from present and future defilement. This cry for teaching is frequent in the Psalm; in Psalm 119:12 it followed a sight of God, here it follows from a sight of self. Every experience should lead us thus to plead with God.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 26. *I have declared my ways,* etc. This verse contains a prayer, with a reason after this form: — O Lord, I have oft before declared unto thee the

whole state and course of my life, my wanderings, my wants, my doubts, my griefs: I hid nothing from thee, and thou, according to my necessity, didst always hear me: therefore now, Lord, I pray thee to teach me; by thy light illuminate me that I may know thy statutes and receive grace to walk in them. This is a good argument in dealing with the Lord, — I have gotten many mercies and favourable answers from thee; therefore, Lord, I pray thee to give me more; for whom he loves, he loves to the end; and where he begins to show mercy he ceaseth not till he crown his children with mercy. And so gracious is he Lord, that he esteems himself to be honoured as oft as we give him the praise that we have found comfort in him, and therefore come to seek more.

Next, it is to be marked how he saith, *I have declared my ways, and thou heardest me*: these two go well together, Mercy and Truth: truth in the heart of man confessing; mercy in God, hearing and forgiving: happy is the soul wherein these two meet together. Many there are who are destitute of this comfort; they cannot say, God hath heard me, and all because they deal not plainly and truly with the Lord in *declaring their ways* unto him.
William Cowper.

Ver. 26. *I have declared my ways.* In Psalm 119:59 he *thinketh upon his ways*, that is, his inward imperfections and outward aberrations from the strait and straight ways of God; and here he is not ashamed to *declare them*, that is, to acknowledge and confess that all this came upon him because he was forgetful to do God's will. Note the connection between this and the previous verse: My soul clave unto the dust, because I clave not to thee. — *Richard Greenham.*

Ver. 26. *I have declared my ways.* *yTṛpāṣeṣipparti*, "I have remembered my ways"; I have searched them out; I have investigated them. And that he had earnestly prayed for pardon of what was wrong in them, is evident; for he adds, *Thou heardest me.* *Adam Clarke.*

Ver. 26. *I have declared my ways*, etc. Him whom thou hast heard in humble confessing of his sins, him thou must teach thy statutes. The saints lay open to God what they find, both good and evil seeking deliverance, supply, strengthening, directing: even as sick patients tell to their doctor both what good and what otherwise they perceive; or as clients lay bare their case to their counsel.

Declared. As if he had read them out of a book. The saints know their ways. A man that hath light with him seeth the way, and can tell you all about it; another is in darkness and knoweth nothing: the one taketh observation of his course, the other doth not.

Thou hast heard me. God's goodness is seen in his hearing what we lay open before him. If great ones let a poor man tell his tale at large we count it honourable patience; but it is God's glory to hear our wants, our weakness through sin, the invincibleness of our evils, our utter impotency in ourselves even to seek redress. That mode of procedure would lose the favour of man, but it winneth favour with God. The more humbly we confess all our wants, the more confident we may be that God will hear us. He *teacheth the humble*, for the humble scholar will give to his master the honour of that he learns.

I have rehearsed (said with myself) my ways; and "thou hast beard my private confession." *I have declared* to others what my way is, and "thou hast heard me" so discoursing; wherefore *teach me*, seeing I communicate what I receive. It is a plea derived from his carefulness to learn, and from the use he had made of that he had learned. The godly, like candles, light each other. *Paul Bayne.*

Ver. 26. *I have declared my ways.* They that would speed with God, should learn this point of Christian ingenuity, unfeignedly to lay open their whole case to him. That is, to declare what they are about, the nature of their affairs, the state of their hearts, what of good or evil they find in themselves, their conflicts, supplies, distresses, hopes; this is declaring our ways—the good and evil we are conscious of. As a sick patient will tell the physician how it is with him, so should we deal with God, if we would find mercy. This declaring his ways may be looked upon,

1. As an act of faith and dependence.
2. As an act of holy friendship.
3. As an act of spiritual contrition, and brokenness of heart: for this declaring must be explained according to what David meant by the expression, "*My ways.*"

First, By his "*ways*" may be meant his businesses or undertakings: I have still made them known to thee, committing them to the direction of thy providence; and so it is an act of faith and dependence, consulting with God, and acquainting him with all our desires.

Secondly, By his "*ways*" may be meant, all his straits, sorrows, and dangers; and so this declaration is an act of holy friendship, when a man comes as one friend to another, and acquaints God with his whole state, lays his condition before the Lord, in hope of pity and relief.

Thirdly, By "*ways*" is meant temptations and sins; and so this declaring is an act of spiritual contrition or brokenness of heart. Sins are properly our ways, as Eze 18:25. *Thomas Manton.*

Ver. 26-30. *The way of thy precepts. My ways. The way of lying. The way of truth.* Here should be noticed the two contrasts by which the Prophet teaches what must be shunned both in life and in doctrine, and what embraced. The first respects *the life* of Christians, as the Prophet sets the way of God's commandments over against his own ways, Psalm 119:26-27; and respecting these he confesses that they have pressed him down to the dust and have greatly distressed him; but respecting those he declares that they have again raised him up. He means by his own ways a depraved nature, carnal desire, and the carnal mind which is enmity against God, Romans 8:7; but by the ways of the Lord he denotes the will of God expressed in the Word. Therefore the boastings of the papists of the perfect obedience of the renewed are empty: for David, assured by having been renewed, complains bitterly and with many tears that his soul, under the intolerable weight of sins, had been brought down to the dust of death and almost suffocated; but that God had heard his prayers and brought him back to the way of his commandments. We, here, also, gather that in this life all the saints experience the wrestling and contest of the flesh and the spirit, so that they are continually compelled to mourn that their flesh turns them aside from the way of the Lord into the by paths of sin: just as Paul cries out, "I see another law in my members, warring against the law of my mind, etc. O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:23-24.

The second contrast concerneth the *doctrine*; for David opposes the way of lying to the way of truth. We are taught by this contrast that we should eschew false doctrine, and steadfastly adhere to divine truth. To this applies the precept of Paul, Ephesians 4:25. "Wherefore, having put away the lie, speak truth each one with his neighbour." Further, we learn, if we hate our own ways, *i.e.*, confess our sins to the Lord, and, trusting in the Mediator, pray for forgiveness, that God is wont to hear and mercifully to forgive our sins; as it is written, 1 John 1:9, "If we confess our sins, he is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *Solomon Gesner*.

Ver. 26. *Thou heardest me*. Past answers to prayer should encourage us to come the more boldly to the throne of grace. — Jacob never forgot the night he spent at Bethel. *William S. Plumer*.

Ver. 26. *Teach me thy statutes*. The often repetition of this one thing in this Psalm argues,

1. The necessity of this knowledge.
2. The desire he had to obtain it.
3. That such repetitions are not frivolous when they proceed from a sound heart, a zealous affection, and a consideration of the necessity of the thing prayed for.
4. That such as have most light have little in respect of what they should have.
5. As covetous men think they have never gold enough, so Christian men should think they have never knowledge enough. *Richard Greenhorn*.

Ver. 26. *Teach me*. We can never do without teaching, even in old age. Unless the Spirit of God teaches us we learn in vain. *Martin Geier*.

Ver. 26-27. Here is David's earnest desire for the continuance of that intimacy that had been between him and his God; not by visions and voices from heaven, but by the Word and Spirit in an ordinary way: "*Teach me thy statutes*, "that is, "*make me to understand the way of thy precepts*." When he knew God had heard his declaration of his ways, he doth not say, Now, Lord, tell me my lot, and let me know what the event will be; but, Now, Lord, tell me my duty, let me know what thou wouldest have me to do as the case stands. Note, Those that in all their ways acknowledge God, may pray in faith that he will direct their steps in the right way. And the surest way of keeping up our communion with God is, by learning his statutes, and walking diligently in the way of his precepts. *Matthew Henry*.

HINTS TO PREACHERS.

Ver. 26. — Confession. Absolution. Instruction.

Ver. 26. —

1. The duty: "I have declared my ways" — made known my experience of thy word to others.
2. Its notice by God: "Thou heardest me."
3. Its reward. More knowledge will be given: "Teach me, "etc. — *G.R.*

PSALM 119:27

EXPOSITION.

Ver. 27. *Make me to understand the way of thy precepts.* Give me a deep insight into the practical meaning of thy word; let me get a clear idea of the tone and tenor of thy law. Blind obedience has but small beauty; God would have us follow him with our eyes open. To obey the letter of the word is all that the ignorant can hope for; if we wish to keep God's precepts in their spirit we must come to an understanding of them, and that can be gained nowhere but at the Lord's hands. Our understanding needs enlightenment and direction: he who made our understanding must also make us understand. The last sentence was, "teach me thy statutes, "and the words, "make me to understand, "are an instructive enlargement and exposition of that sentence: we need to be so taught that we understand what we learn. It is to be noted that the Psalmist is not anxious to understand the prophecies, but the precepts, and he is not concerned about the subtleties of the law, but the commonplaces and everyday rules of it, which are described as "the way of thy precepts."

So shall I talk of thy wondrous works. It is ill talking of what we do not understand. We must be taught of God till we understand, and then we may hope to communicate our knowledge to others with a hope of profiting them. Talk without intelligence is mere talk, and idle talk; but the words of the instructed are as pearls which adorn the ears of them that hear. When our heart has been opened to understand, our lips should be opened to impart knowledge; and we may hope to be taught ourselves when we feel in our hearts a willingness to teach the way of the Lord to those among whom we dwell.

Thy wondrous works. Remark that the clearest understanding does not cause us to cease from wondering at the ways and works of God. The fact is that the more we know of God's doings the more we admire them, and

the more ready we are to speak upon them. Half the wonder in the world is born of ignorance, but holy wonder is the child of understanding. When a man understands the way of the divine precepts he never talks of his own works, and as the tongue must have some theme to speak upon, he begins to extol the works of the all perfect Lord.

Some in this place read "meditate" or "muse" instead of "talk"; it is singular that the words should be so near of kin, and yet it is right that they should be, for none but foolish people will talk without thinking. If we read the passage in this sense, we take it to mean that in proportion as David understood the word of God he would meditate upon it more and more. It is usually so; the thoughtless care not to know the inner meaning of the Scriptures, while those who know them best are the very men who strive after a greater familiarity with them, and therefore give themselves up to musing upon them.

Observe the third verse of the last eight (19), and see how the sense is akin to this. There he was a stranger in the earth, and here he prays to know his way; there, too, he prayed that the word might not be hid from himself, and here he promises that he will not hide it from others.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 27. *Make me to understand.* Natural blindness is an obstinate disease, and hardly cured: therefore again and again we had need to pray, "Open mine eyes"; "Teach me thy statutes"; *Make me to understand the way of thy precepts.* Our ignorance is great even when it is cured in part. The clouds of temptation and carnal affection cause it to return upon us, so that we know not what we know. Therefore he cries, "open my eyes; cause me to understand." Yea, the more we know the more is our ignorance discovered to us: "Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy" (Proverbs 30:2-3). "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6). Alas, a poor, little, hearsay knowledge availeth not; they abhor themselves when they have more intimate acquaintance. None so confident as a young professor that knoweth a few truths, but in a weak and imperfect manner: the more we know indeed, the more sensible we are of our ignorance, and how liable to this mistake and that, so that we dare not trust ourselves for an hour. *Thomas Mantels.*

Ver. 27. *Understated the way... so shall I talk.* We can talk with a better grace of God's "wondrous works, "the wonders of providence, and especially the wonders of redeeming love, when we understand *the way* of God's precepts, and walk in that way. *Matthew Henry*

Ver. 27. *The way of thy precepts.* He desireth that God would, partly by his Spirit, partly by his ministers, partly by affliction, partly by study and labour, make him to have a right and sound understanding, not only of his *statutes*, but of the *way* of his statutes, that is, after what sort and order he may live and direct his life, according to those things which God hath commanded him in his law. Learn here how hard a thing it is for man overweening himself in his own wisdom, to know God's will till God *make* him to know. *Richard Greenham.*

Ver. 27. *So shall I talk of thy wondrous works.* He that is sensible of the wondrous things that are in God's word? will be talking of them. 1. It will be so. 2. It should be so.

1. *It will be so.* When the heart is deeply affected, the tongue cannot hold, but will run out in expressions of it; "for out of the abundance of the heart the mouth speaketh." When cheered and revived in their afflictions saints are transported with the thought of the excellency of God. "Come, and I will tell you what God hath done for my soul" (Psalm 66:15). The woman, when she had found the lost groat, calleth her neighbours to rejoice with her. He that hath but a cold knowledge, will not be so full of good discourse.

2. *It should be so* in a threefold respect: for the honour of God; the edification of others; and for our own profit.

(a) For the honour of God, to whom we are so much indebted, to bring him into request with those about us. Experience deserveth praise; when you have found the Messiah, call another to him: "Andrew calleth Peter, and saith unto him, We have found the Messiah: and Philip called Nathanael and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:41-45).

(b) For the edification of others: "And thou, being converted, strengthen thy brethren" (Luke 22:32). True grace is communicative as fire, etc.

(c) For our own profit. He that useth his knowledge shall have more. Whereas, on the contrary, full breasts, if not sucked, become dry. In the dividing, the loaves increased. All gifts, but much more spiritual, which are the best, are improved by exercise. *Thomas Manton.*

Ver. 27. *So shall I talk*, etc. Desire of knowledge should not be for satisfying of curiosity, or for ostentation, or for worldly gain, but to edify ourselves and others in wisdom... *Thy wondrous works.* The works of creation, redemption and providence, either set down in Scripture, or observed in our own experience, transcend our capacity, and cannot but draw admiration from them that see them well. *David Dickson.*

Ver. 27. *So shall I talk.* It is a frequent complaint with Christians, that they are straitened in religious conversation, and often feel unable to speak "to the use of edifying, that they may minister grace to the hearers," Ephesians 4:29. Here, then, is the secret disclosed, by which we shall be kept from the danger of dealing in unfelt truths, for "out of the abundance of the heart our mouths shall speak," Matthew 12:34. Seek to have the heart searched, cleansed, filled with the graces of the Spirit. Humility, teachability, simplicity, will bring light unto the understanding, influence the heart, "open the lips," and unite every member that we have in the service and praise of God. *Charles Bridges.*

Ver. 27. *I shall talk of.* There is a close affinity between all the duties of religion. The same word is rendered *pray*, *meditate*, and *talk of*. We think of God's excellent majesty; we cry to him in humble prayer; we study his word until our souls are filled with gladness and admiration; and then how can we but *talk of his wondrous works*? *William S. Plumer.*

HINTS TO PREACHERS.

Ver. 27. —

1. A student's prayer.

- 1.** It deals with the main subject of the conversation which is to be that student's occupation—"the way of God's precepts."
- 2.** A confession is implied: "Make me," etc.
- 3.** A great boon is asked—to understand, to know, thy statutes.
- 4.** The Fountain of all wisdom is applied to.

2. The occupation of the instructed man.

- 1.** He testifies of God's works— his wondrous works— Christ's work for us; the Holy Spirit's work in us. The wonderful character of these works of God, a wide field for devout study.
 - 2.** He speaks very plainly: "I will talk, "etc.
 - 3.** He will speak very frequently: "I will talk."
 - 4.** He will speak to the point: "So" — i.e., according to understanding.
- 3.** The intimate relation between the prayer of the student and the pursuit that he subsequently followed. See "Spurgeon's Sermons, "No. 1344: "The Student's Prayer."

Ver. 27. — *Education for the ministry.*

- 1.** The student at college: "Make me to understand." His lesson. His instructor. His application.
- 2.** The preacher at his work: "So shall I talk, "etc. His qualification. His theme. His manner. — *C.A.D.*

PSALM 119:28

EXPOSITION.

Ver. 28. *My soul melteth for heaviness.* He was dissolving away in tears. The solid strength of his constitution was turning to liquid as if molten by the furnace heat of his afflictions. Heaviness of heart is a killing thing, and when it abounds it threatens to turn life into a long death, in which a man seems to drop away in a perpetual drip of grief. Tears are the distillation of the heart; when a man weeps he wastes away his soul. Some of us know what great heaviness means, for we have been brought under its power again and again, and often have we felt ourselves to be poured out like water, and near to being like water spilt upon the ground, never again to be gathered up. There is one good point in this downcast state, for it is better to be melted with grief than to be hardened by impenitence.

Strengthen thou me according unto thy word. He had found out an ancient promise that the saints shall be strengthened, and here he pleads it. His hope in his state of depression lies not in himself, but in his God; if he may be strengthened from on high he will yet shake off his heaviness and rise to

joy again. Observe how he pleads the promise of the word, and asks for nothing more than to be dealt with after the recorded manner of the Lord of mercy. Had not Hannah sung, "He shall give strength unto his King, and exalt the horn of his anointed"? God strengthens us by infusing grace through his word: the word which creates can certainly sustain. Grace can enable us to bear the constant fret of an abiding sorrow, it can repair the decay caused by the perpetual tear drip, and give to the believer the garment of praise for the spirit of heaviness. Let us always resort to prayer in our desponding times, for it is the surest and shortest way out of the depths. In that prayer let us plead nothing but the word of God; for there is no plea like a promise, no argument like a word from our covenant God.

Note how David records his inner soul life. In Psalm 119:20 he says, "My soul breaketh; "in Psalm 119:25, "My soul cleaveth to the dust; "and here, "My soul melteth." Further on, in Psalm 119:81, he cries, "My soul fainteth; "in Psalm 119:109, "My soul is continually in my hand; "in Psalm 119:167, "My soul hath kept thy testimonies; " and lastly, in Psalm 119:175, "Let my soul live." Some people do not even know that they have a soul, and here is David all soul. What a difference there is between the spiritually living and the spiritually dead.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 28. *My soul melteth for heaviness.* In the original the word signifies, "droppeth away." The Septuagint hath it thus: "My soul fell asleep through weariness." Probably by a fault of the transcribers, putting one word for another. My soul droppeth. It may relate

(1) to the plenty of his tears, as the word is used in Scripture: "My friends scorn me: but mine eye poureth out tears unto God" (Job 16:20), or droppeth to God, the same word; so it notes his deep sorrow and sense of his condition. The like allusion is in Joshua 7:5; "The heart of the people melted, and became as water." Or

(2) it relates to his languishing under the extremity of his sorrow; as an unctuous thing wasteth by dropping, so was his soul even dropping away. Such a like expression is used in Psalm 117:96: "Their soul is melted because of trouble"; and of Jesus Christ, whose strength was exhausted by the greatness of his sorrows, it is said, Psalm 22:14, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it melteth in the midst of my bowels." Be the allusion either to the one or to the other;

either to the dropping of tears, or to the melting and wasting away of what is fat or unctuous, it notes a vehement sorrow, and brokenness of heart. So much is clear, his soul was even melting away, and unless God did help, he could hold out no longer. *Thomas Manton.*

Ver. 28. *My soul melteth.* The oldest versions make it mean *to slumber* (LXX *ἐνύσταψεν*, Vulg. *dormitavit*), which would make the clause remarkably coincident with Luke 22:45. *Joseph Addison Alexander.*

Ver. 28. *Heaviness.* There is nothing may comfort a natural man but David had it; yet cannot all these keep him from that heaviness whereunto, as witnesseth S. Peter, the children of God are subject in this life, through their manifold temptations. The men of the world are so far from this disposition, that if they have health and wealth, they marvel what it is should make a man heavy: they are not acquainted with the exercise of a feeling conscience; they know not the defects of the spiritual life, and are not grieved at them: being dead in sin they feel not that they want life; all their care is to eat and drink and make merry. But miserable are they; for in their best estate they are as oxen fed for the slaughter. Woe be to them who laugh now, they shall mourn; but blessed are they who mourn now, for they shall be comforted. *William Cowper.*

Ver. 28. *Strengthen thou me according unto thy word.* Strengthen me to do the duties, resist the temptations, and bear up under the burdens of an afflicted state, that the spirit may not fail. *Matthew Henry.*

Ver. 28. *Strengthen thou me according unto thy word.* What is that word which David pleaded? "As thy days, so shall thy strength be, " Deuteronomy 33:25. "Will he plead against me, "said Job, "with his great power? No; but he will put strength in me, "Job 23:6. *Charles Bridges.*

Ver. 28. *Strengthen thou me.* Gesenius translates this, "*Keep me alive.*" Thus, *ynmeh*, in this verse, answers to *ynij an* in the first verse. This prayer for new strength, or life, is an entreaty that the waste of life through tears might be restored by the life giving word. *Frederick G. Marchant.*

HINTS TO PREACHERS.

Ver. 28. — *Heaviness, its cause, curse, and cure.*

PSALM 119:29

EXPOSITION.

Ver. 29. *Remove from me the way of lying.* This is the way of sin, error, idolatry, folly, self righteousness, formalism, hypocrisy. David would not only be kept from that way, but have it kept from him; he cannot endure to have it near him, he would have it swept away from his sight. He desired to be right and upright, true and in the truth; but he feared that a measure of falsehood would cling to him unless the Lord took it away, and therefore he earnestly cried for its removal. False motives may at times sway us, and we may fall into mistaken notions of our own spiritual condition before God, which erroneous conceits may be kept up by a natural prejudice in our own layout, and so we may be confirmed in a delusion, and abide under error unless grace comes to the rescue. No true heart can rest in a false view of itself; it finds no anchorage, but is tossed to and fro till it gets into the truth and the truth into it. The true born child of heaven sighs out and cries against a lie, desiring to have it taken away as much as a man desires to be set at a distance from a venomous serpent or a raging lion.

And grant me thy law graciously. He is in a gracious state who looks upon the law itself as a gift of grace. David wishes to have the law opened up to his understanding, engraved upon his heart, and carried out in his life; for this he seeks the Lord, and pleads for it as a gracious grant. No doubt he viewed this as the only mode of deliverance from the power of falsehood: if the law be not in our hearts the lie will enter. David would seem to have remembered those times when, according to the eastern fashion, he had practised deceit for his own preservation, and he saw that he had been weak and erring on that point; therefore he was bowed down in spirit and begged to be quickened and delivered from transgressing in that manner any more. Holy men cannot review their sins without tears, nor weep over them without entreating to be saved from further offending.

There is an evident opposition between falsehood and the gracious power of God's law. The only way to expel the lie is to accept the truth. Grace also has a clear affinity to truth: no sooner do we meet with the sound of the word "graciously" than we hear the footfall of truth: "I have chosen the way of truth." Grace and truth are ever linked together, and a belief of the doctrines of grace is a grand preservative from deadly error.

In the fifth of the preceding octave (Psalm 119:21) David cries out against pride, and here against lying— these are much the same thing. Is not pride the greatest of all lies?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 29. — It says, *Remove from me the way*, and not me from the way; because that way of iniquity is within us, for we are born children of wrath, and the passions innate in us run to the he, and make the wretched way of crimes in our souls. *Thomas Le Blanc.*

Ver. 29. *Remove from me the way of lying.* Here he acknowledgeth that although he were already exercised in the law of God and in his knowledge, and that although he were a prophet to teach others, nevertheless he was subject to a number of wicked thoughts and imaginations which might always wickedly lead him from the right way, except God had held him with his mighty and strong hand. And this is a point which we ought here rightly to note; for we see how men greatly abuse themselves. When any of us shall have had a good beginning, we straightway think that we are at the highest; we never bethink us to pray any more to God, when once he hath showed us favour enough to serve our turns; but if we have done any small deed, we by and by lift up ourselves and wonder at our great virtues, thinking straightway that the Devil can win no more of us. This foolish arrogancy causeth God to let us go astray, so that we fall mightily, yea, that we break both arms and legs, and are in great hazard of breaking our necks. I speak not now of our natural body, but of our soul. Let us look upon David himself; for he it is that hath made proof hereof. It came to pass that he villainously and wickedly erred when he took Bathsheba the wife of his subject, Uriah, to play the whoremonger with her, that he was the cause of so execrable a murder, yea, and that of many; for he did as much as in him lay, to cause the whole army of the Lord and all the people of Israel to be utterly overthrown. See, then, the great negligence and security into which David fell; and see also wherefore he saith, "Alas, my good God, I beseech thee so to guide me, that I may forsake the way of lying." *John Calvin.*

Ver. 29. *Lying.* A sin that David, through diffidence, fell into frequently. See 1 Samuel 21:2,8, where he roundly telleth three or four lies; and the like he did, 1 Samuel 27:8,10: this evil he saw by himself, and here prayeth against it. *John Trapp.*

Ver. 29. *The way of lying*, etc. Lying ways are all ways, except the ways of God's commandments: reason, sense, example, custom, event, deceivable lusts, these tell a man he is safe, or that he shall repent of them, and take no hurt in the end, and they promise ease and blessedness, but perform it not. Such as desire to obey God must be kept from evil ways: we are not so sanctified but that temptation will injure our graces. As a fire in kindling, not thoroughly alight, may be quenched by a little water, so may our holiness be damped by temptation. We find within us a proneness to false ways, as candles new blown out are soon blown in again. Therefore as burnt children dread the fire, so do we fear the way of lying. God doth not suffer temptations to come into the presence of some; and in others God maketh the heart averse from sin when the temptation is present. We must come out of the ways of sin, ere we can walk in the ways of God. *Paul Bayne*.

Ver. 29. *The way of lying*. The whole life of sin is a *lie* from beginning to end. The word "*lying*" occurs *eight* times in this Psalm. *William S. Plumer*.

Ver. 29. *The way of lying*. By *the way of lying* is to be understood all that is in man's nature, not agreeable to the word, whether it be counsels, or conclusions of the heart, or external actions; and it is called a lying way, because nature promises a good to be gotten by sin which man shall not find in it. *William Cowper*.

Ver. 29. *The way of lying*. The prophet here desireth to be confirmed by God against all corruptions in doctrine, and disorder of conversation, which Satan by his witty and wily instruments doth seek to set abroad in the world. These are called "*the way of lying*."

1. Because they are invented by Satan, the father of lies.
2. They are countenanced by man's wit, the storehouse of lies.
3. They seem to be that, which they are not, which is of the nature of lies.
4. They are contrary to God and his truth, the discoverers of lies.

Richard Greenham.

Ver. 29. *Grant me thy law graciously*. He opposes the law of God to the way of lying. First, because it is the only rule of all truth, both in religion and manners: that which is not agreeable to it is but a lie which shall deceive men. Secondly, it destroys and shall at length utterly destroy all

contrary errors. As the rod of Aaron devoured the rods of the enchanters: so the word, which is the rod of the mouth of God, shall, in the end, eat up and consume all untruths whatsoever. Thirdly, according to the sentence of this word, so shall it be unto every man; it deceives none. Men shall find by experience it is true: he who walks in a way condemned by the word, shall come to a miserable end. And, on the contrary, it cannot but be well with them who live according to this rule. *William Cowper.*

Ver. 29. *Grant me thy law graciously.* David had ever the book of the law; for every king of Israel was to have it always by him, and the Rabbis say, written with his own hand. But, "*Grant me thy law graciously*"; that is, he desires he might have it not only written by him, but upon him, to have it imprinted upon his heart, that he might have a heart to observe and keep it. That is the blessing he begs for, "*the law*"; and this is begged "*graciously*," or upon terms of grace, merely according to thine own favour, and good pleasure. Here is, —

1. The sin deprecated, "*Remove from me the way of lying.*"
2. The good supplicated and asked, "*Grant me thy law graciously.*"

In the first clause you have his malady, David had been enticed to a course of lying. In the second we have his remedy, and that is the law of God.
Thomas Manton.

HINTS TO PREACHERS.

Ver. 29. — *The way of lying.*

1. *Describe the way of lying.* Various paths, e.g., erroneous views of doctrine: false grounds of faith: looseness of practice: shrinking from the daily cross.
2. *Show why it is thus named.* It does not furnish its promised pleasures. It does not lead to its professed goal. It lies through the territory of the father of lies.
3. *Notice the peculiarity* in the prayer against it. Not remove me from, but remove from me: for the way of lying is within us.
4. *Our deliverance* from the way of lying lies with God. — *C.A.D.*

Ver. 29-30. —

1. The way of lying, our wish to have it removed, and the method of answer.
2. The way of truth, our choice, and the method of carrying it out.

PSALM 119:30

EXPOSITION.

Ver. 30. *I have chosen the way of truth.* As he abhorred the way of lying, so he chose the way of truth: a man must choose one or the other, for there cannot be any neutrality in the case. Men do not drop into the right way by chance; they must choose it, and continue to choose it, or they will soon wander from it. Those whom God has chosen in due time choose his way. There is a doctrinal way of truth which we ought to choose, rejecting every dogma of man's devising; there is a ceremonial way of truth which we should follow, detesting all the forms which apostate churches have invented; and then there is a practical way of truth, the way of holiness, to which we must adhere whatever may be our temptation to forsake it. Let our election be made, and made irrevocably. Let us answer to all seducers, "I have chosen, and what I have chosen I have chosen." O Lord, by thy grace lead us with a hearty free will to choose to do thy will; thus shall thine eternal choice of us bring forth the end which it designs.

Thy judgments have I laid before me What he had chosen he kept in mind, laying it out before his mind's eye. Men do not become holy by a careless wish: there must be study, consideration, deliberation, and earnest enquiry, or the way of truth will be missed. The commands of God must be set before us as the mark to aim at, the model to work by, the road to walk in. If we put God's judgments into the background we shall soon find ourselves departing from them.

Here again the sixth stanzas of the third and fourth octaves ring out a similar note. "I have kept thy testimonies" (Psalm 119:22), and "Thy judgments have I laid before me." This is a happy confession, and there is no wonder that it is repeated.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 30. *I have chosen the way of truth.* Here you have the working of a gracious soul. This is more than sitting and hearing the word— having no objection to what you hear. Such hearing is all that can be affirmed of the generality of gospel hearers, except we add, that none are more ready to be caught by false and easy ways of salvation, for they assent to all they hear. The man of God strikes a higher and more spiritual note— he goes into the *choice* of the thing; he chooses the way of truth; and he cannot but choose it; it is the bent of his renewed nature, the effect indeed of all he has been pleading. How act we? The way of truth is all that God has revealed concerning his Son Jesus. The willing heart chooses this way, and all of it; the bitterness of it, the self denial of it, as well as the comfort of it; a Saviour from sin as well as a Saviour from hell; a Saviour whose Spirit can lead from prayerlessness to godliness, from idleness upon the Sabbath day to a holy keeping of that day, from self seeking to the seeking of Christ, from slack, inconsistent conduct to a careful observance of all the Lord's will. Where God's people meet, there such will delight to be. O for such to abound among us! *John Stephen.*

Ver. 30. *I have chosen the way of truth.* Religion is not a matter of chance, but of choice. Have we weighed things in the balance, and, upon mature deliberation, made an election, — "We will have God upon any terms" Have we sat down and reckoned the cost, — or what religion *must* cost us, — the parting with our lusts; and what it *may* cost us, — the parting with our lives? Have we resolved, through the assistance of grace, to own Christ when the swords and staves are up? and to sail with him, not only in a pleasure boat, but in a man of war? This choosing God speaks him to be ours: hypocrites profess God out of worldly design, not religious choice. *Thomas Watson, in "The Morning Exercises."*

Ver. 30. *I have chosen the way of truth.* The choice which David makes here of God's truth proceeds from that choice and election whereby the Lord before all time made choice of David, in Christ, to be one of his elect. For as it is true of love, "Herein is love, not that we loved God, but that he loved us" — we could never have loved him, if first he had not loved us; so it is true of election; if he before time had not chosen us to be his people, we could never in time have chosen him to be our God. And this I mark in them who love the word of God, and delight in it, who can say out of a good heart, that the Lord is their portion and the joy of their soul: this is a

sure seal of their election, imprinted by the finger of God in their heart.
William Cowper.

Ver. 30. In all our religious exercises, let deliberation precede our resolution, and consideration usher in determination. David did so; and therefore he says here, *I have chosen the way of truth: thy judgments have I laid before me.* Indeed, he cannot but resolve upon, and make choice of, the way of piety, who layeth before him the goodness, the rectitude and pleasantness of the way. When the prodigal considereth with himself how well his father's servants fared, he thinketh of, yea, determines to go home: "I will arise and go to my father." *Abraham Wright*, 1661.

Ver. 30. *I have chosen.* No man ever served the Lord but he first made choice of him to be his Master. Every man when he comes to years of discretion, so as to be master of himself, advises with himself what course he shall take, whether he will serve God or the world. Now all the saints of God have made this distinct choice; we will serve the Lord, and no other. Moses when both stood before him, the pleasures of Egypt on the one hand, and God and his people with their afflictions on the other, he chose the latter before the former, Hebrews 11:25. So David saith he did, *I have chosen the way of truth: thy judgments have I laid before me;* for to choose, is, when a thing lies before a man, and he considers and takes it. So Joshua, "I and my house will serve the Lord." *John Preston*, (1587-1628) in "*The Golden Sceptre held forth to the Humble.*" 1638.

Ver. 30. *Truth.* There are three kinds of truth; truth in heart, truth in word, truth in deed (2 Kings 20:3 Zechariah 8:16 Hebrews 10:22). *Ayguan.* From "*The Preacher's Storehouse*, "by *J. E. Vaux*.

Ver. 30. *Thy judgments.* God's word is called his judgment, because it discerns good from evil; and is not a naked sentence; but, as it points out evil, so it pronounces plagues against it, which shall be executed according to the sentence thereof. *William Cowper.*

Ver. 30-31. *I have chosen; I have stuck.* The choosing Christian is likely to be the sticking Christian; when those that are Christians by chance tack about if the wind turn. *Matthew Henry.*

Ver. 30. *Thy judgments have I laid before me.* The solid consideration that God's word is God's decree or judgment may guard a believer against

men's terrors and allurements, and fix him in his right choice, as here.
David Dickson.

Ver. 30. *Thy judgments have I laid before me.* Men that mean to travel the right way will lay before them a map: so David, as his will had resolved upon the ways of truth, so he setteth before his eyes the map of the law, which did manifest this unto him, as the ship man hath his card with the compass. *Paul Bayne.*

PSALM 119:31

EXPOSITION.

Ver. 31. *I have stuck unto thy testimonies,* — or I have cleaved, for the word is the same as in Psalm 119:25. Though cleaving to the dust of sorrow and of death, yet he kept fast hold of the divine word. This was his comfort, and his faith stuck to it, his love and his obedience held on to it, his heart and his mind abode in meditation upon it. His choice was so heartily and deliberately made that he stuck to it for life, and could not be removed from it by the reproaches of those who despised the way of the Lord. What could he have gained by quitting the sacred testimony? Say rather, what would he not have lost if he had ceased to cleave to the divine word? It is pleasant to look back upon past perseverance and to expect grace to continue equally steadfast in the future. He who has enabled us to stick to him will surely stick to us.

O LORD, put me not to shame. This would happen if God's promises were unfulfilled, and if the heart of God's servant were suffered to fail. This we have no reason to fear, since the Lord is faithful to his word. But it might also happen though the believer's acting in an inconsistent manner, as David had himself once done, when he fell into the way of lying, and pretended to be a madman. If we are not true to our profession we may be left to reap the fruit of our folly, and that will be the bitter thing called "shame." It is evident from this that a believer ought never to be ashamed, but act the part of a grave man who has done nothing to be ashamed of in believing his God, and does not mean to adopt a craven tone in the presence of the Lord's enemies. If we beseech the Lord not to put us to shame, surely we ought not ourselves to be ashamed without cause.

The prayer of this verse is found in the parallel verse of the next section (Psalm 119:39): "Turn away my reproach which I fear." It is evidently a petition which was often on the Psalmist's heart. A brave heart is more wounded by shame than by any weapon which a soldier's hand can wield.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 31. *I have stuck unto thy testimonies.* It is not a little remarkable, that while the Psalmist says (Psalm 119:25), "My soul *cleaveth* to the dust," he should say here, "*I have cleaved unto thy testimonies*"; for it is the same original word in both verses. The thing is altogether compatible with the experience of the believer. Within there is the body of indwelling sin, and within there is the undying principle of divine grace. There is the contest between them "the flesh lusteth a against the spirit and the spirit against the flesh" (Galatians 5:17), and the believer is constrained to cry out, "O wretched man that I am" (Romans 7:24). It is the case; and all believers find it so. While the soul is many times felt cleaving to the dust, the spirit strives to cleave unto God's testimonies. So the believer prays, Cause that I be not put to shame. And keeping close to Christ, brethren, you shall not be put to shame, world without end. *John Stephen.*

Ver. 31. *I have stuck unto thy testimonies.* He adhered to them when momentary interests might have dictated a different line of conduct, when unbelief would have been ready to shrink from the path of duty, when outward appearances were greatly discouraging to fidelity, when all were ready to deride his preposterous determination. *John Morison.*

Ver. 31. *I have stuck.* True godliness evermore wears upon her head the garland of perseverance. *William Cowper.*

Ver. 31. *Put me not to shame.* Forasmuch as David, in a good conscience, endeavoured to serve God, he craves that the Lord would not confound him. This is two ways done; either when the Lord forsakes his children, so that in their trouble they feel not his promised comforts, and great confusion of mind and perturbation is upon them; or otherwise when he leaves them as a prey to their enemies, who scorn them for their godly and sincere life, and exult over them in their time of trouble; when they see that all their prayer and other exercises of religion cannot keep them out of their enemies' hands. "He trusted in God: let him deliver him." From this shame and contempt he desires the Lord would keep him, and that he

should never be like unto them, who, being disappointed of that wherein they trusted, are ashamed. *William Cowper.*

HINTS TO PREACHERS.

Ver. 31. — *Reasons for sticking to the Divine testimonies.*

Ver. 31. — *A wholesome mixture.*

1. Sturdy fidelity.
2. Self distrust,
3. Importunate prayer. — *C.A.D.*

PSALM 119:32

EXPOSITION.

Ver. 32. *I will run the way of thy commandments.* With energy, promptitude, and zeal he would perform the will of God, but he needed more life and liberty from the hand of God.

When thou shalt enlarge my heart. Yes, the heart is the master; the feet soon run when the heart is free and energetic. Let the affections be aroused and eagerly set on divine things, and our actions will be full of force, swiftness, and delight. God must work in us first, and then we shall will and do according to his good pleasure. He must change the heart, unite the heart, encourage the heart, strengthen the heart, and enlarge the heart, and then the course of the life will be gracious, sincere, happy, and earnest; so that from our lowest up to our highest state in grace we must attribute all to the free favour of our God. We must run; for grace is not an overwhelming force which compels unwilling minds to move contrary to their will: our running is the spontaneous leaping forward of a mind which has been set free by the hand of God, and delights to show its freedom by its bounding speed.

What a change from Psalm 119:25 to the present, from cleaving to the dust to running in the way. It is the excellence of holy sorrow that it works in us the quickening for which we seek, and then we show the sincerity of our grief and the reality of our revival by being zealous in the ways of the Lord.

For the third time an octave closes with, "I will." These "I wills" of the Psalms are right worthy of being each one the subject of study and discourse.

Note how the heart has been spoken of up to this point: "whole heart" (2), "uprightness of heart" (7), "hid in mine heart" (11), "enlarge my heart." There are many more allusions further on, and these all go to show what heart work David's religion was. It is one of the great lacks of our age that heads count for more than hearts, and men are far more ready to learn than to love, though they are by no means eager in either direction.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 32. *I will run in the way of thy commandments when*, etc. You must remember that the speaker, the Psalmist, is not an unconverted man, but one who had long before been brought under the dominion of religion. He is not, therefore, soliciting the first entrance, but the after and multiplied workings of a principle of grace; and he states his desire in an expression which is singularly descriptive of the outgoing of an influence from the heart over the rest of the man. His wish is that his heart might be enlarged; and this wish amounted to a longing that the whole of himself might act in unison with the heart, so that he might become, as it were, all heart, and thus the heart in the strictest sense be enlarged, through the spreading of itself over body and soul, expanding itself till it embraced all the powers of both. If there be the love of God in the heart, then gradually the heart, possessed and actuated by so noble and stirring a principle, will bring over to a lofty consecration all the energies, whether mental or corporeal, and will be practically the same as though the other departments of man were thus the result turned into heart, and he became, according to the phrase which we are accustomed to employ when describing a character of unwonted generosity and warmth, "all heart." So that the desire after an enlarged heart you may fairly consider tantamount to a desire that every faculty might be brought into thorough subjection to God, and that just as God himself is love — love being rather the Divine essence than a Divine attribute, and therefore love mingling itself with all the properties of Godhead, so the man having love in the heart might become all heart, the heart throwing itself into all his capacities, pervading but not obliterating the characteristics of his nature. And exactly in accordance with this view of the enlargement of heart which the Psalmist desired is the practical result which was to follow on its attainment. He was already walking in the way

of God's commandments; but what he proposed to himself was the *running* that way: *I will run the way of thy commandments, when thou shalt enlarge my heart.* A quickened pace, a more rapid progress, a greater alacrity, a firmer constancy, a more resolute and unflinching obedience, these were the results which the Psalmist looked for from the enlargement of his heart. And truly if all the faculties of mind and body be dedicated to God, with a constant and vigorous step will man press on in the way that leadeth to heaven. So long as the dedication is at best only partial, the world retaining some fraction of its empire, notwithstanding the setting up of the kingdom of God, there can be nothing but a slow and impeded progress, a walking interrupted by repeated halting, if not backslidings, by much of loitering, if not of actual retreat; but if the man be all heart, then he will be all life, all warmth, all zeal, all energy, and the consequence of this complete surrender to God will be exactly that which is prophetically announced by Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." *Henry Melvill*, 1798-1871.

Ver. 32. *I will run.* By running is meant cheerful, ready, and zealous observance of God's precepts: it is not go, or walk, but *run*. They that would come to their journey's end, must run in the way of God's commandments. It notes a speedy or a ready obedience, without delay. We must begin with God betimes. Alas! when we should be at the goal, we have many of us scarce set forth. And it notes earnestness; when a man's heart is set upon a thing, he thinks he can never do it soon enough. And this is running, when we are vehement and earnest upon the enjoyment of God and Christ in the way of obedience. And it notes again, that the heart freely offereth itself to God.

This running is the fruit of effectual calling. When the Lord speaks of effectual calling, the issue of it is running; when he speaks of the conversion of the Gentiles, "Nations that know not thee shall run unto thee"; and, "Draw me, and we will run after thee." When God draws there is a speedy, earnest motion of the soul.

This running, as it is the fruit of effectual calling, so it is very needful; for cold and faint motions are soon overborne by difficulty and temptation: "Let us run with patience the race that is set before us" (Hebrews 12:1). When a man hath a mind to do a thing, though he be hindered and jostled, he takes it patiently, he goes on and cannot stay to debate the business. A

slow motion is easily stopped, whereas a swift one bears down that which opposeth it; so is it when men run and are not tired in the service of God. Last of all, the prize calls for running: "So run that ye may obtain" (1 Corinthians 9:24). *Thomas Manton.*

Ver. 32. *I will run.* It was not the *walking*, "the way of God's commandments," but the *running* "the way of God's commandments," to which David aspired. The text has no connection with the case of one who habitually pursues the opposite path; it has exclusive reference to the pace at which the line of duty is to be traversed... It may not unnaturally excite surprise, that "the sweet singer of Israel" — he who was emphatically declared to be "a man after God's own heart" — should, nevertheless, in the words of the text, seem to imply that *he* was not yet "running the way of God's commandments." But, dear brethren, the greater an individual's comparative holiness, the more intense will be his longing for absolute holiness. To others, David might appear to be speeding marvellously along the path of life; and yet he himself deemed his movements to be far less rapid. It is humility was one of the evidences of his holiness. *Hugh B. Moffat, 1871.*

Ver. 32. *I will run the way.* His intended course in this way he expresses by running. It is good to be in this way even in the slowest motions; love will creep where it cannot walk. But if thou art so indeed, then thou wilt long for a swifter motion; if thou do but creep, creep on, desire to be enabled to go. If thou goest, but yet haltingly and lamely, yet desire to be strengthened to walk straight; and if thou walkest, let not that satisfy thee, desire to run. So here, David did walk in this way; but he earnestly wishes to mend his pace; he would willingly run, and for that end he desires an enlarged heart.

Some dispute and descant too much whether they go or no, and childishly tell their steps, and would know at every step whether they advance or no, and how much they advance, and thus amuse themselves, and spend the time of doing and going in questioning and doubting. Thus it is with many Christians; but it were a more wise and comfortable way to be endeavouring onwards, and if thou make little progress, at least to be desiring to make more; to be praying and walking, and praying that thou mayest walk faster, and that in the end thou mayest run, not satisfied with anything attained. Yet by that dissatisfaction we must not be so dejected as

to sit down, or to stand still, but rather we must be excited to go on.
Robert Leighton.

Ver. 32. *Enlarged my heart*, or dilated it, namely, with joy. It is obvious to remark the philosophical propriety with which this expression is applied: since the heart is dilated, and the pulse by consequence becomes strong and full, from the exultation of joy as well as of pride. (See Parkhurst on [bj r.](#))
Richard Mant.

Ver. 32. *Thou wilt enlarge my heart.* God would enlarge the very seat of life, and thus give his weak servant more strength; such strength that he need no longer lie prone on the dust struggling to arise; but strength to enable him to run in the way of truth. Thus, he who prays, "*O Lord, put me not to shame*," finds for himself the truth of an earlier song: "They looked unto him, and were lightened, and their faces were not ashamed."
Frederick G. Marchant.

Ver. 32. *Enlarge my heart.* It is said of Solomon, that he had "a large heart, (the same word that is used here,) as the sand of the sea shore:" that is a vast, comprehensive spirit, that could fathom much of nature, both its greater and lesser things. Thus, I conceive, the enlargement of the heart comprises the enlightening of the understanding. There arises a clearer light there to discern spiritual things in a more spiritual manner; to see the vast difference betwixt the vain things the world goes after, and the true solid delight that is in the way of God's commandments; to know the false blush of the pleasures of sin, and what deformity is under that painted mask, and not be allured by it; to have enlarged apprehensions of God, his excellency, and greatness and goodness; how worthy he is to be obeyed and served; this is the great dignity and happiness of the soul; all other pretensions are low and poor in respect of this. Here then is enlargement to see the purity and beauty of his law, how just and reasonable, yea, how pleasant and amiable it is; that his commandments are not grievous, that they are beds of spices; the more we walk in them, still the more of their fragrant smell and sweetness we find. *Robert Leighton.*

Ver. 32. Narrow is the way unto life, but no man can run in it save with widened heart. *Prosper, of Aquitaine, (403-463), quoted by Neale and Littledale.*

Ver. 32. *Enlarged.* Surely a temple for the great God (such as our hearts should be) should be fair and ample. If we would have God dwell in our

hearts, and shed abroad his influences, we should make room for God in our souls, by a greater largeness of faith and expectation. The rich man thought of enlarging his barns, when his store was increased upon him (Luke 12:16-21), so should we stretch out the curtains of Christ's tent and habitation, have larger expectations of God, if we would receive more from him. The vessels failed before the oil failed. We are not straitened in God, but in ourselves; by the scantiness of our thoughts, we do not make room for him, nor greatness God: "My soul doth magnify the Lord" (Luke 1:46). Faith doth greatness God. How can we make God greater than he is? As to the declarative being, we can have greater and larger apprehensions of his greatness, goodness, and truth.

1. There needs a large heart, because the command is exceedingly broad: "I have seen an end of all perfection; but thy commandment is exceeding broad" (Psalm 119:96). A broad law and a narrow heart will never suit: we need love, faith, knowledge, and all to carry us through this work, which is of such a vast extent and latitude.

2. We need enlarged heart, because of the lets and hindrances within ourselves. There is lust drawing off from God to sensual objects: "Every man is tempted, when he is drawn away of his own lust, and enticed" (Jas 1:14). Therefore there needs something to draw us on, to carry us out with strength and life another way, to urge us in the service of God. Lust sits as a clog upon us, it is a weight of corruption (Hebrews 12:1), retarding us in all our flights and motions, thwarting, opposing, breaking the force of spiritual impulsions, if not hindering them altogether (Galatians 5:17). Well then, lust drawing so strongly one way, God needs to draw us more strongly the other way. When there is a weight to poise us to worldly and sensual objects, we need a strength to carry us on with vigorous and lively motions of soul towards God, an earnest bent upon our souls, which is this enlargement of heart. *Thomas Manton.*

Ver. 32 *My heart.* The great Physician knows at once where to look for the cause, when he sees anything amiss in the outward life of his people. He well knows that all spiritual disease is heart disease, and it is the heart remedies that he must apply. At one time, our Physician sees symptoms which are violent in their nature; at another, he sees symptoms of languor and debility; but he knows that both come from the heart; and so, it is upon the heart that he operates, when he is about to perform a cure.

The strong action of the heart in all holy things comes from the blessed operation of the Spirit upon it; then only can we "*run*" the way of God's commandments, when he has enlarged our heart.

Heartiness in action is the subject to which the reader's attention is here directed, and it is one of considerable importance.

There are many believers, who for want of enlargement of heart are occupying a poor position in the church of God. They are trusting to Jesus for life eternal, and he will doubtless not disappoint them; he will be true to his word, that "he that believeth shall be saved;" but they are still, alas! to a deplorable degree, shut up in self; they have contracted hearts; still do they take narrow views of God's claim, and their own privileges, and the position in which they are set in the world and however much they might be said to stand, or sit, or walk in the way of God's commandments, they cannot be said to "*run*" in it. Running is a strong and healthy action of the body; it requires energy, it is an exercise that needs a sound heart; none can run in the way of God's commandments, except in strength and vigour imparted by him. The *running* Christians are comparatively few; walking and sitting Christians are comparatively common; but the running Christian is so uncommon as often to be thought almost mad.

Let us, for the sake of order, classify our observations on this subject under the following heads:

1. *What heartiness is.* The heartiness spoken of here under the term, "enlargement of the heart," is cheerfulness in doing God's will — love for that will — a drawing out of the affections towards it — an interest in it; all this it is, and a great deal more, which it is not easy to describe or define.
2. *What heartiness does.* Where there is enlargement of the heart by God, there is an outgoing beyond all the limits which fallen selfishness assigns. The heart contracted at the fall; it shrank when sin entered into it; it became unequal to containing great and generous thoughts; it became a bonded heart. True! the responsibilities of duty could not be escaped, nor could the directions of conscience; but the affections are voluntary, and the fallen heart drew in its affections from God; it felt that it had the power of withholding them from him and his commandments, and it rejoiced to shew its enmity in withholding its sympathy, where it could not withhold its obedience...

3. *Whence heartiness comes.* Now, as we have already said, where the heart is operated on by the Spirit, and all its natural evil overruled, it has outgoings which are entirely beyond the limits that fallen selfishness assigns. Love is inwrought with it: the union of sentiment, the identity of interest which love inspires, pervade it, in all belonging to God, for it has received these from God; the heart becomes unbondaged from mere rules, or perhaps to speak more correctly, it rises above them, and it feels—not merely it *knows*, but it *feels*—so much of the beauty of God's commandments, that it delights to "*run*" in them; it loves to be hearty in them; its interests, its affections are in them. *Philip Bennet Power, in "The I Wills' of the Psalms, "1862.*

Ver. 32. Disquiets of heart unfit us for duty, by hindering our activity in the prosecution of duty. The whole heart, soul, and strength should be engaged in all religious services; but these troubles are as clogs and weights to hinder motion. Joy is the dilatation of the soul, and widens it for anything which it undertakes; but grief contracts the heart, and narrows all the faculties. Hence doth David beg an "enlarged heart," as the principle of activity: *I will run the way of thy commandments, when thou shalt enlarge my heart*; for what else can be expected when the mind is so distracted with fear and sorrow, but that it should be uneven, tottering, weak, and confused? so that if it do set itself to anything, it acts troublesomely, drives on heavily, and doth a very little with a great deal ado; and yet, the unfitness were less, if that little which it can do were well done; but the mind is so interrupted in its endeavours that sometimes in prayer the man begins, and then is presently at a stand, and dares not proceed, his words are swallowed up, "he is so troubled that he cannot speak" Psalm 77:4. *Richard Gilpin, (1625-1699), in "Daemonologia Sacra."*

HINTS TO PREACHERS.

Ver. 32. — *The Fettered Racer set free.*

1. The course that invited him.
2. The shackles that bound him.
3. The impatience that prompted him.
4. The Lord that freed him.
5. Now let him go. — *C.A.D.*

Ver. 32.

1. Liberty desired.

2. Liberty rightly used. Or, the effect of the heart upon the feet.

Ver. 32. — *The text will give us occasion to speak,*

1. Of the benefit of an enlarged heart. The necessary precedence of this work on God's part, before there can be any serious bent or motion of heart towards God on our part.

2. The subsequent resolution of the saints to engage their hearts to live to God.

3. With what earnestness, alacrity and rigour of spirit this work is to be carried on: "I will run." — *T. Manton.*

Ver. 32. —

1. The way of obedience: "Thy commandments."

2. The duty of obedience: "I will run" — not stand still— not loiter— not creep— not walk, but run.

3. The life of obedience.

(a) Where it lies— in the heart.

(b) Whence it comes: "When thou shalt, "etc.

(c) What it does— enlarges the heart. — *G.R.*

PSALM 119:33

EXPOSITION.

Ver. 33-40. A sense of dependence and a consciousness of extreme need pervade this section, which is all made up of prayer and plea. The former eight verses trembled with a sense of sin, quivering with a childlike sense of weakness and folly, which caused the man of God to cry out for the help by which alone his soul could be preserved from falling back into sin.

Ver. 33. *Teach me, O LORD, the way of thy statutes.* Child like, blessed words, from the lips of an old, experienced believer, and he a king, and a man inspired of God. Alas, for those who will never be taught. They dote upon their own wisdom; but their folly is apparent to all who rightly judge. The Psalmist will have the Lord for his teacher; for he feels that his heart will not learn of any less effectual instructor. A sense of great slowness to

learn drives us to seek a great teacher. What condescension it is on our great Jehovah's part that he deigns to teach those who seek him. The lesson which is desired is thoroughly practical; the holy man would not only learn the *statutes*, but the *way* of them, the daily use of them, their tenor, spirit, direction, habit, tendency. He would know that path of holiness which is hedged in by divine law, along which the commands of the Lord stand as sign posts of direction and mile stones of information, guiding and marking our progress. The very desire to learn this way is in itself an assurance that we shall be taught therein, for he who made us long to learn will be sure to gratify the desire.

And I shall keep it unto the end. Those who are taught of God never forget their lessons. When divine grace sets a man in the true way he will be true to it. Mere human wit and will have no such enduring influence: there is an end to all perfection of the flesh, but there is no end to heavenly grace except its own end, which is the perfecting of holiness in the fear of the Lord. Perseverance to the end is most certainly to be predicted of those whose beginning is in God, and with God, and by God; but those who commence without the Lord's teaching soon forget what they learn, and start aside from the way upon which they professed to have entered. No one may boast that he will bold on his way in his own strength, for that must depend upon the continual teaching of the Lord: we shall fall like Peter, if we presume on our own firmness as he did. If God keeps us we shall keep his way; and it is a great comfort to know that it is the way with God to keep the feet of his saints. Yet we are to watch as if our keeping of the way depended wholly on ourselves; for, according to this verse, our perseverance rests not on any force or compulsion, but on the teaching of the Lord, and assuredly teaching, whoever be the teacher, requires learning on the part of the taught one: no one can teach a man who refuses to learn. Earnestly, then, let us drink in divine instruction, that so we may hold fast our integrity, and to life's latest hour follow on in the path of uprightness! If we receive the living and incorruptible seed of the word of God we must live: apart from this we have no life eternal, but only a name to live.

The "*end*" of which David speaks is the end of life, or the fulness of obedience. He trusted in grace to make him faithful to the utmost, never drawing a line and saying to obedience, "Hitherto shalt thou go, but no further." The end of our keeping the law will come only when we cease to breathe; no good man will think of marking a date and saying, "It is enough, I may now relax my watch, and live after the manner of men." As

Christ loves us to the end, so must we serve him to the end. The end of divine teaching is that we may persevere to the end.

The portions of eight show a relationship still. GIMEL, begins with prayer for life, that he may keep the word (Psalm 119:17); DALETH cries for more life, according to that word (Psalm 119:25); and now HE opens with a prayer for teaching, that he may keep the way of God's statutes. If a keen eye is turned upon these verses a closer affinity will be discerned.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Upon this Octonary the Notes furnished by Mr. Marchant, one of the Tutors of the Pastors' College, are so excellent that we give them entire.

SUBJECT: THE LAW OF JEHOVAH TO BE SET BEFORE THE EYES, THE WIND, THE FEET, AND THE HEART.

Key phrase: *dtrma drkē Mqh. Set up before thy servant thy word* (Psalm 119:38).

Ver. 33. THE WORD SET UP BEFORE THE EYES. *Teach me;* literally, "point out, ""indicate to me." *hry*, as used here, means "to send out the hand, "especially in the sense of pointing out. Hence "to show, ", "to indicate, ""to teach." The Psalmist here prays for direction in its more superficial form: Many paths were before his eyes leading down to death: one path was before him, leading unto life. He here asks to be shown *which* is Jehovah's way. If the Lord will ever show his eyes which way is the right way, then he will keep it unto the end. Here is light wanted for the eyes. As the Indian pursues his trail with unerring eye and unfaltering step, so, watching for every deviation which might take us astray, we should pursue the way which leadeth unto life.

Ver. 33-40. In this Octonarius, now and again, the same prayer is repeated, of which several times mention has before been made. For he prays that he may be divinely taught, governed, strengthened, and defended against the calumnies, reproaches, and threatenings of his enemies. And the prayer is full of the most ardent longings, which is manifest from the same resolve being so frequently repeated. For the more he knows the ignorance, obscurity, doubts, and the imbecility of the human mind, and sees how men are impelled by a slight momentum, so that they fall away from the truth and embrace errors repugnant to the divine word, or fall into great sins, the

more ardently and strongly does he ask in prayer that he may be divinely taught, governed, and strengthened, lest he should cast away acknowledged truth, or plunge himself into wickedness. And by his example he teaches that we, also, against blindness born with us, and the imbecility of our flesh, and also against the snares and madness of devils should fortify ourselves with those weapons; namely, with the right study and knowledge of the divine Word, and with constant prayer. For if so great a man, who had made such preeminent attainments, prayed for this, how much more ought they to do so, who are but novices and ignorant beginners. This is the sum of this Octonarius. *D. H. Mollerus.*

Ver. 33-40. In this part, nine times does the Psalmist send up his petition to his God, and six of these he accompanies with a reason for being heard... These petitions are the utterances of a renewed heart; the man of God could not but give utterance to them— such was the new refining process that had taken place upon him... The outline runs thus: — Petitions are offered for Instruction (Psalm 119:33) and Understanding (Psalm 119:34), and likewise for Spiritual Ability (Psalm 119:35) and Inclination (Psalm 119:36). These are followed by petitions for Exemption from the Spirit of Vanity (Psalm 119:37), and for Divine Quickening (Psalm 119:37). The Lord is besought to make good his Word of Promise to his servant (Psalm 119:38), and to deliver him from Feared Reproach. Last of all, the man of God places his prayer for quickening upon the ground of the Divine Righteousness (Psalm 119:40). May the Divine Spirit teach us to compare ourselves with what we find here, as we would see the salvation of our God! *John Stephen.*

Ver. 33-40. — I observe that in this one octonary which is not to be found in any of the rest, namely, that in every several verse there is a several prayer. In the first whereof he prays to be taught, and then promises to take in that which God shall teach him. He had before resolved to run in this way; but he felt forthwith his own natural aberrations, and therefore he cometh to this guide to be taught. *Richard Greenham.*

Ver. 33. *Teach me, O LORD, the way of thy statutes,* etc. Instruction from above is necessary for the children of God, while they continue in this world. The more we know, the more we shall desire to know; we shall beg a daily supply of grace, as well as of bread; and a taste of "the cluster of Eshcol" will make us long after the vintage of Canaan (Numbers 13:23). Religion is the art of holy living, and then only known when it is practised;

as he is not a master of music who can read the notes which compose it, but he who has learnt to take a lesson readily from the book, and play it on his instrument; after which the pleasure it affords will be sufficient motive for continuing so to do. *George Horne.*

Ver. 33. *Teach me, O LORD, the way of thy statutes,* etc. In the sincerity of your hearts go to God for his teaching. God is pleased with the request. "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing" (1 Kings 3:9,10). Oh, beg it of God, for these three reasons—

1. The way of God's statutes is worthy to be found by all.
2. It is hard to be found and kept by any.
3. It is so dangerous to miss it, that this should quicken us to be earnest with God. *Thomas Manton.*

Ver. 33. *Teach me, O LORD,* etc. "He who is his own pupil," remarks S. Bernard, "has a fool for his master." A soldier who enters on a march does not settle for himself the order of his going, nor begin the journey at his own will, nor yet choose pleasant short cuts, lest he should fall out of rank, away from the standards, but gets the route from his general, and keeps to it; advances in a prescribed order, walks armed, and goes straight on to the end of his march to find there the supplies provided by the commissariat. If he goes by any other road, he gets no rations, and finds no quarters ready, because the general's orders are that all things of this kind shall be prepared for those who follow him, and turn not aside to the right hand or the left. And thus he who follows his general does not break down, and that for good reasons; for the general consults not for his own convenience, but for the capability of his whole army. And this, too, is Christ's order of march, as he leads his great host out of the spiritual Egypt to the eternal Land of Paradise. *Ambrose, quoted by Neale and Littledale.*

Ver. 33. *Teach me, O LORD, the way,* etc. It should never be forgotten, as this fifth section teaches us, that there is a way marked out by God's own appointment for all his people to walk in, and in which to persevere. Others lay down a path each for himself, and keeping to it think they are safe. David did not trust to anything of this kind; he was only desirous of being found in the way of God's ordinance, and to be so taught of God as to keep

it to the end; or as the original reads, keep it the end, the end of his profession, the salvation of his soul. *W. Wilson.*

Ver. 33. *Teach me, O LORD, the way of thy statutes; and I shall keep it,* etc. If thou continue a teacher of me, saith David, I shall continue a servant to thee. Perseverance cannot be unless continual light and grace be furnished to us from the Lord. As the tree which hath not sap at the root may flourish for a while, but cannot continue; so a man, whose heart is not watered with the dew of God's grace continually, may for a time make a fair show of godliness, but in the end he will fall away, We bear not the root, but the root bears us: let us tremble and fear. If we abide not in our Lord, we become withered branches, good for nothing but the fire. Let us alway pray that he would ever abide with us, to inform us by his light, and lead us by his power, in that way which may bring us to himself. *William Cowper.*

Ver. 33. *Statutes*, from a word signifying to *mark, trace out, describe* and *ordain*; because they *mark out* our way, *describe* the line of conduct we are to pursue, and *order* or *ordain* what we are to observe. *Adam Clarke.*

Ver. 33. God's "*statutes*" declare his authority and power of giving us laws. *Matthew Pool, 1624-1679.*

Ver. 33. *Unto the end*, or, *by way of return, or reward, or gratitude* to thee; God's mercy in *teaching* being in all reason to be *rewarded* or answered by our *observing* and taking exact care of what he teaches. Or else by analogy with Psalm 19:11, where the *keeping* his *commandments* brings *great reward* with it: it may here be rendered **bq[** understanding the preposition **l**) *for the reward*, meaning the present joy of it, Psalm 119:32, not excluding the future crown. *H. Hammond.*

Ver. 33. *Unto the end.* *Quite through*; the Hebrew is, *to the heel*. The force of the words seems to be, "Quite through, from head to foot." *Zachary Mudge, 1744.*

Ver. 33-34. *Unto the end.* He will be no *temporizer*; he will keep it "*to the end*." He will be no *hypocrite*; he will keep it "*with his whole heart*." *Adam Clarke.*

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 33-40. — *Faithfulness secured by divine in working.* Prayer for divine teaching, understanding, constraint, and control of heart and eyes, to ensure persevering and wholehearted faithfulness (Psalm 119:33-37). The Psalmist, thus established in the word, prays for the establishment of the word to himself (Psalm 119:38); deprecates the reproach of unfaithfulness (Psalm 119:39); and enforces the whole prayer by the vehemence of the desire which prompts it (Psalm 119:40).

HINTS TO PREACHERS.

Ver. 33. — *In this prayer for grace observe,*

1. The person to whom he prays: "O Lord."
2. The person for whom: "teach me."
3. The grace for which he prayeth: to be taught.
4. The object of this teaching: "The way of thy statutes." The teaching which he begs, is not speculative, but practical, to learn how to walk in the way of God. — *T. Manton.*

Ver. 33. — *The superior efficacy of divine teaching:* it secures holy practice and insures its perpetuity.

Ver. 33-34. — *Light from above.*

1. *The blinding power of sin.* "Teach me", i.e., "point out to me." "Give me understanding." Whatever may have been the original amount of light which came item eating from the tree of knowledge of good and evil, that light has long been insufficient.

(a) Men need light to discern the right way from the wrong.

(b) Men need light to understand the beauties of the right way. Such beauties line the way of truth on either hand, but only the God taught mind appreciates them. Even Jesus, who is the way, the truth, and the life, is as a root out of a dry ground, till the mind is taught of the Lord. Sin is the cause of this blindness. The farther any man walks in the way of sin, the less can he see of the beauties of holiness.

2. *The enlightening grace of the Lord.* "Teach me." "Give me understanding." This grace,

(a) May be boldly asked: "If any man lack wisdom let him ask of God."

(b) Will be freely given. "Who giveth to all men liberally." "Ask, and it shall be given."

(c) Will be amply sufficient. "I shall keep it unto the end." "I shall keep Thy law." To see is to follow.

3. *The stimulating power of clearly revealed truth.* "I shall observe it with my whole heart." To see is not only to follow, but to follow with love and gladness. It is written of the light which will come before the throne, "We shall be like him, for we shall see him as he is." "O thou, that dwellest between the Cherubim, shine forth, "even here, on the way that leads to thy presence. — *F.G.M.*

Ver. 33-35. — *Alpha and Omega.*

1. God, the giver of spiritual instruction: Psalm 119:33.

2. Of spiritual understanding, without which this instruction is in vain: Psalm 119:34.

3. Of grace for practical obedience when thus instructed: Psalm 119:35.

4. For wholehearted obedience: Psalm 119:84.

5. For final perseverance: Psalm 119:33. — *C.A.D.*

Ver. 33-36. — *Human Dependence on Divine help.*

1. There can be no steady keeping in the way of the Lord without the Lord's guidance: Psalm 119:83.

2. There can be no observing of the way with the heart without Divine light for the mind: Psalm 119:34.

3. There can be no diligent pursuit of the way till divine energy be given to the will: Psalm 119:35.

4. There can be no true love of the way unless the heart be constrained by the love of God: Psalm 119:36. He who said, "Without me ye can do nothing," is necessary for us to see the way, to understand the way, to walk in the way, and to love the way. — *F. G. M.*

PSALM 119:34

EXPOSITION.

Ver. 34. *Give me understanding, and I shall keep thy law.* This is the same prayer enlarged, or rather it is a supplement which intensifies it. He not only needs teaching, but the power to learn: he requires not only to understand, but to obtain *an understanding*. How low has sin brought us; for we even lack the faculty to understand spiritual things, and are quite unable to know them till we are endowed with spiritual discernment. Will God in very deed give us understanding? This is a miracle of grace. It will, however, never be wrought upon us till we know our need of it; and we shall not even discover that need till God gives us a measure of understanding to perceive it. We are in a state of complicated ruin, from which nothing but manifold grace can deliver us. Those who feel their folly are by the example of the Psalmist encouraged to pray for understanding: let each man by faith cry, "Give *me* understanding." Others have had it, why may it not come to *me*? It was a gift to them; will not the Lord also freely bestow it upon *me*?

We are not to seek this blessing that we may be famous for wisdom, but that we may be abundant in our love to the law of God. He who has understanding will learn, remember, treasure up, and obey the commandment of the Lord. The gospel gives us grace to keep the law; the free gift leads us to holy service; there is no way of reaching to holiness but by accepting the gift of God. If God gives, we keep; but we never keep the law in order to obtaining grace. The sure result of regeneration, or the bestowal of understanding, is a devout reverence for the law and a resolute keeping of it in the heart. The Spirit of God makes us to know the Lord and to understand somewhat of his love, wisdom, holiness, and majesty; and the result is that we honour the law and yield our hearts to the obedience of the faith.

Yea, I shall observe it with my whole heart. The understanding operates upon the affections; it convinces the heart of the beauty of the law, so that the soul loves it with all its powers; and then it reveals the majesty of the lawgiver, and the whole nature bows before his supreme will. An enlightened judgment heals the divisions of the heart, and bends the united affections to a strict and watchful observance of the one rule of life. He

alone obeys God who can say, "My Lord, I would serve thee, and do it with all my heart"; and none can truly say this till they have received as a free grant the inward illumination of the Holy Ghost. To observe God's law with all our heart at all times is a great grace, and few there be that find it; yet it is to be had if we will consent to be taught of the Lord.

Observe the parallel of Psalm 119:2 and Psalm 119:10 where the *whole* heart is spoken of in reference to seeking, and in Psalm 119:58 in pleading for mercy; these are all second verses in their octonaries. The frequent repetition of the phrase shows the importance of undivided love: the heart is never whole or holy till it is whole or united. The heart is never one with God till it is one within itself.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 34. THE WORD SET BEFORE THE MIND. *Give me understanding.* The word used here refers to mental comprehension, as distinguished from the mere direction, or pointing out, asked for in the previous verse. Here the prayer is, "*Make me to discern, ""Cause me to perceive, "i.e., with the understanding "Faith cometh by hearing and hearing, by the word of God."* The outer senses must first see the way, then the mind must understand it, then, with faith and love, the heart should follow it. Thus, too, the Psalmist, if God will cause him to understand the law, will keep it with all his heart. Still, the heart is prone to lean to things earthly and sinful, and divine help has presently to be invoked for that also.

Ver. 34. *Give me understanding.* The Psalmist goes to the root of the matter; he is taught to do so by the Spirit of all teaching. He would not merely be taught, as a master would teach, but he would have his mind remoulded and informed as only the Creator could do. The words imply as much. "*Give me understanding*" — make me to understand. Not merely did he want to know a thing—the general nature of it; but he wished to understand the beginning, the outgoing and the end of it. He wanted to attain the power of distinction between right and wrong— spiritual discernment that so he might discern the right, and, at the same time, all that was contrary to it; he wanted understanding, that so he might know, and discern, and prize the truth, the true way of God, carefully avoiding all that would be aside from it. *John Stephen.*

Ver. 34. *Give me understanding.* This is that which we are indebted to Christ for; for "the Son of God is come, and hath given us an understanding" (1 John 5:20). *Matthew Henry.*

Ver. 34. *Understanding.* The understanding is the pilot and guide of the whole man; that faculty which sits at the stern of the soul: but as the most expert guide may mistake in the dark, so may the understanding, when it wants the light of knowledge. "Without knowledge the mind cannot be good" (Proverbs 19:2); nor the life good; nor the external condition safe (Ephesians 4:18). "My people are destroyed for the lack of knowledge" (Hosea 4:6).

It is ordinary in Scripture to set profaneness, and all kinds of miscarriages, upon the score of ignorance. Diseases in the body have many times their rise from distempers in the *head*; and exorbitance in practice, from errors in the judgment. And, indeed, in every sin, there is something both of ignorance and error at the bottom: for did sinners truly know what they do in sinning, we might say of every sin what the Apostle speaks concerning that great sin, "Had they known him, they would not have crucified the Lord of glory" (1 Corinthians 2:8). Did they truly know that every sin is a provoking the Lord to jealousy, a proclaiming war against heaven, a crucifying the Lord Jesus afresh, a treasuring up wrath afresh unto themselves against the day of wrath; and that if ever they be pardoned, it must be at no lower a rate than the price of his blood— *it were scarce possible* but sin, instead of alluring, should affright, and instead of tempting, scare. From *the "Recommendatory Epistle prefixed to the Westminster Confession and Catechisms."*

Ver. 34. *My whole heart.* The whole man is God's by every kind of right and title; and therefore, when he requireth the whole heart, he doth but require that which is his own. God gave us the whole by creation, preserveth the whole, redeemeth the whole, and promises to glorify the whole. If we had been mangled in creation we would have been troubled; if born without hands or feet. If God should turn us off to ourselves to keep that part to ourselves which we reserved from him, or if he should make such a division at death, take a part to heaven, or if Christ had bought part: "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20). If you have had any good work upon you, God sanctified the whole in a gospel sense, that is every part: "And the very God of peace sanctify you wholly; and I pray

God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). Not only conscience, but will and affections, appetite and body. And you have given all to him for his use: "I am my beloved's"! not a part, but the whole. He could not endure Ananias that kept back part of the price; all is his due. When the world, pleasure, ambition, pride, desire of riches, unchaste love, desire a part in us, we may remember we have no affections to dispose of without God's leave. It is all his, and it is sacrilege to rob or detain any part from God. Shall I alienate that which is God's to satisfy the world, the flesh, and the Devil? *Thomas Manton.*

Ver. 34, 35. *Give me understanding. Make me to go.* The understanding which he seeks leads to going, and is sought to that end. God's teaching begets obedience; he showeth us the path of life, and he maketh us to go in it. It is such instruction as giveth strength, that excites the sluggish will, and breaketh the force of corrupt inclinations; it removeth sluggish will and the darkness which corruption and sin have brought upon the mind, and maketh us pliable and ready to obey; yea, it giveth not only the will, but the deed; in short, it engages us in a watchful, careful, uniform, and constant obedience. *Thomas Manton.*

HINTS TO PREACHERS.

Ver. 34. — The influence of the understanding upon the heart, and the united power of understanding and heart over the life.

Ver. 34. — *Seeing and loving.*

1. When men see they love (the whole verse).
2. When men love they see. Only the loving heart would have seen enough to write such a verse. — *F. G. M.*

PSALM 119:35

EXPOSITION.

Ver. 35. *Make me to go in the path of thy commandments; for therein do I delight.* "To will is present with me; but how to perform that which good I find not." Thou hast made me to love the way, now make me to move in it.

It is a plain path, which others are treading through thy grace; I see it and admire it; cause me to travel in it. This is the cry of a child that longs to walk, but is too feeble; of a pilgrim who is exhausted, yet pants to be on the march; of a lame man who pines to be able to run. It is a blessed thing to delight in holiness, and surely he who gave us this delight will work in us the yet higher joy of possessing and practising it. Here is our only hope; for we shall not go in the narrow path till we are made to do so by the Maker's own power. O thou who didst once make me, I pray thee make me again: thou hast made me to know; now make me to go. Certainly I shall never be happy till I do, for my sole delight lies in walking according to thy bidding.

The Psalmist does not ask the Lord to do for him what he ought to do for himself: he wishes himself to "go" or tread in the path of the command. He asks not to be carried while he lies passive; but to be made "to go." Grace does not treat us as stocks and stones, to be dragged by horses or engines, but as creatures endowed with life, reason, will, and active powers, who are willing and able to go of themselves if once made to do so. God worketh in us, but it is that we may both will and do according to his good pleasure. The holiness we seek after is not a forced compliance with command, but the indulgence of a whole hearted passion for goodness, such as shall conform our life to the will of the Lord. Can the reader say, "*therein do I delight*"? Is practical godliness the very jewel of your soul, the coveted prize of your mind? If so, the outward path of life, however rough, will be clean, and lead the soul upward to delight ineffable. He who delights in the law should not doubt but what he will be enabled to run in its ways, for where the heart already finds its joy the feet are sure to follow.

Note that the corresponding verse in the former eight (Psalm 119:35) was "Make me to understand, "and here we have "Make me to go." Remark the: order, first understanding and then going; for a clear understanding is a great assistance towards practical action.

During the last few octaves the fourth has been the *heart verse*:see Psalm 119:20,28, and now Psalm 119:36. Indeed in all the preceding fourths great heartiness is observable. This also marks the care with which this sacred song was composed.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 35. THE WORD SET BEFORE THE FEET. The word *ynberidj* is from *Ērðe* "to tread with the feet, ""to trample." Hence, "Make me to go," alludes here to the very act of walking in the divine way, in distinction from mere perception of the way with the eyes and with the understanding. It is in this matter of practical walking that the actual difficulties of the way seem to come more forcibly into sight; hence we no longer have *Ēdþ*, used (as in Psalm 119:33) which may mean a broad open way, but *byti*; which (says Gesenius) "never denotes a public and royal road, such as was raised up and formed by art, but always a footpath." So the younger Buxtorf renders the word by *Semita*. When the feet really come to tread it, the way of truth is ever found to be "the narrow way."

Ver. 35. *Make me to go in the path of thy commandments.* David, in the former verses, had begged for light, now for strength to walk according to this light. We need not only light to know our way, but a heart to walk in it. Direction is necessary because of the blindness of our minds; and the effectual impulsions of grace are necessary because of the weakness of our hearts. It will not answer our duty to have a naked notion of truths, unless we embrace and pursue them. So, accordingly, we need a double assistance from God; the mind must be enlightened, the will moved and inclined. The work of a Christian lies not in depth of speculation, but in the height of practice. The excellency of Divine grace consisteth in this, — That God doth first teach what is to be done, and then make us to do whet is taught: "*Make me to go in the path of thy commandments.*" *Thomas Marten.*

Ver. 35. *The path of thy commandments.* They are termed "*the paths*," "because paths are narrow, short, straight, clean passages for people on foot only, and not for horses and carriages; and such is the way of the Lord, as compared with that of the flesh and of the world, all the ways of which are broad, filthy, and crooked, trodden by the brute beasts, the type of carnal, animal man. He assigns a reason for being heard when he says, *For this same I have desired*; because, through God's grace, I have chosen this path, and desired to walk in it, and it is only meet that he who gives the will should give the grace to accomplish, as St. Paul says, "Who worketh in you both to will and to do." *Robert Bellarmine.*

Ver. 35. *The path* is "*the path of thy commandments.*" Not any new way, but the old and pathed way wherein all the servants of God have walked

before him, and for which the Grecians (as Euthymius notes) called it *τριβον quasi viam tritam*. But howsoever this way be pathed, by the walking and treading of many in it, yet he acknowledgeth it is but one, yea, and a narrow and difficult path to keep, and therefore seeks he to be guided into it. *William Cowper*.

Ver. 35. *The path.* It is a "path" not a public road; a path where no *beast* goes, and *men* seldom. *Adam Clarke*.

Ver. 35, 37. *The path. Thy way:* The Hindus call *panth* or *way* the line of doctrine of any sect followed, in order to attain to *mukti*, or deliverance from sin. *Way* signifies the chief means to an end, and is applied to the Scriptures, Psalm 119:27, to God's counsels, to God's works. This spiritual way is—

- (1) *easy to find*, Isaiah 35:8,
- (2) *clean*, no mud of sin;
- (3) never out of *repair*. Christ the same now as 6,000 years ago;
- (4) no *lion* or wild beasts on;
- (5) *costly*, the blood of Christ made it;
- (6) not *lonely*, many believers on it, Hebrews 12:1;
- (7) no *toll*, all may come;
- (8) *wide*. The way to the cities of refuge was forty-eight feet wide. The map of the Bible shows this path;
- (9) the *end* pleasant—Heaven. *J. Long, in "Eastern Proverbs and Maxims illustrating old Truths, " 1881.*

Ver. 35-36. *Therein do I delight. Incline my heart unto thy testimonies.* A child of God hath not the bent of his heart so perfectly fixed towards God but it is ever and anon returning to its old bent and bias again. The best may find that they cannot keep their affections as loose from the world when they have houses, and lands, and all things at their will, as they could when they are kept low and bare. The best may find that their love to heavenly things is on the wane as worldly things are on the increase. It is reported of Pius Quintus that he should say of himself that, when he first entered into orders, he had some hopes of his salvation; when he came to be a cardinal, he doubted of it; but since he came to be pope, he did even almost despair. Many may find a very great change in themselves, much decay of zeal for God's glory, and love to and relish of God's word, and mindfulness of heavenly things, as it fares better with them in the world.

Now it is good to observe this before the mischief increaseth. Look, as jealousy and caution are necessary to prevent the entrance and ginning of this mischief, so observation is necessary to prevent the increase of it. When the world doth get too deep an interest in our hearts, when it begins to insinuate and entice us from God, and weaken our delight in the ways of God and zeal for his glory, then we need often to tell you how it is for a rich man to enter into the kingdom of heaven. *Thomas Manton.*

HINTS TO PREACHERS.

Ver. 35. — The prayer of a child, and the delight of a child. Or, Our pleasure in holiness a plea for grace.

Ver. 35. —

1. Delight avowed.
2. Disinclination implied.
3. Constraint implored. — W. W.

PSALM 119:36

EXPOSITION.

Ver. 36. *Incline my heart unto thy testimonies.* Does not this prayer appear to be superfluous, since it is evident that the Psalmist's heart was set upon obedience? We are sure that there is never a word to spare in Scripture. After asking for active virtue it was meet that the man of God should beg that his heart might be in all that he did. What would his goings be if his heart did not go? It may be that David felt a wandering desire, an inordinate leaning of his soul to worldly gain, — possibly it even intruded into his most devout meditations, and at once he cried out for more grace. The only way to cure a wrong leaning is to have the soul bent in the opposite direction. Holiness of heart is the cure for covetousness. What a blessing it is that we may ask the Lord even for an inclination. Our wills are free, and yet without violating their liberty, grace can incline us in the right direction. This can be done by enlightening the understanding as to the excellence of obedience, by strengthening our habits of virtue, by giving us an experience of the sweetness of piety, and by many other ways. If any one duty is irksome to us it behooves us to offer this prayer with special

reference thereto: we are to love all the Lord's testimonies, and if we fail in any one point we must pay double attention to it. The learning of the heart is the way in which the life will lean: hence the force of the petition, "*Incline my heart.*" Happy shall we be when we feel habitually inclined to all that is good. This is not the way in which a carnal heart ever leans; all its inclinations are in opposition to the divine testimonies.

And not to covetousness. This is the inclination of nature, and grace must put a negative upon it. This vice is as injurious as it is common; it is as mean as it is miserable. It is idolatry, and so it dethrones God; it is selfishness, and so it is cruel to all in its power; it is sordid greed, and so it would sell the Lord himself for pieces of silver. It is a degrading, grovelling, hardening, deadening sin, which withers everything around it that is lovely and Christlike. He who is covetous is of the race of Judas, and will in all probability turn out to be himself a son of perdition. The crime of covetousness is common, but very few will confess it; for when a man heaps up gold in his heart, the dust of it blows into his eyes, and he cannot see his own fault. Our hearts must have some object of desire, and the only way to keep out worldly gain is to put in its place the testimonies of the Lord. If we are inclined or bent one way, we shall be turned *from* the other: the negative virtue is most surely attained by making sure of the positive grace which inevitably produces it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 36. THE WORD SET BEFORE THE HEART. *Incline my heart unto thy testimonies.* It is nothing for the eyes to see, for the mind to understand, nor even for the feet to be made to go in the way of truth, if the heart be not inclined thereunto also. It is with the heart that man believeth unto righteousness. To be without love is, according to 1 Corinthians 13:1-3, to be without everything.

Thus the sense of these four methodical petitions in this section is as follows: Make me to see, make me to understand, make me to go in, and make me to love to go in, the beaten and narrow path of thy testimonies. So far as I gather, Luther gives almost the exact sense of the foregoing exposition; for he translates the opening words of Psalm 119:33-36 by terms signifying respectively, "Point out to me, " "Explain to me, ""Lead me, "and "Incline (bend, slope) my heart, "etc.

Ver. 36. *Incline my heart unto thy testimonies, and not to covetousness.*

We must be convinced that covetousness, I mean that our covetousness, is vice; for it holds something of a virtue, of frugality, which is not to that which one hath: and this makes us entertain thoughts that it is no vice; and we often say that it is good to be a little worldly; a little covetousness we like well; which shows that we do not indeed and in heart, hold it to be a sin. For if sin be naught, a little of sin cannot be good. As good say, a little poison were good, so it be not too much. And so we find, that men will rate at their children for spending, and are ready to turn them of doors, if they be given unto waste; but if they be near and pinching then we like that too much; and I scarce know a man who doth use to call upon his children that they spare not, save not. I know youth is rather addicted the other way, and is more subject to waste and consume, by that the natural heat is quick and active in them; and therefore there is more fear and danger that they prove prodigal and turn and therefore the more may be said and done that way to youth. But the thing I press is, that in case we see our children in their youth to begin to be covetous and worldly, we call them good husbands, and are but too to see it so, and are too much pleased with them for it. Little do think that worldliness is a most guilty sin in respect of God, and hurtful in respect of men. Hark what the word of God saith of it, Ephesians 5:5: *It is idolatry*, and idolatry is the first sin of the first table. *It is the root of all evils*, 1 Timothy 6:10. There is no evil but a worldly man do it to save his purse. Thus David: *"Incline my heart unto thy testimonies, and not to covetousness"*: he saith not, this or that testimony, but (as including all the laws of God) he saith *"testimonies"*; to show us covetousness draws us away, not from some only, but from all God's commandments. So St. Paul: where covetousness is, there are "many lusts," 1 Timothy 6:9, and "many sorrows," 1 Timothy 6:10. "It drowns men in perdition and destruction," 1 Timothy 6:9. And the Greek word signifies such a drowning as is almost past all hope and recovery. It is the bane all society: men cry out of it, because they would have none covetous, rich but themselves. A hater he is of mankind; he hates all poor, they would beg something of him; and all rich, because they have which he would have. A covetous man would have all that all have. Thus speaks a noble father (Chrysostom). Such believe not the word, they trust neither nor man. For he that trusts not God, cannot trust man. It robs God that confidence we should have in him, and dependence we owe unto him it turns a man from all the commandments. Hence the prophet prays God to turn his heart to his commandments, *"and not to covetousness."* For not only we ought not,

but as the phrase is, "we *cannot* serve God mammon, "Luke 16:13.
Richard Capel, in "Tentations: their Danger, Cure." 1655.

Ver. 36. *Incline my heart unto thy testimonies, and not to covetousness.*

Without a restraining hand the heart is prone to turn aside into the byways of petty love of pelf. The remedy must be from above. Heavenly aid is therefore sought. *Henry Law.*

Ver. 36. *Incline my heart.* Were we naturally and spontaneously inclined to the righteousness of the law, there would be no occasion for the petition of the Psalmist, "*Incline my heart.*" It remains, therefore, that our hearts are full of sinful thoughts, and wholly rebellious until God by his grace change them. *John Calvin.*

Ver. 36. *Incline my heart.* In the former verses David had asked understanding and direction to know the Lord's will; now he asketh an inclination of heart to do the Lord's will. The understanding needs not only to be enlightened, but the will to be moved and changed. Man's heart is of its own accord averse from God and holiness, even then when the wit is most refined, and the understanding is stocked and stored with high notions about it: therefore David doth not only say, "Give me understanding, "but, "*Incline my heart.*" We can be worldly of ourselves, but we cannot be holy and heavenly of ourselves; that must be asked of him who is the Father of lights, from whom cometh down every good and perfect gift. They that plead for the power of nature, shut out the use of prayer. But Austin hath said well, *Naturn vera confessione non falsa defersione opus habet*: we need rather to confess our weakness, than defend our strength. Thus doth David, and so will every broken hearted Christian that hath had an experience of the inclinations of his own soul, he will come to God, and say, *Incline my heart unto thy testimonies, and not to covetousness.* *Thomas Manton.*

Ver. 36. *Incline.* Then shall I not decline. *James G. Murphy.*

Ver. 36. *Unto thy testimonies.* The contrast is most striking. There are the *divine testimonies* on the one hand, and there is "*covetousness*" on the other. God stands on one side, the world on the other. The renewed man chooses between the two; he does not require long to think, and God is his choice. *John Stephen.*

Ver. 36. *Not to covetousness.* He prays in particular that his heart may be diverted from covetousness, which is not only an evil, but as saith the Apostle, "the root of all evil." David here opposes it as an adversary to all the righteousness of God's testimonies: it inverts the order of nature, and makes the heavenly soul earthly. It is a handmaid of all sins; for there is no sin which a covetous man will not serve for his gain. We should beware of all sins, but specially of mother sins. *William Cowper.*

Ver. 36. *Covetousness,* or rather, "gain unjustly acquired."... The Hebrew word [xB can only mean *plunder, rapine, unjust gain.* *J. J. Stewart Perowne.*

Ver. 36. *Covetousness.* S. Bonaventura, on our Psalm, says *Covetousness* must be hated, shunned, put away: must be hated, because it attacks the life of nature: must be shunned, because it hinders the life of grace: must be put away, because it obstructs the life of glory. Clemens Alexandrinus says that covetousness is the citadel of the vices, and Ambrose says that it is the loss of the soul. *Thomas Le Blanc.*

Ver. 36. *Covetousness.* I would observe to the reader, and desire him duly and seriously to consider, that although this commandment, "Thou shalt not covet," is placed the last in number, yet it is too often the first that is broken, man's covetous heart leading the van in transgression. *William Crouch, in "The Enormous Sin of Covetousness detected," 1709.*

Ver. 36. *Covetousness* is an immoderate desire of riches, in which these vices concur. *First*, An excessive love of riches, and the fixing of our hearts upon them. *Secondly*, A resolution to become rich, either by lawful or unlawful means, 1 Timothy 6:9. *Thirdly*, Too much haste in gathering riches, joined with impatience of any delay, Proverbs 28:20,22, 20:21.

Fourthly, An insatiable appetite, which can never be satisfied; but when they have too much, they still desire more, and have never enough, Ecclesiastes 4:8. Like the horseleech, Proverbs 30:15; the dropsy, and hell itself, Proverbs 27:20. *Fifthly*, Miser like tenacity, whereby they refuse to communicate their goods, either for the use of others, or themselves. *Sixthly*, Cruelty. Proverbs 1:18-19, exercised both in their unmercifulness and oppression of the poor. Covetousness is a most heinous vice; for it is idolatry, and the root of all evil, Col 3:5 1 Timothy 6:10; a pernicious thorn, that stifles all grace and chokes the seed of the word, Matthew

13:22, and pierceth men through with many sorrows, 1 Timothy 6:10, and drowns them in destruction and perdition. *James Usher*, 1580-1655.

HINTS TO PREACHERS.

Ver. 36. — Holiness a cure for covetousness.

Ver. 36,112. — *The Cooperation of the Divine and the Human in Salvation.*

1. It is God that worketh in you: Psalm 119:36.
2. Therefore work out your own salvation with fear and trembling: Psalm 119:112. — *C.A.D.*

PSALM 119:37

EXPOSITION.

Ver. 37. *Turn away mine eyes from beholding vanity.* He had prayed about his heart, and one would have thought that the eyes would so surely have been influenced by the heart that there was no need to make them the objects of a special petition; but our author is resolved to make assurance doubly sure. If the eyes do not see, perhaps the heart may not desire: at any rate, one door of temptation is closed when we do not even look at the painted bauble. Sin first entered man's mind by the eye, and it is still a favourite gate for the incoming of Satan's allurements: hence the need of a double watch upon that portal. The prayer is not so much that the eyes may be shut as "*turned away*"; for we need to have them open, but directed to right objects. Perhaps we are now gazing upon folly, we need to have our eyes turned away; and if we are beholding heavenly things we shall be wise to beg that our eyes may be kept away from vanity. Why should we look on vanity? — it melts away as a vapour. Why not look upon things eternal? Sin is vanity, unjust gain is vanity, self conceit is vanity, and, indeed, all that is not of God comes under the same head. From all this we must turn away. It is a proof of the sense of weakness felt by the Psalmist and of his entire dependence upon God that he even asks to have his eyes turned for him; he meant not to make himself passive, but he intended to set forth his own utter helplessness apart from the grace of God. For fear he should forget himself and gaze with a lingering longing upon forbidden

objects, he entreats the Lord speedily to make him turn away his eyes, hurrying him off from so dangerous a parley with iniquity. If we are kept from looking on vanity we shall be preserved from loving iniquity.

And quicken thou me in thy way. Give me so much life that dead vanity may have no power over me. Enable me to travel so swiftly in the road to heaven that I may not stop long enough within sight of vanity to be fascinated thereby. The prayer indicates our greatest need, — more life in our obedience. It shows the preserving power of increased life to keep us from the evils which are around us, and it, also, tells us where that increased life must come from, namely, from the Lord alone. Vitality is the cure of vanity. When the heart is full of grace the eyes will be cleansed from impurity. On the other hand, if we would be full of life as to the things of God we must keep ourselves apart from sin and folly, or the eyes will soon captivate the mind, and, like Samson, who could slay his thousands, we may ourselves be overcome through the lusts which enter by the eye.

This verse is parallel to Psalm 119:21,29 in the previous eights: "rebuke, ""remove, ""turn away"; or "proud, ""lying, " "vanity."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 37. *Turn away mine eyes*, etc. Literally, "*Make mine eyes to pass from seeing vanity*"; "as though he would pray, Whatever is of vanity, make me to pass without seeing it. The sentiment is strikingly like that in our Lord's prayer: "Lead us not into temptation." Having prayed for what he wanted to see, the Psalmist here prays for the hiding of what he would not see.

Ver. 37. *Turn away mine eyes*, etc. Having prayed for his heart, he now prayeth for his eyes also. *Omnia a Deo petit, docens, illum omnia efficere.* By the eyes oftentimes, as by windows, death enters into the heart; therefore to keep the heart in a good estate three things are requisite, First, careful study of the senses, specially of the eyes; for it is a righteous working of the Lord, *ut qui exteriori oculo negligenter utitur, intertori non injuste caecetur* that he who negligently useth the external eye of his body, should be punished with blindness in the internal eye of his mind. And for this cause Nazianzen, deploring the calamities of his soul, wished that a door might be set before his eyes and ears, to close them when they opened to anything that is not good; *malis autem sua sponte uturumque clauderetur.*

The second thing is, a subduing of the body by discipline. And the third is, continuance in prayer. *William Cowper.*

Ver. 37. *Turn away mine eyes from beholding vanity.* Notice that he does not say, I will turn away mine eyes; but, "*Turn away mine eyes.*" This shows that it is not possible for us sufficiently to keep our by our own caution and diligence; but there must be divine keeping. For, first, wheresoever in this world you turn yourself provocations to are met with. Secondly, with the unwary, and with far different the persons, the eyes, the servants of a corrupt heart, wander after the things which are the vanities. Thirdly, before you are aware, the evil contracted through eyes creeps in to the inmost recesses of the heart, and casts in the seeds perdition. This the Psalmist himself had experienced, not without greatest trouble both of heart and condition. *Wolfgang Musculus, 1563.*

Ver. 37. *Turn away mine eyes from beholding vanity.* It may seem strange prayer of David, to say, "*Turn away mine eyes from seeing vanity;*" as though God meddled with our looking; or that we had not power in selves to cast our eyes upon what objects we list. But is it not, that we delight in, we delight to look upon? and what we love, we love to seeing? and so to pray to God, that our eyes may not see vanity; is as much as to pray for grace, that we be not in love with vanity. For, vanity hath of itself so graceful an aspect, that it is not for a natural man to leave looking upon it; unless the fairer aspect of God's grace draw our eyes from vanity, to look upon itself; which will always naturally looking upon the fairest. And as David here makes his prayer in the particular, against temptations of prosperity, so Christ teacheth us to make prayer in the general, against the temptations, both of prosperity adversity, and very justly. For many can bear the temptations of one who are quickly overcome by temptations of the other kind. So David could bear persecution without murmuring, but when he came to prosperity could not turn away his eyes from vanity. *Sir Richard Baker.*

Ver. 37. *Turn away mine eyes from beholding vanity.* An ugly object loses much of its deformity when we look often upon it. Sin follows the general law, and is to be avoided altogether, even in its contemplation, we would be safe. A man should be thankful in this world that he eyelids; and as he can close his eyes, so he should often do it. *Albert Barnes.*

Ver. 37. *Turn away,* then *quicken,* etc. The first request is for the removing the impediments of obedience, the other for the addition of new

degrees of grace. These two are fitly joined, for they have a natural influence upon one another; unless we turn away our eyes from vanity, we shall soon contract deadness of heart. Nothing causeth it so much as an inordinate liberty in carnal vanities; when our affections are alive to other things, they are dead to God, therefore the less we let loose our hearts to these things, the more lively and cheerful in the work of obedience. On the other side, the more the rigour of grace is renewed, and the habits of it quickened into actual exercise, the more is sin mortified and subdued. Sin dieth, and our senses are restored to their proper use. *Thomas Manton.*

Ver. 37. *Turn away mine eyes from beholding vanity.* That sin may be avoided we must avoid whatsoever leads to or occasions it. As this caused Job (Job 31:1) to covenant strongly with his eyes, so it caused David to pray earnestly about his eyes. "*Turn away mine eyes* (or as the Hebrew may be rendered, *make them to pass*), *from beholding vanity.*" The eye is apt to make a stand, or fix itself, when we come in view of an ensnaring object; therefore it is our duty to hasten it away, or to pray that God would make it pass off from it... He that feareth burning must take heed of playing with fire: he that feareth drowning must keep out of deep waters. He that feareth the plague must not go into an infected house. Would they avoid sin who present themselves to the opportunities of it? *Joseph Caryl.*

Ver. 37. *Turn away mine eyes.* Lest looking cause liking and lusting: 1 John 2:16. In Hebrew the same word signifieth both an eye and a fountain; to show that from the eye, as from a fountain, floweth much mischief; and by that window Satan often winds himself into the soul. This David found by experience, and therefore prays here, "*Turn away,*" transfer, make to pass "*mine eyes,*" etc. He knew the danger of irregular glancing and inordinate gazing. *John Trapp.*

Ver. 37. *Turn away mine eyes from beholding vanity.* It is a most dangerous experiment for a child of God to place himself within the sphere of seductive temptations. Every feeling of duty, every recollection of his own weakness, every remembrance of the failure of others, should induce him to hasten to the greatest possible distance from the scene of unnecessary conflict and danger. *John Morison.*

Ver. 37. *Turn away mine eyes from beholding vanity.* From gazing at the delusive *mirages* which tempt the pilgrim to leave the safe highway. *William Kay.*

Ver. 37. Is it asked— "What will most effectually turn my eyes from vanity?" Not the seclusion of contemplative retirement— not the relinquishment of our lawful connexion with the world— but the transcendent beauty of Jesus unveiled to our eyes, and fixing our hearts. *Charles Bridges.*

Ver. 37. *Turn away mine eyes*, etc. The fort royal of your souls is in danger of a surprise while the outworks of your senses are unguarded. Your eyes, which may be floodgates to pour out tears, should not be casements to let in lusts. A careless eye is an index to a graceless heart. Remember, the whole world died by a wound in the eye. The eyes of a Christian should be like sunflowers, which are opened to no blaze but that of the sun. *William Seeker*, 1660.

Ver. 37. *Vanity*, in Hebrew usage, has often special reference to idols and the accompaniments of idol worship. The Psalmist prays that he may never be permitted even to see such tempting objects. *Henry Cowles.*

Ver. 37. *Quicken thou me*. Every saint is very apt to be a sluggard in the way and work of God. "*Quicken me*," says one of the chiefest and choicest of saints, "*in thy way*"; and it is as much as if he should say in plain terms, "Ah, Lord! I am a dull jade, and have often need of thy spur, thy Spirit." This prayer of David seems proof enough to this point; but if you desire farther confirmation, I shall produce an argument *instar omnium*, "that none shall dare to deny, nor be able to disapprove"; and that is drawn from the topic of your own experience; and this is *argumentum lugubre*, like a funeral anthem, "very sad and sorrowful." Do you not feel and find, to the grief of your own souls, that, whereas you should weep as if you wept not, rejoice as if you rejoiced not, and buy as if you possessed not; *inverso ordine*, "*inverting this order*," "you weep for losses as if you would weep out your eyes; you rejoice in temporal comforts as if you were in heaven; and you buy as if it were for ever and a day (Psalm 49:11). But *e contrario*, "*on the contrary*," "you pray as if you prayed not; hear as if you heard not; work for God as if you worked not. Now, we know, *experto credas*, ("You may yield credence to that of which you have made trial.") a man that sticks fast in a ditch needs no reason to prove he is in, but remedies to pull him out. Your best course will be to propose the case how you may get rid of this unwelcome guest, spiritual sloth: it is a case we are all concerned in, *Asini aures quis non habet* ("where is the man who hath

not the ears of an ass?") Every man and mortal hath some of the ass's dulness and sloth in him. *Simmons, in "The Morning Exercises, "1661.*

Ver. 37. *Quicken thou me.* Another quickening ordinance is *prayer*. How often doth David pray for quickening grace? five or six times in one Psalm. He begins many a prayer with a heavy heart, and before he hath done he is full of life. Therefore, pray much, because all life is from God, and he quickens whom he will. Only let me add this caution, before I let this pass, — Be sure thy understanding and affection go along together in every ordinance, and in every part of the ordinance, as thou wouldst have it a quickening ordinance. *Matthew Lawrence, in "The Use and Practice of Faith, "1657.*

Ver. 37. *Thy way*, by way of emphasis, in opposition to and exaltation of, above, all other ways. There is a fourfold way:

1. *Via mundi*, the way of the world; and that is *spinosa*, thorny.
 2. *Via carnis*, the way of the flesh; and that is *insidiosa*, treacherous.
 3. *Via Satana*, the way of the devil; and that is *tenebricosa*, darksome.
 4. *Via Domini*, the way of God; and that is *gratiosa*, gracious.
- Simmons.*

Ver. 37-38. Prayer is nothing but the promise reversed, or God's word formed into an argument, and retorted by faith upon God again. Know, Christian, thou hast law on thy side. Bills and bonds must be paid. David prays against the sins of a wanton eve and a dead heart: *Turn away mine eyes from beholding vanity; and quicken thou me in thy way*; and see how he urges his argument in the next words, — *Stablish thy word unto thy servant*. A good man is as good as his word, and will not a good God be so? But where finds David such a word for help against these sins? Surely in the covenant. It is in the magna charta. The first promise held forth thus much, — "The seed of the woman shall bruise the serpent's head." *William Gumall.*

HINTS TO PREACHERS.

Ver. 37. — *Quicken thou me in thy way.* This brief prayer—

1. Deals with the believer's frequent need.
2. It directs us to the sole worker of quickening: "Thou."

3. It describes the sphere of renewed rigour: "in thy way."

4. It denotes that there may be special reasons and special seasons for this prayer— times of temptation: Psalm 119:37; seasons of affliction: Psalm 119:107; when called to some extraordinary service. See "Spurgeon's Sermons, "No. 1073: "A Honeycomb."

Ver. 37. — Here is,

1. Conversion from "vanity."

2. Conversion to— "thy way."

3. Conversion by— "Quicken thou me." — *G. R.*

Ver. 37. — *David prays,*

1. For restraining grace that he might be prevented and kept back from that which would hinder him in the way of his duty: "Turn away mine eyes from beholding vanity."

2. For constraining grace, that he might not only be kept from everything that would obstruct his progress heavenward, but that he might have that grace which was necessary to forward him in that progress: "Quicken thou me in thy way." — *M. Henry.*

PSALM 119:38

EXPOSITION.

Ver. 38. *Stablish thy word unto thy servant.* Make me sure of thy sure word: make it sure to me and make me sure of it. If we possess the spirit of service, and yet are troubled with sceptical thoughts we cannot do better than pray to be established in the truth. Times will arise when every doctrine and promise seems to be shaken, and our mind gets no rest: then we must appeal to God for establishment in the faith, for he would have all his servants to be well instructed and confirmed in his word. But we must mind that we are the Lord's servants, for else we shall not long be sound in his truth. Practical holiness is a great help towards doctrinal certainty: if we are God's servants he will confirm his word in our experience. "If any man will do his will, he shall know of the doctrine"; and so know it as to be fully assured of it. Atheism in the heart is a horrible plague to a God fearing man, it brings more torment with it than can well be described; and nothing

but a visitation of grace can settle the soul after it has been violently assailed thereby. Vanity or falsehood is bad for the eyes, but it is even worse when it defiles the understanding and casts a doubt upon the word of the living God.

Who is devoted to thy fear, or simply— "*to thy fear*." That is, make good thy word to godly fear: wherever it exists; strengthen the whole body of reverent men. Stablish thy word, not only to me, but to all the godly ones under the sun. Or, again, it may mean — "Stablish thy word to thy fear, "namely, that men may be led to fear thee; since a sure faith in the divine promise is the fountain and foundation of godly fear. Men will never worship a God in whom they do not believe. More faith will lead to more godly fear. We cannot look for the fulfilment of promises in our experience unless we live under the influence of the fear of the Lord: establishment in grace is the result of holy watchfulness and prayerful energy. We shall never be rooted and grounded in our belief unless we daily practise what we profess to believe. Full assurance is the reward of obedience. Answers to prayer are given to those whose hearts answer to the Lord's command. If we are devoted to God's fear we shall be delivered from all other fear. He has no fear as to the truth of the word who is filled with fear of the Author of the word. Scepticism is both the parent and the child of impiety; but strong faith both begets piety and is begotten of it. We commend this whole verse to any devout man whose tendency is to scepticism: it will be an admirable prayer for use in seasons of unusually strong misgivings.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 38. *Stablish thy word unto thy servant*. In view of the exposition of the previous verses of the section this would be more correctly rendered, "*Hold up thy word before thy servant*; "i.e., hold it up to my eyes, to my mind, to my steps, and to my heart. Make all that is vain to pass, so that I see it not; but let thy word be so set up before my whole being that I shall always see it, and thus, by it, see my way to thee.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 38. *Stablish thy word unto thy servant*, etc. — Well, but here is a strange thing— a man who is a true "*servant of God*, " "*devoted to his fear*, "praying for what he surely must already have, else how could he be a servant? or be living in Jehovah's fear? He seems to assume, clearly and

without any doubt, his own personal consecration, and then he prays for that which must surely be, at least in considerable measure, assumed and comprehended in the very idea of a true personal consecration. Unless God's word is made sure to a man he will never become his servant. If he is his servant, why should he pray, "*Stablish thy word*"? Why, too, should he say in Psalm 119:35, "*Make me to go in the path of thy commandments; for therein do I delight*"? "Therein do I delight. It is the way of my choice, of my joy!" And yet, "Make me to go in it, "as if I were unwilling. This apparent contradiction or discrepancy is easily solved in a true experience, and can be, in fact, solved in no other way. Is not this the very condition of many and many a one? "*Stablished*, " yet moved; "*devoted*, "yet uncertain; "*serving*" God truly, yet looking and longing for clearer warrant, and higher sanction, and more inward grace, to make the service better; "believing, "yet crying, sometimes, "with tears, Help thou mine unbelief!"
Alexander Raleigh.

Ver. 38. *Stablish thy word unto thy servant.* Why doth David pray thus, "*Stablish thy word to me*; "since God's word is most certain and so stable in itself that it cannot be more so? (2 Peter 1:19). "We have a more sure, "or a more stable, "word of prophecy, "as the word signifies. How can the word be more stable than it is? I answer, it is sure in regard of God from whom it comes, and in itself. In regard of the things propounded it cannot be more or less stable, it cannot be fast and loose: but in regard of us, it may be more or less established. And that two ways, —

1. By the inward assurance of the Spirit increasing our faith.
2. By the outward performance of what is promised.

First, By the inward assurance of the Spirit, by which our faith is increased. Great is the weakness of our faith, as appears by our fears, doubts, distrusts, so that we need to be assured more and more. We need say with tears as he doth in the gospel: "Lord, I believe; help thou mine unbelief" (Mark 9:24); and to cry out with the apostles, "Lord, increase our faith" (Luke 17:5). There is none believeth so, but he may yet believe more. And in this sense the word is more established, when we are confirmed in the belief of it, and look upon it as sure ground for faith to rest upon. Secondly, By actual performance, when the promise is made good to us. Every event which falls out according to the word is a notable testimony of the truth of it, and a seal to confirm and strengthen our faith. Three ways may this be made good.

1. The making good of some promises at one time strengthens our faith in expecting the like favour at another. Christ was angry with his disciples for not remembering the miracle of the loaves, when they fell into a like strait again. "Do ye not yet understand, neither remember the five loaves?" (Matthew 16:9). We are to seek upon every difficulty; whereas former experience in the same kind should be a means of establishment to us: "He hath delivered, and doth deliver: in whom we trust that he will yet deliver us" (2 Corinthians 1:10). In teaching a child to spell we are angry, if, when we have showed him a letter once, twice, and a third time, yet when he meets with it again still he misses: so, God is angry with us when we have had experience of his word in this, that, and the other providence, yet still our doubts return upon us.

2. The accomplishment of one promise confirms another; for God, that keepeth touch at one time, will do so at another: "I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (2 Timothy 4:17-18). In such a strait God failed not, and surely he that hath been true hitherto will not fail at last.

3. When the word is performed in part, it assures us of, the performance of the whole. It is an earnest given us of all the rest: For all the promises of God in him are yea, and in him amen (2 Corinthians 1:20). A Christian hath a great many promises, and they are being performed daily; God is delivering, comforting, protecting him, speaking peace to his conscience; but the greater part are yet to be performed. Present experiences do assure us of what is to come. Thus, "*Stablish thy word*, "that is, make it good by the event, that I may learn to trust another time either for the same, or other promises or accomplishments of thy whole word. *Thomas Manton*.

Ver. 38. *Stablish thy word unto thy servant*. Confirm it; make it seem firm and true; let not my mind be vacillating or sceptical in regard to thy truth. This seems to be a prayer against the influence of doubt and scepticism; a prayer that doubts might not be suffered to spring up in his mind, and that the objections and difficulties of scepticism might have no place there. There is a class of men whose minds are naturally sceptical and unbelieving, and for such men such a prayer is peculiarly appropriate. For none can it be improper to pray that the word of God may always seem to them to be true; that their minds may never be left to the influence of doubt and unbelief. *Albert Barnes*.

Ver. 38. *Who is devoted to thy fear.* The word may be rendered either which or who; as relating either to thy word or to thy servant.

1. Thy word; for in the original Hebrew the posture of the verse is thus, "Stablish to thy servant thy word, which is to the fearing of thee, "or, "which is given that thou mayest be feared; "there being in the word of God the greatest arguments and inducements to fear, to reverence, and to obey him. The word of God was appointed to plant the fear of God in our hearts, and to increase our reverence of God; not that we may play the wantons with promises, and feed our lusts with them.

2. I rather take our own translation, and it hath such a sense as that passage, "But I give myself unto prayer" (Psalm 119:4). In the original it is, "But I prayer." So in this place it may be read, Stablish thy word to thy servant, "Who is to thy fear." Our translators add, to make the sense more full, addicted, or "devoted to thy fear, "that is, who makes it his business, care, and desire to stand in the fear of God.

Now this is added as a true note and description of God's servants, as being a main thing in religion, "The fear of the Lord is the beginning of wisdom" (Psalm 11:10), it is the first in point of order, and it is the first thing when we begin to be wise, to think of God, to have awful thoughts of God, it is a chief point of wisdom, the great thing that makes us wise to salvation. And it is added as an argument of prayer, "O Lord, let thine ear be attentive to the prayer of thy servants, who desire to fear thy name" (Nehemiah 1:11). The more any are given to the fear of God, the more assurance they have of God's love, and of his readiness to hear them at the throne of grace.

Thomas Manton.

Ver. 38. *Who is devoted to thy fear.* He who hath received from the Lord grace to fear him may be bold to seek any necessary good thing from him; because the fear of God hath annexed the promises of all other blessings with it. *William Cowper.*

Ver. 38. He that chooses God, devotes himself to God as the vessels of the sanctuary were consecrated and set apart from common to holy uses, so he that has chosen God to be his God, has dedicated himself to God, and will no more be devoted to profane uses. *Thomas Watson.*

HINTS TO THE VILLAGE PREACHER.

Ver. 38. — *Confirmation.* What? "Thy word established." To whom? "Unto thy servant." Why? "Who is devoted, "etc.

Ver. 38. — *Fear of God evidences itself,*

1. By a dread of his displeasure.
2. Desire of his favour.
3. Regard for his excellencies.
4. Submission to his will.
5. Gratitude for his benefits.
6. Conscientious obedience to his commands. — *Charles Buck.*

Ver. 38. — *The four kinds of fear.*

1. The fear of man, by which we are led rather to do wrong than to suffer evil.
2. Servile fear, through which we are induced to avoid sin only from the dread of hell.
3. Initial fear, in which we avoid sin partly from the fear of hell, but partly also from the love of God, which is the fear of ordinary Christians.
4. Filial fear, when we are afraid to disobey God only and altogether from the love we bear him. Jeremiah 32:40. — *Ayguan, in J. Edward Vaux's "Preacher's Storehouse, "1878.*

PSALM 119:39

EXPOSITION.

Ver. 39. *Turn away my reproach which I fear.* He feared just reproach, trembling lest he should cause the enemy to blaspheme through any glaring inconsistency. We ought to fear this, and watch that we may avoid it. Persecution in the form of calumny may also be prayed against, for it is a sore trial, perhaps the sorest of trials to men of sensitive minds. Many would sooner bear burning at the stake than the trial of cruel mockings. David was quick tempered, and he probably had all the greater dread of

slander because it raised his anger, and he could hardly tell what he might not do under great provocation. If God turns away our eyes from falsehood, we may also expect that he will turn away falsehood from injuring our good name. We shall be kept from lies if we keep from lies.

For thy judgments are good. Therefore he is anxious that none may speak evil of the ways of God through hearing an ill report about himself. We mourn when we are slandered; because the shame is cast rather upon our religion than ourselves. If men would be content to attribute evil *to us*, and go no further, we might bear it, for we are evil; but our sorrow is that they cast a slur upon the word and character of God, who is so good, that there is none good in comparison with him. When men rail at God's government of the world it is our duty and privilege to stand up for him, and openly to declare before him, "thy judgments are good"; and we should do the same when they assail the Bible, the gospel, the law, or the name of our Lord Jesus Christ. But we must take heed that they can bring no truthful accusation against us, or our testimony will be so much wasted breath.

This prayer against reproach is parallel to Psalm 119:31, and in general to many other of the seventh verses in the octaves, which usually imply opposition from without and a sacred satisfaction within. Observe the things which are good: "*thy judgments are good*"; "'thou art good and doest good" (Psalm 119:68); "good for me to have been afflicted" (Psalm 119:71); "teach me good judgment" (Psalm 119:66).

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 39. *Turn away my reproach which I fear.* "Cause to pass my reproach which *I feared*." This also, like the vanity spoken of in Psalm 119:37, the Psalmist prays that he may not see. He would have the gaze of his whole manhood bent only on the word. The reproach which he feared is that to which he had already referred in Psalm 119:21-22, and perhaps again in Psalm 119:31. The proud had erred from the commandments, and had inherited rebuke; it was the reproach and shame which were theirs that the Psalmist would have to be turned aside, so that they should not be seen.

For thy judgments are good. This is given as a reason why the reproach should be thus turned aside. The proud had thought lightly and contemptuously on the divine judgments, hence their reproach; the Psalmist held those judgments to be good, and thus hoped that he might not see reproach.

Ver. 39. *Turn away my reproach*, etc. In these words you have,

1. A request, "*Turn away my reproach.*"
2. A reason to enforce it. "*For thy judgments are good.*"

First, for the request. "*Turn away*, "roll from upon me, so it signifies. He was clothed with reproach; now roll from me "*my reproach.*" Some think he means God's condemnatory sentence, which would turn to ill's reproach, or some remarkable rebuke from God, because of his sin. Rather, I think, the reproach of his enemies; and he calls it "*my reproach*, "either as deserved by himself, or as having personally lighted upon him, the reproach which was like to be his lot and portion in the world, through the malice of his enemies: "*the reproach which I fear*, "that is, which I have cause to expect, and am sensible of the sad consequences of it.

Secondly, for the reason by which this is enforced: "*for thy judgments are good.*" There are different opinions about the form of this argument. Some take the reason thus: Let me not suffer reproach for adhering to thy word, thy word which is so good. But David doth not speak here of suffering reproach for righteousness' sake, but such reproach as was likely to befall him because of his own infirmities and failings. Reproaches for righteousness' sake are to be "rejoiced in; "but he saith, this I "fear, "and therefore I suppose this doth not hit the reason. Neither do I accept the other sense, — Why should I be looked upon as an evil doer as long as I keep thy law, and observe thy statutes? Others judge badly of me, but I appeal to thy good judgment.

By "*judgments*" we may understand God's dealings. Thou dost not deal with men according to their desert. Thy dispensations are kind and gracious. Better still: by "*judgments*" are meant the ways, statutes, and ordinances of God called judgments, because all our words, works, thoughts are to be judged according to the sentence of the word: now these, it is a pity they should suffer in my reproach and ignominy. This is that I fear more than anything else that can happen to me. I think the reason will better run thus: Lord, there is in thy law, word, covenant, many promises to encourage thy people, and therefore rules to provide for the due honour and credit of thy people. *Thomas Manton.*

Ver. 39. *Turn away my reproach.* In the Hebrew it is, "*Take away my rebuke*"; as if he should have said, O Lord, I may commit some such evil against thy good law, yea, some such notorious transgression, as may tend

to my shame; I beseech thee, take it away. Or else he meaneth, I have already, O Lord, by divers sins, and by name through adultery and murder brought shame and rebuke upon myself among men; I entreat thee to remove this shame and rebuke.

Out of the first exposition we learn, First, that the godly are subject unto notorious sins. Secondly, that those sins will cause shame in them, though the wicked will not be ashamed. Thirdly, that God only can take away this shame. Fourthly, that we may pray for the removing of shame even amongst men, especially that which may bring with it some dishonour to God. Fifthly, that the godly are most jealous over themselves. Sixthly, the way to avoid sin is ever to be afraid lest we should sin.

Out of the second exposition note, that the remembrance of our former sins must draw out of us prayers unto God, that for them we may not be rebuked in displeasure in this life, nor confounded and abashed in the life to come. *Richard Greenham.*

Ver. 39. *My reproach* is the reproach which the world casts on the God fearing. This is dreaded as a great temptation to apostasy. *James G. Murphy.*

Ver. 39. *For thy judgments are good.* One would have expected him to say— For thou art merciful— Cause my reproach which I fear to pass over from me, for thou art merciful. No, he does not add this as his present reason, but "*Thy judgments are good.*" We should catch the meaning at once, were the words these— For thy judgments are *awful* — "Turn away my reproach which I fear, "for thy judgments are awful. But as the words are— "For thy judgments are *good*," we find he verily takes refuge in the "judgments" — viz., that the Lord would vindicate him against all the unjust judgments of men; and as to judgment with God, since he took refuge in the atonement which the Lord had appointed, the Lord would vindicate him there also. *John Stephen.*

Ver. 39. *For thy judgments are good.* The judgments of the wicked are bad judgments, but the judgments of God are good; I pray against those, I appeal, to these: I fear the one, I approve the other. Now the judgments which God pronounces in his word, be they threatenings in the law, or consolations in the Gospel, yea, and those also which he executeth in the world, whether upon the godly or godless, they must needs be good.

1. Because God is goodness itself.

2. He cannot be deceived.
3. He will not be bribed.
4. He alone is no respecter of persons, but judgeth according to every man's work. *Richard Greenham.*

Ver. 39. The "reproach" which the poet fears in this verse is not the reproach of confessing, but of denying God. *Franz Delitzsch.*

Ver. 39. *For thy judgments are good.* This reason shows he feared God's rebuke. Man's "*reproach*" comes from a corrupt judgment, he condemns where God will absolve, I pass not for it; but I know thy rebuke is always deserved, "*for thy judgments are good.*" *William Nicholson.*

HINTS TO PREACHERS.

Ver. 39. —

1. Man's judgment dreaded.
2. God's judgment approved.

Ver. 39. — *The reproach of inconsistency.*

1. The dishonour caused by it (2 Samuel 12:14).
2. The danger of incurring it.
3. The prayer against it. — *C.A.D.*

PSALM 119:40

EXPOSITION.

Ver. 40. *Behold, I have longed after thy precepts.* He can at least claim sincerity. He is deeply bowed down by a sense of his weakness and need of grace; but he does desire to be in all things conformed to the divine will. Where our longings are, there are we in the sight of God. If we have not attained perfection, it is something to have hungered after it. He who has given us to desire, will also grant us to obtain. The precepts are grievous to the ungodly, and therefore when we are so changed as to long for them we have clear evidence of conversion, and we may safely conclude that he who has begun the good work will carry it on.

Quicken me in thy righteousness. Give me more life wherewith to follow thy righteous law; or give me more life because thou hast promised to hear prayer, and it is according to thy righteousness to keep thy word. How often does David plead for quickening! But never once too often. We need quickening every hour of the day, for we are so sadly apt to become slow and languid in the ways of God. It is the Holy Spirit who can pour new life into us; let us not cease crying to him. Let the life we already possess show itself by longing for more.

The last verses of the octaves have generally exhibited an onward look of resolve, hope, and prayer. Here past fruits of grace are made the plea for further blessing. Onward in the heavenly life is the cry of this verse.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 40. *Behold, I have longed after,* etc. This is given as a more intense form of the statement which he had just made, that he esteemed the judgments to be good. They were so good that he longed after them. Blot only so, but he desired to long after them even more. Thus he prays for even more life and rigour in pursuing the path which they pointed out—*Quicken me in thy righteousness.* He who really longs after divine truth, mourns that he does not long more. When the heart has no love, thee mind has no light, and can only judge the precepts erroneously. "The pure in heart" see better with the mind than can the impure. "Unto the upright there ariseth light in the darkness." Love so enlarges discernment that he who really loves often finds that his judgment of the blessedness of truth has outstripped even his longing for it. Hence it is the quick who cry, "*Quicken me*"; it is those who have living desires who pray for yet more life in the way of righteousness.

Ver. 40. *I have longed after thy precepts.* We are sometimes unconsciously led to "*long*" after the promises, more than "*after the precepts*" of God; forgetting that it is our privilege and safety to have an equal regard to both—to obey his precepts in dependence on his promises, and to expect the accomplishment of the promises in the way of obedience to the precepts. *Charles Bridges.*

Ver. 40. *Precepts,* from a word which means to *place in trust*, mean something entrusted to man, "that which is committed to thee"; appointments of God, which consequently have to do with the conscience, for which man is responsible, as an intelligent being. The precepts are not

so obviously apprehended as the law and the testimonies. They must be sought out. "*Behold, my desire is for thy precepts*" (Psalm 119:40). "*Thy precepts I seek*" (Psalm 119:45). "*Thy precepts I have sought*" (Psalm 119:94)... They are a law of liberty: "*And I will walk at liberty: for I seek thy precepts*" (Psalm 119:45). *John Jebb.*

Ver. 40. *Quicken me in thy righteousness.* He said before, "Quicken me in thy word, "here, "in thy righteousness"; all is one; for the word of God is the righteousness of God, in which is set down the will of righteousness. In this the prophet desires to be quickened, that is, to be confirmed, that in cheerfulness and gladness of spirit he might rely upon the word of God. *Richard Greenham.*

Ver. 40. *Quicken me in thy righteousness.* The petition is for liveliness in the knowledge and practice of holiness, according to the tenor of God's word and by its operation on the heart. If any prefer by "*righteousness*" to understand the faithfulness or justice of God, whereby he has bound himself to give grace to those who trust in him, there is no objection to such an interpretation. It is in fact implied in the others. Whoever can truly use the language of this verse is regenerate. Before renewing grace the law was a dead letter. It was more; it was a hated letter. The carnal mind is not subject to the law of God, neither indeed can be. A sinner desires no restraint from the divine precepts. *William S. Plumer.*

HINTS TO PREACHERS.

Ver. 40. —

1. Gracious longings experienced.
2. Great necessity felt— more life needed.
3. Wise petition offered.

PSALM 119:41

EXPOSITION.

In these verses holy fear is apparent and prominent. The man of God trembles lest in any way or degree the Lord should remove his favour from him. The eight verses are one continued pleading for the abiding of grace in

his soul, and it is supported by such holy arguments as would only suggest themselves to a spirit burning with love to God.

Ver. 41. *Let thy mercies come also unto me, O LORD.* He desires *mercy* as well as teaching, for he was guilty as well as ignorant. He needed much mercy and varied mercy, hence the request is in the plural. He needed mercy from God rather than from man, and so he asks for "thy mercies." The way sometimes seemed blocked, and therefore he begs that the mercies may have their way cleared by God, and may "come" to him. He who said, "Let there be light," can also say, "Let there be mercy." It may be that under a sense of unworthiness the writer feared lest mercy should be given to others, and not to himself; he therefore cries, "Bless me, even me also, O my Father." Viewed in this light the words are tantamount to our well known verse

*"Lord, I hear of showers of blessing
Thou art scattering, full and free;
Showers, the thirsty land refreshing;
Let some droppings fall on me,
Even me." Elizabeth Codner, 1860.*

Lord, thine enemies come to me to reproach me, let thy mercies come to defend me; trials and troubles abound, and labours and sufferings not a few approach me; Lord, let thy mercies in great number enter by the same gate, and at the same hour; for art thou not the God of my mercy?

Even thy salvation. This is the sum and crown of all mercies— deliverance from all evil, both now and for ever. Here is the first mention of salvation in the Psalm, and it is joined with mercy: "By grace are ye saved"... Salvation is styled "thy salvation," thus ascribing it wholly to the Lord: "He that is our God is the God of salvation." What a mass of mercies are heaped together in the one salvation of our Lord Jesus! It includes the mercies which spare us before our conversion, and lead up to it. Then comes calling mercy, regenerating mercy, converting mercy, justifying mercy, pardoning mercy. Nor can we exclude from complete salvation any of those many mercies which are needed to conduct the believer safe to glory. Salvation is an aggregate of mercies incalculable in number, priceless in value, incessant in application, eternal in endurance. To the God of our mercies be glory, world without end.

According to thy word. The way of salvation is described in the word, salvation itself is promised in the word, and its inward manifestation is

wrought by the word; so that in all respects the salvation which is in Christ Jesus is in accordance with the word. David loved the Scriptures, but he longed experimentally to know the salvation contained in them: he was not satisfied to read the word, he longed to experience its inner sense. He valued the field of Scripture for the sake of the treasure which he had discovered in it. He was not to be contented with chapter and verse, he wanted mercies and salvation.

Note that in the first verse of HE (Psalm 119:33) the Psalmist prayed to be taught to keep God's word, and here in VAU he begs the Lord to keep his word. In the first case he longed to come to the God of mercies, and here he would have the Lord's mercies come to him: there he sought grace to persevere in faith, and here he seeks the end of his faith, even the salvation of the soul.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 41-48. This commences a new portion of the Psalm, in which each verse begins with the letter Vau, or *v*. There are almost no words in Hebrew that begin with this letter, which is properly a conjunction, and hence in each of the verses in this section the beginning of the verse is in the original a conjunction, — *vau*. *Albert Barnes*.

Ver. 41-48. This whole section consists of petitions and promises. The petitions are two; Psalm 119:41,43. The promises are six. This, among many, is a difference between godly men and others: all men seek good things from God, but the wicked so seek that they give him nothing back again, nor yet will promise any sort of return. Their prayers must be unprofitable, because they proceed from love of themselves, and not of the Lord. If so be they obtain that which is for their necessity, they care not to give to the Lord that which is for his glory: but the godly, as they seek good things, so they give praise to God when they have gotten them, and return the use of things received, to the glory of God who gave them. They love not themselves for themselves, but for the Lord; what they seek from him they seek it for this end, that they may be the more able to serve him. Let us take heed unto this; because it is a clear token whereby such as are truly religious are distinguished from counterfeit dissemblers. *William Cowper*.

Ver. 41. *Let thy mercies come also unto me.* The way was blocked up with sins and difficulties, yet mercy could clear all, and find access to him, or

make its own way: "*Let it come*," that is, let it be performed or come to pass, as it is rendered: "Now let thy words come to pass" (Judges 13:12) — Hebrew, "Let it come." Here we read, let it come home to me, for my comfort and deliverance. David elsewhere saith, "Goodness and mercy shall follow me all the days of my life" (Psalm 23:6); go after him, find him out in his wanderings. So, "What shall I render to the Lord for all his benefits toward me?" (Psalm 116:12). They found their way to him though shut up with sins and dangers. *Thomas Manton*.

Ver. 41. *Let thy mercies come also unto me, O Lord.* The mercies of God everywhere meet the man whom God *quickens* (Psalm 119:40). David understood that God blesses the soul, the body, the household, the ordinances, and all things else that belong to his servants; the whole of which blessing is *flora* mercy, without merit, bestowed largely, wonderfully, etc. *Martin Geier*.

Ver. 41. *Let thy mercies come also unto me, O LORD*, etc. Ministers of the Word and students of Theology are reminded by this prayer that they ought not only to preach to others the true way of attaining everlasting salvation, but that they should also with earnest prayers cry unto God that they might themselves be made partakers of the Divine mercies, and receive "the end of their faith, the salvation of their souls." Paul, indeed, was greatly anxious respecting this matter, and was constrained to write, that he kept his body under, and brought it into subjection, lest after preaching to others he should himself be a castaway. *Solomon Gesner*.

Ver. 41. *Thy mercies. Thy word.* We should consider here the way in which the Prophet seeks salvation from God. In this prayer he conjoins two things, as those which uphold his confidence, viz., the mercy of God and his Word. These are to the man of faith the two strongest pillars of his hope. *Wolfgang Musculus*.

Ver. 41. *Even thy salvation*, etc. It is not any sort of delivery by any means, which the servant of God being in straits doth call for, or desire, but such a deliverance as God will allow, and be pleased to give in a holy way. "*Let thy salvation come.*" As the word of promise is the rule of our petition, so is it a pawn of the thing promised, and must be held fast till the performance come: "*Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word*"; and this is one reason of the petition. *David Dickson*.

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 41-48. — *Promised mercies.* Desired (Psalm 119:41), as an answer to "him that reproacheth" (Psalm 119:42-43); as a means of faithfulness (Psalm 119:44); liberty (Psalm 119:45); boldness (Psalm 119:46); delight (Psalm 119:47), and eager longing (Psalm 119:48).

HINTS TO PREACHERS.

Ver. 41. — See "Spurgeon's Sermons, "No. 1524: "Your Personal Salvation."

Ver. 41. —

1. God's mercies come to us unsought continually. His sparing mercies, temporal mercies, etc.
2. The chief outcome of God's mercies is his salvation. It is our greatest need; it is his greatest gift.
3. We should have a personal interest in this salvation: "Let thy mercies come also unto me."
4. When we seek God's salvation, we may plead his promise: "according to thy word." — *Horatio Wilkins, of Cheltenham, 1882.*

Ver. 41. — *Even me.*

1. In me there is need of mercy.
2. To me mercy can come.
3. Thy salvation suits me.
4. Special difficulties would daunt me.
5. Thy word encourages me.

Ver. 41. —

1. Salvation is all of mercy.
2. All mercies are in salvation.
3. All men should be anxious for salvation to come to them.
4. It can only come according to God's word. — W.W.

Ver. 41-43. — *A Comprehensive Prayer.*

1. The possession of salvation, Psalm 119:41.
2. Is the power for defence: Psalm 119:42.
3. And the qualification for usefulness: Psalm 119:43. — C.A.D.

PSALM 119:42

EXPOSITION.

Ver. 42. *So shall I have wherewith to answer him that reproacheth me.*

This is an unanswerable answer. When God, by granting us salvation, gives to our prayers an answer of peace, we are ready at once to answer the objections of the infidel, the quibbles of the sceptical, and the sneers of the contemptuous. It is most desirable that revilers should be answered, and hence we may expect the Lord to save his people in order that a weapon may be put into their hands with which to rout his adversaries. When those who reproach us are also reproaching God, we may ask him to help us to silence them by sure proofs of his mercy and faithfulness.

For I trust in thy word. His faith was seen by his being trustful while under trial, and he pleads it as a reason why he should be helped to beat back reproaches by a happy experience. Faith is our argument when we seek mercies and salvation; faith in the Lord who has spoken to us in his word. "I trust in thy word" is a declaration more worth the making than any other; for he who can truly make it has received power to become a child of God, and so to be the heir of unnumbered mercies. God hath more respect to a man's trust than to all else that is in him; for the Lord hath chosen faith to be the hand into which he will place his mercies and his salvation. If any reproach us for trusting in God, we reply to them with arguments the most conclusive when we show that God has kept his promises, heard our prayers, and supplied our needs. Even the most sceptical are forced to bow before the logic of facts.

In this second verse of this eight the Psalmist makes a confession of faith, and a declaration of his belief and experience. Note that he does the same in the corresponding verses of the sections which follow. See Psalm 119:50, "Thy word hath quickened me"; Psalm 119:58, "I entreated thy favour"; Psalm 119:66, "I have believed thy commandments"; Psalm

119:74, "I have hoped in thy word." A wise preacher might find in these a series of experimental discourses.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 42. *So shall I have*, etc. I shall have something by which I may reply to those who calumniate me. So the Saviour replied to the suggestions of the tempter almost wholly by passages of Scripture (Matthew 4:4,7,10); and so, in many cases, the best answer that can be given to reproaches on the subject of religion will be found in the very words of Scripture. A man of little learning, except that which he has derived from the Bible, may often thus silence the cavils and reproaches of the learned sceptic; a man of simple hearted, pure piety, with no weapon but the word of God, may often thus be better armed than if he had all the arguments of the schools at his command. Comp. Ephesians 6:17. *Albert Barnes.*

Ver. 42. *So shall I have wherewith to answer*, etc. When the heart realizes assured salvation, it is supplied with abundant answers to those who sneer at the delights of faith. *Henry Law.*

Ver. 42. *So shall I have wherewith to answer*, etc. Hugo Cardinalis observeth that there are three sorts of blasphemers of the godly, — the devils, heretics, and slanderers. The devil must be answered by the internal word of humility; heretics by the external word of wisdom; slanderers by the active word of a good life. *Richard Greenham.*

Ver. 42. *So shall I have*, etc. For I should give them a short answer, and a true one, — that I trust in thy word; I put my confidence in thee, who canst make good thy promises, because thou art omnipotent; and wilt, because thou art merciful. *William Nicholson.*

Ver. 42. *So shall I have wherewith to answer*, etc. This follows the phrase, "according to thy word." Christians should learn from the example of David what to oppose to the reproaches and false accusations of the enemies of the truth. Nothing is done by railing; but weapons should be taken from the word of God; and these are strong through faith in God for the overturning of both the Devil himself and his instruments. For truly with weapons of this kind the Saviour himself discomfited Satan in the wilderness (Matthew 4:1-11); and Paul (Ephesians 6:10-18) puts on himself, and commends to the Christian soldier, the girdle of Divine truth, the breastplate of righteousness, the shoes of the Gospel, the shield of

faith, and the sword of the Spirit, which is the Word of God. *Solomon Gessler.*

Ver. 42. *Wherewith to answer*, etc. It is not forbidden to believers, modestly and fully, to answer those that reproach them, and to rebut the lie. See Proverbs 26:5 27:11. But to be able to answer them is received as a blessing from God. *Martin Geier.*

Ver. 42-43. In Psalm 119:42 there is a play upon the two senses of the term "*word*," thus: "and I will answer my revilers a word, for I have trusted in thy word." Having trusted in thy word of promise, I shall have a word of reply to make to them when thou shalt graciously hear this prayer. *Take not thy word of truth* (i.e., of promise) *out of my mouth*; let me have it still to speak of before my enemies and to rest upon for my own soul. If God were to fail in fulfilling his word of promise, it would, in the sense here contemplated, be quite taken out of his mouth. *Henry Cowles.*

HINTS TO PREACHERS.

Ver. 42. — Faith's answer to reproach found in the fact that she trusts God's word.

Ver. 42-43, 47. — *Faith, hope, and love.* "I trust." "I have hoped." "I have loved." Faith warring, hope testifying, love obeying.

PSALM 119:43

EXPOSITION.

Ver 43. *And take not the word of truth utterly out of my mouth.* Do not prevent my pleading for thee by leaving me without deliverance; for how could I continue to proclaim thy word if I found it fail me? such would seem to be the run of the meaning. The word of truth cannot be a joy to our mouths unless we have an experience of it in our lives, and it may be wise for us to be silent if we cannot support our testimonies by the verdict of our consciousness. This prayer may also refer to other modes by which we may be disabled from speaking in the name of the Lord: as, for instance, by our falling into open sin, by our becoming depressed and despairing, by our labouring under sickness or mental aberration, by our

finding no door of utterance, or meeting with no willing audience. He who has once preached the gospel from his heart is filled with horror at the idea of being put out of the ministry; he will crave to be allowed a little share in the holy testimony, and will reckon his dumb Sabbaths to be days of banishment and punishment.

For I have hoped in thy judgments. He had expected God to appear and vindicate his cause, that so he might speak with confidence concerning his faithfulness. God is the author of our hopes, and we may most fittingly entreat him to fulfil them. The judgments of his providence are the outcome of his word; what he says in the Scriptures he actually performs in his government; we may therefore look for him to show himself strong on the behalf of his own threatenings and promises, and we shall not look in vain.

God's ministers are sometimes silenced through the sins of their people, and it becomes them to plead against such a judgment; better far that they should suffer sickness or poverty than that the candle of the gospel should be put out among them, and that thus they should be left to perish without remedy. The Lord save us, who are his ministers, from being made the instruments of inflicting such a penalty. Let us exhibit a cheerful hopefulness in God, that we may plead it in prayer with him when he threatens to close our lips.

In the close of this verse there is a declaration of what the Psalmist had done in reference to the word of the Lord, and in this the thirds of the octaves are often alike. See Psalm 119:35, "therein do I delight"; Psalm 119:43, "I have hoped in thy judgments"; Psalm 119:51, "yet have I not declined from thy law"; Psalm 119:59, "I turned my feet to thy testimonies"; and Psalm 119:67,83,99, etc. These verses would furnish an admirable series of meditations.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 43. *Take not the word of truth*, etc. It is well known that men do, when persecution threatens, either altogether deny the truth, or weakly and lukewarmly confess it; but lest this should happen to him, David therefore prays here, *O Lord, take not the word of truth utterly out of my mouth*, i.e., make me, with an intrepid spirit, always to confess the avowed truth boldly and manfully. In the Hebrew text it is **dauid** [e]"very, ""very much, "or, as

Augustine renders it, "wholly and altogether"; and he thinks that David prayed for this, that, if through human weakness it should happen to him to fall, and at some time or other not steadfastly to confess the word, yet that God would not allow him to continue in that sit, , but again restore and establish him; and he illustrates this by the example of Peter. Further, David adds the reason which has impelled him thus to pray: *Because I have for,* and even with great desire, as the Hebrew verb **לִי יִשְׁפֹּט** signifies, "*thy judgments,*" with which in the last day thou wilt openly pass sentence on heretics, fanatics, and all tyrants. *Solomon Gesner.*

Ver. 43. *Take not the word of truth utterly out of my mouth.* The word is taken out of the mouth, when it is said to the sinner, *Wherefore dost thou declare thy statutes?* And eloquence itself becomes dumb if the conscience be evil. The birds of heaven come and take the word out of thy mouth, even as they took the seed of the word from off the rock lest it should bring forth fruit. *Ambrose.*

Ver. 43. The word is also taken out of our mouth when in strong temptations all things, as it were, fail, neither can we discover where we may make a stand: Psalm 69:2. *Martin Geier.*

Ver. 43. *Take not the word of truth utterly out of my mouth.* Sometimes we are afraid to speak for the Saviour, lest we should incur the charge of hypocrisy. At other times we are ashamed to speak, from the absence of that only constraining principle—"the love of Christ." And thus "*the word of truth is taken out of our mouths.*" Often have we wanted a word to speak for the relief of the Lord's tempted people, and have not been able to find it; so that the recollection of precious lost opportunities may well give utterance to the prayer—"Take not the word of truth utterly out of my mouth." Not only do not take it out of my heart; but let it be ready in my mouth for a confession of my Master. Some of us know the painful trial of the indulgence of worldly habits and conversation, when a want of liberty of spirit has hindered us from standing up boldly for our God. We may perhaps allege the plea of bashfulness or judicious caution in excuse for silence; which however, in many instances, we must regard as a self-deceptive covering for the real cause of restraint—the want of apprehension of the mercy of God to the soul. *Charles Bridges.*

Ver. 43. *Take not the word of truth utterly out of my mouth.* Oh, what service can a dumb body do in Christ's house! Oh, I think the word of God

is imprisoned also! Oh, I am a dry tree! Alas, I can neither plant nor water! Oh, if my Lord would make but dung of me, to fatten and make fertile his own corn ridges in Mount Zion! Oh, if I might but speak to three or four herd boys of my worthy Master, I would be satisfied to be the meanest and most obscure of all the pastors in this land, and to live in any place, in any of Christ's basest out houses! But he saith, "Sirrah, I will not send you; I have no errands for you there away." My desire to serve him is sick of jealousy, lest he be unwilling to employ me... I am very well every way, all praise to him in whose books I must stand for ever as his debtor! Only my silence pains me. I had one joy out of heaven, next to Christ my Lord, and that was to preach him to this faithless generation; and they have taken that from me. It was to me as the poor man's one eye, and they have put out that eye. *Samuel Rutherford*.

Ver. 43. *For I have hoped in thy judgments*, the word **umpvm**, *judgment*, signifieth either the law, or the execution of the sentence thereof.

1. The law or whole word of God; so that, "*I have hoped in thy judgments*," is no more, but in thy word do I hope; as it is, "I wait for the Lord, my soul doth wait, and in his word do I hope" (Psalm 130:5).

2. Answerable execution of the law, when the promise or threatening is fulfilled.

(1) When the promise is fulfilled: that is judgment in a sense when God accomplishes what he has promised for our salvation and deliverance. Thus God is said to judge his people, when he righteth and sayeth them according to his word: "O Lord, thou hast seen my wrong: judge thou my cause" (Lamentations 3:59).

(2) But the more usual notion of judgment is the execution of the threatening on wicked men; which being a benefit to God's faithful servants, and done in their favour, David might well be said to hope for it. Their "judgment" is our obtaining the promise. *Thomas Manton*.

Ver. 43-44. Lord, let me have the word of truth in "*my mouth*" that I may commit that sacred *depositum* to the rising generation (2 Timothy 2:22), and by them it may be transmitted to succeeding ages; so shall "*thy law*" be kept "*for ever and ever*," *i.e.*, from one generation to another, according to that promise (Isaiah 59:21): "My words in thy mouth shall not depart out of the mouth of thy seed, nor out of the mouth of thy seed's seed."

Matthew Henry.

HINTS TO PREACHERS.

Ver. 43. — How the true preacher could be silenced, and his plea that he may not be so.

PSALM 119:44

EXPOSITION.

Ver. 44. *So shall I keep thy law continually for ever and ever.* Nothing more effectually binds a man to the way of the Lord than an experience of the truth of his word, embodied in the form of mercies and deliverances. Not only does the Lord's faithfulness open our mouths against his adversaries, but it also knits our hearts to his fear, and makes our union with him more and more intense. Great mercies lead us to feel an inexpressible gratitude which, falling to utter itself in time, promises to engross eternity with praises. To a heart on flame with thankfulness, the "always, unto eternity and perpetuity, "of the text will not seem to be redundant; yea, the hyperbole of Addison in his famous verse will only appear to be solid sense: —

*"Through all eternity to thee
A joyful song I will raise;
But oh! eternity's too short
To utter all thy praise." Addison.*

God's grace alone can enable us to keep his commandments without break and without end; eternal love must grant us eternal life, and out of this will come everlasting obedience. There is no other way to ensure our perseverance in holiness but by the word of truth abiding in us, as David prayed it might abide with him.

The verse begins with "So, "as did Psalm 119:42. When God grants his salvation we are so favoured that we silence our worst enemy and glorify our best friend. Mercy answereth all things. If God doth but give us salvation we can conquer hell and commune with heaven, answering reproaches and keeping the law, and that to the end, world without end.

We may not overlook another sense which suggests itself here. David prayed that the word of truth might not be taken out of his mouth, and so

would he keep God's law: that is to say, by public testimony as well as by personal life, he would fulfil the divine will, and confirm the bonds which bound him to his Lord for ever. Undoubtedly the grace which enables us to bear witness with the mouth is a great help to ourselves as well as to others: we feel that the vows of the Lord are upon us, and that we cannot run back.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 44. *So shall I keep thy law continually*, etc. The Lord's keeping our heart in faith, and our mouth and outward man in the course of confession and obedience, is the cause of our perseverance. *David Dickson*.

Ver. 44. *So shall I keep*. Mark, the promise of obedience is brought in by way of argument; "*So shall I keep*, ""so, "that is, this will encourage me, this will enable me.

First, The granting of his requests would give him encouragement: when God answers our hope and expectation, gratitude should excite and quicken us to give all manner of obedience. If he will give us a heart, and a little liberty to confess his name, and serve him, we should not be backward or uncertain, but walk closely with him.

Secondly, This would give him assistance and strength. If God do daily give assistance, we shall stand; if not, we fall and falter; this will be a means of his perseverance, not only to engage and oblige him, but to help him to hold on to the end.

Then mark the consistency of this obedience, "*Continually, and for ever and ever*." David would not keep it for a fit, or for a few days, or a year, but always, even to the end of his life. Here are three words to the same sense: "*continually*, ""for ever, ""and ever." And the Septuagint expresses it thus: "I shall keep thy law always, and for ever, and for ever, and ever; "four words there. This heaping of words is not in vain.

1. It shows the difficulty of perseverance: unless believers do strongly persist in the resistance of temptation, they will soon be turned out of the way; therefore David binds his heart firmly: we must do it now, yea, always, unto the end.

2. He expresses his vehemence of affection: those that are deeply affected with anything are wont to express themselves as largely as

they can. As Paul, who had a deep sense of God's power: "Exceeding greatness of his power, according to the working of his mighty power" (Ephesians 1:19). He heaps up several words, because his sense of them was so great: so David here doth heap up words— "*continually, and for ever, and ever, and ever.*"

3. Some think the words are so many, that they may express not only this life, but that which is to come. I will keep them continually, and for ever, and ever; that is, all the days of my life, and in the other world. So Chrysostom, "I will keep them continually, "etc., points out the other life, where there will be pure and exact keeping of the law of God. Here we are every hour in danger, but then we shall be put out of all danger, and without fear of sinning, we shall remain in a full and perfect righteousness; we hope for that which we have not attained unto, and this doth encourage us for the present: so would he make David express himself.

4. If we must distinguish these words, I suppose they imply the continuity and perpetuity of obedience; the continuity of obedience, that he would serve God continually, without intermission; and the perpetuity of obedience, that he would serve God for ever and ever, without defection or revolt, at all times, and to the end. Constancy and perseverance in obedience is the commendation of it. *Thomas Manton.*

Ver. 44. *So shall I keep thy law continually.* That is, if thou wilt not take the word of thy truth out of my mouth, "*I will always keep thy law.*" "*Yea, unto age, and age of age:*" he sheweth what is meant by always. For sometimes by "*always*" is meant, as long as we live here; but this is not, "*unto age, and age of age.*" For it is better thus translated than as some copies have, "to eternity, and to age of age," since they could not say, and to eternity of eternity. That law therefore should be understood, of which the apostle saith, "Love is the fulfilling of the law." For this will be kept by the saints, from whose mouth the word of truth is not taken, that is, by the church of Christ herself, not only during this world, that is, until this world is ended; but for another world which is styled *world without end*. For we shall not there receive the commandments of the law, as here, to keep them, but we shall keep the fulness of the law itself without any fear of sinning; for we shall love God the more fully when we shall have seen him; and our neighbour too; for "God will be all in all"; nor will there be room for any false suspicion concerning our neighbour, where no man will be hidden to any. *Augustine.*

Ver. 44. *Continually, for ever and ever.* The language of this verse is very emphatic. Perfect obedience will constitute a large proportion of heavenly happiness to all eternity; and the nearer we approach to it on earth, the more we anticipate the felicity of heaven. *Note in Bagster's Comprehensive Bible.*

HINTS TO THE VILLAGE PREACHER.

Ver. 44. — *The perpetuity of gracious living.* On what it is conditioned: "So." How entirely it is consistent with free agency: "I keep." How continuous it is, and how eternal.

Ver. 44. — *Heaven begun below.*

1. The present life of the believer— keeping God's law.
2. The continual care of the believer— to keep God's law.
3. The eternal prospect of the believer— keeping God's law for ever and ever. — C.A.D.

PSALM 119:45

EXPOSITION.

Ver. 45. *And I will walk at liberty: for I seek thy precepts.* Saints find no bondage in sanctity. The Spirit of holiness is a free spirit; he sets men at liberty and enables them to resist every effort to bring them under subjection. The way of holiness is not a track for slaves, but the King's highway for freemen, who are joyfully journeying from the Egypt of bandage to the Canaan of rest. God's mercies and his salvation, by teaching us to love the precepts of the word, set us at a happy rest; and the more we seek after the perfection of our obedience the more shall we enjoy complete emancipation from every form of spiritual slavery. David at one time of his life was in great bondage through having followed a crooked policy. He deceived Achish so persistently that he was driven to acts of ferocity to conceal it, and must have felt very unhappy in his unnatural position as an ally of Philistines, and captain of the body guard of their king. He must have feared lest through his falling into the crooked ways of falsehood the truth would no longer be on his tongue, and he therefore prayed God in some way to work his deliverance, and set him at liberty

from such slavery. By terrible things in righteousness did the Lord answer him at Ziklag: the snare was broken, and he escaped.

The verse is united to that which goes before, for it begins with the word "And," which acts as a hook to attach it to the preceding verses. It mentions another of the benefits expected from the coming of mercies from God. The man of God had mentioned the silencing of his enemies (Psalm 119:42), power to proceed in testimony (Psalm 119:43), and perseverance in holiness; now he dwells upon liberty, which next to life is dearest to all brave men. He says, "I shall walk," indicating his daily progress through life; "at liberty," as one who is out of prison, unimpeded by adversaries, unencumbered by burdens, unshackled, allowed a wide range, and roaming without fear. Such liberty would be dangerous if a man were seeking himself or his own lusts; but when the one object sought after is the will of God, there can be no need to restrain the searcher. We need not circumscribe the man who can say, "I seek thy precepts." Observe, in the preceding verse he said he would keep the law; but here he speaks of seeking it. Does he not mean that he will obey what he knows, and endeavour to know more? Is not this the way to the highest form of liberty, — to be always labouring to know the mind of God and to be conformed to it? Those who keep the law are sure to seek it, and bestir themselves to keep it more and more.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 45. I will walk at liberty. Wherever God pardons sin, he subdues it (Micah 7:19). Then is the condemning power of sin taken away, when the commanding power of it is taken away. If a malefactor be in prison, how shall he know that his prince hath pardoned him? If a jailer come and knock off his chains and fetters, and lets him out of prison, then he may know he is pardoned: so, how shall we know God hath pardoned us? If the fetters of sin be broken off, and we walk at liberty in the ways of God, this is a blessed sign we are pardoned. *Thomas Watson.*

Ver. 45. *I will walk at liberty: for I seek thy precepts.* As he who departs from confessing of God's truth doth cast himself in straits, in danger and bonds; so he that beareth out the confession of the truth doth walk as a free man; the truth doth set him free. *David Dickson.*

Ver. 45. *I will walk at liberty: for I seek thy precepts.* When the Bible says that a man led by the Spirit is not under the law, it does not mean that he is

free because he may sin without being punished for it; but it means that he is free because being taught by God's Spirit to love what his law commands he is no longer conscious of acting from restraint. The law does not drive him, because the Spirit leads him... There is a state, brethren, when we recognize God, but do not love God in Christ. It is that state when we admire what is excellent, but are not able to perform it. It is a state when the love of good comes to nothing, dying away in a mere desire. That is a state of nature, when we are under the law, and not converted to the love of Christ. And then there is another state, when God writes his law upon our hearts by love instead of fear. The one state is this, "I cannot do the things that I would; "the other state is this, "I will walk at liberty, for I seek thy commandments." *Frederick William Robertson*, 1816-1853.

Ver. 45. *I will walk at liberty.* The Psalmist's mind takes in the enlargement of his position. A little while ago, and he felt like a man straitened—hemmed in by rocks, in a narrow dangerous pass who could not make his way out. You know the characteristics of Canaan, and you can easily conceive of the position of a traveller exploring his dreaded way through one of the mountain passes. The traveller before us has attained to tread upon secure ground. Now, all at once, favoured of the Most High, and conscious of being in his way, he finds himself in a spacious place, and he walks at large: "*And I will walk at liberty; for I seek thy precepts.*" He had made diligent enquiry into all that the Lord had enjoined, and seeking conformity thereto, he felt that he could walk with comfort. He recreates himself in his spiritual emancipation. The secret evil doer of fair profession cannot know this spiritual liberty at all. As long as a man finds himself to be wrong, and especially a man of a tender conscience, he feels hampered on all sides, depressed in mind, and evilly circumstanced. To what expansion of mind does a man awake when he becomes conscious of being in the appointed way of God! And he is actually at liberty; for the good providence of God is around him, and his grace supports him. *John Stephen*.

Ver. 45. He who goes the beaten and right path will have no brambles hit him across the eyes. *Saxon proverb*.

Ver. 45-48. Five things David promises himself here in the strength of God's grace.

1. That he should be free and easy in his duty: *I will walk at liberty*; freed from that which is evil, not hampered with the fetters of my own corruptions, and free to that which is good.
2. That he should be bold and courageous in his duty: *I will speak of thy testimonies before kings*.
3. That he should be cheerful and pleasant in his duty: *I will delight myself in thy commandments*, in conversing with them, in forming to them.
4. That he should be diligent and vigorous in his duty: *I will lift up my hands unto thy commandments*; which notes not only a vehement desire towards them, but a close application of mind to the observance of them.
5. That he should be thoughtful and considerate in his duty: *I will meditate in thy statutes*. *Matthew Henry*.

Ver. 45-48. In these four verses he explains, *seriatim*, in what the observance of the law consists; a thing he promised, when he said in fourth verse of this division, that he would observe God's law in his in his words, in his mind, and in his acts; and the prophet seems all once, as having been heard, to have changed his mode of speaking, for says, "*And I walked at large*." When God's mercy visited me, I did walk in the narrow ways of fear, but in the wide one of love; that is to say, observed the law willingly, joyfully, with all the affections of my heart, "*because I have sought after thy commandments*" as a thing of great and most important to come at; "*and I spoke*" openly and fearlessly on the justice of his most holy law, even "*before kings, and I was not ashamed*" and I constantly turned the law in my mind, and made its mysteries the subject of my meditation, "*and I lifted up my hands*, "to carry out his high and sublime commands; that is, his extremely perfect and arduous commands. Finally, in all manner of ways, in heart, mind, word, and "*I was exercised in thy justifications*." *Robert Bellarmine*.

HINTS TO THE VILLAGE PREACHER.

Ver. 45-47. — Liberty of walk. Liberty of speech. Liberty of heart.

Ver. 45-48. — *The true freeman enjoys* —

1. Free walk with God.

2. Free talk about God.

3. Free love unto God.

4. Free exercise, of soul,

(a) in holy practice;

(b) in heavenly meditation. — *W. Durban.*

Ver. 45-48. — *Five things the Psalmist promises himself here in the strength of God's grace.*

1. That he should be free and easy in his duty: "I will walk at liberty."

2. That he should be bold and courageous in his duty: "I will speak of thy testimonies also before kings."

3. That he should be cheerful and pleasant in his duty: "I will delight myself in thy commandments."

4. That he should be diligent and vigorous in his duty: "I will delight myself in thy commandments."

5. That he should be thoughtful and considerate in his duty: "I will meditate in thy statutes." — *M. Henry.*

PSALM 119:46

EXPOSITION.

Ver. 46. *I will speak of thy testimonies also before kings, and will not be ashamed.* This is part of his liberty; he is free from fear of the greatest, proudest, and most tyrannical of men. David was called to stand before kings when he was an exile; and afterwards, when he was himself a monarch, he knew the tendency of men to sacrifice their religion to pomp and statecraft; but it was his resolve to do nothing of the kind. He would sanctify politics, and make cabinets know that the Lord alone is governor among the nations. As a king he would speak to kings concerning the King of kings. He says, "*I will speak*": prudence might have suggested that his life and conduct would be enough, and that it would be better not to touch upon religion in the presence of royal personages who worshipped other gods, and claimed to be right in so doing. He had already most fittingly preceded this resolve by the declaration, "I will walk," but he does not make his personal conduct an excuse for sinful silence, for he adds, "I will

speak." David claimed religious liberty, and took care to use it, for he spoke out what he believed, even when he was in the highest company. In what he said he took care to keep to God's own word, for he says, "I will speak of *thy testimonies*." No theme is like this, and there is no way of handling that theme like keeping close to the book, and using its thought and language. The great hindrance to our speaking upon holy topics in all companies is shame, but the Psalmist will "*not be ashamed*"; there is nothing to be ashamed of, and there is no excuse for being ashamed, and yet many are as quiet as the dead for fear some creature like themselves should be offended. When God gives grace, cowardice soon vanishes. He who speaks for God in God's power, will not be ashamed when beginning to speak, nor while speaking, nor after speaking; for his theme is one which is fit for kings, needful to kings, and beneficial to kings. If kings object, we may well be ashamed of *them*, but never of our Master who sent us, or of his message, or of his design in sending it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 46. *I will speak of thy testimonies also before kings.* In words he seems to believe that he is in possession of that which he formerly prayed for. He had said, "Take not the word of truth out of my mouth," and now, as if he had obtained what he requested, he rises up, and maintains that he would not be dumb, even were he called upon to speak in presence of kings. He affirms that he would willingly stand forward vindication of the glory of God in the face of the whole world. *John Calvin.*

Ver. 46. *I will speak of thy testimonies also before kings.* The terror of kings and of men in power is an ordinary hindrance of free confession God's truth in time of persecution; but faith in the truth sustained in heart by God is able to bring forth a confession at all hazards. *David Dickson.*

Ver. 46. *I will speak of thy testimonies also before kings.* Before came to the crown kings were sometimes his *judges*, as Saul and Achish: but if he were called before them to give a reason of the hope that was in: him, he would speak of God's testimonies, and profess to build his hope upon them, and make them his council, his guard, his crown, his all. We must never be afraid to own our religion, though it should expose us to the wrath of kings, but speak of it as that which we will live and die by, like the three children before Nebuchadnezzar, Daniel 3:16 Acts 4:20. After David came to the crown kings were sometimes *his companions*, they visited him,

and he returned their visits; but he did not, in complaisance to them, talk of everything but religion for fear of affronting them, and making his converse uneasy to them: no, God's testimonies shall be the principal subject of his discourse with the kings, not only to show that he was not ashamed of his religion, but to instruct them in it, and bring them over to it. It is good for kings to hear of *God's testimonies*, and it will adorn the conversation of princes themselves to speak of them. *Matthew Henry*.

Ver. 46. *I will speak of thy testimonies also before kings.* Men of greatest holiness have been men of greatest boldness; witness Nehemiah, the three children, Daniel, and all the holy prophets and apostles: Proverbs 23:1, "The wicked flee when no man pursueth: but the righteous are bold as a lion, "yea, as a young lion, as the Hebrew has it, one that is in his hot blood and fears no colours, and that is more bold than any others. Holiness made Daniel not only as bold as a lion, but also to daunt the lions with his boldness. Luther was a man of great holiness, and a man of great boldness: witness his standing out against all the world; and when the emperor sent for him to Worms, and his friends dissuaded him from going, as sometimes Paul's did him, "Go, "said he, "I will surely go, since I am sent for, in the name of our Lord Jesus Christ; yea, though I knew that there were as many devils in Worms to resist me as there be tiles to cover the houses, yet I would go." And when the same author and his associates were threatened with many dangers from opposers on all hands, he lets fall this heroic and magnanimous speech: "Come, let us sing the 46th Psalm, and then let them do their worst." Latimer was a man of much holiness, counting the darkness and profaneness of those times wherein he lived, and a man of much courage and boldness; witness his presenting to King Henry the Eighth, for a New Year's gift, a New Testament, wrapped up in a napkin, with this posie or motto about it; "Whoremongers and adulterers God will judge." *Thomas Brooks*.

Ver. 46. Note that in this verse we are taught to shun four vices. First, overmuch silence: hence he says, "*I will speak*." Secondly, useless talkativeness: "*of thy testimonies*." The Hebrew doctors say that ten measures of speaking had descended to the earth, — that nine had been carried off by the women, but one left for all the rest of the world. Hieronymus rightly exhorts all Christians: "Consecrate thy mouth to the Gospel: be unwilling to open it with trifles or fables." Thirdly, we are taught to shun cowardice: "*before kings*." For, as it is said (Proverbs 29:25), "*The fear of man bringeth a snare*." Fourthly, and lastly, we are

taught to shun cowardly bashfulness: "*and will not be ashamed.*" *Thomas Le Blanc.*

Ver. 46. *I will not be ashamed.* That is, I shall not be cast down from my position or my hope; I shall not be afraid; nor will I, from fear of danger or reproach, shun or renounce the confession; nor shall I be overcome by terrors or threats. *D. H. Mollerus.*

Ver. 46-48. In these three last verses David promises a threefold duty of thankfulness. First, the service of his tongue. Next, the service of his affections. Thirdly, the service of his actions. A good conscience renders always great consolation; and an honest life makes great boldness to speak without fear or shame, as ye see in David towards Saul, in Elias to Ahab, in Paul to Agrippa, to Festus, and to Felix. *William Cowper.*

HINTS TO PREACHERS.

Ver. 46-48. — *Lips, heart, and hands.*

1. Public profession of God's word ("I will speak, "Psalm 119:46) must be warranted by—
2. Private delight in God's word ("I will delight myself, " Psalm 119:47), which must result in—
3. Practical obedience to God's word ("I will lift up my hands, " Psalm 119:48).

Ver. 46. —

1. The truly earnest must speak.
2. They are at no loss for good subjects: "Thy testimonies." The range is boundless— the variety endless.
3. They never fear any audience: "before kings." — *W.W.*

PSALM 119:47

EXPOSITION.

Ver. 47. *And I will delight myself in thy commandments, which I have loved.* Next to liberty and courage comes delight. When we have done our duty, we find a great reward in it. If David had not spoken for his Master

before kings, he would have been afraid to think of the law which he had neglected; but after speaking up for his Lord he feels a sweet serenity of heart when musing upon the word. Obey the command, and you will love it; carry the yoke, and it will be easy, and rest will come by it. After speaking of the law the Psalmist was not wearied of his theme, but he retired to meditate upon it; he discoursed and then he delighted, he preached and then repaired to his study to renew his strength by feeding yet again upon the precious truth. Whether he delighted others or not when he was speaking, he never failed to delight himself when he was musing on the word of the Lord. He declares that he loved the Lord's commands, and by this avowal he unveils the reason for his delight in them: where our love is, there is our delight. David did not delight in the courts of kings, for there he found places of temptation to shame, but in the Scriptures he found himself at home; his heart was in them, and they yielded him supreme pleasure. No wonder that he spoke of keeping the law, which he loved; Jesus says, "If a man love me, he will keep my words." No wonder that he spoke of walking at liberty, and speaking boldly, for true love is ever free and fearless. Love is the fulfilling of the law; where love to the law of God reigns in the heart the life must be full of blessedness. Lord, let thy mercies come to us that we may love thy word and way, and find our whole delight therein.

The verse is in the future, and hence it sets forth, not only what David had done, but what he would do; he would in time to come delight in his Lord's command. He knew that they would neither alter, nor fail to yield him joy. He knew also that grace would keep him in the same condition of heart towards the precepts of the Lord, so that he should throughout his whole life take a supreme delight in holiness. His heart was so fixed in love to God's will that he was sure that grace would always hold him under its delightful influence.

All the Psalm is fragrant with love to the word, but here for the first time love is expressly spoken of. It is here coupled with delight, and in Psalm 119:165 with "great peace." All the verses in which love declares itself in so many words are worthy of note. See Psalm 119:47,97,113,119,127,140,159,163,165,167.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 47. *I will delight myself in thy commandments.* It is but poor comfort to the believer to be able to talk well to others upon the ways of God, and even to "bear the reproach" of his people, when his own heart is cold, insensible, and dull. He longs for "*delight*" in these ways; and he shall delight in them. *Charles Bridges.*

Ver. 47. He who would preach boldly to others must himself "*delight*" in the practice of what he preacheth. If there be in us a new nature, it will "love the commandments of God" as being congenial to it; on that which we love we shall continually be "meditating," and our meditation will end in action; we shall "lift up the hands which hang down" (Hebrews 12:12), that they may "work the works of God whilst it is day, because the night cometh when no man can work" (John 9:4). *George Horne.*

Ver. 47. *Thy commandments, which I have loved.* On the word "*loved*," the Carmelite quotes two sayings of ancient philosophers, which he commends to the acceptance of those who have learnt the truer philosophy of the Gospel. The first is Aristotle's answer to the question of what profit he had derived from philosophy: "I have learnt to do without constraint that which others do from fear of the law." The second is a very similar saying of Aristippus: "If the laws were lost, all of us would live as we do now that they are in force." And for us the whole verse is summed up in the words of a greater Teacher than they: "If a man love me, he will keep my words": John 14:23. *Neale and Littledale.*

Ver. 47-48. What is in the word a law of precept, is in the heart a law of love; what is in the one a law of command, is in the other a law of liberty "Love is the fulfilling of the law," Galatians 5:14. The law of love in the heart, is the fulfilling the law of God in the Spirit. It may well be said to be written in the heart, when a man doth love it. As we say, a beloved thing is in our hearts, not physically, but morally, as Calais was said to be in Queen Mary's heart. They might have looked long enough before they could have found there the map of the town; but grief for the loss of it killed her. It is a love that is inexpressible. David delights to mention it in two verses together: *I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved,* and often in the Psalm resumes the assertion. Before the new creation, there was no affection to the law: it was not only a dead letter, but a devilish letter in the esteem of a man: he wished it razed out of the world,

and another more pleasing to the flesh enacted. He would be a law unto himself; but when this is written within him, he is so pleased with the inscription, that he would not for all the world be without that law, and the love of it; whereas what obedience he paid to it before was out of fear, now out of affection; not only because of the authority of the lawgiver, but of the purity of the law itself. He would maintain it with all his might against the power of sin within, and the powers of darkness without him. He loves to view this law; regards every lineament of it, and dwells upon every feature with delightful ravishments. If his eye be off, or his foot go away, how doth he dissolve in tears, mourn and groan, till his former affection hath recovered breath, and stands upon its feet! *Stephen Charnock.*

PSALM 119:48

EXPOSITION.

Ver. 48. *My hands also will I lift up unto thy commandments, which I have loved.* He will stretch out towards perfection as far as he can, hoping to reach it one day; when his hands hang down he will cheer himself out of languor by the prospect of glorifying God by obedience; and he will give solemn sign of his hearty assent and consent to all that his God commands. The phrase "lift up my hands" is very full of meaning, and doubtless the sweet singer meant all that we can see in it, and a great deal more. Again he declares his love; for a true heart loves to express itself; it is a kind of fire which must send forth its flames. It was natural that he should reach out towards a law which he delighted in, even as a child holds out its hands to receive a gift which it longs for. When such a lovely object as holiness is set before us, we are bound to rise towards it with our whole nature, and till that is fully accomplished we should at least lift up our hands in prayer towards it. Where holy hands and holy hearts go, the whole man will one day follow.

And I will meditate in thy statutes. He can never have enough of meditation upon the mind of God. Loving subjects wish to be familiar with their sovereign's statutes, for they are anxious that they may not offend through ignorance. Prayer with lifted hands, and meditation with upward glancing eyes will in happy union work out the best inward results. The

prayer of Psalm 119:41 is already fulfilled in the man who is thus struggling upward and studying deeply. The whole of this verse is in the future, and may be viewed not only as a determination of David's mind, but as a result which he knew would follow from the Lord's sending him his mercies and his salvation. When mercy comes down, our hands will be lifted up; when God in favour thinks upon us, we are sure to think of him. Happy is he who stands with hands uplifted both to receive the blessing and to obey the precept; he shall not wait upon the Lord in vain.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 48. *My hands also will I lift up unto thy commandments*, etc. The duty that David promises God here, is the service of his actions, that he will lift up his hands to the practice of God's commandments. The kingdom of God is not in word, but in power; we are the disciples of that Master, who first began to do and then to teach. But now the world is full of mutilated Christians; either they want an ear and cannot hear God's word, or a tongue and cannot speak of it; or if they have both, they want hands and cannot practise it. *William Cowper*.

Ver. 48. *My hands also will I lift up*. To lift up the hands is taken variously, and it signifies:

1. To pray: as in Psalm 28:2 Lamentations 2:19 Habakkuk 3:10.
2. To bless others: as Le 9:22 Psalm 134:2.
3. To swear: as Genesis 14:22 Exodus 6:8.
4. To set about some important matter: as Genesis 41:44; "without thee shall no man lift up his hand; "*i.e.* shall attempt anything, or shall accomplish; Psalm 10:12, "lift up thine hand, "*viz.*, effectively, to bring help: Hebrews 12:12, "lift up the hands, "*etc.*; *i.e.* strongly stimulate Christians.

Perhaps all these may be accommodated to the present passage; for it is possible to be either,

1. Prayer for Divine grace for the doing of the precepts: or,
2. Blessing, *i.e.* praise of God because of them, and the advantages which have thence accrued to us: which the Syriac translator approves, who adds, "and I will glory in thy faithfulness:" or,
3. Vow, or oath of constant obedience, *etc.*: — or,

4. Active and earnest undertaking of them; which, also, appears to be here chiefly meant. *Henry Hammond in Synopsis Poli.*

Ver. 48. *My hands also will I lift up unto thy commandments*; vowing obedience to them: Genesis 14:22. *William Kay.*

Ver. 48. *My hands also will I lift up.* I will present every victim and sacrifice which the law requires. I will make prayer and supplication before thee, lifting up holy hands without wrath and doubting. *Adam Clarke.*

Ver. 48. *My hands also will I lift up.* Aben Ezra explains, (and perhaps rightly,) that the metaphor, in this place, is taken from the action of those who receive any one whom they are glad or proud to see. *Daniel Cresswell, 1776-1844.*

Ver. 48. I will lift up my hands *in admiration of thy precepts*, "And meditate on thy statutes." *W. Green, in "A New Translation of the Psalms," 1762.*

Ver. 48. To lift up the hand is a gesture importing readiness, and special intention in doing a thing. *My hands (saith David) also will I lift up unto thy commandments*; as a man that is willing to do a thing and addresses himself to the doing of it, lifts up his hand; so a godly man is described as lifting up his hand to fulfil the commands of God. *Joseph Caryl.*

Ver. 48. *Thy commandments.* By *commandments* he understandeth the word of God, yet it is more powerful than so; it is not, I have loved thy word; but, I have loved that part of thy word that is thy "*commandments*," the *mandatory* part. There are some parts of the will and word of God that even ungodly men will be content to love. There is the *promissory* part; all men gather and catch at the promises, and show love to these. The reason is clear; there is pleasure, and profit, and gain, and advantage in the promises; but a pious soul doth not only look to the promises, but to the *commands*. Piety looks on Christ as a *Lawgiver*, as well as a *Saviour*, and not only on him as a *Mediator*, but as a *Lord* and *Master*; it doth not only live by *faith*, but it liveth by *rule*; it makes indeed the *promises* the stay and *staff* of a Christian's life, but it makes the *commandments* of God the *level*. A pious heart knows that some command is implied in the qualification and condition of every promise; it knows that as for the fulfilling of the promises, it belongs to God; but the fulfilling of the commands belongs to us. Therefore it looks so, upon the enjoying of that which is promised that it will first do that which is commanded. There is no hope of attaining

comfort in the promise but in keeping of the precept; therefore he pitches the emphasis, "I have loved thy *word*," that is true, and *all* thy word, and this part, the *mandatory* part: "I have loved thy *commandments*."

Observe the number, "thy commandments"; it is plural, that is, *all* thy commandments without exception; otherwise even ungodly men will be content to love *some* commandments, if they may choose them for themselves. *Richard Holdsworth* (1590-1649), in "*The Valley of Vision*."

Ver. 48. *Which I love*, or *have loved*, as in Psalm 119:47, the terms of which are studiously repeated with a fine rhetorical effect, which is further heightened by the and at the beginning, throwing both verses, as it were, into one sentence. As if he had said: I will derive my happiness from thy commandments, which I love and have loved, and to these commandments, which I love and have loved, I will lift up my hands and heart together.

Joseph Addison Alexander.

Ver. 48. *I will meditate.* It is in holy meditation on the word of God that all the graces of the Spirit are manifested. What is the principle of faith but the reliance of the soul upon the promises of the word? What is the sensation of godly fear but the soul trembling before the threatenings of God? What is the object of hope but the apprehended glory of God? What is the excitement of desire or love but longing, endearing contemplations of the Saviour, and of his unspeakable blessings? So that we can scarcely conceive of the influences of grace separated from spiritual meditation in the word. *Charles Bridges.*

Ver. 48. The Syriac has an addition to Psalm 119:48, which I am surprised has not been noticed. The addition is, "and I will glory in thy faithfulness." Dathe in a note says, THE SEVENTY seem to have read some such addition, although not exactly the same. *Edward Thomas Gibson*, 1819-1880.

HINTS TO PREACHERS.

Ver. 48. —

1. Love renewing its activity.
2. Love refreshing itself with spiritual food.

Ver. 48. —

1. Scripture in the hand for reading. Often in the hand.
2. In the mind for meditation: "I will meditate, "etc.
3. In the heart for love: "Which I have loved." — *G.R.*

Ver. 48. — *Religion engaged the whole manhood of David: hands, heart, head.*

1. The uplifted hands.

(a) *Taking an oath of allegiance to God's word.* Genesis 14:22 Ezekiel 20:28. To receive its doctrines, obey its precepts, regard its warnings, uphold its honour.

(b) *Imploring a blessing upon God's word.* Genesis 48:14; Leviticus 9:22 Luke 24:50. That its light might spread: "Fly abroad, thou mighty gospel; "that its influence may become universal.

2. The loyal heart.

(a) This accounts for uplifted hands. He had loved the word himself. Religion is inward first, then outward. We must love it before we are anxious to spread it.

(b) But what accounts for the loyal heart? The word had brought him salvation, yielded him sustenance, afforded him guidance. We love the world for its joyous effects upon ourselves.

3. The studious mind.

(a) Devout meditation the best employment.

(b) The Word of God affords a grand field for it.

(c) To meditate in it learn to love it: "have loved, ""will meditate." — *H.W.*

Ver. 48. —

1. *God's commandments loved.* We love the law when we love the Lawgiver. We love his will only when our hearts are reconciled and renewed. Hence the need of spiritual renewal.

2. *God's commandments the subject of prayer:* "My hands also will I lift up." Perowne says, "The expression denotes the act of prayer." We may pray for a fuller knowledge, a deeper experience, a readier and more perfect obedience.

3. *A theme for meditation.* Amidst the hurry of outward activities we must not forget the need of quiet meditation. — *H.W.*

PSALM 119:49

EXPOSITION.

This psalm deals with the comfort of the word. It begins by seeking the main consolation, namely, the Lord's fulfilment of his promise, and then it shows how the word sustains us under affliction, and makes us so impervious to ridicule that we are moved by the harsh conduct of the wicked rather to horror of their sin than to any submission to their temptations. We are then shown how the Scripture furnishes songs for pilgrims, and memories for night watchers; and the psalm concludes by the general statement that the whole of this happiness and comfort arises out of keeping the statutes of the Lord.

Ver. 49. *Remember the word unto thy servant.* He asks for no new promise, but to have the old word fulfilled. He is grateful that he has received so good a word, he embraces it with all his heart, and now entreats the Lord to deal with him according to it. He does not say, "remember my service to thee," but "thy word to me." The words of masters to servants are not always such that servants wish their lords to remember them; for they usually observe the faults and failings of the work done, in as much as it does not tally with the word of command. But we who serve the best of masters are not anxious to have one of his words fall to the ground, since the Lord will so kindly remember his word of command as to give us grace wherewith we may obey, and he will couple with it a remembrance of his word of promise, so that our hearts shall be comforted. If God's word to us as his servants is so precious, what shall we say of his word to us as his sons?

The Psalmist does not fear a failure in the Lord's memory, but he makes use of the promise as a plea, and this is the form in which he speaks, after the manner of men when they plead with one another. When the Lord remembers the sins of his servant, and brings them before his conscience, the penitent cries, Lord, remember thy word of pardon, and therefore remember my sins and iniquities no more. There is a world of meaning in that word "remember," as it is addressed to God; it is used in Scripture in

the most tender sense, and suits the sorrowing and the depressed. The Psalmist cried, "Lord, remember David, and all his afflictions": Job also prayed that the Lord would appoint him a set time, and remember him. In the present instance the prayer is as personal as the "Remember me" of the thief, for its essence lies in the words— "unto thy servant." It would be all in vain for us if the promise were remembered to all others if it did not come true to ourselves; but there is no fear, for the Lord has never forgotten a single promise to a single believer.

Upon which thou hast caused me to hope. The argument is that God, having given grace to hope in the promise, would surely never disappoint that hope. He cannot have caused us to hope without cause. If we hope upon his word we have a sure basis: our gracious Lord would never mock us by exciting false hopes. Hope deferred maketh the heart sick, hence the petition for immediate remembrance of the cheering word. Moreover, it the hope of a servant, and it is not possible that a great and good master would disappoint his dependent; if such a master's word were not kept could only be through an oversight, hence the anxious cry, "Remember Our great Master will not forget his own servants, nor disappoint the expectation which he himself has raised: because we are the Lord's, and endeavour to remember his word by obeying it, we may be sure that he think upon his own servants, and remember his own promise by making good."

This verse is the prayer of love fearing to be forgotten, of humility conscious of insignificance and anxious not to be overlooked, of trembling lest the evil of its sin should overshadow the promise, of a desire longing for the blessing, and of holy confidence which feels that that is wanted is comprehended in the word. Let but the Lord remember his promise, and the promised act is as good as done.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 49. — *Remember the word unto thy servant*, etc. Those that make God's promises their portion, may with humble boldness make them their plea. God gave the promise in which the Psalmist hoped, and the hope by which he embraced the promise. — *Matthew Henry*.

Ver. 49. — *Remember the word unto thy servant*, etc. When we hear any promise in the word of God, let us turn it into a prayer. God's promises are his bonds. Sue him on his bond. He loves that we should wrestle with him by his promises. Why, Lord, thou hast made this and that promise, thou

canst not deny thyself, thou canst not deny thine own truth; thou canst not cease to be God, and thou canst as well cease to be God, as deny thy promise, that is thyself. "Lord, remember thy word." "I put thee in mind of thy promise, whereon thou hast caused me to hope." If I be deceived, thou hast deceived me. Thou hast made these promises, and caused me to trust in thee, and "thou never fullest those that trust in thee, therefore keep thy word to me." — *Richard Sibbes*.

Ver. 49. — *Remember the word unto thy servant*, etc. God promises salvation before he giveth it, to excite our desire of it, to exercise our faith, to prove our sincerity, to perfect our patience. For these purposes he seemeth sometimes to have forgotten his word, and to have deserted those whom he had engaged to succour and relieve; in which case he would have us, as it were, to remind him of his promise, and solicit his performance of it. The Psalmist here instructs us to prefer our petition upon these grounds; first, that God cannot prove false to his own word: "Remember thy word; "secondly, that he will never disappoint an expectation which himself hath raised: "upon which thou hast caused me to hope." — *George Horne*.

Ver. 49,52,55. — *Remember*. "I remembered." As David beseeches the Lord to remember his promise, so he protests, in Psalm 119:52, that he remembered the judgments of God, and was comforted; and in Psalm 119:55, that he remembered the name of the Lord in the night. It is but a mockery of God, to desire him to remember his promise made to us, when we make no conscience of the promise we have made to him. But alas, how often we fail in this duty, and by our own default, diminish that comfort we might have of God's promises in the day of our trouble. — *William Cowper*.

Ver. 49. — *Thy servant*. Be sure of your qualification; for David pleadeth here, partly as a servant of God, and partly as a believer. First, "Remember the word unto thy servant; "and then, "upon which thou hast caused me to hope." There is a double qualification: with respect to the precept of subjection, and the promise of dependence. The precept is before the promise. They have right to the promises, and may justly lay hold upon them, who are God's servants; they who apply themselves to obey his precepts, these only can rightly apply his promises to themselves. None can lay claim to rewarding grace but those who are partakers of sanctifying grace. Make it clear that you are God's servants, and then these promises

which are generally offered are your own, no less than if your name were inserted in the promise, and written in the Bible. — *Thomas Manton*.

Ver. 49. — *Thou hast caused me to hope*. Let us remember, first, that the promises made to us are of God's free mercy; that the grace to believe, which is the condition of the promise, is also of himself; for "faith is the gift of God"; thirdly, that the arguments by which he confirms our faith in the certainty of our salvation are drawn from himself, not from us. — *William Cowper*.

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 49-56. — *Hope in affliction*. It arises from God's word (Psalm 119:49). It produces comfort (Psalm 119:50), even in trouble caused by the wicked (Psalm 119:51-53). It gladdens the believer's pilgrimage and his holy night seasons (Psalm 119:54-56).

HINTS TO PREACHERS.

Ver. 49. —

1. The personality of the word: "The word unto thy servant."
2. The application of the word: "upon which thou hast caused me to hope."
3. The pleading of the word: "Remember the word, "etc."

Ver. 49. — The word of hope.

1. God's word the foundation of human hope. (The fact of a revelation. The substance of the revelation.)
2. Particular words of God which have been found peculiarly hope enkindling.
3. The pleading of such words at the throne of grace. — *C.A.D.*

PSALM 119:50

EXPOSITION.

Ver. 50. *This is my comfort in my affliction: for thy word hath quickened me.* He means, — Thy word is my comfort, or the fact that thy word has brought quickening to me is my comfort. Or he means that the hope which had given him was his comfort, for God had quickened him thereby ever may be the exact sense, it is clear that the Psalmist had affliction—affliction peculiar to himself, which he calls "my affliction"; that he had comfort in it, — comfort specially his own, for he styles it "my comfort"; and that he knew what the comfort was, and where it came from, for exclaims— "this is my comfort". The worldling clutches his money bag and says, "this is my comfort"; the spendthrift points to his gaiety, shouts, "this is my comfort"; the drunkard lifts his glass, and sings, "this is my comfort"; but the man whose hope comes from God feels the giving power of the word of the Lord, and he testifies, "this is my fort." Paul said, "I know whom I have believed." Comfort is desirable all times; but comfort in affliction is like a lamp in a dark place. Some unable to find comfort at such times; but it is not so with believers, their Saviour has said to them, "I will not leave you comfortless." have comfort and no affliction, others have affliction and no comfort; the saints have comfort in their affliction.

The word frequently comforts us by increasing the force of our inner "this is my comfort; thy word hath quickened me." To quicken the is to cheer the whole man. Often the near way to consolation is sanctification and invigoration. If we cannot clear away the fog, it may be to rise to a higher level, and so to get above it. Troubles which weigh down while we are half dead become mere trifles when we are full of Thus have we often been raised in spirit by quickening grace, and the thing will happen again, for the Comforter is still with us, the Consolation of Israel ever liveth, and the very God of peace is evermore our Father. Looking back upon our past life there is one ground of comfort as to state— the word of God has made us alive, and kept us so. We were but we are dead no longer. From this we gladly infer that if he had meant to destroy he would not have quickened us. If we were only hypocrites worthy of derision, as the proud ones say, he would not revived us by his grace. An experience of quickening is a fountain of cheer.

See how this verse is turned into a prayer in Psalm 119:107. "Quicken me, O Lord, according unto thy word." Experience teaches us how to pray, and furnishes arguments in prayer.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 50. — *This is my comfort*, etc. The word of promise was David's comfort, because the word had quickened him to receive comfort. The original is capable of another modification of thought— "This is my consolation that thy word hath quickened me." He had the happy experience within him; he felt the reviving, restoring, life giving power of the word, as he read, as he dwelt upon it, as he meditated therein, and as he gave himself up to the way of the word. The believer has all God's unfailing promises to depend upon, and as he depends he gains strength by his own happy experiences of the faithfulness of the word. — *John Stephen*.

Ver. 50. — *My comfort*. "Thy word." God hath given us his Scriptures, his word; and the comforts that are fetched from thence are strong ones, because they are his comforts, since they come from his word. The word of a prince comforts, though he be not there to speak it. Though it be by a letter, or by a messenger, yet he whose word it is, is one that is able to make his word good. He is Lord and Master of his word. The word of God is comfortable, and all the reasons that are in it, and that are deduced from it, upon good ground and consequence, are comfortable, because it is God's word. Those comforts in God's word, and reasons from thence, are wonderful in variety. There is comfort from the liberty of a Christian, that he hath free access to the throne of grace; comfort from the prerogatives of a Christian, that he is the child of God, that he is justified, that he is the heir of heaven, and such like; comforts from the promises of grace, of the presence of God, of assistance by his presence. — *Richard Sibbes*.

Ver. 50. — *Comfort*. 'Nechamah', consolation; whence the name of Nehemiah was derived. The word occurs only in Job 6:9.

Ver. 50. — *Comfort*. The Hebrew verb rendered 'to comfort' signifies, first, to repent, and then to comfort. And certainly the sweetest joy is from the surest tears. Tears are the breeders of spiritual joy. When Hannah had wept, she went away, and was no more sad. The bee gathers the best honey from the bitterest herbs. Christ made the best wine of water.

Gospel comforts are, first, unutterable comforts, 1 Peter 1:8; Philippians 4:4. Secondly, they are real, John 14:27; all others are but seeming comforts, but painted comforts. Thirdly, they are holy comforts, Isaiah 64:5 Psalm 138:5; they flow from a Holy Spirit, and nothing can come from the Holy Spirit but that which is holy. Fourthly, they are the greatest and strongest comforts, Ephesians 6:17. Few heads and hearts are able to bear them, as few heads are able to bear strong wines. Fifthly, they reach to the inward man, to the soul, 2 Thessalonians 2:17, the noble part of man. "My soul rejoiceth in God my Saviour." Our other comforts only reach the face; they sink not so deep as the heart. Sixthly, they are the most soul filling and soul satisfying comforts, Psalm 16:11 Song of Solomon 4:3. Other comforts cannot reach the soul, and therefore they cannot fill nor satisfy the soul. Seventhly, they comfort in saddest distresses, in the darkest night, and in the most stormy day, Psalm 94:19 Hebrews 3:7-8. Eighthly, they are everlasting, 2 Thessalonians 2:16. The joy of the wicked is but as a glass, bright and brittle, and evermore in danger of breaking; but the joy of the saints is lasting. — *Thomas Brooks*.

Ver. 50. — *Thy word hath quickened me.* It is a reviving comfort which quickeneth the soul. Many times we seem to be dead to all spiritual operations, our affections are damped and discouraged; but the word of God puts life into the dead, and relieveth us in our greatest distresses. Sorrow worketh death, but joy is the life of the soul. Now, when dead in all sense and feeling, "the just shall live by faith" (Hebrews 4:4), and the hope wrought in us by the Scriptures is "a lively hope" (1 Peter 1:8). Other things skin the wound but our sore breaketh out again, and runneth; faith penetrates into the inwards of a man, doth good to the heart; and the soul revives by waiting upon God, and gets life and strength. — *Thomas Manton*.

Ver. 50. — *Thy word hath quickened me.* Here, as is evident from the mention of "affliction" — and indeed throughout the psalm — the verb "quicken" is used not merely in an external sense of "preservation from death" (Hupfeld), but of "reviving the heart," "imparting fresh courage," etc. — *J.J. Stewart Perowne*.

Ver. 50. — *Thy word hath quickened me.* It made me alive when I was dead in sin; it has many a time made me lively when I was dead in duty; it has quickened me to that which is good, when I was backward and averse

to it; and it has quickened me in that which is good, when I was cold and indifferent. — *Matthew Henry*.

Ver. 50. — (Second Clause). Adore God's distinguishing grace, if you have felt the power and authority of the word upon your conscience; if you can say as David, "Thy word hath quickened me." Christian, bless God that he has not only given thee his word to be a rule of holiness, but his grace to be a principle of holiness. Bless God that he has not only written his word, but sealed it upon thy heart, and made it effectual. Canst thou say it is of divine inspiration, because thou hast felt it to be of lively operation? Oh free grace! That God should send out his word, and heal thee; that he should heal thee and not others! That the Same Scripture which to them is a dead letter, should be to thee a savour of life. — *Thomas Watson*.

HINTS TO PREACHERS.

Ver. 50. — Each man has his own affliction and his own consolation. Quickened piety the best comfort. The word the means of it.

Ver. 50. —

1. The need of consolation.
2. The consolation needed. — *G.R.*

PSALM 119:51

EXPOSITION.

Ver. 51 *The proud have had me greatly in derision.* Proud men never love gracious men, and as they fear them they veil their fear under a pretended contempt. In this case their hatred revealed itself in ridicule, and that ridicule was loud and long. When they wanted sport they made sport of David because he was God's servant. Men must have strange eyes to be able to see a farce in faith, and a comedy in holiness; yet it is sadly the case that men who are short of wit can generally provoke a broad grin by jesting at a saint. Conceited sinners make footballs of godly men. They call it roaring fun to caricature a faithful member of "The Holy Club"; his methods of careful living are the material for their jokes about "the Methodist"; and his hatred of sin sets their tongues wagging at long faced

Puritanism, and straitlaced hypocrisy. If David was greatly derided, we may not expect to escape the scorn of the ungodly. There are hosts of proud men still upon the lace of the earth, and if they find a believer in affliction they will be mean enough and cruel enough to make jests at his expense. It is the nature of the son of the bondwoman to mock the child of the promise.

Yet have I not declined from thy law. Thus the deriders missed their aim: they laughed, but they did not win. The godly man, so far from turning aside from the right way, did not even slacken his pace, or in any sense fall off from his holy habits. Many would have declined, many have declined, but David did not do so. It is paying too much honour to fools to yield half a point to them. Their unhallowed mirth will not harm us if dogs pay no attention to it, even as the moon suffers nothing from the dogs that bay at her. God's law is our highway of peace and safety, and those who would laugh us out of it wish us no good.

From Psalm 119:61 we note that David was not overcome by the spoiling of his goods any more than by these cruel mockings. See also Psalm 119:157, where the multitude of persecutors and enemies were baffled in their attempts to make him decline from God's ways.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 51. — *The proud have had me greatly in derision.* The saints of God have complained of this in all ages: David of his busy mockers; the abjects jeered him. Job was disdained of those children whose fathers he would have scorned to set with the dogs of his flock, Job 30:1. Joseph was nicknamed a dreamer, Paul a babblers, Christ himself a Samaritan, and with intent of disgrace a carpenter...Michal was barren, yet she hath too many children, that scorn the habit and exercises of holiness. There cannot be a greater argument of a foul soul, than the deriding of religious services. Worldly hearts can see nothing in those actions, but folly and madness; piety hath no relish, but is distasteful to their palates. — *Thomas Adams.*

Ver. 51. — *The proud,* etc. Scoffing proceedeth from pride. Proverbs 3:34 1 Peter 5:5. — *John Trapp.*

Ver. 51. — *Greatly.* The word notes "continually, "the Septuagint translates it by *αφ' ὧς*, the vulgar Latin by "usque valde", and "usque longe". They derided him with all possible bitterness; and day by day they

had their scoffs for him, so that it was both a grievous and a perpetual temptation. — *Thomas Manton*.

Ver. 51. — *Derision*. David tells that he had been jeered for his religion, but yet he had not been jeered out of his religion. They laughed at him for his praying and called it cant, for his seriousness and called it mopishness, for his strictness and called it needless preciseness. — *Matthew Henry*.

Ver. 51. — It is a great thing in a soldier to behave well under fire; but it is a greater thing for a soldier of the cross to be unflinching in the day of his trial. It does not hurt the Christian to have the dogs bark at him. — *William S. Plumer*.

Ver. 50-51. — The life and rigour infused into me by the promise which "quickeneth me," caused me "not to decline from thy law," even though "the proud did iniquitously altogether"; doing all in their power, through their jeering at me, to deter me from its observance. — *Robert Bellarmine*.

HINTS TO PREACHERS.

Ver. 51. — The proud man's contumely, and the gracious man's constancy.

Ver. 51. — *Fidelity in the face of contempt*.

1. The proud deride the believer's subjection to God's law.
2. They ridicule the believer's delight, in God's service.
3. They are met by the believer's resolution to cleave to God. 2 Samuel 6:20,22. — *C.A.D.*

PSALM 119:52

EXPOSITION.

Ver. 52. *I remembered thy judgments of old, O Lord; and have comforted myself*. He had asked the Lord to remember, and here he remembers God and his judgments. When we see no present display of the divine power it is wise to fall back upon the records of former ages, since they are just as available as if the transactions were of yesterday, seeing the Lord is always the same. Our true comfort must be found in what our God works on behalf of truth and right, and as the histories of the olden times are full of

divine interpositions it is well to be thoroughly acquainted with them. Moreover, if we are advanced in years we have the providence of our early days to review, and these should by no means be forgotten or left out of our thoughts. The argument is good and solid: he who has shown himself strong on behalf of his believing people is the immutable God, and therefore we may expect deliverance at his hands. The grinning of the proud will not trouble us when we remember how the Lord dealt with their predecessors in by gone periods; he destroyed them at the deluge, he confounded them at Babel, he drowned them at the Red Sea, he drove them out of Canaan: he has in all ages bared his arm against the haughty, and broken them as potters' vessels. While in our own hearts we humbly drink of the mercy of God in quietude, we are not without comfort in seasons of turmoil and derision; for then we resort to God's justice, and remember how he scoffs at the scoffers: "He that sitteth in the heavens doth laugh, the Lord doth have them in derision."

When he was greatly derided the Psalmist did not sit down in despair, but rallied his spirits He knew that comfort is needful for strength in service, and for the endurance of persecution, and therefore he comforted himself. In doing this he resorted not so much to the sweet as to the stern side of the Lord's dealings, and dwelt upon his judgments. If we can find sweetness in the divine justice, how much more shall we perceive it in divine love and grace. How thoroughly must that man be at peace with God who can find comfort, not only in his promises, but in his judgments. Even the terrible things of God are cheering to believers. They know that nothing is more to the advantage of all God's creatures than to be ruled by a strong hand which will deal out justice. The righteous man, has no fear of the ruler's sword, which is only a terror to evil doers. When the godly man is unjustly treated he finds comfort in the fact that there is a Judge of all the earth who will avenge his own elect, and redress the ills of these disordered times.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 52. — *I remember thy judgments of old.* It is good to have a number of examples of God's dealings with his servants laid up in the storehouse of a sanctified memory, that thereby faith may be strengthened in the day of affliction; for so are we here taught. — *David Dickson.*

Verse 52. — *I remembered thy judgments.* He remembered that at the beginning Adam, because of transgression of the divine command, was cast out from dwelling in Paradise; and that Cain, condemned by the authority of the divine sentence, paid the price of his parricidal crime; that Enoch, caught up to heaven because of his devotion, escaped the poison of earthly wickedness: that Noah, because of righteousness the victor of the deluge, became the survivor of the human race; that Abraham, because of faith, diffused the seed of his posterity through the whole earth; that Israel, because of the patient bearing of troubles, consecrated a believing people by the sign of his own name; that David himself, because of gentleness, having had regal honour conferred, was preferred to his elder brothers. — *Ambrose.*

Ver. 52. — *I remembered,* etc. Jerome writes of that religious lady Paula, that she had got most of the Scriptures by heart. We are bid to have the "word dwell in" us: Colossians 3:16. The word is a jewel that adorns the hidden man; and shall we not remember it? "Can a maid forget her ornaments?" (Jeremiah 4:32). Such as have a disease they call lienteria, in which the meat comes up as fast as they eat it, and stays not in the stomach, are not nourished by it. If the word stays not in the memory, it cannot profit. Some can better remember a piece of news than a line of Scripture: their memories are like those ponds, where frogs live, but fish die. — *Thomas Watson* in "*The Morning Exercises.*"

Ver. 52. — *I remembered thy judgments, and have comforted myself.* A case of conscience may be propounded: how could David be comforted by God's judgments, for it seemeth a barbarous thing to delight in the destruction of any? it is said, "He that is glad at calamities shall not be unpunished" (Proverbs 17:5).

1. It must be remembered that judgment implies both parts of God's righteous dispensation, the deliverance of the godly, and the punishment of the wicked. Now, in the first sense there is no ground of scruple, for it is said, "Judgment shall return unto righteousness" (Psalm 94:15); the sufferings of good men shall be turned into the greatest advantages, as the context sheweth that God will not cast off his people, but judgment shall return unto righteousness.

2. Judgment, as it signifieth punishment of the wicked, may yet be a comfort, not as it imports the calamity of any, but either, —

(a) When the wicked is punished, the snare and allurements to sin is taken away, which is the hope of impunity; for by their punishment men see that it is dangerous to sin against God: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9); the snare is removed from many a soul.

(b) Their derision and mocking of godliness ceaseth, they do no longer vex and pierce the souls of the godly, saying, "Aha, aha" (Psalm 40:15); it is as a wound to their heart when they say, "Where is thy God?" (Psalm 42:10). Judgment slayeth this evil.

(c) The impediments and hindrances of worshipping and serving God are taken away: when the nettles are rooted up, the corn hath the more room to grow.

(c) Opportunity of molesting God's servants is taken away, and they are prevented from afflicting the church by their oppressions; and so way is made for the enlarging of Christ's kingdom.

(d) Thereby also God's justice is manifested: When it goeth well with the righteous, the city rejoiceth: "and when the wicked perish, there is shouting" (Proverbs 11:10); "The righteous also shall see, and fear, and shall laugh at him: lo, this is the man that made not God his strength" (Psalm 52:6-7); rejoice over Babylon, "ye holy apostles and prophets, for God hath avenged you on her" (Revelation 18:20). When the word of God is fulfilled, surely then we may rejoice that his justice and truth are cleared. — *Thomas Mardon*.

Ver. 52. — The word "mishphatim", "judgments", "is used in Scripture either for laws enacted, or judgments executed according to those laws. The one may be called the judgments of his mouth, as, "Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth"

(Psalm 105:5), the other, the judgments of his hand. As both will bear the name of judgments, so both may be said to be "of old." His decrees and statutes which have an eternal equity in them, and were graven upon the heart of man in innocency, may well be said to be of old: and because from the beginning of the world God hath been punishing the wicked, and delivering the godly in due time, his judiciary dispensations may be said to be so also, The matter is not much, whether we interpret it of either his

statutes or decrees, for they both contain matter of comfort, and we may see the ruin of the wicked in the word, if we see it not in providence. Yet I rather interpret it of those righteous acts recorded in Scripture, which God as a just judge hath executed in all ages, according to the promises and threaten this annexed to his laws. Only in that sense I must note to you, judgments imply his mercies in the deliverance of his righteous servants, as well as his punishments on the wicked: the seasonable interpositions of his relief for the one in their greatest distresses, as well as his just vengeance on the other notwithstanding their highest prosperities. — *Thomas Manton.*

Ver. 52,55. — *I remembered thy judgments*, "thy name in the night." Thomas Fuller thus writes in his "David's Heartie Repentance": —

"For sundry duties he did dayes deride. Making exchange of worke his recreation; For prayer he set the precious morne aside. The midday he bequeathed to meditation:

Sweete sacred stories he reserved for night. To reade of Moses' meeknes, Sampson's might: These were his joy, these onely his delight."

HINTS TO PREACHERS.

Ver. 52. — Comfort derived from a review of the ancient doings of the Lord towards the wicked and his people.

Ver. 52. —

1. The dead speaking to the living.
2. The living listening to the dead. — *G.R.*

Ver. 52. — *Sweet water from a dark well.*

1. God's judgments are calculated to inspire terror.
2. But they prove God's superintending care over the world.
3. They are ever against sin, and for holiness.
4. In all times of judgment God delivers his people. Noah, Lot, etc.
5. Therefore God's judgments are a source of comfort to the believer.
— *G.A.D.*

PSALM 119:53

EXPOSITION.

Ver. 53. *Horror hath taken hold upon me because of the wicked that forsake thy law.* He was horrified at their action, at the pride which led them to it, and at the punishment which would be sure to fall upon them for it. When he thought upon the ancient judgments of God he was filled with terror at the fate of the godless; as well he might be. Their laughter had not distressed him, but he was distressed by a foresight of their overthrow. Truths which were amusement to them caused amazement to him. He saw them utterly turning away from the law of God, and leaving it as a path forsaken and over grown from want of traffic, and this forsaking of the law filled him with the most painful emotions: he was astonished at their wickedness, stunned by their presumption, alarmed by the expectation of their sudden overthrow, amazed by the terror of their certain doom.

See Psalm 119:106,158, and note the tenderness which combined with all this. Those who are the firmest believers in the eternal punishment of the wicked are the most grieved at their doom. It is no proof of tenderness to shut one's eyes to the awful doom of the ungodly. Compassion is far better shown in trying to save sinners than in trying to make things pleasant all round. Oh that we were all more distressed as we think of the portion of the ungodly in the lake of fire! The popular plan is to shut your eyes and forget all about it, or pretend to doubt it; but this is not the way of the faithful servant of God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 53. — *Horror hath taken hold upon me because of the wicked.* I have had clear views of eternity; have seen the blessedness of the godly, in some measure; and have longed to share their happy state; as well as been comfortably satisfied that through grace I shall do so; but, oh, what anguish is raised in my mind, to think of an eternity for those who are without Christ, for those who are mistaken, and who bring their false hopes to the grave with them! The sight was so dreadful I could by no means bear it: my thoughts recoiled, and I said, (under a more affecting sense than ever before,) "Who can dwell with everlasting burnings?" — *David Brainerd*, 1718-1747.

Ver. 53. — *Horror hath taken hold upon me*, etc. Oh who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is inexpressible and inconceivable; for who knows the power of God's anger?

How dreadful is the state of those that are daily and hourly in danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious, they may otherwise be. Oh that you would consider it, whether you be young or old! There is reason to think, that there are many in this congregation now hearing this discourse, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be are now at ease, and hear all these things without much disturbance, are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of misery, what an awful thing would it be to think of! If we knew who was, what an awful sight would it be to see such a person! How might the rest of the congregation lift up a lamentable and bitter cry over But, alas! instead of one, how many is it likely will remember this discourse in hell! — *Jonathan Edwards*, in a Sermon entitled, "*Sinners in the Hands of an angry God.*"

Ver. 53. — *Horror.* [hplz](#), zilaphah, properly signifies the pestilential burning wind called by the Arabs simoon (see *Psalm 11:6*); and is here used in a figurative sense for the most horrid mental distress; and strongly marks the idea the Psalmist had of the corrupting, pestilential, and destructive nature of sin. — *Note in Bagster's Comprehensive Bible.*

Ver. 53. — *Horror.* The word for "horror" signifieth also a tempest or storm. Translations vary; some read it, as Junius, "a storm overtaking one"; Ainsworth, "a burning horror hath seized me," and expounds it a storm of terror and dismay. The Septuagint, [αψνμια κατεχε με](#), "faintness and dejection of mind hath possessed me"; our own translation, "I am horribly afraid"; all translations, as well as the original word, imply a great trouble of mind, and a vehement commotion; like a storm, it was matter of disquiet and trembling to David. — *Thomas Manton.*

Ver. 53. — *Because of the wicked that forsake thy law.* David grieved, not because he was himself attacked; but because the law of God was forsaken; and he bewailed the condemnation of those who so did, because they are lost to God. Just as a good father in the madness of his son, when he is ill used by him, mourns not his own but the misery of the diseased; and he grieves at the contumely, not because it is cast on himself, but because the diseased person knows not what he does in his madness: so a good man, when he sees a sinner neither reverence nor honour the grey hairs of a parent, that to his face he can insult him, that he does not know in the madness of sinning what unbecoming and shameful things he does, grieves for him as one on the point of death, laments him as one despaired of by the physicians. As a good physician in the first place advises, then, even if he receive hard words, though he be beaten, nevertheless as the man is ill he bears with him; and if he be cursed he does not leave; and any medicine that may be applied he does not refuse; nor does he go away as from a stubborn fellow, but strives with all diligence to heal him as one that has deserved well from him, exercising not only the skill of science but also benignity of disposition. Even so, a righteous man, when he is treated with contempt, does not turn away, but when he is calumniated he regards it as madness, not as depravity; and desires rather to apply his own remedy to the wound, and sympathises, and grieves not for himself but for him who labours under an incurable disease. — *Ambrose.*

Ver. 53. — *The wicked that forsake thy law;* not only transgress the law of the Lord, as every man does, more or less; but wilfully and obstinately despise it, and cast it behind their backs, and live in a continued course of disobedience to it; or who apostatize from the doctrine of the word of God; wilfully deny the truth, after they have had a speculation knowledge of it, whose punishment is very grievous (Hebrews 10:26-29); and now partly because of the daring impiety of wicked men, who stretch out their hands against God, and strengthen themselves against the Almighty, and run upon him, even on the thick bosses of his bucklers: because of the shocking nature of their sin, the sad examples thereby set to others, the detriment they are to themselves, and the dishonour they bring to God I and partly because of the dreadful punishment that shall be inflicted on them here, and especially hereafter, when a horrible tempest of wrath will come upon them. Hence such trembling seized the Psalmist: and often so it is, that good men tremble more for the wicked than they do for themselves: see Psalm 119:120. — *John Gill.*

Ver. 54. — *Thy statutes have been my songs.* The Psalmist rejoiced, doubtless, as the good do now,

1. In law itself; law, as a rule of order; law, as a guide of conduct; law, as a security for safety.
2. In such a law as that of God: — so pure, so holy, so fitted to promote the happiness of man.
3. In the stability of that law, as constituting his own personal security, the ground of his hope.
4. In law in its influence on the universe, preserving order and securing harmony, — *Albert Barnes.*

HINTS TO PREACHERS.

Ver. 53. — The sensations of godly men at the sight of sinners: horror at their crime, their perseverance in it, their rejection of grace, and their end.

Ver. 53. — *Horror stricken.*

1. The guilt and danger of impenitent sinners.
2. The horror and concern of godly spectators.
3. The prayer and labour which such concern should dictate, — *G.A.D.*

PSALM 119:54

EXPOSITION.

Ver. 54. *Thy statutes have been my songs in the house of my pilgrimage.* Like others of God's servants, David knew that he was not at home in this world, but a pilgrim through it, seeking a better country. He did not, however, sigh over this fact, but he sang about it. He tells us nothing about his pilgrim sighs, but speaks of his pilgrim songs. Even the palace in which he dwelt was but "the house of his pilgrimage," the inn at which he rested, the station at which he halted for a little while. Men are wont to sing when they come to their inn, and so did this godly sojourner; he sang the songs of Zion, the statutes of the great King. The commands of God were as well known to him as the ballads of his country, and they were pleasant to his taste and musical to his ear. Happy is the heart which finds its joy in the

commands of God, and makes obedience its recreation. When religion is set to music it goes well. When we sing in the ways of the Lord it shows that our hearts are in them. Ours are pilgrim psalms, songs of degrees; but they are such as we may sing throughout eternity; for the statutes of the Lord are the psalmody of heaven itself.

Saints find horror in sin, and harmony in holiness. The wicked shun the law, and the righteous sing of it. In past days we have sung the Lord's statutes, and in this fact we may find comfort in present affliction. Since our songs are so very different from those of the proud, we may expect to join a very different choir at the last, and sing in a place far removed from their abode.

Note how in the sixth verses of their respective octaves we often find resolves to bless God, or records of testimony. In Psalm 119:46 it is, "I will speak, "and in Psalm 119:2, "I will give thanks, " while here he speaks of songs.

Ver. 54. — *Thy statutes have been my songs.* In the early ages it was customary to versify the laws, that the people might learn them by heart, and sing them. — *Williams.*

Ver. 54. — *Thy statutes have been my songs.* God's statutes are here his "songs, "which give him spiritual refreshing, sweeten the hardships of the pilgrimage: and measure and hasten his steps. — *Franz Delitzsch.*

Ver. 54. — *Songs.* Travellers sing to deceive the tediousness of the way; so did David; and hereby he solaced himself under that horror which he speaks of in verse Psalm 119:53. Great is the comfort that cometh in by singing of Psalms with grace in our hearts. — *John Trapp.*

Ver. 54. — "Songs."

*"Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer."*

*"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away."*

— *Henry Wadsworth Longfellow (1807-1882).*

Ver. 54. — *Songs in the house of my pilgrimage.* Wherefore is everything like warmth in religion branded with the name of enthusiasm? Warmth is expected in the poet, in the musician, in the scholar, in the lover and even in the tradesman it is allowed, if not commended— why then is it condemned in the concerns of the soul— a subject which, infinitely above all others, demands and deserves all the energy of the mind? Would a prisoner exult at the proclamation of deliverance, and is the redeemed sinner to walk forth from his bondage, unmoved, unaffected, without gratitude or joy? No, "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Shall the condemned criminal feel I know not what emotions, when instead of the execution of the sentence he receives a pardon? and is the absolved transgressor to be senseless and silent? No. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Other travellers are accustomed to relieve the tediousness of their journey with a song. The Israelites, when they repaired from the extremities of the country three times a year to Jerusalem to worship, had songs appointed for the purpose, and travelled singing as they went. And of the righteous it is said, "They shall sing in the ways of the Lord. The redeemed of the Lord shall return, and come to Zion with songs; and everlasting joy shall be upon their heads." — *William Jay.*

Ver. 54. — *Songs in the house of my pilgrimage.* See how the Lord in his wise dispensation attempers himself to our infirmities. Our life is subject to many changes, and God by his word hath provided for us also many instructions and remedies. Every cross hath its own remedy, and every state of life its own instruction. Sometimes our grief is so great that we cannot sing; then let us pray: sometimes our deliverance so joyful that we must break out in thanksgiving; then let us sing. "If any man among you be afflicted, let him pray; if he be merry, let him sing." Prayers for every cross, and psalms for every deliverance, hath God by his own Spirit penned for us; so that now we are more than inexcusable if we fail in this duty. — *William Cowper.*

Ver. 54. — *In the house of my pilgrimage.* According to the original, "the house of my pilgrimages"; that is, whatever places I have wandered to during Saul's persecution of me. — *Samuel Burder.*

Ver. 54. — *In the house of my pilgrimage.* Natablus expounds this of his banishment amongst the Philistines; that when he was put from his native country and kindred, and all other comforts failed him, the word of the Lord furnished matter of joy to him. And indeed, the banishment of God's servants may cast them far from their kindred and acquaintance; but it chaseth them nearer to the Lord, and the Lord nearer to them. Proof of this in Jacob, when he was banished, and lay without, all night in the fields, he found a more familiar presence of God than he did when he slept in the tent with father and mother.

But we may rather, with Basil, refer it to the whole time of David's mortal life: "oranera vitam suam peregrinationera vocare arbitror". So Jacob acknowledgeth to Pharaoh, that his life was a pilgrimage; and Abraham and Isaac dwelt in the world as strangers.

S. Peter therefore teacheth us as pilgrims to abstain from the lusts of the flesh; and S. Paul, to use this world as if we used it not; for the fashion thereof goeth away. Many ways are we taught this lesson; but slow are we to learn it. Alas, what folly is this, that a man should desire to dwell in the earth, when God calleth him to be a citizen of heaven! Yet great is the comfort we have of this, that the houses wherein we lodge upon earth are but houses of our pilgrimage. The faithful Israelites endured their bondage in Egypt the more patiently, because they knew they were to be delivered from it. If the houses of our servitude were eternal mansions, how lamentable were our condition! But God be thanked, they are but way faring cottages, and houses of our pilgrimage. Such a house was the womb of our mother: if we had been enclosed there for ever, what burden had it been to her, what bondage to ourselves! Such a house will be the grave; of the which we must all say with Job, "The grave shall be my house, and I shall make my bed in the dark." If we were there to abide for ever, how comfortless were our estate. But, God be praised, our mansion house is above; and the houses we exchange here on earth are but the houses of our pilgrimage; and happy is he who can so live in the world as esteeming himself in his own house, in his own bed, yea, in his own body, to be but a stranger, in respect of his absence from the Lord. — *William Cowper.*

Ver. 54. — *My pilgrimage.* If men have been termed pilgrims, and life a journey, then we may add that the Christian pilgrimage far surpasses all others in the following important particulars: — in the goodness of the road, in the beauty of the prospects, in the excellence of the company, and in the vast superiority of the accommodation provided for the Christian traveller when he has finished his course. — *H.G. Salter, in "The Book of Illustrations", 1840.*

HINTS TO PREACHERS.

Ver. 54. — Here is—

1. Light in darkness.
2. Companionship in solitude.
3. Activity in rest: "house of pilgrimage." — *G.R.*

Ver. 54. — *The cheerful pilgrim.*

1. A good man views his residence in this world as only the house of his pilgrimage.
2. The situation, however disadvantageous, admits of cheerfulness.
3. The sources of his joy are derived from the Scriptures. — *W. Jay.*

Ver. 54. — See "Spurgeon's Sermons, "No. 1652: "The Singing Pilgrim."

PSALM 119:55

EXPOSITION.

Ver. 55. *I have remembered thy name, O LORD, in the night.* When others slept I woke to think of thee, thy person, thy actions, thy covenant, thy name, under which last term he comprehends the divine character as far as it is revealed. He was so earnest after the living God that he woke up at dead of night to think upon him. These were David's Night Thoughts. If they were not Sunny Memories they were memories of the Sun of Righteousness. It is well when our memory furnishes us with consolation, so that we can say with the Psalmist, — Having early been taught to know thee, I had only to remember the lessons of thy grace, and my heart was comforted. This verse shows not only that the man of God had

remembered, but that he still remembered the Lord his God. We are to hallow the name of God, and we cannot do so if it slips from our memory.

And have kept thy law. He found sanctification through meditation; by the thoughts of the night he ruled the actions of the day. As the actions of the day often create the dreams of the night, so do the thoughts of the night produce the deeds of the day. If we do not keep the name of God in our memory we shall not keep the law of God in our conduct. Forgetfulness of mind leads up to forgetfulness of life.

When we hear the night songs of revellers we have in them sure evidence that they do not keep God's law; but the quiet musings of gracious men are proof positive that the name of the Lord is dear to them. We may judge of nations by their songs, and so we may of men; and in the case of the righteous, their singing and their thinking are both indications of their love to God: whether they lift up their voices, or sit in silence, they are still the Lord's. Blessed are the men whose "night thoughts" are memories of the eternal light; they shall be remembered of their Lord when the night of death comes on. Reader, are your thoughts in the dark full of light, because full of God? Is his name the natural subject of your evening reflections? Then it will give a tone to your morning and noonday hours. Or do you give your whole mind to the fleeting cares and pleasures of this world? If so, it is little wonder that you do not live as you ought to do, No man is holy by chance. If we have no memory for the name of Jehovah we are not likely to remember his commandments: if we do not think of him secretly we shall not obey him openly.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 55. — *I have remembered thy name, O Lord, in the night*, etc. As the second Clause of the verse depends on the first, I consider the whole verse as setting forth one and the same truth; and, therefore, the prophet means that he was induced, by the remembrance he had of God, to keep the law. Contempt of the law originates in this, that few have any regard for God; and hence, the Scripture, in condemning the impiety of men, declares that they have forgotten God (Psalm 1:22 78:11; 106:21.) The word "night" is not intended by him to mean the remembering of God merely for a short time, but a perpetual remembrance of him; he, however, refers to that season in particular, because then almost all our senses are overpowered with sleep. "When other men are sleeping, God occurs to my thoughts

during my sleep." He has another reason for alluding to the night season—that we may be apprised, that though there was none to observe him, and none to put him in remembrance of it; yea, though he was shrouded in darkness, yet he was as solicitous to cherish the remembrance of God as if he occupied the most public and conspicuous place. — *John Calvin*.

Ver. 55. — *I have remembered thy name in the night*, and therefore I "have kept thy law" all day. — *Matthew Henry*.

Ver. 55. — *I have remembered thy name, O Lord, in the night*. This verse contains a new protestation of his honest affection toward the word of God. Wherein, first, let us mark his sincerity; he was religious not only in public, but in private; for private exercises are the surest trials of true religion. In public, oftentimes hypocrisy carries men to simulate that which they are not; it is not so in the private devotion; for then, either doth a man, if he make no conscience of God's worship, utterly neglect it, because there is no eye of man to see him; or otherwise if he be indeed religious, even in private he presents his heart to God, seeking it to be approved by him; for his "praise is not of man, but of God."

Again, this argues his fervency in religion: for as elsewhere he protests that he loved the word more than his appointed food; so here he protests that he gave up his night's rest that he might meditate in the word. But now, so far is zeal decayed in professors, that they will not forego their superfluities, far less their needful refreshment, for love of the word of God. — *William Cowper*.

Ver. 55. — *Thy name, O Lord*. The "name" of the Lord is his character, his nature, his attributes, the manifestations he hath made of his holiness, his wisdom, goodness and truth. — *John Stephen*.

Ver. 55. — *In the night*. First, that is, continually, because he remembered God in the day also. Secondly, sincerely, because he avoided the applause of men. Thirdly, cheerfully, because the heaviness of natural sleep could not overcome him. All these show that he was intensely given to the word; as we see men of the world will take some part of the night for their delights. And in that he did keep God's testimonies in the night, he sheweth that he was the same in secret that he was in the light; whereby he condemned all those that will cover their wickedness with the dark. Let us examine ourselves whether we have broken our sleeps to call upon God, as we have to fulfil our pleasures. — *Richard Greenham*.

Ver. 55. — *In the night.* Pastor Harms of Hermansburg used to preach and pray and instruct his people for nine hours on the Sabbath. And then when his mind was utterly exhausted, and his whole body was thrilling with pain, and he seemed almost dying for the want of rest, he could get no sleep. But he used to say that he loved to lie awake all night in the silence and darkness and think of Jesus. The night put away everything else from his thoughts, and left his heart free to commune with the One whom his soul most devoutly loved, and who visited and comforted his weary disciple in the night watches. And so God's children have often enjoyed rare seasons of communion with him in the solitude of exile, in the deep gloom of the dungeon, in the perpetual night of blindness, and at times when all voices and instructions from the world have been most completely cut off, and the soul has been left alone with God. — *Daniel March*, in "*Night unto Night*." 1880.

Ver. 55. — *In the night.* There is never a time in which it is not proper to turn to God and think on his name. In the darkness of midnight, in the darkness of mental depression, in the darkness of outward providence, God is still a fitting theme. — *William S. Plumer*.

Ver. 55. — *The night.*

*"Dear night! this world's defeat;
The stop to busy fools; Care's check and curb;
The day of spirits, my soul's calm retreat
Which none disturb!
Christ's progress, and his prayer time;
The hours to which high heaven doth chime."*

*"God's silent, searching flight;
When my Lord's head is filled with dew, and all
His locks are wet with the clear drops of night;
His still, soft call;
His knocking time; the soul's dumb watch,
When spirits their fair kindred catch."*

— *Henry Vaughan*, 1621-1695.

Ver. 55. — *And have kept thy law*; though imperfectly, yet spiritually, sincerely, heartily, and from a principle of love and gratitude, and with a view to the glory of God, and without mercenary, sinister ends. — *John Gill*.

Ver. 55. — *And have kept thy law.* Hours of secret fellowship with God must issue in the desire of increased conformity to his holy will. It is the remembrance of God that leads to the keeping of his laws, as it is forgetfulness of God that fosters every species of transgression. — *John Morison.*

Ver. 55. — *And have kept.* The verb is in the future, and perhaps is better so rendered, thus making it the expression of a solemn, deliberate purpose to continue his obedience. — *William S. Plumer.*

Ver. 55-56. — He that delights to keep God's law, God will give him more grace to keep it, according to that remarkable text, "I have remembered thy name, O Lord, in the night, and have kept thy law. This I had, because I kept thy precepts." What had David for keeping God's precepts? He had power to keep his law; that is, to grow and increase in keeping of it. As the prophet (Ho 6:8) speaks of the knowledge of God: "Then shall we know, if we follow on to know the Lord"; that is, if we industriously labour to know God, we shall have this reward, to be made able to know him more. So may I say of the grace of God: he that delights to keep God's law shall have his reward, — to be enabled to keep it more perfectly. A true delight in God's word is grace increasing. Grace is the mother of all true joy (Isaiah 32:17), and joy is as the daughter, and the mother and daughter live and die together. — *Edmund Calamy* (1600-1666), in "*The Godly Man's Ark.*"

HINTS TO PREACHERS.

Ver. 55,49. — "Remember." "I have remembered."

Ver. 55. — Night memories. Day duties. How they act and react upon each other.

Ver. 55. — Dark nights. Bright memories. Right results. — *C.A.D.*

Ver. 55. —

1. Happy though restless night.
2. Happy though busy day. — *W.D.*

PSALM 119:56

EXPOSITION.

Ver. 56. *This I had, because I kept thy precepts.* He had this comfort, this remembrance of God, this power to sing, this courage to face the enemy, this hope in the promise, because he had earnestly observed the commands of God, and striven to walk in them. We are not rewarded for our works, but there is a reward in them. Many a comfort is obtainable only by careful living: we can surely say of such consolations, "This I had because I kept thy precepts." How can we defy ridicule if we are living inconsistently? how can we comfortably remember the name of the Lord if we live carelessly? It may be that David means that he had been enabled to keep the law because he had attended to the separate precepts: he had taken the commands in detail, and so had reached to holiness of life. Or, by keeping certain of the precepts he had gained spiritual strength to keep others: for God gives more grace to those who have some measure of it, and those who improve their talents shall find themselves improving. It may be best to leave the passage open just as our version does; so that we may say of a thousand priceless blessings, "these came to us in the way of obedience." All our possessions are the gifts of grace, and yet some of them come in the shape of reward; yet even then the reward is not of debt, but of grace. God first works in us good works, and then rewards us for them.

Here we have an apt conclusion to this section of the psalm, for this verse is a strong argument for the prayer with which the section commenced. The sweet singer had evidence of having kept God's precepts, and therefore he could the more properly beg the Lord to keep his promises. All through the passage we may find pleas, especially in the two remembers. "I have remembered thy judgments, " and "I have remembered thy name"; "Remember thy word unto thy servant."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 56. — *This I had, because I kept thy precepts.* As sin is a punishment of sin, and the wicked waxeth ever worse and worse; so godliness is the recompense of godliness. The right use of one talent increaseth more, and the beginnings of godliness are blessed with a growth of godliness. David's

good exercises here held him in memory of his God, and the memory of God made him more godly and religious. — *William Cowper*.

Ver. 56. — *This I had*, etc. The Rabbins have an analogous saying, — The reward of a precept is a precept, or, A precept draws a precept. The meaning of which is, that he who keeps one precept, to him God grants, as if by way of reward, the ability to keep another and more difficult precept. The contrary to this is that other saying of the Rabbins, that the reward of a sin is a sin; or, Transgression draws transgression. — *Simon de Muis*, 1587-1644.

Ver. 56. — *This I had*, that is, this happened to me, etc. I experienced many evils and adversities; but, on the other hand, I drew sweetest consolations from the word, and I was crowned with many blessings from God.

Others thus render it, This is my business, This I care for and desire, to keep thy commandments; i.e., to hold fast the doctrine incorrupt with faith and a good conscience. — *D.H. Mollerus*.

Ver. 56. — *This I had*, etc. I had the comfort of keeping thy law because I kept it. God's work is its own wages. — *Matthew Henry*.

Ver. 56. — *This I had*, etc. What is that? This comfort I had, this supportation I had in all my afflictions, this consolation I had, this sweet communion with God I had. Why? "Because I kept thy precepts, "I obeyed thy will. Look, how much obedience is yielded to the commands of God, so much comfort doth flow into the soul: God usually gives in comforts proportionably to our obedience. O the sweet, soul satisfying consolation a child of God finds in the ways of God, and in doing the will of God, especially when he lies on his deathbed; then it will be sweeter to him than honey and the honeycomb; then will he say with good king Hezekiah, when he lay upon his deathbed, "Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight." O the sweet satisfaction that a soul shall find in God, when he comes to appear before God! — *James Nalton*, 1664.

Ver. 56. — *This I had*, etc. Or, "This was my consolation, that I kept thy precepts; "which is nearly the reading of the Syriac, and renders the sense more complete. — *Note in Bagster's Comprehensive Bible*.

Ver. 56. — *This I had*, etc. When I hear the faithful people of God telling of his love, and saying— "This I had, "must I not, if unable to join their cheerful acknowledgment, trace it to my unfaithful walk, and say— "This I had not" — because I have failed in obedience to thy precepts; because I have been careless and self indulgent; because I have slighted thy love; because I have "grieved thy Holy Spirit, " and forgotten to "ask for the old paths, that I might walk therein, and find rest to my soul" Jeremiah 6:16.
— *Charles Bridges*.

Ver. 56. — David saith indefinitely, "This I had"; not telling us what good or privilege it was; only in the general, it was some benefit that accrued to him in this life. He doth not say, This I hope for; but, "This I had; "and therefore he doth not speak of the full reward in the life to come. In heaven we come to receive the full reward of obedience; but a close walker, that waiteth upon God in an humble and constant obedience, shall have sufficient encouragement even in this life. Not only he shall be blessed, but he is blessed; he hath something on hand as well as in hope: as David saith in this the 119th Psalm, not only he shall be blessed, but he is blessed; as they that travelled towards Zion, they met with a well by the way: "Who passing through the valley of Baca make it a well; the rain also filleth the pools" (Psalm 84:6). In a dry and barren wilderness, through which they were to pass, they were not left wholly comfortless, but met with a well or a cistern; that is, they had some comfort vouchsafed to them before they came to enjoy God's presence in Zion; some refreshments they had by the way. As servants, that, besides their wages, have their veils; so, besides the recompense of reward hereafter, we have our present comforts and supports during our course of service, which are enough to counterbalance all worldly joys, and outweigh the greatest pleasures that men can expect in the way of sin. In the benefits that believers find by walking with God in a course of obedience every one can say, "This I had, because I kept thy precepts." — *Thomas Manton*.

HINTS TO PREACHERS.

Ver. 56. — *The gains of godliness*; or, what a man gets through holy living.

Ver. 56. —

1. The duty: "I kept thy precepts."

2. Its reward: "This I had, "etc. Protection: "this I had." Guidance: "this I had." Prosperity: "this I had." Consolation: "this I had." — *G.R.*

PSALM 119:57

EXPOSITION.

In this section the Psalmist seems to take firm hold upon God himself; appropriating him (Psalm 119:57), crying out for him (Psalm 119:58), returning to him (Psalm 119:59), solacing himself in him (Psalm 119:61-62), associating with his people (Psalm 119:63), and sighing for personal experience of his goodness (Psalm 119:64). Note how the first verse of this octave is linked to the last of the former one, of which indeed it is an expanded repetition. "This I had because I kept thy precepts. Thou art my portion, O Lord: I have said that I would keep thy words."

Ver. 57. *Thou art my portion, O LORD.* A broken sentence. The translators have mended it by insertions, but perhaps it had been better to have left it alone, and then it would have appeared as an exclamation, — "My portion, O Lord!" The poet is lost in wonder while he sees that the great and glorious God is all his own! Well might he be so, for there is no possession like Jehovah himself. The form of the sentence expresses joyous recognition and appropriation, — "My portion, O Jehovah!" David had often seen the prey divided, and heard the victors shouting over it; here he rejoices as one who seizes his share of the spoil; he chooses the Lord to be his part of the treasure. Like the Levites, he took God to be his portion, and left other matters to those who coveted them. This is a large and lasting heritage, for it includes all, and more than all, and it outlasts all; and yet no man chooses it for himself until God has chosen and renewed him. Who that is truly wise could hesitate for a moment when the infinitely blessed God is set before him to be the object of his choice? David leaped at the opportunity, and grasped the priceless boon. Our author here dares exhibit the title deeds of his portion before the eye of the Lord himself, for he addresses his joyful utterance directly to God whom he boldly calls his own. With much else to choose from, for he was a king, and a man of great resources, he deliberately turns from all the treasures of the world, and declares that the Lord, even Jehovah, is his portion.

I have said that I would keep thy words. We cannot always look back with comfort upon what we have said, but in this instance David had spoken wisely and well. He had declared his choice: he preferred the word of God to the wealth of worldlings. It was his firm resolve to keep — that is, treasure up and observe— the words of his God, and as he had aforetime solemnly expressed it in the presence of the Lord himself, so here he confesses the binding obligation of his former vow. Jesus said, "If a man love me, he will keep my words," and this is a case which he might have quoted as an illustration; for the Psalmist's love to God as his portion led to his keeping the words of God. David took God to be his Prince as well as his Portion. He was confident as to his interest in God, and therefore he was resolute in his obedience to him. Full assurance is a powerful source of holiness. The very words of God are to be stored up; for whether they relate to doctrine, promise, or precept, they are most precious. When the heart is determined to keep these words, and has registered its purpose in the court of heaven, it is prepared for all the temptations and trials that may befall it; for, with God as its heritage, it is always in good case.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

This begins a new division of the Psalm, indicated by the Hebrew letter Cheth, which may be represented in English by *hh*. — *Albert Barnes*.

Ver. 57-64. In this section David laboureth to confirm his faith, and to comfort himself in the certainty of his regeneration, by eight properties of a sound believer, or eight marks of a new creature. The first whereof is his choosing of God for his portion. Whence learn,

1. Such as God hath chosen and effectually called, they get grace to make God their choice, their delight, and their portion; and such as have chosen God for their portion have an evidence of their regeneration and election also; for here David maketh this a mark of his regeneration: *Thou art my portion*.
2. It is another mark of regeneration, after believing in God, and choosing him for our portion, to resolve to bring forth the fruits of faith in new obedience, as David did: *I have said that I would keep thy words*.
3. As it is usual for God's children, now and then because of sin falling out, to be exercised with a sense of God's displeasure, so it is a mark of a new creature not to lie stupid and senseless under this exercise, but to

deal with God earnestly, for restoring the sense of reconciliation, and giving new experience of his mercy, as the Psalmist did; *I intreated thy favour with my whole heart*; and this is the third evidence of a new creature.

4. The penitent believer hath the word of grace and the covenant of God for his assurance to be heard when he seeketh mercy: *Be merciful unto me according to thy word.*

5. The searching in what condition we are in, and examination of our ways according to the word, and renewing of repentance, with an endeavour of amendment, is a fourth mark of a new creature: *I thought on my ways, and turned my feet unto thy testimonies.*

6. When we do see our sin we are naturally slow to amend our doings; but the sooner we turn us to the way of God's obedience, we speed the better, and the more speedy the reforming of our life be, the more sound mark is it of a new creature: *I made haste, and delayed not to keep thy commandments.*

7. Enduring of persecution and spoiling of our goods, for adhering to God's word, without forsaking of his cause, is a fifth mark of a new creature: *The bands of the wicked have robbed me: but I have not forgotten thy law.*

8. As it is the lot of God's children who resolve to be godly, to suffer persecution, and to be forced either to lose their temporal goods or else to lose a good cause and a good conscience; so it is the wisdom of the godly to remember what the Lord's word requireth of us and speaketh unto us, and this shall comfort our conscience more than the loss of things temporal can trouble our minds: *The bands of the wicked have robbed me: but I have not forgotten thy law.*

9. A sixth mark of a new creature is, to be so far from fretting under hard exercise as to thank God in secret cheerfully for his gracious word, and for all the passages of his providence, where none seeth us, and where there is no hazard of ostentation: *At midnight I will rise to give thanks unto thee because of thy righteous judgments.*

10. A seventh mark of a renewed creature is, to associate ourselves and keep communion with such as are truly gracious, and do fear God indeed, as we are able to discern them: *I am a companion of all them that fear thee.*

11. The fear of God is evidenced by believing and obeying the doctrine and direction of the Scripture, and no other ways: *I am a companion of all them that fear thee, and of them that keep thy precepts.*

12. The eighth mark of a new creature is, not to rest in any measure of renovation, but earnestly to deal with God for the increase of saving knowledge, and fruitful obedience of it; for, *Teach me thy statutes*, is the prayer of the man of God, in whom all the former marks are found.

13. As the whole of the creatures are witnesses of God's bounty to man, and partakers of that bounty themselves, so are they pawns of God's pleasure to bestow upon his servants greater gifts than these, even the increase of sanctification, in further illumination of mind and reformation of life: for this the Psalmist useth for an argument to be more and more sanctified: *The earth, O Lord, is full of thy mercy: teach me thy statutes.* David Dickson.

Ver. 57. *Thou art my portion, O LORD.* The sincerity of this claim may be gathered, because he speaks by way of address to God. He doth not say barely, "He is my portion"; but challengeth God to his face:

Thou art my portion, O LORD. Elsewhere it is said, "The Lord is my portion, saith my soul" (Lamentations 3:24). There he doth not speak it by way of address to God, but he adds, "saith my soul"; but here to God himself, who knows the secrets of the heart. To speak thus of God to God, argues our sincerity, when to God's face we avow our trust and choice; as Peter, "Lord, thou knowest all things; thou knowest that I love thee" (John 21:17). Thomas Manton.

Ver. 57. *Thou art my portion, O LORD.* Luther counsels every Christian to answer all temptations with this short saying, "*Christianus sum*, "I am a Christian; and I would counsel every Christian to answer all temptations with this short saying, "The Lord is my portion." O Christian, when Satan or the world shall tempt thee with honours, answer, "The Lord is my portion"; when they shall tempt thee with riches, answer, "The Lord is my portion"; when they shall tempt thee with preferments, answer, "The Lord is my portion"; and when they shall tempt thee with the favours of great ones, answer, "The Lord is my portion"; yea, and when this persecuting world shall threaten thee with the loss of thy estate, answer, "The Lord is my portion": and when they shall threaten thee with the loss of thy liberty, answer, "The Lord is my portion"; and when they shall threaten thee with

the loss of friends, answer, "The Lord is my portion"; and when they shall threaten thee with the loss of life, answer, "The Lord is my portion." O, sir, if Satan should come to thee with an apple, as once he did to Eve, tell him that "the Lord is your portion"; or with a grape, as once he did to Noah, tell him that "the Lord is your portion"; or with a change of raiment, as once he did to Gehazi, tell him that "the Lord is your portion"; or with a wedge of gold, as once he did to Achan, tell him that "the Lord is your portion"; or with a bag of money, as once he did to Judas, tell him that "the Lord is your portion"; or with a crown, a kingdom, as once he did to Moses, tell him that "the Lord is your portion." *Thomas Brooks.*

Ver. 57. *Thou art my portion, O LORD.* God is all sufficient; get him for your "*portion*", and you have all; then you have infinite wisdom to direct you, infinite knowledge to teach you, infinite mercy to pity, and save you, infinite love to care and comfort you, and infinite power to protect and keep you. If God be yours, all his attributes are yours; all his creatures, all his works of providence, shall do you good, as you have need of them. He is an eternal, full, satisfactory portion. He is an ever living, ever loving, ever present friend; and without him you are a cursed creature in every condition, and all things will work against you. *John Mason, — 1694.*

Ver. 57. *Thou art my portion, O LORD.* If there was a moment in the life of David in which one might feel inclined to envy him, it would not be in that flush of youthful victory, when Goliath lay prostrate at his feet, nor in that hour of even greater triumph, when the damsels of Israel sang his praise in the dance, saying, "Saul hath slain his thousands, and David his ten thousands"; it would not be on that royal day, when his undisputed claim to the throne of Israel was acknowledged on every side and by every tribe; but it would be in that moment when, with a loving and trustful heart, he looked up to God and said, "*Thou art my portion.*" In a later Psalm (142), which bears with it as its title, "A prayer of David, when he was in the cave," we have the very same expression: "I said, Thou art my refuge and my portion in the land of the living." It adds immeasurably to such an expression, if we believe it to have been uttered at a time when every other possession and inheritance was taken from him, and the Lord alone was his portion. — *Barton Bouchier.*

Ver. 57. — He is an exceedingly covetous fellow to whom God is not sufficient; and he is an exceeding fool to whom the world is sufficient. For God is all inexhaustible treasury of all riches, sufficing innumerable men;

while the world has mere trifles and fascinations to offer, and leads the soul into deep and sorrowful poverty. — *Thomas Le Blanc*.

Ver. 57. — They who are without an ample patrimony in this life, may make to themselves a portion in heavenly blessedness. — *Solomon Gessler*.

Ver. 57. — *I have said that I would keep thy words.* This he brings in by way of proving that which he said in the former words. Many will say with David, that God is their portion; but here is the point: how do they prove it? If God were their portion, they would love him; if they loved him they would love his word; if they loved his word they would live by it and make it the rule of their life. — *William Cowper*.

Ver. 57. — *I have said that I would keep thy words.* He was resolved to keep his commandments, lay up his promises, observe his ordinances, profess and retain a belief in his doctrines. — *John, Gill*.

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Verse 57-64. — *The believer's portion.* The Lord is the believer's portion (Psalm 119:57); heartily sought (Psalm 119:58-60); remaining though all else be taken away (Psalm 119:61); causing joy even at midnight (Psalm 119:62), and the selection of congenial company (Psalm 119:63-64).

HINTS TO PREACHERS.

Ver. 57. —

1. The infinite possession: "Thou art my portion, O LORD." Notice—

(a) *A clear distinction* made by the Psalmist between his portion and that of the ungodly here and hereafter: See Psalm 48:2.

(b) *positive claim:* "Thou art my portion, O LORD." This "portion" is boundless, abiding, appropriate, satisfying, elevating, all of grace.

2. The appropriate resolution: "I have said that I would keep thy words."

(a) Notice the preface: "I have said."

(b) The link between the portion possessed and the resolution made.

(c) The work of keeping God's words. Keep him who is the Word—Christ Jesus. Keep the word of the gospel—doctrines, precepts, promises (kept in the heart to comfort the believer). This blessed subject suggests a solemn contrast. See the portion of that servant who did not keep his Lord's word: Matthew 24:48-51 See "Spurgeon's Sermons, " No. 1372: "God our Portion, and his Word our Treasure."

Ver. 57 (*first clause*). — *The believer's portion.*

1. Show the validity of his claim: "my."

(a) A gift by covenant: Hebrews 8:10-13.

(b) Involved in joint heirship with Christ: Romans 8:17.

(c) Confirmed by the experience of faith.

2. Survey the superlative value of his possession: "The Lord."

(a) Absolutely good.

(b) Infinitely precious.

(c) Inexhaustibly full.

(d) Everlastingly sure.

3. Suggest a method of deriving the greatest present advantage from it.

(a) Meditate much upon God, under the conviction that he is your portion.

(b) Carry all cares to him, and cast every burden on him.

(c) Refer every temptation to the word of his law, and every doubt to the word of his promise.

(d) Draw largely upon his riches to meet every need as it arises. — *John Field, of Sevenoaks, 1882.*

Ver. 57-58. — The believer's estate, profession, and petition.

PSALM 119:58

EXPOSITION.

Ver. 58. *I intreated thy favour with my whole heart.* A fully assured possession of God does not set aside prayer, but rather urges us to it; he who knows God to be his God will seek his face, longing for his presence. Seeking God's presence is the idea conveyed by the marginal reading, "thy face," and this is true to the Hebrew. The presence of God is the highest form of his favour, and therefore it is the most urgent desire of gracious souls: the light of his countenance gives us an antepast of heaven. O that we always enjoyed it! The good man entreated God's smile as one who begged for his life, and the entire strength of his desire went with the entreaty. Such eager pleadings are sure of success; that which comes from our heart will certainly go to God's heart. The whole of God's favours are ready for those who seek them with their whole hearts.

Be merciful unto me according to thy word. He has entreated favour, and the form in which he most needs it is that of mercy, for he is more a sinner than anything else. He asks nothing beyond the promise, he only begs for such mercy as the word reveals. And what more could he want or wish for? God has revealed such an infinity of mercy in his word that it would be impossible to conceive of more. See how the Psalmist dwells upon favour and mercy, he never dreams of merit. He does not demand, but entreat; for he feels his own unworthiness. Note how he remains a suppliant, though he knows that he has all things in his God. God is his portion, and yet he begs for a look at his face. The idea of any other standing before God than that of an undeserving but favoured one never entered his head. Here we have his "Be merciful unto me" rising with as much intensity of humble pleading as if he still remained among the most trembling of penitents. The confidence of faith makes us bold in prayer, but it never teaches us to live without prayer, or justifies us in being other than humble beggars at mercy's gate.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 58. — *I entreated thy favour*, or; I seek thy face. To seek the face is to come into the presence. Thus the Hebrews speak when desirous of expressing that familiar intercourse to which God admits his people when

he bids them make known their requests. It is truly the same as speaking face to face with God. — *Franciscus Vatablus*, 1545.

Ver. 58. — *I entreated thy favour with my whole heart* I have often remarked how graciously and lovingly the Lord delights to return an answer to prayer in the very words that have gone up before him, as if to assure us that they have reached his ear, and been speeded back again from him laden with increase. "I entreated thy favour with my whole heart." Hear the Lord's answer to his praying people: "I will rejoice over them to do them good assuredly with my whole heart and with my whole soul." — *Barton Bouchier*.

Ver. 58. — *With my whole heart.* The Hebrew expresses great earnestness and humility in supplication. — *A. R. Fausset*.

Ver. 58. — *With my whole heart.* Prayer is chiefly a heart work. God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. — *Walter Marshall*.

Ver. 58. — *Be merciful unto me*, etc. He protested before that he sought the Lord with his whole heart, and now he prayeth that he may find mercy. So indeed it shall be; boldly may that man look for mercy at God's hand who seeks him truly. Mercy and truth are wont to meet together, and embrace one another: where truth is in the soul to seek, there cannot but be mercy in God to embrace. If truth be in us to confess our sins and forsake them, we shall find mercy in God to pardon and forgive them. — *William Cowper*.

Ver. 58. — *According to thy word.* He prayeth not for what he lusteth after, but for that which the Lord promised; for St. James saith, "You pray and have not," etc., and this is the cause, that we have not the thing we pray for, because we pray not according to the word. His word must be the rule of our prayers, and then we shall receive; as Solomon prayed and obtained. God hath promised forgiveness of sins, the knowledge of his word, and many other blessings. If we have these, let not our hearts be set on other things. — *Richard Greenham*.

Ver. 58. — *According to thy word.* The Word of God may be divided into three parts; into commandments, threatenings, and promises; and though a Christian must not neglect the commanding and threatening word, yet if ever he would make the Word a channel for Divine comfort, he must study

the promising word; for the promises are a Christian's magna charta for heaven. All comfort must be built upon a Scripture promise, else it is presumption, not true comfort. The promises are *pabulum fidei, et anima fidei*, the food of faith, and the soul of faith. As faith is the life of a Christian, so the promises are the life of faith: faith is a dead faith if it hath no promise to quicken it. As the promises are of no use without faith to apply them, so faith is of no use without a promise to lay hold on. — *Edmund Calamy*.

Ver. 58. — The rule and ground of confidence is, "according to thy word." God's word is the rule of our confidence; for therein is God's stated course. If we would have favour and mercy from God, it must be upon his own terms. God will accept of us in Christ, if we repent, believe, and obey, and seek his favour diligently: he will not deny those who seek, ask, knock. Many would have mercy, but will not observe God's direction. We must ask according to God's will, not without a promise, nor against a command. God is made a voluntary debtor by his promise. These are notable props of faith, when we are encouraged to seek by the offer, and urged to apply by the promise. We thrive no more in a comfortable sense of God's love, because we take not this course. — *Thomas Manton*.

HINTS TO PREACHERS.

Ver. 58. — *The soul's sunshine.*

1. God's favour the one thing needful.
2. Wholeheartedness the one mode of entreating it.
3. Covenant mercy the one plea for obtaining it. — *C.A.D.*

Ver. 58. — We may learn how a seeker may come to enjoy saving favour, by a careful study of—

1. *The Profession*: "I intreated thy favour with my whole heart."

(a) What he did: "I intreated." Heb. "I painfully sought thy face." Earnest desire. Importunate supplication. Painful sorrow for sin.

(b) How he did it: "With my whole heart." The intellect, affections, will, all engaged and concentrating effort. Otherwise, seeking is solemn trifling. This only worthy of our purpose, pleasing to God, and successful.

(c) The evidence that we are doing it. Frequent prayer, searching the word, often enquiring. The first and main business— Giving up for Christ.

2. *The Petition*: "Be merciful unto me."

- (a) God's favour to be expected on the terms of mercy only
- (b) Happily, this is a prayer every sinner can and should use
- (c) Blessedly true it is, that it never fails.

3. *The Plea*: "According to thy word."

- (a) A plea that cannot be gainsaid is a great thing in an entreaty.
- (b) The promise of God is just such a plea.
- (c) Seek it out, lay hold of it, and urge it. — *J.F.*

PSALM 119:59

EXPOSITION.

Ver. 59. *I thought on my ways, and turned my feet unto thy testimonies.*

While studying the word he was led to study his own life, and this caused a mighty revolution. He came to the word, and then he came to himself, and this made him arise and go to his Father. Consideration is the commencement of conversion: first we think and then we turn. When the mind repents of ill ways the feet are soon led into good ways; but there will be no repenting until there is deep, earnest thought. Many men are averse to thought of any kind, and as to thought upon their ways, they cannot endure it, for their ways will not bear thinking of. David's ways had not been all that he could have wished them to be, and so his thoughts were sobered over with the pale cast of regret; but he did not end with idle lamentations, he set about a practical amendment; he turned and returned, he sought the testimonies of the Lord, and hastened to enjoy once more the conscious favour of his heavenly friend. Action without thought is folly, and thought without action is sloth: to think carefully and then to act promptly is a happy combination. He had entreated for renewed fellowship, and now he proved the genuineness of his desire by renewed obedience. If we are in the dark, and mourn an absent God, our wisest method will be not so much to think upon our sorrows as upon our ways: though we cannot turn the course of providence, we can turn the way of our walking,

and this will soon mend matters. If we can get our feet right as to holy walking, we shall soon get our hearts right as to happy living. God will turn to his saints when they turn to him; yea, he has already favoured them with the light of his face when they begin to think and turn.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 59. — *I thought on my ways, and turned my feet unto thy testimonies.*

The transition which is made in the text from the occasion of this alteration, "I thought on my ways," to the change itself, is very lofty and elegant. He does not tell us that, after a review of them, he saw the folly and danger of sin, the debasedness of its pleasures, and the poison of its delights; or that, upon a search into God's law, he was convinced that what he imagined so severe, rigid, and frightful before, was now all amiable and lovely; no, but immediately adds, "I turned my feet unto thy testimonies"; than which I can conceive nothing more noble or strong; for it emphatically says, that there was no need to express the appearance his ways had when once he thought upon them. What must be the consequence of his deliberation was so plain, namely, that sin never prevails but where it is masked over with some false beauties, and the inconsiderate, foolish sinner credulously gives ear to its enchantments, and is not at pains and care to enquire into them; for a deep, thorough search would soon discover that its fairest appearances are but lying vanities, and that he who is captivated with that empty show is in the same circumstances with a person in a dream, who can please himself with his fancy only while asleep, and that his awakening out of it no sooner or more certainly discovers the cheat, than a serious thinking upon the ways of iniquity and rebellion against God will manifest the fatal madness of men in ever pursuing them. — *William Dunlop, 1692-1720.*

Ver. 59. — *I thought on my ways, and turned my feet unto thy testimonies.*

Some translate the original, I looked on both sides upon my ways, I considered them every way, "and turned my feet unto thy testimonies" I considered that I was wandering like a lost sheep, and then I returned. — *George Swinnock.*

Ver. 59. — *I thought on my ways,* etc. The Hebrew word **bvj** that is here used for thinking, signifies to think on a man's ways accurately, advisedly, seriously, studiously, curiously. This holy man of God thought exactly and curiously on all his purposes and practices, on all his doings and sayings,

on all his words and works, and finding too many of them to be short of the rule, yea, to be against the rule, he turned his feet to God's testimonies; having found out his errors, upon a diligent search, a strict scrutiny, he turned over a new leaf, and framed his course more exactly by rule. O Christians, you must look as well to your spiritual wants as to your spiritual enjoyments; you must look as well to your layings out as to your layings up; you must look as well forward to what you should be, as backward to what you are. Certainly that Christian will never be eminent in holiness that hath many eyes to behold a little holiness, and never an eye to see his further want of holiness. — *Thomas Brooks*.

Ver. 59. — *I thought on my ways.* The word signifies a fixed, abiding thought. Some make it an allusion to those that work embroidery; that are very exact and careful to cover the least flaw; or to those that cast accounts. Reckon with yourselves, What do I owe? what am I worth? "I thought" not only on my wealth, as the covetous man, Psalm 69:11; but "on my ways"; not what I have, but what I do; because what we do will follow us into another world, when what we have must be left behind. Many are critical enough in their remarks upon other people's ways that never think of their own, but "let every man prove his own work."

This account which David here gives of himself may refer either to his constant practice every day; he reflected on his ways at night, directed his feet to God's testimonies in the morning, and what his hand found to do that was good he did it without delay: or it may refer to his first acquaintance with God and religion, when he began to throw off the vanity of childhood and youth, and to remember his Creator; that blessed change was by the grace of God thus wrought. Note, 1. Conversion begins in serious consideration; Ezekiel 18:28; Luke 15:17. 2. Consideration must end in a sound conversion. To what purpose have we thought on our ways, if we do not turn our feet with all speed to God's testimonies? — *Matthew Henry*.

Ver. 59. — *I thought on my ways.* Be frequent in this work of serious consideration. If daily you called yourselves to an account, all acts of grace would thrive the better. Seneca asked of Sextius, *Quod hodie malum sanasti? cui vitio obstitisti?* You have God's example in reviewing every day's work, and in dealing with Adam before he slept. The man that was unclean was to wash his clothes at eventide. — *Thomas Manton*.

Ver. 59. — *I thought on my ways*, etc. Poisons may be made curable. Let the thoughts of old sins stir up a commotion of anger and hatred. We shiver in our spirits, and a motion in our blood, at the very thought of a bitter potion we have formerly taken. Why may we not do that spiritually, which the very frame and constitution of our bodies doth naturally, upon the calling a loathsome thing to mind? The Romans' sins were transient, but the shame was renewed every time they reflected on them: Romans 6:21, "Whereof ye are now ashamed." They reacted the detestation instead of the pleasure: so should the reviving of old sins in our memories be entertained with our sighs, rather than with joy. We should also manage the opportunity, so as to promote some further degrees of our conversion: "I thought or, my ways, and turned my feet unto thy testimonies." There is not the most hellish motion, but we may strike some sparks from it, to kindle our love to God, renew our repentance, raise our thankfulness, or quicken our obedience. — *Stephen Charnock*.

Ver. 59. — *And turned my feet unto thy testimonies*. Mentioning this passage, Philip Henry observed, that the great turn to be made in heart and life is, from all other things to the word of God. Conversion turns us to the word of God, as our touchstone, to examine ourselves, our state, our ways, spirits, doctrines, worships, customs; as our glass, to dress by, James 1; as our rule to walk and work by, Galatians 6:16; as our water, to wash us, Psalm 119:9; as our fire to warm us, Luke 24:32; as our food to nourish us, Job 23:12; as our sword to fight with, Ephesians 6:13-17; as our counsellor, in all our doubts, Psalm 119:24; as our cordial, to comfort us; as our heritage, to enrich us.

Ver. 59. — *And turned my feet unto thy testimonies*. No itinerary to the heavenly city is simpler or fuller than the ready answer made by an English prelate to a scoffer who asked him the way to heaven; "First turn to the right, and keep straight on." — *Neale and Littledale*.

Ver. 59. — *And turned*. Turn to God, and he will turn to you; then you are happy, though all the world turn against you. — *John Mason*.

HINTS TO PREACHERS.

Ver. 59. —

1. *Self examination*: "I thought on" my private "ways" — my social ways — my sacred ways — my public ways.

2. *Its advantages:* "And turned my feet, "etc. — *G.R.*

Ver. 59. —

1. Unthinking and straying.

2. Thinking and turning. — *C.A.D.*

Ver. 59. —

1. Conviction.

2. Conversion. — *W. D.*

Ver. 59. — *Thinking on our own ways.* Enquire,

1. Why so generally neglected?

(a) Want of courage.

(b) Occupied too much.

(c) Unpleasant, and therefore the chief care of many is to banish it.

2. When is it wisely conducted?

(a) When honestly engaged in.

(b) When thoroughly carried out.

(c) When Scripture is made the referee and standard.

3. When Divine help is sought.

4. What end will it serve?

(a) Turn us from our own ways with shame and penitence.

(b) Turn us to God's testimonies with earnestness, reverence, and hopefulness. — *J.F.*

Ver. 59. —

1. *Right thinking:* "I thought on my ways."

(a) That this thought upon his ways caused the Psalmist dissatisfaction is evident.

(b) Right thinking upon our ways will suggest a practical change.

(c) The retrospect we take of our life should suggest that any turn we make should be towards God: "Unto thy testimonies."

(d) Right thinking also suggests that such a turning is possible.

2. *Right turning.* The turn was—

(a) Complete.

(b) Practical.

(c) Spiritual

(d) Immediate.

(e) It must be a divine work. See "Spurgeon's Sermons, "No. 1181: "Thinking and Turning."

PSALM 119:60

EXPOSITION.

Ver. 60. *I made haste, and delayed not to keep thy commandments.* He made all speed to get back into the royal road from which he had wandered, and to run in that road upon the King's errands. Speed in repentance and speed in obedience are two excellent things. We are too often in haste to sin; O that we may be in a greater hurry to obey. Delay in sin is increase of sin. To be slow to keep the commands is really to break them. There is much evil in a lagging pace when God's command is to be followed. A holy alacrity in service is much to be cultivated. It is wrought in us by the Spirit of God, and the preceding verses describe the method of it: we are made to perceive and mourn our errors, we are led to return to the right path, and then we are eager to make up for lost time by dashing forward to fulfil the precept.

Whatever may be the slips and wanderings of an honest heart, there remains enough of true life in it to produce ardent piety when once it is quickened by the visitations of God. The Psalmist entreated for mercy, and when he received it he became eager and vehement in the Lord's ways. He had always loved them, and hence when he was enriched with grace he displayed great vivacity and delight in them. He made double speed; for positively he "made haste," and negatively he refused to yield to any motive which suggested procrastination, — he "delayed not." Thus he made rapid advances and accomplished much service, fulfilling thereby the vow which is recorded in Psalm 119:57: "I said that I would keep thy words." The commands which he was so eager to obey were not ordinances of man, but precepts of the Most High. Many are zealots to obey custom and society, and yet they are slack in serving God. It is a crying shame that men should

be served post haste, and that God's work should have the go by, or be performed with dreamy negligence.

EXPLANATORY NOTES AND QUAINT SAYINGS.

Ver. 60. — *I made haste, and delayed not*, etc. Duty discovered should instantly be discharged. There is peril attending every step which is taken in the indulgence of any known sin, or in the neglect of any acknowledged obligation. A tender conscience will not trifle with its convictions, lest the heart should be hardened through the deceitfulness of sin. It is unsafe, it is unreasonable, it is highly criminal to hesitate to carry that reformation into effect which conscience dictates. He who delays when duty calls may never have it in his power to evince the sincerity of his contrition for past folly and neglect. "I made haste," said the Psalmist, "and delayed not to keep thy commandments"; that is, being fully convinced of the necessity and excellency of obedience, I instantly resolved upon it, and immediately put it into execution. — *John Morison*.

Ver. 60. — *I made haste, and delayed not to keep thy commandments*. We often hear the saying, "Second thoughts are best." This does not hold in the religious life. In the context the Psalmist says, "I thought on my ways, and turned my feet unto thy testimonies," that is, I did not wait to think again. In religion it may be a deadly habit to take time to reflect. Make haste. — *Henry Melvill*.

Ver. 60. — *I made haste, and delayed not*. When anyone is lawfully called either to the study of theology, or to the teaching it in the church, he ought not to hesitate, as Moses, or turn away, as Jonah; but, leaving all things, he should obey God who calls him; as David says, "I made haste, and delayed not." Matthew 4:20 Luke 9:62. — *Solomon Gesner*.

Ver. 60. — *I made haste, and delayed not*. Sound faith is neither suspicious, nor curious; it believes what God says, without sight, without examining. For since it is impossible for God to lie (for how should truth lie?) it is fit his word be credited for itself's sake. It must not be examined with hows and whys. That which the Psalmist says of observing the law, that must the Christian say of receiving the gospel. *YThihhjah i al*, "I disputed not," saith David; I argued not with God. The word is very elegant in the original tongue, derived in the Hebrew from the pronoun *Tm*; which signifieth *quid*. Faith reasons not with God, asketh no "quids",

no "quares", no "quomodos", no whats, no hows, no wherefores: it moveth no questions. It meekly yields assent, and humbly says Amen to every word of God. This is the faith of which our Saviour wondered in the centurion's story. — *Richard Clerke*, — 1634.

Ver. 60. — *I made haste, and delayed not.* The original word, which we translate "delayed not", is amazingly emphatic. *ythmhmth al w*, "velo hithmahmahti", I did not stand what what whating; or, as we used to express the same sentiment, shilly shallying with myself: I was determined, and so set out. The Hebrew word as well as the English, strongly marks indecision of mind, positive action being suspended, because the mind is so unfixed as not to be able to make a choice. — *Adam Clarke*.

Ver. 60. — Take heed of delays and procrastination, of putting it off from day to day, by saying there will be time enough hereafter; it will be time enough for me to look after heaven when I have got enough of the world; if I do it in the last year of my life, in the last month of the last year, in the last week of the last month, it will serve. O take heed of delays; this putting off repentance hath ruined thousands of souls; shun that pit into which many have fallen, shun that rock upon which many have suffered shipwreck; say with David, "I made haste, and delayed not to keep thy commandments." — *James Nalton*, 1664.

Ver. 60. — *I made haste, and delayed not*, etc. In the verse immediately preceding, the man of God speaks of repentance as the fruit of consideration and self examining: "I thought on my ways, and turned my feet unto thy testimonies." But when did he turn? for, though we see the evil of our ways, we are naturally slow to get it redressed. Therefore David did not only turn to God, but he did it speedily: we have an account of that in this verse, "I made haste," etc. This readiness in the work of obedience is doubly expressed; affirmatively, and negatively. Affirmatively, "I made haste"; negatively, "I delayed not." This double expression increaseth the sense according to the manner of the Hebrews; as, "I shall not die, but live" (Psalm 118:17); that is, surely live; so here, "I made haste, and delayed not; that is, I verily delayed not a moment; as soon as he had thought of his ways, and taken up the resolution to walk closely with God, he did put it into practice. The Septuagint read the words thus, "I was ready, and was not troubled or diverted by fear of danger." Indeed, besides our natural slowness to good, this is one usual ground of delays; we distract ourselves with fears; and, when God hath made known his will to us in many duties,

we think of tarrying till the times are more quiet, and favourable to our practice, or till our affairs are in a better posture. A good improvement may be made of that translation; but the words run better, as they run more generally, with us, "I made haste, and delayed not, " etc.

David delayed not. When we dare not flatly deny, then we delay. *Non vacat*, that is the sinner's plea, "I am not at leisure"; but, *Non placet*, there is the reality. They which were invited to the wedding varnished their denial over with an excuse (Matthew 22:5). Delay is a denial; for, if they were willing, there would be no excuse. To be rid of importunate and troublesome creditors, we promise them payment another time: though we know our estate will be more wasted by that time, it is but to put them off: so this delay and putting off of God is but a shift. Here is the misery, God always comes unseasonably to a carnal heart. It was the devils that said, "Art thou come hither to torment us before the time?" (Matthew 8:29). Good things are a torment to a carnal heart; and they always come out of time. Certainly, that is the best time when the word is pressed upon thy heart with evidence, light, and power, and when God treats with thee about thine eternal peace. — *Thomas Manton*.

Ver. 60. — *Delayed*. *Hithmahmah*; the word used of Lot's lingering, in Genesis 19:16. — *William Kay*.

Ver. 60. — Delay in the Lord's errands is next to disobedience, and generally springs out of it, or issues in it. "God commanded me to make haste" (2 Chronicles 35:21). Let us see to it that we can say, "I made haste, and delayed not to keep thy commandments." — *Frances Ridley Havergal*.

Ver. 60. — Avoid all delay in the performance of this great work of believing in Christ. Until we have performed it we continue under the power of sin and Satan, and under the wrath of God; and there is nothing between hell and us besides the breath of our nostrils. It is dangerous for Lot to linger in Sodom, lest fire and brimstone come down from heaven upon him. The manslayer must fly with all haste to the city of refuge, lest the avenger of blood pursue him, while his heart is hot, and slay him. We should make haste, and not delay to keep God's commandments. — *Walter Marshall*.

Ver. 60. — If convictions begin to work, instantly yield to their influence. If any worldly or sinful desire is touched, let this be the moment for its

crucifixion. If any affection is kindled towards the Saviour, give immediate expression to its voice. If any grace is reviving, let it be called forth into instant duty. This is the best, the only, expedient to fix and detain the motion of the Spirit now striving in the heart; and who knoweth but the improvement of the present advantage, may be the moment of victory over difficulties hitherto found insuperable, and may open our path to heaven with less interruption and more steady progress? — *Charles Bridges*.

HINTS TO PREACHERS.

Ver. 60. — The dangers of delay. The reasons for prompt action.

Ver. 60. — *A sermon to loiterers.*

1. Reflection. Keeping God's commandments is my duty; is my welfare. Commandments delayed may be never kept. Delay is in itself disobedience. Alacrity is the soul of obedience.

2. Resolve. I will make haste and delay not. — *C.A.D.*

Ver. 60. —

1. Quick.

2. Sure. — *W.D.*

Ver. 60. — Procrastination considered in its most important application; that is, to religion.

1. This procrastination is irrational.

2. It is unpleasant, disagreeable, painful.

3. It is disgraceful.

4. It is sinful, and that is the highest degree.

5. It is dangerous. — *John Angell James*.

PSALM 119:61

EXPOSITION.

Ver. 61. *The bands of the wicked have robbed me.* Aforetime they derided him, and now they have defrauded him. Ungodly men grow worse, avarice become more and more daring, so that they go from ridicule to robbery.

Much of this bold opposition arose from their being banded together: men will dare to do in company what they durst not have thought of alone. When firebrands are laid together there is no telling what a flame they will create. It seems that whole bands of men assailed this one child of God, they are cowardly enough for anything; though they could not kill him, they robbed him; the dogs of Satan will worry saints if they cannot devour them. David's enemies did their utmost: first the serpents hissed, and then they stung. Since words availed not, the wicked fell to blows. How much the ungodly have plundered the saints in all ages, and how often have the righteous borne gladly the spoiling of their goods!

But I have not forgotten thy law. This was well. Neither his sense of injustice, nor his sorrow at his losses, nor his attempts at defence diverted him from the ways of God. He would not do wrong to prevent the suffering of wrong, nor do ill to avenge ill. He carried the law in his heart, and therefore no disturbance of mind could take him off from following it. He might have forgotten himself if he had forgotten the law: as it was, he was ready to forgive and forget the injuries done him, for his heart was taken up with the word of God. The bands of the wicked had not robbed him of his choicest treasure, since they had left him his holiness and his happiness.

Some read this passage, "The bands of the wicked environ me." They hemmed him in, they cut him off from succour, they shut up every avenue of escape, but the man of God had his protector with him; a clear conscience relied upon the promise, and a brave resolve stuck to the precept. He could not be either bribed or bullied into sin. The cordon of the ungodly could not keep God from him, nor him from God: this was because God was his portion, and none could deprive him of it neither by force or fraud. That is true grace which can endure the test: some are barely gracious among the circle of their friends, but this man was holy amid a ring of foes.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 61. — *The bands of the wicked have robbed me.* Two readings remain, either of which may be admitted: The cords of the wicked have caught hold of me, or, *The companies of the wicked have robbed me.* Whether we adopt the one or the other of these readings, what the prophet intends to declare is, that when Satan assailed the principles of piety in his

soul, by grievous temptations, he continued with undeviating steadfastness in the love, and practice of God's law. Cords may, however, be understood in two ways; either, first, as denoting the deceptive allurements by which the wicked endeavoured to get him entangled in their society; or, secondly, the frauds which they practised to effect his ruin. — *John Calvin*.

Ver. 61. — *The bands of the wicked have robbed me.* Some have it, "Cords of wicked men have entwined me." Others, "Snares of wicked men surround me." The meaning is that wicked men by their plots and contrivances had beset him, as men would ensnare a wild beast in their toils. They might, indeed, hem him round about in the wilderness, but they could not enthrall the free mind; he would still feel at liberty in spirit, he would not forget God's law. — *John, Stephen*.

Ver. 61. — *The bands of the wicked have robbed me.* They set upon his goods, and spoiled him of them, either by plunder in the time of war, or by fines and confiscations under colour of law. Saul (it is likely) seized his effects; Absalom his palace; the Amalekites rifled Ziklag. — *Matthew Henry*.

Ver. 61. — The friendship of the wicked must be shunned. First, because it binds us, as they are bound together— "bands of the wicked." Every sinner is a gladiator with net and sword, going down into the arena, and endeavouring to enmesh any one who comes near him. A second reason for shunning the friendship of the wicked, which may be taken from the Hebrew word, is their cruelty and barbarity: for not only do the wicked bind their friends, but they make a spoil and a prey of them: "have robbed me." They are decoying thieves, journeying with an unwary traveller, until they have led him into thick and dark woods, where they strip him of heavenly riches. — *Thomas Le Blanc*.

Ver. 61. — *The bands of the wicked have robbed me.* Then said Christian to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little Faith*, but a good man, and he dwelt in the town of Sincere. The thing was this; at the entering in of this passage there comes down from *Broadway gate* a lane called *Dead man's lane*; so called because of the murders that are commonly done there. And this Little Faith going on pilgrimage, as we do now, chanced to sit down there and slept. Now there happened, at that time, to come down that lane from Broadway gate three sturdy rogues, and their names were *Faint heart*, *Mistrust*, and *Guilt*, (three brothers,) and

they espying Little Faith where he was came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his journey. So they came all up to him, and with threatening language bid him stand. At this, Little Faith looked as white as a cloud, and had neither power to *fight* nor *flee*. Then said Faint heart, Deliver thy purse; but he making no haste to do it, (for he was loath to lose his money,) Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves! Thieves! With that Guilt, with a great club that was in his hand, struck Little Faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death...The place where his jewels were they never ransacked, so those he kept still; but, as I was told, the good man was much afflicted for his loss. For the thieves got most of his spending money. That which they got not (as I said) were jewels, also he had a little odd money left, but scarce enough to bring him to his journey's end; nay, (if I was not misinformed,) he was forced to beg as he went, to keep himself alive (for his jewels he might not sell). But beg, and do what he could he went (as we say) with many a hungry belly, the most part of the rest of the way. —

John Bunyan.

Ver. 61. — *Bands.* Howsoever, to strengthen themselves in an evil course, the wicked go together by bands and companies, yet shall it not avail them, nor hurt us. Babel's builders; Moab, Ammon, Edom, conspiring in one, may tell us, "Though hand join in hand, the wicked shall not escape unpunished." The wicked are like thorns before the fire; their multitude may well embolden the flame, but cannot resist it. — *William Cowper.*

Ver. 61. — It is a salutary reflection to bear in mind, that thousands of spiritual adversaries are ever watching to make us their prey. — *John Morison.*

HINTS TO PREACHERS.

Ver. 61. —

1. Spiritual highway robbery.
2. The traveller keeping his road. Or, what enemies can do, and what they cannot do.

PSALM 119:62

EXPOSITION.

Ver. 62. *At midnight I will rise to give thanks unto thee because of thy righteous judgments.* He was not afraid of the robbers; he rose, not to watch his house, but to praise his God. Midnight is the hour for burglars, and there were bands of them around David, but they did not occupy his thoughts; these were all up and away with the Lord his God. He thought not of thieves, but of thanks; not of what *they* would steal, but of what *he* would give to his God. A thankful heart is such a blessing that it drives out fear and makes room for praise. Thanksgiving turns night into day, and consecrates all hours to the worship of God. Every hour is canonical to a saint.

The Psalmist observed posture; he did not lie in bed and praise. There is not much in the position of the body, but there is something, and that something is to be observed whenever it is helpful to devotion and expressive of our diligence or humility. Many kneel without praying, some pray without kneeling; but the best is to kneel and pray: so here, it would have been no virtue to rise without giving thanks, and it would have been no sin to give thanks without rising; but to rise and give thanks is a happy combination. As for the season, it was quiet, lonely, and such as proved his zeal. At midnight he would be unobserved and undisturbed; it was his own time which he saved from his sleep, and so he would be free from the charge of sacrificing public duties to private devotions. Midnight ends one day and begins another, it was therefore meet to give the solemn moments to communion with the Lord. At the turn of the night he turned to his God. He had thanks to give for mercies which God had given: he had on his mind the truth of Psalm 119:57, "Thou art my portion, "and if anything can make a man sing in the middle of the night that is it.

The *righteous* doings of the great Judge gladdened the heart of this godly man. His *judgments* are the terrible side of God, but they have no terror to the righteous; they admire them, and adore the Lord for them: they rise at night to bless God that he will avenge his own elect. Some hate the very notion of divine justice, and in this they are wide as the poles asunder from this man of God, who was filled with joyful gratitude at the memory of the sentences of the Judge of all the earth. Doubtless in the expression, "thy

righteous judgments, "David refers also to the written judgments of God upon various points of moral conduct; indeed, all the divine precepts may be viewed in that light; they are all of them the legal decisions of the Supreme Arbiter of right and wrong. David was charmed with these judgments. Like Paul, he could say, "I delight in the law of God after the inward man." He could not find time enough by day to study the words of divine wisdom, or to bless God for them, and so he gave up his sleep that he might tell out his gratitude for such a law and such a Lawgiver.

This verse is an advance upon the sense of Psalm 119:52, and contains in addition the essence of Psalm 119:55. Our author never repeats himself: though he runs up and down the same scale, his music has an infinite variety. The permutations and combinations which may be formed in connection with a few vital truths are innumerable.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 62. — At midnight I will rise to give thanks. Though we cannot enforce the particular observance upon you, yet there are many notable lessons to be drawn from David's practice.

1. The ardency of his devotion, or his earnest desire to praise God: "at midnight, "when sleep doth most invade men's eyes, then he would rise up. His heart was so set upon the praising of God, and the sense of his righteous providence did so affect him, and urge and excite him to this duty, that he would not only employ himself in this work in the daytime, and so show his love to God, but he would rise out of his bed to worship God and celebrate his praise. That which hindereth the sleep of ordinary men, is either the cares of this world, the impatient resentment of injuries, or the sting of an evil conscience: these keep others waking, but David was awaked by a desire to praise God. No hour is unseasonable to a gracious heart: he is expressing his affection to God when others take their rest. Thus we read of our Lord Christ, that he spent whole nights in prayer (Luke 6:12). It is said of the glorified saints in heaven, that they praise God continually: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them" (Revelation 7:15). Now, holy men, though much hindered by their bodily necessities, will come as near to continual praise as present

frailty will permit. Alas, we oftentimes begin the day with some fervency of prayer and praise, but we faint ere the evening comes.

2. His sincerity, seen in his secrecy. David would profess his faith in God when he had no witness by him; "at midnight, "when there was no hazard of ostentation. It was a secret cheerfulness and delighting in God: when alone he could have no respect to the applause of men, but only to approve himself to God who seeth in secret. See Christ's direction: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). Note also Christ's own practice: "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35): before day he went into a desert to pray; both time and place implied secrecy.

3. We learn hence the preciousness of time: it was so to David; see how he spendeth the time of his life. We read of David, when he lay down at night, he watered his couch with his tears, after the examination of his heart (Psalm 6:6); at midnight he rose to give thanks; in the morning he prevented the morning watches; and seven times a day he praised God: morning, noon, and night he consecrated. These are all acts of eminent piety. We should not content ourselves with so much grace as will merely serve to save us. Alas! we have much idle time hanging upon our hands: if we would give that to God, it were well.

4. The value of godly exercises above our natural refreshing. The word is sweeter than appointed food: "I have esteemed the words of his mouth more than my necessary food" (Job 13:12). David prefers the praises of God before his sleep and rest in the night. Surely, this should shame us for our sensuality. We can dispense with other things for our vain pleasures: we have done as much for sin, for vain sports, etc.; and shall we not deny ourselves for God?

5. The great reverence to be used in secret adoration. David did not only raise up his spirits to praise God, but rise up out of his bed, to bow the knee to him. Secret duties should be performed with solemnity, not slubbered over. Praise, a special act of adoration, requireth the worship of body and soul. — *Thomas Manton*.

Ver. 62. — *At midnight I will rise to give thanks.* He had praised God in the courts of the Lord's house, and yet he will do it in his bedchamber. Public worship will not excuse us from secret worship. — *Matthew Henry.*

Ver. 62. — *At midnight I will rise to give thanks unto thee.* Was he not ready also to praise God at midday? Certainly; but he says "at midnight, "that he may express the ardour and longing of his soul. We are wont to assure our friends of our good will by saying that we will rise at midnight to consult about their affairs. — *Wolfgang Musculus.*

Ver. 62. — *At midnight I will rise to give thanks,* etc. In these words observe three things: —

1. David's holy employment, or the duty promised, giving thanks to God.
2. His earnestness and fervency implied in the time mentioned, "At midnight I will rise"; he would rather interrupt his sleep and rest, than God should want his praise.
3. The cause or matter of his thanksgiving, "because of thy righteous judgments": whereby he meaneth the dispensations of God's providence in delivering the godly and punishing the wicked, according to his word. — *Thomas Manton.*

Ver. 62. — *At midnight I will rise to give thanks.* Cares of this world, impatience of wrongs, a bad conscience, keep awake the ungodly and disturb their sleep (*Rivet*); but what I awake for is to give thanks to thee. — *A. R. Faussett.*

HINTS TO PREACHERS.

Ver. 62. —

1. The duty of gratitude: "give thanks."
2. The subject for gratitude: "thy righteous judgments."
3. The season for gratitude: at night as well as in the day. — *G.R.*

Ver. 62. — Up in the night. Singing in the night. Reasons for such singular conduct.

Ver. 62. — *The nightingale.*

1. A natural association of thought: "midnight" and "judgments." Exodus 7, etc.
2. An incongruous association of feeling: "thanks" and "judgments."
3. A full justification of this apparent incongruity: "thanks because of thy righteous judgments."
4. A vigorous performance of an incumbent duty: "at midnight I will rise to give thanks." — *C.A.D.*

PSALM 119:63

EXPOSITION.

Ver. 63. *I am a companion of all them that fear thee.* The last verse said, "I will, "and this says, "I am." We can hardly hope to be right in the future unless we are right now. The holy man spent his nights with God and his days with God's people. Those who fear God love those who fear him, and they make small choice in their company so long as the men are truly God fearing. David was a king, and yet he consorted with "*all*" who feared the Lord, whether they were obscure or famous, poor or rich. He was a fellow commoner of the College of All saints.

He did not select a few specially eminent saints and leave ordinary believers alone. No, he was glad of the society of those who had only the beginning of wisdom in the shape of "the fear of the Lord": he was pleased to sit with them on the lower forms of the school of faith. He looked for inward godly fear, but he also expected to see outward piety in those whom he admitted to his society; hence he adds,

and of them that keep thy precepts. If they would keep the Lord's commands the Lord's servant would keep their company. David was known to be on the godly side, he was ever of the Puritanic party: the men of Belial hated him for this, and no doubt despised him for keeping such unfashionable company as that of humble men and women who are straitlaced and religious; but the man of God is by no means ashamed of his associates; so far from this, he even glories to avow his union with them, let his enemies make what they can of it. He found both pleasure and profit in saintly society: he grew better by consorting with the good, and derived honour from keeping right honourable company. What says the reader?

Does he relish holy society? Is he at home among gracious people? If so he may derive comfort from the fact. Birds of a feather flock together. A man is known by his company. Those who have no fear of God before their eyes seldom desire the society of saints; it is too slow, too dull for them. Be this our comfort, that when we are let go by death we shall go to our own company, and those who loved the saints on earth shall be numbered with their in heaven.

There is a measure of parallelism between this seventh of its octave and the seventh or Teth (Psalm 119:71) and of Jod (Psalm 119:79); but, as a rule, the similarities which were so manifest in earlier verses are now becoming dim. As the sense deepens, the artificial form of expression is less regarded.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 63. — *I am a companion*, etc. He said in the first verse of this section that God was his portion; now he saith, that all the saints of God are his companions. These two go together—the love of God and the love of his saints. He that loveth not his brother, made in God's image, whom he seeth, how shall he love God whom he hath not seen? Seeing our goodness extends not to the Lord; if it be showed to his saints and excellent ones upon earth, for his sake, it shall be no small argument of our loving affection towards himself.

Godly David, when Jonathan was dead, made diligent inquisition. Is there none of Jonathan's posterity to whom I may show kindness for Jonathan's sake? and at length he found a silly, lame Mephibosheth. So if we enquire diligently, is there none upon earth to whom I may show kindness for Christ's sake who is in heaven? We shall ever find some, to whom whatsoever we do shall be accepted as done to himself.

His great modesty is to be marked. He saith not, I am companion of all that follow thee, but of all that fear thee. The fear of God is the beginning of wisdom. He places himself among novices in humility, though he excelled ancients in piety. — *William Cowper*.

Ver. 63. — *I am a companion of all them that fear thee*. How weak is human nature! Verily there are times when the presence of one so great as the Almighty becomes oppressive, and we feel our need of one like ourselves to sympathize with us. And there have been provided for us by the way many kind, sympathizing friends, like Jesus. As we pass on, we get

the human supports which the Lord hath provided. We get them for fellowship too. — *John Stephen.*

Ver. 63. — *I am a companion of all them that fear thee.* Birds of a feather will flock together. Servants of the same Lord, if faithful, will join with their fellows, and not with the servants of his enemy. When a man comes to an inn you may give a notable guess for what place he is bound by the company he enquires after. His question, — "Do you know of any travelling towards London? I should be heartily glad of their company, "will speak his mind and his course. If he hear of any bound for another coast he regards them not; but if he know of any honest passengers that are to ride in the same road, and set out for the same city with himself he sends to them, and begs the favour of their good company. This world is an inn, all men are in some sense pilgrims and strangers, they have no abiding place here. Now the company they enquire after, and delight in, whether those that walk in the "broad way" of the flesh, or those who walk in the "narrow way" of the Spirit, will declare whether they are going towards heaven or towards hell. A wicked man will not desire the company of them who walk in a contrary way, nor a saint delight in their society who go cross to his journey. "Can two walk together except they be agreed?" The young partridges hatched under a hen go for a time along with her chickens, and keep them company, scraping in the earth together; but when they are grown up, and their wings fit for the purpose, they mount up into the air, and seek for birds of their own nature. A Christian, before his conversion, is brought up under the prince of darkness, and walks in company with his cursed crew, according to the course of this world; but when the Spirit changes his disposition, he quickly changes his companions, and delights only in the saints that are on earth. — *George Swinnock.*

Ver. 63. — *I am a companion of all them that fear thee.*

1. The person speaking. The disparity of the persons is to be observed. David, who was a great prophet, yea, a king, yet saith, "I am a companion of all them that fear thee." Christ himself called them his "fellows": "Thy God hath anointed thee with the oil of gladness above thy fellows" (Psalm 65:7); and therefore David might well say, "I am a companion."
2. The persons spoken of. David saith of "all them that fear thee." The universal particle is to be observed; not only some, but "all": when any

lighted upon him, or he upon any of them, they were welcome to him. How well would it be for the world, if the great potentates of the earth would thus think, speak, and do, "I am a companion, of all them that fear thee." Self love reigneth in most men: we love the rich and despise the poor, and so have the faith of our Lord Jesus Christ with respect of persons (Jas 2:1): therefore this universality is to be regarded. Hearing of your faith and love to all the saints (Ephesians 1:15), to the mean as well as the greatest. Meanness doth not take away church relations (1 Corinthians 11:20). There are many differences in worldly respects between one Christian and another; yea, in spiritual gifts, some weaker, some stronger; but we must love all; for all are children of one Father, all owned by Christ: "He is not ashamed to call them brethren" (Hebrews 2:11).

This, I say, is observable, the disparity of the persons: on the one side, David, on the other, all the people of God. — *Thomas Manton*.

Ver. 63. — *I am a companion*, etc.: as if he would say, This is a sign to me that I belong to thy family; because "I am the companion of all those fearing thee" with a filial fear, and keeping "thy precepts." — *Paulus Palanterius*.

Ver. 63. — *A companion*, properly is such an one as I do choose to walk and converse with ordinarily in a way of friendship; so that company keeping doth imply three things; first, it is a matter of choice, and therefore relations, as such, are not properly said to be our companions; secondly, it implies a constant walking and converse with another, and so it is expressed, Job 34:8 Proverbs 13:20. And, thirdly, this ordinary converse or walking with another, must be in a way of friendship. — *William Bridge*, 1600-1670.

Ver. 63. — Shun the company that shuns God, and keep the company that God keeps. Look on the society of the carnal or profane as infectious, but reckon serious, praying persons the excellent ones of the earth. Such will serve to quicken you when and warm you when cold. Make the liveliest of God's people your greatest intimates, and see that their love and likeness to Christ be the great motive of your love to them, more than their love or likeness to you. — *John Willisor*, 1680-1750.

HINTS TO PREACHERS.

Ver. 63. —

1. True religion is friendly.
2. Our friendliness should be catholic.
3. Our friendliness should be discriminating.
4. Such friendliness is most useful.

Ver. 63. — *Of good and bad company.* How to avoid the one, and improve the other. See W. Bridge's Sermon, in his works, vol. v. p. 90. Tegg's edition, 1845.

Ver. 63. — *The believer's choice of companions.*

1. Ought to be decided by their piety: "Them that fear thee."
2. Is directed by their conduct: "Them that keep thy precepts."
3. Should be extended as far as: possible: "All."
4. Involves reciprocal obligation: "I am a companion." — *J.F.*

PSALM 119:64

EXPOSITION.

Ver. 64. *The earth, O LORD, is full of thy mercy.* David had been exiled, but he had never been driven beyond the range of mercy, for he found the world to be everywhere filled with it. He had wandered in deserts and hidden in caves, and there he had seen and felt the lovingkindness of the Lord. He had learned that far beyond the bounds of the land of promise and She race of Israel the love of Jehovah extended, and in this verse he expressed that large hearted idea of God which is so seldom seen in the modern Jew. How sweet it is to us to know that not only is there mercy all over the world, but there is such an abundance of it that the earth is "full" of it. It is little wonder that the Psalmist, since he knew the Lord to be his portion, hoped to obtain a measure of this mercy for himself, and so was encouraged to pray,

teach me thy statutes. It was to him the *beau ideal* of mercy to be taught of God, and taught in God's own law. He could not think of a greater mercy

than this. Surely he who fills the universe with his grace will grant such a request as this to his own child. Let us breathe the desire to the All merciful Jehovah, and we may be assured of its fulfilment.

The first verse of this eight is fragrant with full assurance and strong resolve, and this last verse overflows with a sense of the divine fulness, and of the Psalmist's personal dependence. This is an illustration of the fact that full assurance neither damps prayer nor hinders humility. It would be no error if we said that it creates lowliness and suggests supplication. "Thou art my portion, O Lord, "is well followed by "teach me"; for the heir of a great estate should be thoroughly educated, that his behaviour may comport with his fortune. What manner of disciples ought we to be whose inheritance is the Lord of hosts? Those who have God for their Portion long to have him for their Teacher. Moreover, those who have resolved to obey are the most eager to be taught. "I have said that I would keep thy words" is beautifully succeeded by "teach me thy statutes." Those who wish to keep a law are anxious to know all its clauses and provisions lest they should offend through inadvertence. He who does not care to be instructed of the Lord has never honestly resolved to be holy.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 64. — *The earth, O LORD, is full of thy mercy.* The humble and devoted servant of God does not look with a jaundiced eye upon that scene through which he is passing to his eternal home. Amidst many sorrows and privations, the necessary fruits of sin, he beholds all nature and providence shining forth in the rich expression of God's paternal benignity and mercy to the children of men. — *John Morison.*

Ver. 64. — *The earth, O LORD, is full of thy mercy.* The molten sea, the shewbread, the sweet incense, the smoke of the sacrifices, Aaron's breastplate, the preaching of the cross, the keys of the kingdom of heaven: do not all these proclaim mercy? Who could enter a sanctuary, search conscience, look up to heaven, pray or sacrifice, call upon God, or think of the tree of life in the midst of the paradise of God, if there were no mercy? Do not all visions, covenants, promises, messages, mysteries, legal purifications, evangelical pacification, confirm this? Yes, mercy is in the air which we breathe, the daily light which shines upon us, the gracious rain of God's inheritance; it is the public spring for all the thirsty, the common hospital for all the needy; all the streets of the church are paved with these

stones. What would become of the children if there were not these breasts of consolation? How should the bride, the Lamb's wife, be trimmed, if her bridegroom did not deck her with these habiliments? How should Eden appear like the Garden of God, if it were not watered by these rivers? It is mercy that takes us out of the womb, feeds us in the days of our pilgrimage, furnishes us with spiritual provisions, closes our eyes in peace, and translates us to a secure restingplace. It is the first petitioner's suit, and the first believer's article, the contemplation of Enoch, the confidence of Abraham, the burden of the Prophetic Songs, the glory of all the apostles, the plea of the penitent, the ecstasies of the reconciled, the believer's hosannah, the angel's hallelujah Ordinances, oracles, altars, pulpits, the gates of the grave, and the gates of heaven, do all depend upon mercy. It is the load star of the wandering, the ransom of the captive, the antidote of the tempted, the prophet of the living, and the effectual comfort of the dying: — there would not be one regenerate saint upon earth, nor one glorified saint in heaven, if it were not for mercy. — From *G. S. Bowes's* "Illustrative Gatherings," 1869.

Ver. 64. *The earth, O LORD, is full of thy mercy.*

*"Why bursts such melody from tree and bush,
The overflowing of each songster's heart,
So filling mine that it can scarcely hush
Awhile to listen, but would take its part?
It is but one song I hear where ever I rove,
Though countless be the notes, that God is Love.*

*"Why leaps the streamlet down the mountainside?
Hasting so swiftly to the vale beneath,
To cheer the shepherd's thirsty flock, or glide
Where the hot sun has left a faded wreath,
Or, rippling, aid the music of a grove?
Its own glad voice replies, that God is Love!"*

*"Is it a fallen world on which I gaze?
Am I as deeply fallen as the rest,
Yet joys partaking, past my utmost praise,
Instead of wandering forlorn, unblessed?
It is as if an unseen spirit strove
To grave upon my heart, that God is Love!"*

Thomas Davis, 1864.

HINTS TO PREACHERS.

Ver. 64. — The sum and substance of this verse will be comprised in these five propositions: —

1. That saving knowledge is a benefit that must be asked of God.
2. That this benefit cannot be too often or sufficiently enough asked: it is his continual request.
3. In asking, we are encouraged by the bounty or mercy of God.
4. That God is merciful all his creatures declare.
5. That his goodness to all his creatures should confirm us in: hoping for saving grace or spiritual good things. — *T. Manton*

Ver. 64. —

1. Observations in the school of nature.
2. Supplications enter the school of grace.

Ver. 64. — The mercy of God in nature and his mercy as revealed in word.

1. The one excellent; the other super excellent.
2. The one easily given; the other coming through a great sacrifice.
3. The one may enjoyed, and even increase condemnation; the other, if enjoyed, is salvation.
4. The one should lead to repentance; the other is adapted for the penitent's restoration to holiness. — *J.F.*

PSALM 119:65

EXPOSITION.

In this ninth section the verses all begin with the letter Teth. They are the witness of experience, testifying to the goodness of God, the graciousness of his dealings, and the preciousness of his word. Especially the Psalmist proclaims the excellent uses of adversity, and the goodness of God in afflicting him. The sixty-fifth verse is the text of the entire octave.

Ver. 65. *Thou hast dealt well with thy servant, O Lord, according unto thy word.* This is the summary of his life, and assuredly it is the sum of ours.

The Psalmist tells the Lord the verdict of his heart; he cannot be silent, he must speak his gratitude in the, presence of Jehovah, his God. From the universal goodness of God in nature, in Psalm 119:64, it is an easy and pleasant step to a confession of the Lord's uniform goodness to ourselves personally. It is something that God has dealt at all with such insignificant and under serving beings as we are, and it is far more that he has dealt well with us, and so well, so wondrously well. He hath done all things well: the rule has no exception. In providence and in grace, in giving prosperity and sending adversity, in everything Jehovah hath dealt well with us. It is dealing well on our part to tell the Lord that we feel that he hath dealt well with us; for praise of this kind is specially fitting and comely. This kindness of the Lord is, however, no chance matter: he promised to do so, and he has done it according to his word. It is very precious to see the word of the Lord fulfilled in our happy experience; it endears the Scripture to us, and makes us love the Lord of the Scripture. The book of providence tallies with the book of promise: what we read in the page of inspiration we meet with again in the leaves of our life story. We may not have thought that it would be so, but our unbelief is repented of now that we see the mercy of the Lord to us, and his faithfulness to his word; henceforth we are bound to display a firmer faith both in God and in his promise. He has spoken well, and he has dealt well. He is the best of Masters; for it is to a very unworthy and incapable servant that he has acted thus blessedly: does not this cause us to delight in his service more and more? We cannot say that we have dealt well with our Master; for when we have done all, we are unprofitable servants; but as for our Lord, he has given us light work, large maintenance, loving encouragement, and liberal wages. It is a wonder that he has not long ago discharged us, or at least reduced our allowances, or handled us roughly; yet we have had no hard dealings, all has been ordered with as much consideration as if we had rendered perfect obedience. We have had bread enough and to spare, our livery has been duly supplied, and his service has ennobled us and made us happy as kings. Complaints we have none. We lose ourselves in adoring thanksgiving, and find ourselves again in careful thanks living.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

TETH. — In the original each stanza begins with 'T', and in our own version it is so in all but Psalm 119:67,70, which can easily be made to do

so by reading, "Till I was afflicted, "and "It is good for me that I have been afflicted." — *C.H.S.*

Ver. 65. — *Thou hast dealt well with thy servant, Lord.*

1. The party dealing is God himself: all good is to be referred to God as the author of it.

2. The benefit received is generally expressed, "Thou hast dealt well." Some translate it out of the Hebrew, "Bonum feeisti", thou hast done good with thy servant; the Septuagint, *κρησιστητα εποιησας μετα τον δουλου σου*, thou hast made goodness to or with thy servant; out of them, the Vulgate, "Bonitatem fecisti". Some take this clause generally, "Whatever thou dost for thy servants is good": they count it so, though it be never so contrary to the interest of the flesh: sickness is good, loss of friends is good; and so are poverty and loss of goods, to an humble and thankful mind. But surely David speaketh here of some supply and deliverance wherein God had made good some promise to him. The Jewish rabbis understand it of his return to the kingdom; but most Christian writers understand it of some spiritual benefit; that good which God had done to him. If anything may be collected from the subsequent verses, it was certainly some spiritual good. The Septuagint repeat *κρησιστητα* twice in this and the following verse, as if he acknowledged the benefit of that good judgment and knowledge of which there he begs an increase. It was in part given him already, and that learned by afflictions, as we see, in the third verse of this portion: "Before I was afflicted, I went astray, but now have I kept thy word." His prayer is— Now, then, go on to increase this work, this goodness which thou hast shown to thy servant.

3. The object, "thy servant": it is an honourable, comfortable style; David delighted in it. God is a bountiful and a gracious master, ready to do good to his servants, rewarding them with grace here, and crowning that grace with glory hereafter: "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). — *Thomas Manton.*

Ver. 65. — *Thou hast dealt well.* If the children of God did but know what was best for them, they would perceive that God did that which was best for them. — *John Mason.*

Ver. 65. — *Thou hast dealt well with thy servant.* He knew that God's gifts are without repentance, and that he is not weary of well doing, but will finish the thing he hath begun; and therefore he pleads past favours. Nothing is more forcible to obtain mercy than to lay God's former mercies before him. Here are two grounds, First. If he dealt well with him when he was not regenerate, how much more will he now? and Secondly, all the gifts of God shall be perfectly finished, therefore he will go on to deal well with his servant. Here is a difference between faith and an accusing conscience: the accusing conscience is afraid to ask more, because it hath abused the former mercies: but faith, assuring us that all God's benefits are tokens of his love bestowed on us according to his word, is bold to ask for more. — *Richard Greenham.*

Ver. 65. — *Thou hast dealt well with thy servant.* "No doubt, " said the late Rev. J. Brown, of Haddington, Scotland. "I have met with trials as well as others; yet so kind has God been to me, that I think if he were to give me as many years as I have already lived in the world, I should not desire one single circumstance in my lot changed, except that I wish I had less sin. It might be written on my coffin, 'Here lies one of the cares of Providence, who early wanted both father and mother, and yet never missed them.'" — *Arvine's Anecdotes.*

Ver. 65. — *Thou hast dealt well with thy servant, O Lord, according unto thy word.* The expression, "according to thy word, "is so often repeated in this psalm, that we are apt to overlook it, or to give it only the general meaning of "because of thy promise." But in reality it implies much more. Had God dealt "well" with David according to man's idea? If so, what mean such expressions as these— "O forsake me not utterly, "(Psalm 119:8) — "I am a stranger in the earth, "(Psalm 119:19) — "My soul cleaveth unto the dust, "(Psalm 119:25) — "My soul melteth for heaviness, " (Psalm 119:28) — "Turn away my reproach which I fear, " (Psalm 119:39) — "The proud have had me greatly in derision, " (Psalm 119:51) — "Horror hath taken hold upon me" (Psalm 119:53)?

In view of such passages as these, can it be said that God "dealt well" with David, according to man's idea? David's experience was one of very great and very varied trial. There is not a phase of our feelings in sorrow which does not find ample expression in his psalms. And yet he says, "Thou hast dealt well with thy servant, according to thy word."

How, then, are we to interpret the expression, so often repeated here, in accordance with the facts of David's spiritual life?

God dealt well with him "according to his word," in the sense of dealing with him according to what his word explained was the true good— not delivering him from all trial, but sending him such trial as he specially required. He felt truly that God had dealt well with him when he could say (Psalm 119:67), "Before I was afflicted I went astray, but now have I kept thy word." Again, (Psalm 119:71), "It is good for me that I have been afflicted, that I might learn thy statutes." Such dealing was hard for flesh and blood to bear, but it was indeed "well," in the sense of accomplishing most blessed results.

It was "according to his word" too, in the sense of being in accordance with his revealed manner of dealing with his people, who are chastened for their profit.

Again, God had "dealt well" with David according to his word or covenant; the present fulfilment (even if in itself bitter) being a sure earnest of his final perfecting of his work, and glorifying himself in the entire fulfilment of his word, in the completed salvation of his servant.

According to thy word, O Lord, thou hast dealt well with thy servant. Thy word is the light and lamp that shows things in their true aspect, and teaches us to know that all things work together for good to thy people; that thou doest all things well. "Open thou mine eyes, O Lord, that I may see wondrous things out of thy law." What can be more wonderful than such views to our eyes?

According to thy word: not only "because of thy promise," but in such a manner and measure as thy word declares. See how such an understanding of the expression opens out the idea of "Be merciful to me according to thy word" (Psalm 119:58). All the sweet promises and declarations of God's infinite mercy rise before us, and make it a vast request. Again, "Quicken thou me," and "strengthen thou me according to thy word" — up to the full measure of what thou hast promised and provided for thy people. See the fulness in this view, of Psalm 119:76, "Let, I pray thee, thy merciful kindness be for my comfort, according to thy word." Again, Psalm 119:169, "Give me understanding according to thy word"; Psalm 119:170, "Deliver me according to thy word." In each of these we are led to feel that the request includes the thought of all that the word teaches on the subject.

Let our prayer then for mercy, and strength, and comfort, and understanding, and deliverance, ever be a prayer for these, in the full measure in which they are revealed and promised in the word of God. — *Mary B.M. Duncan* (1825-1865), in "*Under the Shadow*."

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Verse 65-72. — *The Lord's dealings.* Gratefully acknowledged (Psalm 119:65), and their instructiveness still desired (Psalm 119:66), even affliction from him is "good" (Psalm 119:67-68), and with its beneficial result is preferred to the prosperity of the wicked (Psalm 119:69-72).

HINTS TO PREACHERS.

Ver. 65. — The servant giving his master a character; or, tallying with Scripture: two fruitful themes.

Verse 65. —

1. Experience confirmed by the word.
2. The word by experience. — *G.R.*

Ver. 65. — *A servant's story.*

1. Although he knew my faults he engaged me.
2. Although I am so far beneath him, yet he familiarly teaches me.
3. Although I am always ailing, he is very kind to me in my afflictions.
4. Although I am one of the meanest of his servants, he permits me to feast his own table.
5. Although I do little work, he will pay me good
6. Although I am to have such great wages, I have very many perquisites.
7. Although my Master is all this to me (can you believe it?) I murmur and repine at him if he crosses me in anything. Application: —
(a) Does the word: servant "sound like a misnomer?" — "not servants...but I have called you friends."

(b) Though he calls me "friend, "I shall never cease to call him "Master." — *Richard Andrew Griffin, in "Stems and Twigs."*

PSALM 119:66

EXPOSITION.

Ver. 66. *Teach me good judgment and knowledge.* Again he begs for teaching, as in verse 64, and again he uses God's mercy as an argument. Since God had dealt well with him, he is encouraged to pray for judgment to appreciate the Lord's goodness. Good judgment is the form of goodness which the godly man most needs and most desires, and it is one which the Lord is most ready to bestow. David felt that he had frequently failed in judgment in the matter of the Lord's dealings with him: from want of knowledge he had misjudged the chastening hand of the heavenly Father, and therefore he now asks to be better instructed, since he perceives the injustice which he had done to the Lord by his hasty conclusions. He means to say— Lord, thou didst deal well with me when I thought thee hard and stern, be pleased to give me more wit, that I may not a second time think so ill of my Lord. A sight of our errors and a sense of our ignorance should make us teachable. We are not able to judge, for our knowledge is so sadly inaccurate and imperfect; if the Lord teaches us knowledge we shall attain to good judgment, but not otherwise. The Holy Ghost alone can fill us with light, and set the understanding upon a proper balance: let us ardently long for his teachings, since it is most desirable that we should be no longer mere children in knowledge and understanding.

For I have believed thy commandments. His heart was right, and therefore he hoped his head would be made right. He had faith, and therefore he hoped to receive wisdom. His mind had been settled in the conviction that the precepts of the word were from the Lord, and were therefore just, wise, kind, and profitable; he believed in holiness, and as that belief is no mean work of grace upon the soul, he looked for yet further operations of divine grace. He who believes the commands is the man to know and understand the doctrines and the promises. If in looking back upon our mistakes and ignorance we can yet see that we heartily loved the precepts of the divine will, we have good reason to hope that we are Christ's disciples, and that he will teach us and make us men of good judgment and

sound knowledge. A man who has learned discernment by experience, and has thus become a man of sound judgment, is a valuable member of a church, and the means of much edification to others. Let all who would be greatly useful offer the prayer of this verse: "Teach me good judgment and knowledge."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 66. — *Teach me good judgment*, etc. David, who discovered a holy taste (Psalm 19:10 104:34 119:103) and recommended it to others (Psalm 34:8), requests in our text to have it increased. For the word rendered "judgment", properly signifies taste, and denotes that relish for divine truth, and for the divine goodness and holiness, which is peculiar to true saints. I propose therefore to consider the nature and objects of that spiritual taste which is possessed by every gracious soul, and which all true saints desire to possess in a still greater degree.

The original word, which is often applied to those objects of sense which are distinguished by the palate, is here used in a metaphorical sense, as the corresponding term frequently is in our own language. "Doth not the car try words, and the mouth taste meat?" (John 12:11). Our translators in this place render it, "judgment," which is nearly the same thing; yet as the terms are applied among us, there is a difference between them. Taste is that which enables a man to form a more compendious judgment. Judgment is slower in its operations than taste; it forms its decisions in a more circuitous way. So we apply the term taste to many objects of mental decision, to the beauty of a poem, to excellence of style, to elegance of dress or of deportment, to painting, to music, etc., in which a good taste will lead those who possess it, to decide speedily, and yet accurately, on the beauty, excellence, and propriety of the objects with which it has long been conversant without laborious examination.

Just so, true saints have a power of receiving pleasure from the beauty of holiness, which shines forth resplendently in the word of God, in the divine character, in the law, in the gospel, in the cross of Christ, in the example of Christ, and in the conduct of all his true followers, so far as they are conformed to his lovely image. I do not mean by this that they are influenced by a blind instinct, for which they can assign no sufficient reason: the genuine feelings of a true Christian can all of them be justified by the soundest reason: but those feelings which were first produced by

renewing grace, are so strengthened by daily communion with God, and by frequent contemplation of spiritual things, that they acquire a delicacy and readiness of perception, which no one can possess who has never tasted how gracious the Lord is. You cannot touch, as it were, a certain string, but the renewed heart must needs answer to it. Whatever truly tends to exalt God, to bring the soul near to him, and to insure his being glorified and enjoyed, will naturally attract the notice, excite the affections, and influence the conduct of one who is born of God. "Sweeter also than honey, and the honeycomb." "My meditation of thee shall be sweet." "How sweet are thy words to my taste! sweeter than honey to my mouth." "O taste and see that the Lord is good." — *John Ryland*, 1753-1825.

Ver. 66. — *Teach me good judgment and knowledge*, etc. Literally it may be rendered thus, — Teach me goodness, discernment and knowledge; for I have believed or confided in thy commandments. In our system of divine things, we might be inclined to place knowledge and discernment first, as begetting the "goodness." But it is a well ascertained fact, that the intellectual and moral powers are reciprocal— that the moral also give strength to the intellectual. Moreover, it is only the spiritual man that discerns the things of God. The state of being spiritually minded, and also conversant with divine things, gives a rigour and breadth to the intellect itself, that remarkably appears in the lives of eminent men. And if you remark that some have been eminent who were devoid of spiritual qualities, the reply might be— How much more eminent would they have been had they possessed these qualities. The petition is, "Teach me goodness, discernment, and knowledge." The principle of pleasing God may be within, and yet the mind may require to be enlightened in all duty; and again, though all duty be known, we may require spiritual discernment to see and feel it aright. — *John Stephen*.

Ver. 66. — *Teach me good judgment*. In a lecture of Sir John Lubbock's *on the fertilization of flowers by the agency of insects*, a striking distinction is noted in regard to this operation between beautiful and hideous plants. Bees, it would appear, delight in pleasant odours and bright colours, and invariably choose those plants which give pleasure to man. If we watch the course of these insects on their visit to a garden, we shall observe them settling upon the rose, the lavender, and all other similar agreeable flowers of brilliant hues or sweet scent. In marked contrast with this is the conduct of flies, which always show a preference for livid yellow or dingy red plants, and those which possess an unpleasant smell. The bee

is a creature of fine and sensitive tastes. The fly is "a species of insectoid vulture, "naturally turning to such vegetable food as resembles carrion. Let two plates be placed on a lawn, at a little distance apart, the one containing that ill scented underground fungus, the Stink horn, and the other a handful of moss roses, and this difference will be immediately discerned. The foul odour and unsightly fungus will soon be covered with flies, while the bees will resort to the plate of roses. To this love of bees for fine colours and fragrant perfumes we are indebted for our choicest flowers. For by taking the pollen dust of some conspicuous flower to the stigma of another, they have by this union produced the seed of a still richer variety. Thus, age after age, many blossoms have been growing increasingly beautiful. On the other hand, strange to say, through a similar process, a progress in the opposite direction has taken place in those plants which are frequented by flies, and their unwholesome and repulsive qualities have become intensified.

So is it with the two great classes into which mankind may be divided—the men of this world, and the men of the next. While the purified affections of the one centre continually on "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, "so the earthward and vile affections of the other fasten on corruption. Not more surely does the laborious bee fly from one beautiful flower to another, than does the Christian seek of set purpose all that is fairest, sweetest, and best on earth. His prayer is that of David, in Psalm 119:66, "Teach me good taste" (which is the literal translation); and "if there be any virtue, and if there be any Praise, "he thinks on these things. — *James Neil*, in *"Rays from the Realms of Nature"*, 1879.

Ver. 66. — *Good judgment and knowledge.* No blessings are more suitable than "good judgment and knowledge" — "knowledge" of ourselves, of our Saviour, of the way of obedience— and "good judgment" to direct and apply this knowledge to some valuable end. These two parts of our intellectual furniture have a most important connexion and dependence upon each other. "Knowledge" is the speculative perception of general truth. "Judgment" is the practical application of it to the heart and conduct. — *Charles Bridges*.

Ver. 66. — *For I have believed thy commandments.* These words deserve a little consideration, because believing is here joined to an unusual object.

Had it been, "for I have believed thy promises, "or, "obeyed thy commandments, "the sense of the clause had been more obvious to every vulgar apprehension. To believe commandments, sounds as harsh to a common ear, as to see with the ear, and hear with the eye; but, for all this, the commandments are the object; and of them he saith, not, "I have obeyed"; but, "I have believed."

To take off the seeming asperity of the phrase, some interpreters conceive that "commandments" is put for the word in general; and so promises are included, yea, they think, principally intended, especially those promises which encouraged him to look to God for necessary things, such as good judgment and knowledge are. But this interpretation would divert us from the weight and force of these significant words. Therefore let us note, —

1. Certainly there is a faith in the commandments, as well as in the promises. We must believe that God is their author, and that they are the expressions of his commanding and legislative will, which we are bound to obey. Faith must discern the sovereignty and goodness of the law maker and believe that his commands are holy, just, and good; it must also teach us that God loves those who keep his law and is angry with those who transgress, and that he will see to it that His law is vindicated at the last great day.
2. Faith in the commandments is as necessary as faith in the promises; for, as the promises are not esteemed, embraced, and improved, unless they are believed to be of God, so neither are the precepts: they do not sway the conscience, nor incline the affections, except as they are believed to be divine.
3. Faith in the commands must be as lively as faith in the promises. As the promises are not believed with a lively faith, unless they draw off the heart from carnal vanities to seek that happiness which they offer to us; so the precepts are not believed rightly, unless we be fully resolved to acquiesce in them as the only rule to guide us in obtaining that happiness, and unless we are determined to adhere to them, and obey them. As the king's laws are not kept as soon as they are believed to be the king's laws, unless also, upon the consideration of his authority and power, we subject ourselves to them; so this believing notes a ready alacrity to hear God's voice and obey it, and to govern our hearts and actions according to his counsel and direction in the word. — *Thomas Manton.*

Ver. 66. — *For I have believed thy commandments.* The commandments of God are not alone; but they have promises of grace on the right hand, and threatenings of wrath on the left: upon both of these faith exercises itself, and without such faith no one will be able to render obedience to God's commands, — *Wolfgang Musculus.*

HINTS TO PREACHERS.

Ver. 66. —

1. Singular faith: "I have believed thy commandments."
2. Special petition based upon it: "Teach me."

Ver. 66. — *The value of a good judgment to sound knowledge.*

1. It carefully discriminates between truth and error.
2. It puts each truth in its proper relation to other truths.
3. It holds every truth firmly, but has the greater care for the more important.
4. It rather avoids the curious and the speculative, but really loves the plain and useful.
5. Knowing that truths are rightly held only, when applied, it turns all to practical account.
6. Knowing also, that good food may, under some circumstances, become poisonous, it is careful in its selection and use of truths. — *J.F.*

PSALM 119:67

EXPOSITION.

Ver. 67. *Before I was afflicted I went astray.* Partly, perhaps, through the absence of trial. Often our trials act as a thorn hedge to keep us in the good pasture, but our prosperity is a gap through which we go astray. If any of us remember a time in which we had no trouble, we also probably recollect that then grace was low and temptation was strong. It may be that some believer cries, "O that it were with me as in those summer days before I was afflicted." Such a sigh is most unwise, and arises from a carnal love of ease: the spiritual man who prizes growth in grace will bless God that

those dangerous days are over, and that if the weather be more stormy it is also more healthy. It is well when the mind is open and candid, as in this instance: perhaps David would never have known and confessed his own straying if he had not smarted under the rod. Let us join in his humble acknowledgments, for doubtless we have imitated him in his straying. Why is it that a little ease works in us so much disease? Can we never rest without rusting? Never be filled without waxing fat? Never rise as to one world without going down as to another! What weak creatures we are to be unable to bear a little pleasure! What base hearts are those which turn the abundance of God's goodness into an occasion for sin.

But now have I kept thy word. Grace is in that heart which profits by its chastening. It is of no use to plough barren soil. When there is no spiritual life affliction works no spiritual benefit; but where the heart is sound trouble awakens conscience, wandering is confessed, the soul becomes again obedient to the command, and continues to be so. Whipping will not turn a rebel into a child; but to the true child a touch of the rod is a sure corrective. In the Psalmist's case the medicine of affliction worked a change—"but"; an immediate change—"now"; a lasting change—"have I" an inward change—"have I kept"; a change towards God—"thy word." Before his trouble he wandered, but after it he kept within the hedge of the word, and found good pasture for his soul the trial tethered him to his proper place; it kept him, and then he kept God's word. Sweet are the uses of adversity, and this is one of them, it puts a bridle upon transgression and furnishes a spur for holiness.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 67. — *Before I was afflicted I went astray*, etc. Not that he wilfully, wickedly, maliciously, and through contempt, departed from his God; this lie denies (Psalm 18:21); but through the weakness of the flesh, the prevalence of corruption, and the force of temptation, and very much through a careless, heedless, and negligent frame of spirit, he got out of the right way, and wandered from it before he was well aware. The word is used of erring through ignorance (Leviticus 5:18). This was in his time of prosperity, when, though he might not, like Jeshurun, wax fat and kick, and forsake and lightly esteem the Rock of his salvation; or fall into temptations and hurtful lusts, and err from the faith, and be pierced with many sorrows; yet he might become inattentive to the duties of religion, and be negligent of them, which is a common case. — *John Gill.*

Ver. 67. — *Before I was afflicted.* The Septuagint and Latin Vulgate, "Before I was humbled." The Hebrew word has the general sense of being afflicted, and may refer to any kind of trial. — *Albert Barnes.*

Ver. 67. — *Before I was afflicted.* Prosperity is a more refined and severe test of character than adversity, as one hour of summer sunshine produces greater corruption than the longest winter day. — *Eliza Cook.*

Ver. 67. — *I was afflicted.* God in wisdom deals with us as some great person would do with a disobedient son, that forsakes his house, and riots among his tenants. His father gives orders that they should treat him ill, affront, and chase him from them, and all, that he might bring him back. The same doth God: man is his wild and debauched son; he flies from the commands of his father, and cannot endure to live under his strict and severe government. He resorts to the pleasures of the world, and revels and riots among the creatures. But God resolves to recover him, and therefore commands every creature to handle him roughly. "Burn him, fire; toss him, tempests, and shipwreck his estate; forsake him, friends; designs, fail him; children, be rebellious to him, as he is to me; let his supports and dependencies sink under him, his riches melt away, leave him poor, and despised, and destitute." These are all God's servants, and must obey his will. And to what end is all this, but that, seeing himself forsaken of all, he may at length, like the beggared prodigal, return to his father? — *Ezekiel Hopkins, 1633-1690.*

Ver. 67. — *I was afflicted.* As men clip the feathers of fowls, when they begin to fly too high or too far; even so doth God diminish our riches, etc., that we should not pass our bounds, and glory too much of such gifts. — *Otho Wermullerus.*

Ver. 67. — *But now have I kept thy word.*

Affliction brings Man Home.

"Man like a silly sheep doth often stray,
Not knowing of his way,
Blind deserts and the wilderness of sin
He daily travels in;
There's nothing will reduce him sooner than
Afflictions to his pen.
He wanders in the sunshine, but in rain
And stormy weather hastens home again."

"Thou, the great Shepherd of my soul, O keep
 Me, my unworthy sheep
 From gadding: or if fair means will not do it,
 Let foul, then, bring me to it.
 Rather then I should perish in my error,
 Lord bring me back with terror;
 Better I be chastised with thy rod
 And Shepherd's staff, than stray from thee, my God."

"Though for the present stripes do grieve me sore,
 At last they profit more,
 And make me to observe thy word, which I
 Neglected formerly;
 Let me come home rather by weeping cross
 Than still be at a loss.
 For health I would rather take a bitter pill,
 Than eating sweet meats to be always ill."
 — *Thomas Washbourne*, 1606-1687.

Ver. 67. — From the countless throng before the throne of God and the Lamb, we may yet hear the words of the Psalmist, "Before I was afflicted I went astray: but now have I kept thy word." There is many an one who will say, "Behold, happy is the man whom God correcteth" (John 5:17). One would tell you that his worldly undoing was the making of his heavenly prospects; and another that the loss of all things was the gain of All in All. There are multitudes whom God has afflicted with natural blindness that they might gain spiritual sight; and those who under bodily infirmities and diseases of divers sorts have pined and wasted away this earthly life, gladly laying hold on glory, honour, and immortality instead.
 — *William Garrett Lewis*, in "*Westbourne Grove Sermons*", 1872.

Ver. 67. — By affliction God separates the sin which he hates from the soul which he loves. — *John Mason*.

HINTS TO PREACHERS.

Ver. 67. —

1. The dangers of prosperity.
2. The benefits of adversity. — *G.R.*

Ver. 67. — The restraining power of affliction

Ver. 67,71,75. — *Affliction thrice viewed and thrice blessed.* I

1. Before affliction: straying.
2. In affliction: learning.
3. After affliction: knowing. — *C.A.D.*

PSALM 119:68

EXPOSITION.

Ver. 68. *Thou art good, and doest good.* Even in affliction God is good, and does good. This is the confession of experience. God is essential goodness in himself, and in every attribute of his nature he is good in the fullest sense of the term; indeed, he has a monopoly of goodness, for there is none good but one, that is God. His acts are according to his nature: from a pure source flow pure streams. God is not latent and ill active goodness; he displays himself by his doings, he is actively beneficent, he does good. How much good he does no tongue can tell! How good he is no heart can conceive! It is well to worship the Lord as the poet here does by describing him. Facts about God are the best praise of God. All the glory we can give to God is to reflect his own glory upon himself. We can say no more good of God than God is and does. We believe in his goodness, and so honour him by our faith; we admire that goodness, and so glorify him by our love; we declare that goodness, and so magnify him by our testimony.

Teach me thy statutes. The same prayer as before, backed with the same argument. He prays, "Lord be good, and do good to me that I may both be good and do good through thy teaching." The man of God was a learner, and delighted to learn: he ascribed this to the goodness of the Lord, and hoped that for the same reason he would be allowed to remain in the school and learn on till he could perfectly practise every lesson. His chosen class book was the royal statutes, he wanted no other. He knew the sad result of breaking those statutes, and by a painful experience he had been led back to the way of righteousness; and therefore he begged as the greatest possible instance of the divine goodness that he might be taught a perfect knowledge of the law, and a complete conformity to it. He who mourns that he has not kept the word longs to be taught it, and he who

rejoices that by grace he has been taught to keep it is not less anxious for the like instruction to be continued to him.

In verse 12, which is the fourth verse of Beth, we have much the same sense as in this fourth verse of Teth.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 68. — *Thou art good, and doest good.* There is a good God set before us, that we may not take tip with any low pattern of goodness. He is represented to us as all goodness. He is good in his nature; and his work is agreeable to his nature; nothing is wanting to it, or defective in it. Nothing can be added to it to make it better. Philo saith, ω οντωλ ων το πρωτοον αγαπος; the first being must needs be the first good. As soon as we conceive that there is a God, we presently conceive that he is good, He is good of himself, good in himself, goodness itself, and both the fountain and the pattern of all the good that is in the creatures.

1. As to his nature, he is originally "good", good in himself, and good to others; as the sun hath light in himself, and giveth light to all other things. Essentially good; not only good, but goodness itself. Goodness in us is an accessory quality or superadded gift; but in God it is not a quality, but his essence. In a vessel that is gilded with gold the gilding or lustre is a superadded quality; but in a vessel all of gold, the lustre and the substance is the same. God is infinitely good; the creatures' good is limited, but there is nothing to limit the perfection of God, or give it any measure. He is an ocean of goodness without banks or bottom. Alas! what is our drop to this ocean! God is immutably good; his goodness can never be more or less than it is; as there can be no addition to it, so no subtraction from it. Man in his innocency was 'peccabilis', or liable to sin, afterwards 'peccator', or an actual sinner; but God ever was and is good. Now this is the pattern propounded to us, but his nature is a great deep. Therefore—

2. As to his work; "he doeth good." What hath God been acting upon the great theatre of the world but goodness for these six thousand years? Acts 14:17, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He left not himself without a witness, αναποπιων, not by taking vengeance of their idolatries, but by distributing benefits. This is propounded to our imitation, that our

whole life may be nothing else but doing good: Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Well, therefore, doth the Psalmist say, "Teach me thy statutes." —

Thomas Manton.

Ver. 68. — *Thou art good and doest good.* We should bless the Lord at all times, and keep up good thoughts of God, on every occasion, especially in the time of affliction. Hence we are commanded to glorify God in the fires (Isaiah 24:15); and this the three children did in the hottest furnace... I grant, indeed, we cannot give thanks for affliction as affliction, but either as it is the means of some good to us, or as the gracious hand of God is some way remarkable therein toward us. In this respect there is no condition on this side of hell but we have reason to praise God in it, though it be the greatest of calamities. Hence it was that David, when he speaks of his affliction, adds presently, "Thou art good, and doest good"; and he declares (Psalm 119:65), "Thou hast dealt well with thy servant, O Lord, according unto thy word." Hence Paul and Silas praised God when they were scourged and imprisoned. — *John Willison*, 1680-1750.

Ver. 68. — *Thou art good.* The blessed effects of chastisement, as a special instance of the Lord's goodness, might naturally lead to an acknowledgment of his general goodness, in his own character, and in his unwearied dispensations of love. Judging in unbelieving haste of his providential and gracious dealings, feeble sense imagines a frown, when the eye of faith discerns a smile upon his face; and therefore in proportion as faith is exercised in the review of the past, and the experience of the present, we shall be prepared with the ascription of praise— "Thou art good". — *Charles Bridges*.

HINTS TO PREACHERS.

Ver. 68. — The double plea for a choice blessing. The goodness of God the hope of our ignorance.

Ver. 68. — *Thou art good and doest good.* The nature and work of God are manifest in nature, providence, grace, and glory. They are morally good; beneficially good; perfectly good; immeasurably good; immutably good; experimentally good; satisfactorily good. — *W.J.*

Ver. 68 (first clause). — A sermon on God's goodness.

1. The perfectness of it.

2. The proofs of it.
3. The power it should have over us. — *J.F.*

PSALM 119:69

EXPOSITION.

Ver. 69. *The proud have forged a lie against me.* They first derided him (Psalm 119:51), then defrauded him (Psalm 119:61), and now they have defamed him. To injure his character they resorted to falsehood, for they could find nothing against him if they spoke the truth. They forged a lie as a blacksmith beats out a weapon of iron, or they counterfeited the truth as men forge false coin. The original may suggest a common expression—"They have patched up a lie against me." They were not too proud to lie. Pride is a lie, and when a proud man utters lies "he speaketh of his own." Proud men are usually the bitterest opponents of the righteous: they are envious of their good fame and are eager to ruin it. Slander is a cheap and handy weapon if the object is the destruction of a gracious reputation; and when many proud ones conspire to concoct, exaggerate, and spread abroad a malicious falsehood, they generally succeed in wounding their victim, and it is no fault of theirs if they do not kill him outright. O the venom which lies under the tongue of a liar! Many a happy life has been embittered by it, and many a good repute has been poisoned as with the deadliest drug. It is painful to the last degree to hear unscrupulous men hammering away at the devil's anvil forging a new calumny; the only help against it is the sweet promise, "No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment thou shalt condemn."

But I will keep thy precepts with my whole heart. My one anxiety shall be to mind my own business and stick to the commandments of the Lord. If the mud which is thrown at us does not blind our eyes or bruise our integrity it will do us little harm. If we keep the precepts, the precepts will keep us in the day of contumely and slander. David renews his resolve—"I will keep"; he takes a new look at the commands, and sees them to be really the Lord's—"thy precepts"; and he arouses his entire nature to the work—"with my whole heart." When slanders drive us to more resolute and careful obedience they work our lasting good; falsehood hurled against us may be made to promote our fidelity to the truth, and the malice of men

may increase our love to God. If we try to answer lies by our words we may be beaten in the battle; but a holy life is an unanswerable refutation of all calumnies. Spite is balked if we persevere in holiness despite all opposition.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 69. — *The proud have forged a lie against me.* If in the present day the enemies of the truth in their lying writings rail against the orthodox teachers in the Church, that is a very old artifice of the Devil, since David complains that in his day it happened unto him. — *Solomon Gesner.*

Ver. 69. — *The proud have forged a lie.* They trim up lies with shadows of truth and neat language; they have mints to frame their lies curiously in, and presses to print their lies withal. — *William Greenhill, 1591-1677.*

Ver. 69. — *The proud.* Faith humbleth, and infidelity maketh proud. Faith humbleth, because it letteth us see our sins, and the punishments thereof, and that we have no dealing with God but through the mediation of Christ; and that we can do no good, nor avoid evil, but by grace. But when men know not this, then they think much of themselves, and therefore are proud. Therefore all ignorant men, all heretics, and worldlings are proud. They that are humbled under God's hands, are humble to men; but they that despise God do also persecute his servants. — *Richard Greenham.*

Ver. 69. — *Forged a lie.* Vatablus translates it, "coneinnarunt mendacta". So Tremellius: they have trimmed up lies. As Satan can transform himself into an angel of light, so he can trim up his lies under coverings of truth, to make them the more plausible unto men. And indeed this is no small temptation, when lies made against the godly are trimmed up with the shadows of truth, and wicked men cover their unrighteous dealings with appearances of righteousness. Thus, not only are the godly unjustly persecuted, but simple ones are made to believe that they have most justly deserved it. In this case the godly are to sustain themselves by the testimony of a good conscience. — *William Cowper.*

Ver. 69. — *Forged.* expresses the essential meaning of the Hebrew word, but not its figurative form which seems to be that of sewing, analogous to that of weaving, as applied to the same thing, both in Hebrew and in other languages. We may also compare our figurative phrase, to patch up, which, however, is not so much suggestive of artifice or skill as of the want of it.

The connection of the clauses is, that all the craft and malice of his enemies should only lead him to obey God, with a more undivided heart than ever.
— *Joseph Addison Alexander*.

Ver. 69. — *Forged*. The metaphor may be like the Greek (ραπτειν δολου), from sewing or patching up: or, from smearing, or daubing (Delitzsch, Moll, etc.), a wall, so as to hide the real substance. The Psalmist remains true to God despite the falsehoods with which the proud smear and hide his true fidelity. — *The Speaker's Commentary*.

Ver. 69. — *A lie*. Satan's two arms by which he wrestles against the godly are violence and lies: where he cannot, or dare not, use violence, there be sure he will not fail to fight with lies. And herein doth the Lord greatly show his careful providence, in fencing his children against Satan's malice and the proud brags of his instruments, in such sort, that their proudest hearts are forced to forge lies; their malice being so great that they must do evil; and yet their power so bridled that they cannot do what they would.
— *William Cowper*.

Ver. 69. — *I will keep thy precepts with my whole heart*. Let the word of the Lord come, let it come; and if we had six hundred necks, we would submit them all to his dictates. — *Augustine*.

HINTS TO PREACHERS.

Ver. 69. — Wholehearted obedience the best solace under slander; the best answer to it; and the best way of converting the slanderers.

PSALM 119:70

EXPOSITION.

Ver. 70. *Their heart is as fat as grease*. They delight in fatness, but I delight in thee. Their hearts, through sensual indulgence, have grown insensible, coarse, and grovelling; but thou hast saved me from such a fate through thy chastening hand. Proud men grow fat through carnal luxuries, and this makes them prouder still. They riot in their prosperity, and fill their hearts therewith till they become insensible, effeminate, and self indulgent. A greasy heart is something horrible; it is a fatness which makes a man

fatuous, a fatty degeneration of the heart which leads to feebleness and death. The fat in such men is killing the life in them. Dryden wrote,

*"O souls! In whom no heavenly fire is found,
Fat minds and ever grovelling on the ground."*

In this condition men have no heart except for luxury, their very being seems to swim and stew in the fat of cookery and banqueting. Living on the fat of the land, their nature is subdued to that which they have fed upon; the muscle of their nature has gone to softness and grease.

But I delight in thy law. How much better is it to joy in the law of the Lord than to joy in sensual indulgences! This makes the heart healthy, and keeps the mind lowly. No one who loves holiness has the slightest cause to envy the prosperity of the worldling. Delight in the law elevates and ennoble, while carnal pleasure clogs the intellect and degrades the affections. There is and always ought to be a vivid contrast between the believer and the sensualist, and that contrast is as much seen in the affections of the heart as in the actions of the life: their heart is as fat as grease, and our heart is delighted with the law of the Lord. Our delights are a better test of our character than anything else: as a man's heart is, so is the man. David oiled the wheels of life with his delight in God's law, and not with the fat of sensuality. He had his relishes and dainties, his festivals and delights, and all these he found in doing the will of the Lord his God. When law becomes delight, obedience is bliss. Holiness in the heart causes the soul to eat the fat of the land. To have the law for our delight will breed in our hearts the very opposite of the effects of pride; deadness, sensuality, and obstinacy will be cured, and we shall become teachable, sensitive, and spiritual. How careful should we be to live under the influence of the divine law that we fall not under the law of sin and death.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 70. — *Their heart is as fat as grease.* The word **vpf** occurs nowhere else in Scripture, but with the Chaldees **vpf** signifies to fatten, to make fat; also to make stupid and doltish, because such the fat oftentimes are... For this reason the proud, who are mentioned in the preceding verse, are described by their fixed resolve in evil, because they are almost insensible; as is to be seen in pigs, who pricked through the skin with a bodkin, and that slowly, as long as the bodkin only touches the fat, do not feel the prick

until it reaches to the flesh. Thus the proud, whose great prosperity is elsewhere likened to fatness, have a heart totally insusceptible, which is insensible to the severe reproofs of the Divine word, and also to its holy delights and pleasures, by reason of the affluence of carnal things; aye, more, is altogether unfitted for good impulses; just as elsewhere is to be seen with fat animals, how slow they are and unfit for work, when, on the contrary, those are agile and quick which are not hindered by this same fatness. — *Martin Geier*.

Ver. 70. — *Their heart is as fat as grease.* This makes them—

1. Senseless and secure; they are past feeling: thus the phrase is used (Isaiah 6:10): "Make the heart of the people fat." They are not sensible of the teaching of the word of God, or his rod.
2. Sensual and voluptuous: "Their eyes stand out with fatness" (Psalm 73:7); they roll themselves in the pleasures of sense, and take up with them as their chief good; and much good may it do them: I would not change conditions with them; "delight in thy law." — *Matthew Henry*.

Ver. 70. — *Their heart is as fat as grease; but I delight in thy law;* as if he should say, My heart is a lean heart, a hungry heart, my soul loveth and rejoiceth in thy word. I have nothing else to fill it but thy word, and the comforts I have from it; but their hearts are fat hearts: fat with the world, fat with lust: they hate the word. As a full stomach loatheth meat and cannot digest it; so wicked men hate the word, it will not go down with them, it will not gratify their lusts. — *William Fenner*.

Being anxious to know the medical significance of fatty heart, I applied to an eminent gentleman who is well known as having been President of the College of Physicians. His reply shows that the language is rather figurative than literal. He kindly replied to me as follows: —

There are two forms of so called "fatty heart". In the one there is an excessive amount of fatty tissue covering the exterior of the organ, especially about the base. This may be observed in all cases where the body of the animal is throughout over fat, as in animals fattened for slaughter. It does not necessarily interfere with the action of the heart, and may not be of much importance in a medical point of view. The second form is, however, a much more serious condition. In this, the muscular structure of the heart, on which its all important function, as the central propelling power, depends, undergoes a degenerative change, by which the contractile

fibres of the muscles are converted into a structure having none of the properties of the natural fibres, and in which are found a number of fatty, oily globules, which can be readily seen by means of the microscope. This condition, if at all extensive, renders the action of the heart feeble and irregular, and is very perilous, not infrequently causing sudden death. It is found in connection with a general unhealthy condition of system, and is evidence of general mal-nutrition. It is brought about by an indolent, luxurious mode of living, or, at all events, by neglect of bodily exercise and those hygienic rules which are essential for healthy nutrition. It cannot, however, be said to be incompatible with mental rigour, and certainly is not necessarily associated with stupidity. But the heart, in this form of disease, is literally, "greasy", and may be truly described as "fat as grease." So much for physiology and pathology. May I venture on the sacred territory of biblical exegesis without risking the charge of fatuousness. Is not the Psalmist contrasting those who lead an animal, self indulgent, vicious life, by which body and mind are incapacitated for their proper uses, and those who can run in the way of God's commandments, delight to do his will, and meditate on his precepts? Sloth, fatness and stupidity, versus activity, firm muscles, and mental rigour. Body versus mind. Man become as a beast versus man retaining the image of God. — *Sir James Risdon Bennett*, 1881.

HINTS TO PREACHERS.

Ver. 70. —

1. Fatty degeneration of the heart.
2. Thorough regeneration of the heart.

Ver. 70. — *A fatty heart.*

1. The diagnosis of the disease.
2. Its symptoms. Pride; no delight in God, nor in his law; dislike to his people; readiness to lie: Psalm 119:69.
3. Its fatal character.
4. Its only cure. Psalm 101:10 Ezekiel 36:26. — *C.A.D.*

Ver. 71. —

1. David knew what was good for him.

2. David learned what is good essentially. Active obedience is learned by passive obedience.

Ver. 71. — *Affliction an instructor.*

1. Never welcomed: "Have been."
2. Often impatiently endured.
3. Always gratefully remembered: "It is good, "etc.
4. Efficient for a perverse scholar: "That I might learn."
5. Indispensable in the education of all. — *J.F.*

Ver. 71. — *The school of affliction.*

1. The reluctant scholar sent to school.
2. The scholar's hard lesson.
3. The scholar's blessed learning.
4. The scholar's sweet reflection. — *C.A.D.*

PSALM 119:71

EXPOSITION.

Ver. 71. *It is good for me that I have been afflicted.* Even though the affliction came from bad men, it was overruled for good ends: though it was bad as it came from them, it was good for David. It benefited him in many ways, and he knew it. Whatever he may have thought while under the trial, he perceived himself to be the better for it when it was over. It was not good to the proud to be prosperous, for their hearts grew sensual and insensible; but affliction was good for the Psalmist. Our worst is better for us than the sinner's best. It is bad for sinners to rejoice, and good for saints to sorrow. A thousand benefits have come to us through our pains and griefs, and among the rest is this— that we have thus been schooled in the law.

That I might learn thy statutes. These we have come to know and to keep by feeling the smart of the rod. We prayed the Lord to teach us (Psalm 119:66), and now we see how he has already been doing it. Truly he has dealt well with us, for he has dealt wisely with us. We have been kept from the ignorance of the greasy hearted by our trials, and this, if there were

nothing else, is just cause for constant gratitude. To be larded by prosperity, is not good for the proud; but for the truth to be learned by adversity is good for the humble. Very little is to be learned without affliction. If we would be scholars we must be sufferers. As the Latins say, "Experientia docet", experience teaches. There is no royal road to learning the royal statutes; God's commands are best read by eyes wet with tears.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 71. — *It is good for me*, etc. I am mended by my sickness, enriched by my poverty, and strengthened by my weakness, and with S. Bernard desire, "Irasecaris mihi; Domine", O Lord, be angry with me For if you chide me not, you consider me not; if I taste no bitterness, I have no physic; if thou correct me not, I am not thy son. Thus was it with the great grandchild of David, Manasseh, when he was in affliction, "He besought the Lord his God": even that king's iron was more precious to him than his gold, his jail a more happy lodging than his palace, Babylon a better school than Jerusalem. What fools are we, then to frown upon our afflictions! These, how crabbed soever, are our best friends. They are not indeed for our pleasure, they are for our profit; their issue makes them worthy of a welcome. What do we care how bitter that potion be that brings Health. — *Abraham Wright.*

Ver. 71. — *It is good for me that I have been afflicted.* Saints are great gainers by affliction, because "godliness", which is "great gain", which is "profitable for all things", is more powerful than before. The rod of correction, by a miracle of grace, like that of Aaron's, buds and blossoms, and brings forth the fruits of righteousness, which are most excellent. A rare sight it is indeed to see a man coming out of a bed of languishing, or any other furnace of affliction, more like to angels in purity, more like to Christ who was holy, harmless, undefiled, and separate from sinners; more like unto God himself, being more exactly righteous in all his was, and more exemplarily holy in all manner of conversation. — *Nathanael Vincent*, — 1697.

Ver. 71. — *It is good for me that I have been afflicted.* If I have no cross to bear today, I shall not advance heavenwards. A cross (that is anything that disturbs our peace), is the spur which stimulates, and Without which we should most likely remain stationary, blinded with empty vanities, and sinking deeper into sin. A cross helps us onwards, in spite of our apathy

and resistance. To lie quietly on a bed of down, may seem a very sweet existence; but, pleasant ease and rest are not the lot of a Christian: if he would mount higher and higher, it must be by a rough road. Alas! for those who have no daily cross! Alas! for those who repine and fret against it! — From "*Gold Dust*", 1880.

Ver. 71. — *It is good for me*, etc. There are some things good but not pleasant, as *sorrow* and *affliction*. Sin is pleasant, but unprofitable; and sorrow is profitable, but unpleasant. As waters are purest when they are in motion, so saints are generally holiest when in affliction. Some Christians resemble those children who will learn their books no longer than while the rod is on their backs. It is well known that by the greatest affliction the Lord has sealed the sweetest instruction. Many are not bettered by the judgments they see, when they are by the judgments they have felt. The purest gold is the most pliable. That is the best blade which bends well without retaining its crooked figure. — *William Secker*, 1660.

Ver. 71. — *It is good for me*, etc. Piety hath a wondrous virtue to change all things into matter of consolation and joy. No condition in effect can be evil or sad to a pious man: his very sorrows are pleasant, his infirmities are wholesome, his wants enrich him, his disgraces adorn him, his burdens ease him; his duties are privileges, his falls are the grounds of advancement, his very sins (as breeding contrition, humility, circumspection, and vigilance), do better and profit him: whereas impiety doth spoil every condition, doth corrupt and embase all good things, doth embitter all the conveniences and comforts of life. — *Isaac Barrow*, 1630-1677.

Ver. 71. — *It is good for me that I have been afflicted*. In Miss E.J. Whately's very interesting Life of her Father, the celebrated Archbishop of Dublin, a fact is recorded, as told by Dr. Whately, with reference to the introduction of the larch tree into England. When the plants were first brought, the gardener, hearing that they came from the south of Europe, and taking it for granted that they would require warmth, — forgetting that might grow near the snow line, — put them into a hothouse. Day by day they withered, until the gardener in disgust threw them on a dung heap outside; there they began to revive and bud, and at last grew into trees. They needed the cold.

The great Husbandman often saves his plants by throwing them out into the cold. The nipping frosts of trial and affliction are oftentimes needed, if God's larches are to grow. It is under such discipline that new thoughts and

feelings appear. The heart becomes more dead to the world and self. From the night of sorrow rises the morning of joy. Winter is the harbinger of spring. From the crucifixion of the old man comes the resurrection of the new, as in nature life is the child of death. "The night is the mother of the day, And winter of the spring; And ever upon old decay, The greenest mosses spring." — *James Wareing Bardsicy*, in *Illustrated Texts and Texts Illustrated*, 1876.

Ver. 71. — *It is good for me that I have been afflicted.* It is a remarkable circumstance that the most brilliant colours of plants are to be seen on the highest mountains, in spots that are most exposed to the wildest weather. The brightest lichens and mosses, the loveliest gems of wild flowers, abound far up on the bleak, storm scalped peak. One of the richest displays of organic colouring I ever beheld was near the summit of Mount Chenebettaz, a hill about 10,000 feet high, immediately above the great St. Bernard Hospice. The whole face of an extensive rock was covered with a most vivid yellow lichen, which shone in the sunshine like the golden battlement of an enchanted castle. There, in that lofty region, amid the most frowning desolation, exposed to the fiercest tempest of the sky, this lichen exhibited a glory of colour such as it never showed in the sheltered valley. I have two specimens of the same lichen before me while I write these lines, one from the great St. Bernard, and the other from the wall of a Scottish castle, deeply embosomed among sycamore trees; and the difference in point of form and colouring between them is most striking. The specimen nurtured amid the wild storms of the mountain peak is of a lovely primrose hue, and is smooth in texture and complete in outline; while the specimen nurtured amid the soft airs and the delicate showers of the lowland valley is of a dim rusty hue, and is scurfy in texture, and broken in outline. And is it not so with the Christian who is afflicted, tempest tossed, and not comforted? Till the storms and vicissitudes of God's providence beat upon him again and again, his character appears marred and clouded by selfish and worldly influences. But trials clear away the obscurity, perfect the outlines of his disposition, and give brightness and blessings to his piety. Amidst my list of blessings infinite Stands this the foremost that my heart has bled; For all I bless thee, most for the severe. — *Hugh Macmillan*.

Ver. 71. — *That I might fear thy statutes.* He speaks not of that learning which is gotten by hearing or reading of God's word; but of the learning which he had gotten by experience; that he had felt the truth and comfort

of God's word more effectual and lively in trouble than he could do without trouble; which also made him more godly, wise, and religious when the trouble was gone. — *William Cowper*.

Ver. 71. — *That I might learn.* "I had never known, "said Martin Luther's wife, "what such and such things meant, in such and such psalms, such complaints and workings of spirit; I had never understood the practice of Christian duties, had not God brought me under some affliction." It is very true that God's rod is as the schoolmaster's pointer to the child, pointing out the letter, that he may the better take notice of it; thus he points out to us many good lessons which we should never otherwise have learned. — From *John Spencer's "Things New and Old," 1658.*

Ver. 71. — *That I might learn.* As prosperity blindeth the eyes of men, even so doth adversity open them. Like as the salve that remedies the disease of the eyes doth first bite and grieve the eyes, and maketh them to water, but yet afterward the eyesight is clearer than it was; even so trouble doth vex men wonderfully at the first, but afterwards it lighteneth the eyes of the mind, that it is afterward more reasonable, wise and circumspect. For trouble bringeth experience, and experience bringeth wisdom. — *Otho Wermullerus, 1551.*

Ver. 71. — *Learn thy statutes.* The Christian has reason to thank God that things have not been accommodated to his wishes. When the mist of tears was in his eyes, he looked into the word of God and saw magnificent things. When Jonah came up from the depths of ocean, he showed that he had learned the statutes of God. One could not go too deep to get such knowledge as he obtained. Nothing now could hinder him from going to Nineveh. It is just the same as though he had brought up from the deep an army of twelve legions of the most formidable troops. The word of God, grasped by faith, was all this to him, and more. He still, however, needed further affliction; for there were some statutes not yet learned. Some gourds were to wither. He was to descend into a further vale of humiliation. Even the profoundest affliction does not, perhaps, teach us everything; a mistake we sometimes make. But why should we compel God to use harsh measures with us? Why not sit at the feet of Jesus and learn quietly what we need to learn? — *George Bowen, in "Daily Meditations", 1873.*

Ver. 71. — *Statutes.* The verb from which this word is formed means to engrave or inscribe. The word means a definite, prescribed, written law.

The term is applied to Joseph's law about the portion of the priests in Egypt, to the law about the passover, etc. But in this psalm it has a more internal meaning; that moral law of God which is engraven on the fleshy tables of the heart; the inmost and spiritual apprehension of his will; not so obvious as the law and the testimonies, and a matter of more direct spiritual communication than his precepts; the latter being more elaborated by the efforts of the mind itself, divinely guided indeed, but perhaps more instrumentally, and less passively, employed. They are continually spoken of as things yet to be learned, either wholly or in part, not objectively apprehended already, like God's law... They are learned, not suddenly, but by experience, and through the means of trials mercifully ordained by God; lessons therefore which are deeply engraven on the heart. "Good is it for me that I have been in trouble, that I might learn thy statutes." "I have more understanding than my teachers, because thy statutes I have observed." — *John Jebb*.

PSALM 119:72

EXPOSITION.

Ver. 72. *The law of thy mouth.* A sweetly expressive name for the word of God. It comes from God's own mouth with freshness and power to our souls. Things written are as dried herbs; but speech has a liveliness and dew about it. We do well to look upon the word of the Lord as though it were newly spoken into our ear; for in very truth it is not decayed by years, but is as forcible and sure as though newly uttered. Precepts are prized when it is seen that they come forth from the lips of our Father who is in heaven. The same lips which spoke us into existence have spoken the law by which we are to govern that existence. Whence could a law so sweetly proceed as from the mouth of our covenant God? Well may we prize beyond all price that which comes from such a source.

Is better unto me than thousands of gold and silver. If a poor man had said this, the world's witlings would have hinted that the grapes are sour, and that men who have no wealth are the first to despise it; but this is the verdict of a man who owned his thousands, and could judge by actual experience of the value of money and the value of truth. He speaks of great riches, he heaps it up by thousands, he mentions the varieties of its forms,

— "gold and silver"; and then he sets the word of God before it all, as better to him, even if others did not think it better to them. Wealth is good in some respects, but obedience is better in all respects. It is well to keep the treasures of this life; but far more commendable to keep the law of the Lord. The law is better than gold and silver, for these may be stolen from us, but not the word; these take to themselves wings, but the word of God remains; these are useless in the hour of death, but then it is that the promise is most dear. Instructed Christians recognize the value of the Lord's word, and warmly express it, not only in their testimony to their fellow men, but in their devotions to God. It is a sure sign of a heart which has learned God's statutes when it prizes them above all earthly possessions; and it is an equally certain mark of grace when the precepts of Scripture are as precious as its promises. The Lord cause us thus to prize the law of his mouth.

See how this portion of the psalm is flavoured with goodness. God's dealings are good (Psalm 119:65), holy judgment is good (Psalm 119:66), affliction is good (Psalm 119:67), God is good (Psalm 119:68), and here the law is not only good, but better than the best of treasure. Lord, make us good, through thy good word. Amen.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 72. — *The law of thy mouth is better unto me*, etc. Highly prize the Scriptures. Can he make a proficiency in any art, who doth slight and deprecate it? Prize this book of God above all other books. St. Gregory calls the Bible "the heart and soul of God." The rabbins say, that a mountain of sense hangs upon every apex and title of Scripture. "The law of the Lord is perfect": Psalm 19:7. The Scripture is the library of the Holy Ghost; it is a pandect of divine knowledge, an exact model and platform of religion. The Scripture contains in it the credenda, "the things which we are to believe," and the agenda, "the things which we are to practise." It is "able to make us wise unto salvation": 2 Timothy 3:15. The Scripture is the standard of truth, the judge of controversies; it is the pole star to direct us to heaven: Isaiah 8:20. "The commandment is a lamp": Proverbs 6:23. The Scripture is the compass by which the rudder of our will is to be steered; it is the field in which Christ, the Pearl of price, is hid; it is a rock of diamonds; it is a sacred collyrium, or eyesalve; it mends their eyes that look upon it; it is a spiritual optic glass in which the glory of God is resplendent; it is the panacy, or universal medicine for the soul. The leaves of Scripture

are like the "leaves of the tree of life, for the healing of the nations": Revelation 22:2. The Scripture is both the breeder and feeder of grace. How is the convert born, but by "the word of truth"? James 1:18. How doth he grow, but by "the sincere milk of the word"? 1 Peter 2:2. The word written is the book out of which our evidences for heaven are fetched; it is the sea mark which shows us the rocks of sin to avoid; it is the antidote against error and apostasy, the two edged sword which wounds the old serpent. It is our bulwark to withstand the force of lust; like the Capitol of Rome, which was a place of strength and ammunition. The Scripture is the "tower of David, "wherein the shields of our faith hang: So 4:4. "Take away the word and you deprive us of the sun, " said Luther. The word written is above an angelic embassy, or voice from heaven. "This voice which came from heaven we heard... We have also a more sure Word": 2 Peter 1:18,19. O, prize the word written; prizing is the way to profiting. If Caesar so valued his commentaries, that for preserving them he lost his purple robe, how should we estimate the sacred oracles of God? "I have esteemed the words of his mouth more than my necessary food." — *Thomas Watson*, in *"The Morning Exercises"*.

Ver. 72. — *The law of thy mouth is better unto me.* The sacred Scriptures are the treasures and pleasures of a gracious soul: to David they were better than thousands of gold and silver. A mountain of transparent pearls, heaped as high as heaven, is not so rich in treasure as these; hence that good man chose these as his heritage for ever, and rejoiced in them as in all riches. A covetous miser could not take such delight in his bags, nor a young heir in a large inheritance, as holy David did in God's word.

The word law comes from a root that signifies to try as merchants that search and prove the wares that they buy and lay up; hence also comes the word for gems and jewels that are tried, and found right. The sound Christian is the wise merchant, seeking goodly pearls; he tries what he reads or hears by the standard or touchstone of Scripture, and having found genuine truths he lays them up to the great enriching of this supreme and sovereign faculty of the understanding. — *Oliver Heywood*.

Ver. 72. — The word of God must be nearer to us than our friends, dearer to us than our lives, sweeter to us than our liberty, and more pleasant to us than all earthly comforts. — *John Mason*.

Ver. 72. — One lesson, taught by sanctified affliction, is, the love of God's word. "This is my comfort, in my affliction: thy word hath quickened me."

In reading a part of the one hundred and nineteenth psalm to Miss Westbrook, who died, she said, "Stop, sir, I never said so much to you before— I never could; but now I can say, 'The word of thy mouth, is dearer to me, than thousands of gold and silver.' What can gold and silver do for me by now?" — *George Redford*, in "*Memoirs of the late Rev. John Cooke*", 1828.

Ver. 72. — *Thousands of gold and silver.* Worldly riches are gotten with labour, kept with care, lost with grief. They are false friends, farthest from us when we have most need of comfort; as all worldlings shall find to be true in the hour of death. For then, as Jonah's gourd was taken from him in a morning, when he had most need of it against the sun; so is it with the comfort of worldlings. It is far otherwise with the word of God; for if we will lay it up in our hearts, as Mary did, the comfort thereof shall sustain us, when all other comfort shall fail us.

This it is that makes us rich unto God, when our souls are storehouses, filled with the treasures of his word. Shall we think it poverty to be scant of gold and silver? "An ideo angelus pauperest, quia non habet jumenta", etc (Chrysostom). Shall we esteem the angels poor, because they have not flocks of cattle? or that S. Peter was poor, because he had not gold nor silver to give unto the cripple? No, he had store of grace, by infinite degrees more excellent than it.

Let the riches of gold be left unto worldlings: these are not current: in Canaan, not accounted of in our heavenly country. If we would be in any estimation there, let us enrich our souls with spiritual graces, which we have in abundance in the mines and treasures of the word of God. — *William Cowper*.

Ver. 72. — The Scripture is an ever overflowing fountain that cannot be drawn dry, and an inexhausted treasure that cannot be emptied. To this purpose tend those resemblances of the law made use of by David in this psalm, and no less justly applicable to the gospel; it is not only better than "gold and silver," which are things of value, but "thousands," which implies abundance. In another verse he compares it to all riches and great spoil, both which contain in them multiplex genus, all sorts of valuable commodities, sheep, oxen, lands, houses, garments, goods, moneys, and the like: thus are all sorts of spiritual riches, yea, abundance of each sort, to be had in the gospel. And therefore the Greek fathers compare Scripture verities to precious stones, and our Saviour to a pearl of great price. A

minister, in this respect, is called a merchant of invaluable jewels; for, indeed, gospel truths are choice and excellent, as much worth as our souls, as heaven, as salvation is. Nay, should I go higher, look what worth there is in the riches of God's grace, the precious blood of Christ, that may secondarily be applied to the gospel, which discovereth and offereth both to us. — *Abraham Wright.*

Ver. 72,127. — When David saw how some make void the law of God, he saith, "Therefore I love thy commandments above gold: yea, above fine gold." As if he had said, I love thy law all the more because I see some men esteem and reckon it as if it were dross, and throw it up as void and antiquated, or taking the boldness, as it were, to repeal and make it void, that they may set up their own lusts and vain imaginations. Because I see both profane and superstitious men thus out of love with thy law, therefore my love is more enflamed to it, "I love it above gold, "which leads the most of men away captives in the love of it; and I esteem it more than that which is most esteemed by men, and gains men most esteem in this world, "fine gold"; yea, as he said (Psalm 19:10) "more than much fine gold." — *Joseph Caryl.*

Ver. 72. — You that are gentlemen, remember what Hierom reports of Nepotianus, a young gentleman of Rome, *qui longs et assidua meditatione Scripturarum pectus suum feterat bibliothecam Christi*, who by long and assiduous meditation of the Scriptures, made his breast the library of Christ. Remember what is said of King Alfonsus, that he read over the Bible fourteen times, together with such commentaries as those times afforded.

You that are scholars, remember Cranmer and Ridley; the former learned the New Testament by heart in his journey to Rome, the latter in Pembroke hall walks in Cambridge. Remember what is said of Thomas a Kempis, — that he found rest nowhere *nisi in angulo, cum libello*, but in a corner with this Book in his hand. And what is said of Beza, — that when he was above fourscore years old he could say perfectly by heart any Greek chapter in Paul's Epistles.

You that are women, consider what Hierom saith of Paula, Eustochiam, and other ladies, who were singularly versed in the Holy Scriptures.

Let all men consider that hyperbolical speech of Luther, that he would not live in Paradise without the Word; and with it he could live well enough in

hell. This speech of Luther must be understood *cum grano salis*. —
Edmund Calamy.

HINTS TO PREACHERS.

Ver. 72. — The advantages of riches far excelled by the blessings of the word.

Ver. 72. — *A valuation.*

1. The saints' high estimate of God's law.
2. Show when it was formed: in affliction: Psalm 119:71.
3. Vindicate its truth— by illustrating the hollowness of riches, and the satisfaction found in godliness. — *C.A.D.*

Ver. 72. — *The word, better than gold and silver.*

1. It gives what gold and silver cannot purchase.
2. Without what it gives, gold and silver may be a curse.
3. Without gold and silver, it may yield its treasure more freely and fully than with them.
4. The word and what it gives shall rejoice the heart when gold and silver shall be useless to their disappointed worshippers. — *J.F.*

Ver. 72. — *The law of thy mouth is better,* etc.

1. It is more refining, and makes me a better man.
2. It is more enriching, and makes me a wealthier man.
3. It is more distinguishing, and makes me a greater man.
4. It is more sustaining, and makes me a stronger man.
5. It is more preserving, and makes me a safer man.
6. It is more satisfying, and makes me a happier man.
7. It is more lasting, and better suited to me as an immortal man. —
W.J.

PSALM 119:73

EXPOSITION.

We have now come to the tenth portion, which in each stanza begins with Jod, but it certainly does not treat of jots and titles and other trifles. Its subject would seem to be personal experience and its attractive influence upon others. The prophet is in deep sorrow, but looks to be delivered and made a blessing. Endeavouring to teach, the Psalmist first seeks to be taught (verse 73), persuades Himself that he will be well received (74), and rehearses the testimony which he intends to bear (75). He prays for more experience (76, 77), for the baffling of the proud (78), for the gathering together of the godly to him (79), and for himself again that he may be fully equipped for his witness bearing and may be sustained in it (80). This is the anxious yet hopeful cry of one who is heavily afflicted by cruel adversaries, and therefore makes his appeal to God as his only friend.

Ver. 73. *Thy hands have made me and fashioned me.* It is profitable to remember our creation, it is pleasant to see that the divine hand has had much to do with us, for it never moves apart from the divine thought. It excites reverence, gratitude, and affection towards God when we view him as our Maker, putting forth the careful skill and power of his hands in our forming and fashioning. He took a personal interest in us, making us with his own hands; he was doubly thoughtful, for he is represented both as making and moulding us. In both giving existence and arranging existence he manifested love and wisdom; and therefore we find reasons for praise, confidence, and expectation in our being and well being.

Give me understanding, that I may learn thy commandments. As thou hast made me, teach me. Here is the vessel which thou hast fashioned; Lord, fill it. Thou hast given me both soul and body; grant me now thy grace that my soul may know thy will, and my body may join in the performance of it. The plea is very forcible; it is an enlargement of the cry, "Forsake not the work of thine own hands." Without understanding the divine law and rendering obedience to it we are imperfect and useless; but we may reasonably hope that the great Potter will complete his work and give the finishing touch to it by imparting to it sacred knowledge and holy practice. If God had roughly made us, and had not also elaborately fashioned us, this argument would lose much of its force; but surely from the delicate art and

marvellous skill which the Lord has shown in the formation of the human body, we may infer that he is prepared to take equal pains with the soul till it shall perfectly bear his image.

A man without a mind is an idiot, the mere mockery of a man; and a mind without grace is wicked, the sad perversion of a mind. We pray that we may not be left without a spiritual judgment: for this the Psalmist prayed in verse 66, and he here pleads for it again; there is no true knowing and keeping of the commandments without it. Fools can sin; but only those who are taught of God can be holy. We often speak of gifted men; but he has the best gifts to whom God has given a sanctified understanding wherewith to know and prize the ways of the Lord. Note well that David's prayer for understanding is not for the sake of speculative knowledge, and the gratification of his curiosity: he desires an enlightened judgment that he may learn God's commandments, and so become obedient and holy. This is the best of learning. A man may abide in the College where this science is taught all his days, and yet cry out for ability to learn more. The commandment of God is exceeding broad, and so it affords scope for the most vigorous and instructed mind: in fact, no man has by nature an understanding capable of compassing so wide a field, and hence the prayer, "give me understanding"; — as much as to say — I can learn other things with the mind I have, but thy law is so pure, so perfect, spiritual and sublime, that I need to have my mind enlarged before I can become proficient in it. He appeals to his Maker to do this, as if he felt that no power short of that which made him could make him wise unto holiness. We need a new creation, and who can grant us that but the Creator himself? He who made us to live must make us to learn; he who gave us power to stand must give us grace to understand. Let us each one breathe to heaven the prayer of this verse ere we advance a step further, for we shall be lost even in these petitions unless we pray our way through them, and cry to God for understanding.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

In this section each verse begins with the Hebrew letter Jori, or i, the smallest letter in the Hebrew alphabet, called in Matthew 5:18, jot; one jot or tittle shall in no wise pass from the law. — *Albert Barnes.*

Ver. 73-80. — The usual account of this section, as given by the medieval theologians, is that it is the prayer of man to be restored to his state of

original innocence and wisdom by being conformed to the image of Christ. And this squares with the obvious meaning, which is partly a petition for divine grace and partly an assertion that the example of piety and resignation in trouble is attractive enough to draw men's hearts on towards God, a truth set forth at once by the Passion, and by the lives of all those saints who have tried to follow it. — *Neale and Littledale*.

Ver. 73. — *Thy hands have made me and fashioned me*, etc. This verse hath a petition for understanding, and a reason with it: I am the workmanship of thine hands, therefore give me understanding. There is no man but favours the works of his hands. And shall not the Lord much more love his creatures, especially man, his most excellent creature? Whom, if ye consider according to the fashion of his body, ye shall find nothing on earth more precious than he; but in that which is not seen, namely, his soul, he is much more beautiful. So you see, David's reasoning is very effectual; all one as if he should say as he doth elsewhere, "Forsake not, O Lord, the work of thine hands"; thou art my author and maker; thine help I seek, and the help of none other.

No man can rightly seek good things from God, if he consider not what good the Lord hath already done to him. But many are in this point so ignorant, that they know not how wonderfully God did make them; and therefore can neither bless him, nor seek from him, as from their Creator and Conserver. But this argument, drawn from our first creation, no man can rightly use, but he who is through grace partaker of the second creation; for all the privileges of our first creation we have lost by our fall. So that now by nature it is no comfort to us, nor matter of our hope, that God did make us; but rather matter of our fear and distrust, that we have mismade ourselves, have lost his image, and are not now like unto that which God created us in the beginning. — *William Cowper*.

Ver. 73. — *Thy hands have made me and fashioned me*, etc. Mark here two things: first, that in making his prayer for holy understanding, he justly accuseth himself and all others of blindness, which proceeded not from the Creator, but from man corrupted. Secondly, that even from his creation he conceived hope that God would continue his work begun in him, because God leaveth not his work, and therefore he begs God to bestow new grace upon him, and to finish that which he had begun in him. — *Thomas Wilcocks*, 1586.

Ver. 73. — Hugo ingeniously notices in the different verbs of this verse the particular vices to be shunned: ingratitude, when it is said, "Thy hands have made me"; pride, "and fashioned me"; confidence in his own judgment, "give me understanding"; prying inquisitiveness, "that I may learn thy commandments."

Ver. 73. — *Thy hands.* Hilary and Ambrose think that by the plural "hands" is intimated that there is a more exact and perfect workmanship in man, and as if it were with greater labour and skill he had been formed by God, because after the image and likeness to God: and that it is not written that any other thing but man was made by God with both hands, for he saith in Isaiah, "Mine hand also hath laid the foundation of the earth": Isaiah 48:13. — *John Lorinus*, 1569-1634.

This, however, is an error, as Augustine notes; for it is written, "The heavens are the work of thine hands." Psalm 102:25. — *C.H.S.*

Ver. 73. — *Thy hands.* Oh, look upon the wounds of thine hands, and forget not the work of thine hands: so Queen Elizabeth prayed. — *John Trapp*.

Ver. 73. — Some refer the verb *hc[*; "made, "to the soul, *Ēkwō*, "fashioned, "to the body. — *D.H. Mollerus*.

Ver. 73. — *Made me and fashioned me: give me understanding.* The greatness of God is no hindrance to his intercourse with us, for one special part of the divine greatness is to be able to condescend to the littleness of created beings, seeing that creaturehood must, from its very name, have this littleness; inasmuch as God must ever be God, and man must ever be man: the ocean must ever be the ocean, the drop must ever be the drop. The greatness of God compassing our littleness about, as the heavens the earth, and fitting into it on every side, as the air into all parts of the earth, is that which makes the intercourse so complete and blessed: "In his hand is the soul of every living thing, and the breath of all mankind" (Job 12:10). Such is his nearness to, such is his intimacy with, the works of his hands. It is nearness, not distance, that the name Creator implies; and the simple fact of his having made us is the assurance of his desire to bless us and to hold intercourse with us. Communication between the thing made and its maker is involved in the very idea of creation. "Thy hands have made me and fashioned me: give we understanding, that I may learn thy commandments." "Faithful Creator" is his name (1 Peter 4:19), and as such

we appeal to him, "Forsake not the work of thine own hands" (Psalm 138:8). — *Horatius Bonar*, in "*The Rent Veil*", 1875.

Ver. 73. — *Give we understanding*, etc. The book of God is like the apothecary's shop, there is no wound but therein is a remedy; but if a stranger come unto the apothecary's shop, though all these things be there, yet he cannot tell where they are, but the apothecary himself knoweth; so in the Scriptures, there are cures for any infirmities; there is comfort against any sorrows, and by conferring chapter with chapter, we shall understand them. The Scriptures are not wanting to us, but we to ourselves; let us be conversant in them, and we shall understand them, when great clerks who are negligent remain in darkness. — *Richard Stock*.

Ver. 73. — Give me understanding. Let us pray unto God that he would open our understandings, that as he hath given us consciences to guide us, so also he would give eyes to these guides that they may be able to direct us aright. The truth is, it is God only that can soundly enlighten our consciences; and therefore let us pray unto him to do it. All our studying, and hearing, and reading, and conferring will never be able to do it; it is only in the power of him who made us to do it. He who made our consciences, he only can give them this heavenly light of true knowledge and right understanding; and therefore let us seek earnestly to him for it. — *William Fenner*, 1600-1640.

Ver. 73. — *That I may learn thy commandments*. That he might learn them so as to know the sense and meaning of them, their purity and spirituality; and so as to do them from a principle of love, in faith, and to the glory of God: for it is not a bare learning of them by heart or committing them to memory, nor a mere theory of them, but the practice of them in faith and love, which is here meant. — *John Gill*.

Ver. 73-74. — From these verses, learn,

1. Albeit nothing can satisfy unbelief, yet true faith will make use of the most common benefit of creation to strengthen itself: "Thine hands have made me and fashioned me."
2. It is a good way of reasoning with God, to ask another gift, because we have received one; and because he hath given common benefits, to ask that he would give us also saving graces: "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments."

3. Seeing that God is our Creator, and that the end of our creation is to serve God, we may confidently ask whatsoever grace may enable us to serve him, as the Psalmist's example doth teach us...

4. It should be the joy of all believers to see one of their number sustained and borne up in his sufferings; for in the proof and example of one sufferer a pawn is given to all the rest, that God will help them in like case: "They that fear thee will be glad when they see me." — *David Dickson.*

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 73-80. — *Natural and spiritual creation.* The Psalmist prays to the Creator for spiritual life or "understanding" (Psalm 119:73), he will then be welcomed by the spiritual (Psalm 119:74). He submissively receives affliction for spiritual training (Psalm 119:75-77), deprecates the hostility of the proud (Psalm 119:78), craves the company of the spiritual (Psalm 119:79), and prays for heart soundness (Psalm 119:80).

Ver. 73. —

- 1.** Consider the Lord's great care in our creation.
- 2.** See in it a reason for his perfecting the new creation within us.
- 3.** Observe the method of this perfecting.

PSALM 119:74

EXPOSITION.

Ver. 74. *They that fear thee will be glad when they see me: because I have hoped in thy word.* When a man of God obtains grace for himself he becomes a blessing to others, especially if that grace has made him a man of sound understanding and holy knowledge. God fearing men are encouraged when they meet with experienced believers. A hopeful man is a God send when things are declining or in danger. When the hopes of one believer are fulfilled his companions are cheered and established, and led to hope also. It is good for the eyes to see a man whose witness is that the Lord is true; it is one of the joys of saints to hold converse with their more

advanced brethren. The fear of God is not a left handed grace, as some have called it; it is quite consistent with gladness; for if even the sight of a comrade gladdens the God fearing, how glad must they be in the presence of the Lord himself! We do not only meet to share each others' burdens, but to partake in each others' joys, and some men contribute largely to the stock of mutual gladness. Hopeful men bring gladness with them. Despondent spirits spread the infection of depression, and hence few are glad to see them, while those whose hopes are grounded upon God's word carry sunshine in their faces, and are welcomed by their fellows. There are professors whose presence scatters sadness, and the godly quietly steal out of their company: may this never be the case with us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 74. — *They that fear thee will be glad*, etc. They who "fear God" are naturally "glad when they see" and converse with one like themselves; but more especially so, when it is one whose faith and patience have carried him through troubles, and rendered him victorious over temptations; one who hath "hoped in God's word, "and hath not been disappointed. Every such instance affords fresh encouragement to all those, who, in the course of their warfare, are to undergo like troubles, and to encounter like temptations. In all our trials let us, therefore, remember, that our brethren, as well as ourselves, are deeply interested in the event, which may either strengthen or weaken the hands of the multitudes. — *George Horne*.

Ver. 74. — *They that far thee will be glad when they see me*, etc. How comfortable it is for the heirs of promise to see one another, or meet together: *aspectus boni viri delectat*, the very look of a good man is delightful: it is a pleasure to converse with those that are careful to please God, and fearful to offend him. How much affected they are with one another's mercies: "they will be glad when they see me, "since I have obtained an event answerable to my hope. They shall come and look upon me as a monument and spectacle of the mercy and truth of God. But what mercy had he received? The context seemeth to carry it for grace to obey God's commandments; that was the prayer immediately preceding, to be instructed and taught in God's law (Psalm 119:73). Now they will rejoice to see my holy behaviour, how I have profited and glorified God in that behalf. The Hebrew writers render the reason, "Because then I shall be able to instruct them in those statutes, when they shall see me, their king, study the law of God." It may be expounded of any other blessing or benefit God

had given according to his hope; and I rather understand it thus, they will be glad to see him sustained, supported, and borne out in his troubles and sufferings. "They will be glad when they shall see in me a notable example of the fruit of hoping in thy grace." — *Thomas Manton*.

Ver. 74. — *Because I have hoped in thy word.* And have not been disappointed. The Vulgate rendereth it *supersperavi*, I have over hoped; and then Aben Ezra glosses, "I have hoped in all thy decree"; even that of afflicting me, as in the next verse. — *John Trapp*.

HINTS TO PREACHERS.

Ver. 74. —

1. The encouraging influence of good men upon others.
2. The instructive influence of others upon them: — *G.R.*

Ver. 74. — Converse with a tried but steadfast believer is a source of gladness to the children of God.

1. He has a thrilling tale of experience to tell.
2. He has valuable counsels and cautions to give.
3. He is a monument of God's faithfulness, confirming the hope of others.
4. He is an epistle of Christ, written expressly to illustrate the preciousness and the power of the gospel. — *J.F.*

PSALM 119:75

EXPOSITION.

Ver. 75. *I know, O LORD, that thy judgments are right.* He who would learn most must be thankful for what he already knows, and be willing to confess it to the glory of God. The Psalmist had been sorely tried, but he had continued to hope in God under his trial, and now he avows his conviction that he had been justly and wisely chastened. This he not only thought but knew, so that he was positive about it, and spoke without a moment's hesitation. Saints are sure about the rightness of their troubles,

even when they cannot see the intent of them. It made the godly glad to hear David say this,

And that thou in faithfulness hast afflicted me. Because love required severity, therefore the Lord exercised it. It was not because God was unfaithful that the believer found himself in a sore strait, but for just the opposite reason: it was the faithfulness of God to his covenant which brought the chosen one under the rod. It might not be needful that others should be tried just then; but it was necessary to the Psalmist, and therefore the Lord did not withhold the blessing. Our heavenly Father is no Eli: he will not suffer his children to sin without rebuke, his love is too intense for that. The man who makes the confession of this verse is already progressing in the school of grace, and is learning the commandments. This third verse of the section corresponds to the third of Teth (67), and in a degree to several other verses which make the thirds in their octaves.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 75. — *I know, O LORD, that thy judgments are right.* In very early life the tree of knowledge seemed a very fine, a glorious tree in my sight; but how many mistakes have I made upon that subject! And how many are the mistakes which yet abound upon that which we are pleased to call knowledge, in common speech. He that hath read the classics; he that hath dipped into mathematical science; he that is versed in history, and grammar, and common elocution; he that is apt and ready to solve some knotty question and versed in the ancient lore of learning, is thought to be a man of knowledge; and so he is, compared with the ignorant mass of mankind. But what is all this compared with the knowledge in my text Knowledge of which few of the learned, as they are called, have the least acquaintance with at all.

I know — What, David? What do you know? — "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

Fond as I may yet be of other speculations, I would rather, much rather, possess the knowledge of this man in this text, than have the largest acquaintance with the whole circle of the sciences, as it is proudly called... I am apprehensive that, in the first clause, the Psalmist speaks, in general: of the ordinances, appointments, providence, and judgments of God; and the assertion is, he doth know that they are right, that they are equitable, that they are wise, that they are fair, and that they are not to be found fault

with; and that though men, through folly, bring themselves into distress, and then their hearts fret against God. He was blessed with superior understanding. He excepts nothing: "I know that all thy judgments are right." Then, in the latter part of the text, he makes the matter personal. It might be said, it is an easy thing for you so to think when you see the revolutions of kingdoms, the tottering of thrones, the distresses of some mortals and the pains of others, that they are all right. "Yes," saith he, "but I have the same persuasion about all my own sorrows; I do know that in faithfulness thou hast afflicted me." — *From a Sermon by John Martin, 1817.*

Ver. 75. — *I know, O LORD, that thy judgments are right*, etc. The text is in the form of an address to God. We often find this in David, that, when he would express some deep feeling, or some point of spiritual experience, he does so in this way— addressing himself to God. Those who love God delight to hold communion with him; and there are some feelings which the spiritual mind finds peculiar comfort and pleasure in telling to God himself. "I know, O LORD, that thy judgments are right." God orders all things, and his "judgments" here mean his general orderings, decisions, dealings—not afflictions only, though including them. And when the Psalmist says, "thy judgments," he means especially God's judgments towards him, God's dealings with him, and thus all that had happened to him, or should happen to him. For in the Psalmist's creed there was no such thing as chance. God ordered all that befell him, and he loved to think so. He expresses a sure and happy confidence in all that God did, and would do, with regard to him. He trusted fully in God's wisdom, God's power, God's love. "I know thy judgments are right" — quite right, right in every way, without one single point that might have been better, perfectly wise and good. He shows the firmest persuasion of this. "I know," he says, not merely, "I think." But these very words, "I know," clearly show that this was a matter, of faith, not of sight. For he does not say, "I can see that thy judgments are right," but "I know." The meaning plainly is, "Though I cannot see all— though there are some things in thy dealings which I cannot fully understand— yet I believe, I am persuaded, and thus I know, O Lord, that thy judgments are right."

Thy judgments. Not some of them, but all. He takes into view all God's dealings with him, and says of them without exception, "I know, O LORD, that thy judgments are right." When the things that happen to us are plainly for our comfort and good, as many of them are, then we thankfully receive

what God thus sends to us, and own him as the Giver of all, and bless him for his gracious dealing; and this is right. But all the faith required for this (and some faith there is in it) is to own God as dealing with us, instead of thanklessly receiving the gifts with no thought of the Giver. It is a far higher degree of faith, that says of all God's dealings, even when seemingly not for our happiness, "I know that thy judgments are right."

Yet this is the meaning here, or certainly the chief meaning. For though the word "judgments" does mean God's dealings of every kind, yet here the words that follow make it apply especially to God's afflictive dealings, that is, to those dealings of his that do not seem to be for our happiness; "I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me." The judgments which the Psalmist chiefly had in view, and which he felt so sure were right, were not joys, but sorrows; not things bestowed, but things taken away; those blessings in disguise, those veiled mercies, those gifts clad in the garb of mourning, which God so often sends to his children. The Psalmist knew, and knew against all appearance to the contrary, that these judgments were "right." Whatever they might be—losses, bereavements, disappointments, pain, sickness—they were right; as right as the more manifest blessings which went before them; quite right, perfectly right; so right that they could not have been better; just what were best; and all because they were God's judgments. That one thing satisfied the Psalmist's mind, and set every doubt at rest. The dealings in themselves he might have doubted, but not him whose dealings they were. "Thy judgments." That settled all. "And that thou in faithfulness hast afflicted me." This means that, in appointing trouble as his lot, God had dealt with him in faithfulness to his word, faithfulness to his purposes of mercy, with a faithful, not a weak love. He had sent him just what was most for his good, though not always what was most pleasing; and in this he had shown himself faithful. Gently and lovingly does the Lord deal with his children. He gives no unnecessary pain; but that which is needful he will not withhold. — *Francis Bourdillon*, 1881.

Ver. 75. — *Thy judgments.* There are *judicia oris*, and there are *judicia operis*; the judgments of God's mouth, and the judgments of God's hands. Of the former there is mention at verse 13: "With my lips have I declared all the judgments of thy mouth." And by these "judgments" are meant nothing else but the holy law of God, and his whole written word; which everywhere? This psalm are indifferently called his "statutes," his "commandments," his "precepts," his "testimonies," his "judgments." And

the laws of God are therefore, amongst other reasons, called by the name of "judgments, "because by them we come to have a right judgment whereby to discern between good and evil. We could not otherwise with any certainty judge what was meet for us to do, and what was needful for us to shun. *A lege tua intellexi*, at Psalm 119:104; "By thy law have I gotten understanding." St. Paul confesseth (Romans 7), that he had never rightly known what sin was if it had not been for the law; and he instances in that of lust, which he had not known to be a sin, if the law had not said, "thou shalt not covet." And no question but these "judgments, " these *judicia oris*, are all "right" too; for it were unreasonable to think that God should make that a rule of right to us, which were itself not right. We have both the name (that of "judgments; ")and the thing too, (that they are "right") in the 19th Psalm; where having highly commended the law of God, under the several appellations of the "law, "testimonies, statutes and commandments, verses 7 and 8, the prophet then concludes under this name of "judgments, "verse 9: "The judgments of the Lord are true and righteous altogether."

Besides these *judicia oris*, which are God's judgments of directions, there are also *judicia operis*, which are his judgments for correction. And these do ever include *aliquid paenale*, something inflicted upon us by Almighty God, as it were by way of punishment; something that breeds in us trouble or grief. The apostle saith in Hebrews 12 that every chastening is grievous; and so it is, more or less; or else it could be to us no punishment. And these, again, are of two sort; yet not distinguished so much by the things themselves that are inflicted, as by the condition of the persons on whom they are inflicted, and especially by the affection and intention of God that inflicts them. For all, whether public calamities that light upon whole nations, cities, or other greater or lesser societies of men (such as are pestilences, famine, war, inundations, unseasonable weather), and the like for private afflictions, that light upon particular families or persons, (as sickness, poverty, disgrace, injuries, death of friends, and the like;)all these, and whatsoever other of either kind, may undergo a twofold consideration; in either of which they may not unfitly be termed the judgments of God, though in different respects.

Now we see the several sorts of God's judgments: which of all these may we think is here meant? If we should take them all in, the conclusion would hold them, and hold true too. *Judicia oris*, and *judicia operis*;public and private judgments; those plagues wherewith in fury he punishes his

enemies, and those rods wherewith in mercy he correcteth his children: most certain it is they are all "right." But yet I conceive those *indicia oris* not to be so properly meant in this place; for the exegesis in the latter part of the verse (wherein what are here called judgments ale there expounded by troubles) Seemeth to exclude them, and to confine the text in the proper intent thereof to these *judicia operis* only; but yet to all them of what sort soever; public or private, plagues or corrections. Of all which he pronounces that they are "right; "which is the predicate of the conclusion: "I know, O Lord, that thy judgments are right." — *Robert Sanderson*.

Ver. 75. — *Thou in faithfulness hast afflicted me.* Mark the emphasis: he doth not barely acknowledge that God was faithful, though or notwithstanding he had afflicted him, but faithful in sending the afflictions. Affliction and trouble are not only consistent with God's love plighted in the covenant of grace; but they are parts and branches of the new covenant administration. God is not only faithful notwithstanding afflictions, but faithful in sending them. There is a difference between these two: the one is like an exception to the rule, *quae firmat regulam in non exceptis*: the other makes it a part of the rule, God cannot be faithful without doing all things that tend to our good and eternal welfare. The conduct of his providence is one part of the covenant engagement; as to pardon our sins, and sanctify us, and give us glory at the last, so to suit his providence as our need and profit require in the way to heaven. It is an act of his sovereign mercy which he hath promised to his people, to use such discipline as conduces to their safety. In short, the cross is not an exception to the grace of the covenant, but a part of the grace of the covenant.

The cause of all afflictions is sin, therefore justice must be acknowledged: their end is repentance, and therefore faithfulness must be acknowledged. The end is not destruction and ruin, so afflictions would be acts of justice, as upon the wicked; but that we may be fit to receive the promises, and so they are acts of faithfulness. — *Thomas Mantel*.

Ver. 75. — *Thou in faithfulness hast afflicted me.* That is, with a sincere intention of doing me good. God thoroughly knows our constitution, what is noxious to our health, and what may remedy our distempers; and therefore accordingly disposes to us

Pro jucundis aptissima quaeque instead of pleasant honey, he sometimes prescribes wholesome wormwood for us. We are ourselves greatly ignorant of what is conducive to our real good, and, were the choice of

our condition wholly permitted to us, should make very foolish, very disadvantageous elections.

We should (be sure) all of us embrace a rich and plentiful estate; when as, God knows, that would make us slothful and luxurious, swell us with pride and haughty thoughts, encumber us with anxious cares and expose us to dangerous temptations; would render us forgetful of ourselves and neglectful of him. Therefore he wisely disposes poverty unto us; poverty, the mother of sobriety, the nurse of industry, the mistress of wisdom; which will make us understand ourselves and our dependence on him, and force us to have recourse unto his help. And is there not reason we should be thankful for the means by which we are delivered from those desperate mischiefs, and obtain these excellent advantages?

We should all (certainly) choose the favour and applause of man: but this, God also knows, would corrupt our minds with vain conceit, would intoxicate our fancies with spurious pleasure, would tempt us to ascribe immoderately to ourselves, and sacrilegiously to deprive God of his due honour. Therefore he advisedly suffers us to incur the disgrace and displeasure, the hatred and contempt of men: that so we may place our glory only in the hopes of his favour, and may pursue more earnestly the purer delights of a good conscience. And doth not this part of divine providence highly merit our thanks?

We would all climb into high places, not considering the precipices on which they stand, nor the vertiginousness of our own brains: but God keeps us safe in the humble valleys, allotting to us employments which we are more capable to manage.

We should perhaps insolently abuse power, were it committed to us: we should employ great parts on unwieldy projects, as many do, to the disturbance of others, and their own ruin: vast knowledge would cause us to over value ourselves and condemn others: enjoying continual health, we should not perceive the benefit thereof, nor be mindful of him that gave it. A suitable mediocrity therefore of these things the divine goodness allots unto us, that we may neither starve for want, nor surfeit with plenty.

In fine, the advantages arising from afflictions are so many, and so great, that it were easy to demonstrate that we have great reason, not only to be contented with, but to rejoice in, and to be very thankful for, all the crosses and vexations we meet with; to receive them cheerfully at God's hand, as

the medicines of our soul, and the condiments of our fortune; as the arguments of his goodwill, and the instruments of virtue; as solid grounds of hope, and comfortable presages of future joy unto us. — *Isaac Barrow*.

Ver. 75. — *Thou in faithfulness hast afflicted me*. When a father disowns and banishes a child, he corrects him no more. So God may let one whom he intends to destroy go unchastened; but never one with whom he is in covenant. — *William S. Plumer*.

Ver. 75. — *I know, O Lord*, etc.

*Yet, Lord, in memory's fondest place
I shrine those seasons sad,
When, looking up, I saw thy face
In kind austereness clad.*

*I would not miss one sigh or tear,
Heart pang, or throbbing brow:
Sweet was the chastisement severe,
And sweet its memory now.*

*Yes! let the fragrant scars abide,
Love tokens in thy stead,
Faint shadows of the spear pierced side.
And thorn encompassed Head.*

*And such thy tender force be still,
When self would swerve or stray,
Shaping to truth the froward will
Along thy narrow way.*

— *John Henry Newman*, 1829.

HINTS TO PREACHERS.

Ver. 75. — Experimental knowledge: positive, personal, glorifying to God, consoling to the saints.

PSALM 119:76

EXPOSITION.

Ver. 76. *Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.* Having confessed the righteousness of the Lord, he now appeals to his mercy, and while he does not ask that the rod may be removed, he earnestly begs for comfort under it. Righteousness and faithfulness afford us no consolation if we cannot also taste of mercy, and, blessed be God, this is promised us in the word, and therefore we may expect it. The words "merciful kindness," are a happy combination, and express exactly what we need in affliction: mercy to forgive the sin, and kindness to sustain under the sorrow. With these we can be comfortable in the cloudy and dark day, and without them we are wretched indeed; for these, therefore, let us pray unto the Lord, whom we have grieved by our sin, and let us plead the word of his grace as our sole reason for expecting his favour. Blessed be his name, notwithstanding our faults we are still his servants, and we serve a compassionate Master. Some read the last clause, "according to thy saying unto thy servant"; some special saying of the Lord was remembered and pleaded: can we not remember some such "faithful saying," and make it the groundwork of our petitioning? That phrase, "according to thy word," is a very favourite one; it shows the motive for mercy and the manner of mercy. Our prayers are according to the mind of God when they are according to the word of God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 76. — *Let, I pray thee, thy merciful kindness be for my comfort.* In the former verse he acknowledged that the Lord had afflicted him; now in this he prayeth the Lord to comfort him. This is strange that a man should seek comfort at the same hand that strikes him: it is the work of faith; nature will never teach us to do it. "Come, and let us return unto the Lord; for he hath spoiled, and he will heal us: he hath wounded, and he will bind us up." Again, we see that the crosses which God lays on his children, are not to confound, not to consume them; only to prepare them for greater consolations. With this David sustained himself against Shimei's cursing; "The Lord will look on my affliction, and do me good for this evil": with this our Saviour comforts his disciples; "Your mourning shall be turned

into joy." As the last estate of Job was better than his first; so shall the Lord render more to his children at the last than now at the first he takes from them: let us therefore bear his cross, as a preparative to comfort. — *William Cowper.*

Ver. 76. — *Let thy merciful kindness be for my comfort.* Several of the preceding verses have spoken of affliction (Psalm 119:67,71,75). The Psalmist now presents his petition for alleviation under it. But of what kind? He does not ask to have it removed. He does not "beseech the Lord, that it might depart from him" 2 Corinthians 12:8. No. His repeated acknowledgments of the supports vouchsafed under it, and the benefits he had derived from it, had reconciled him to commit its measures and continuance to the Lord. All that he needs, and all that he asks for, is a sense of his "merciful kindness" upon his soul. Thus he submits to his justice in his accumulated trials, and expects consolation under them solely upon the ground of his free favour. — *Charles Bridges.*

Ver. 76. — *Let thy merciful kindness,* etc. Let me derive my comfort and happiness from a diffusion of thy love and mercy, *kdmh chasdecha*, thy exuberant goodness through my soul. — *Adam Clarke.*

Ver. 76. — *According to thy word unto thy servant.* If his promise did not please him, why did he make it? If our reliance on the promise did not please him, why did his goodness work it? It would be inconsistent with his goodness to mock his creature, and it would be the highest mockery to publish his word, and create a temper in the heart of his supplicant suited to his promise, which he never intended to satisfy. He can as little wrong his creature as wrong himself, and therefore he can never disappoint that faith which after his own methods casts itself into the arms of his kindness, and is his own workmanship, and calls him author. That goodness which imparted itself so freely to the irrational creation will not neglect those nobler creatures that put their trust in him. This renders God a fit object for trust and confidence. — *Stephen Charnock.*

Ver. 76. — *According to thy word.* David had a particular promise of a particular benefit; to wit, the kingdom of Israel. And this promise God performed unto him; but his comfort stood not in it; for Saul before him had the kingdom, but the promises of mercy belonged not to him, and therefore, when God forsook him, his kingdom could not sustain him. But David here depends upon the general promises of God's mercy made to his

children; wherein he acknowledgeth a particular promise of mercy made to him. For the general promises of mercy and grace made in the gospel are by faith made particular to every believer. — *William Cowper*.

Ver. 76. — *Thy word unto thy servant*. Here we may use the eunuch's question: "Of whom speaketh the prophet this, of himself or of some other man?" Of himself questionless, under the denomination of God's servant. But then the question returneth, — Is it a word of promise made to himself in particular, or to God's servants in the general? Some say the former, the promises brought to him by Nathan. I incline to the latter, and it teacheth us these three truths: —

First. That God's servants only are capable of the sweet effects of his mercy and the comforts of his promises. Who are God's servants?

(1.) Such as own his right and are sensible of his interest in them: "God, whose I am, and whom I serve" (Acts 28:23).

(2.) Such as give up themselves to him, renouncing all other masters. Renounce we must, for we were once under another master (Romans 6:17 Matthew 6:24 Romans 6:13 1 Chronicles 30:8).

(3.) Such as accordingly frame themselves to do his work sincerely: "serve with my spirit" (Romans 1:9); and, "in newness of spirit" (Romans 7:6), even as becomes those who are renewed by the Spirit: diligently (Acts 26:7), and universally (Luke 1:74-75), and wait upon him for grace to do so (Hebrews 7:28). These are capable of comfort. The book of God speaketh no comfort to persons that live in sin, but to God's servants, such as do not live as if they were at their own disposal, but at God's beck. If he say go, they go. They give up themselves to be and do what God will have them to be and do.

Secondly. If we have the benefit of the promise, we must thrust in ourselves under one title or other among those to whom the promise is made; if not as God's children, yet as God's servants. Then the promise is as sure to us as if our name were in it.

Thirdly. All God's servants have common grounds of comfort: every one of God's servants may plead with God as David doth. The comforts of the word are the common portion of God's people. — *Thomas Manton*.

Ver. 76. — *Thy word unto thy servant.* Our Master has passed his word to all his servants that he will be kind to them and they may plead it with him.
— *Matthew Henry.*

HINTS TO PREACHERS.

Ver. 76. — *Comfort.*

1. May be a matter of prayer.
2. Is provided for in the Lord.
3. Is promised in the word.
4. Is of great value to the believer.

Ver. 76. —

1. The need of comfort.
2. The source of comfort: "Thy merciful kindness."
3. The rule of comfort: "According to thy word." — *G.R.*

PSALM 119:77

EXPOSITION.

Ver. 77. *Let thy tender mercies come unto me, that I may live.* He was so hard pressed that he was at death's door if God did not succour him. He needed not only mercy, but "mercies," and these must be of a very gracious and considerate kind, even "tender mercies," for he was sore with his wounds. These gentle favours must be of the Lord's giving, for nothing less would suffice; and they must "come" all the way to the sufferer's heart, for he was not able to journey after them; all he could do was to sigh out, "Oh that they would come." If deliverance did not soon come, he felt ready to expire, and yet he told us but a verse or so ago that he hoped in God's word: how true it is that hope lives on when death seems written on all besides. A heathen said, "dum spiro spero," "while I breathe I hope; but the Christian can say, "dum expiro spero," "even when I expire I still expect the blessing. Yet no true child of God can live without the tender mercy of the Lord; it is death to him to be under God's displeasure. Notice, again, the happy combination of the words of our English version. Was there ever a

sweeter sound than this— "tender mercies"? He who has been grievously afflicted, and yet tenderly succoured is the only man who knows the meaning of such choice language.

How truly we live when tender mercy comes to us. Then we do not merely exist, but live; we are lively, full of life, vivacious, and vigorous. We know not what life is till we know God. Some are said to die by the visitation of God, but we live by it.

For thy law is my delight. O blessed faith! He is no mean believer who rejoices in the law even when its broken precepts cause him to suffer. To delight in the word when it rebukes us, is proof that we are profiting under it. Surely this is a plea which will prevail with God, however bitter our griefs may be; if we still delight in the law of the Lord he cannot let us die, he must and will cast a tender look upon us and comfort our hearts.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 77. — *Let thy tender mercies come unto me, that I may live.* If we mark narrowly we shall find that David here seeks another sort of mercy than he sought before. For first he sought mercy to forgive his sins; then he sought mercy to comfort him in his troubles; now he seeks mercy to live, and sin no more. Alas, many seek the first mercy, of remission; and the second mercy, of consolation in trouble, who are altogether careless of the third mercy, to live well. It is a great mercy of God to amend thy life: where this is not, let no man think he hath received either of the former. It is a great mercy of God, which not only pardons evil that is done, but strengthens us also to further good that we have not done; and this is the mercy which here David seeks. — *William Cowper.*

Ver. 77. — *Let thy tender mercies come unto me,* etc. The mercies of God are "tender mercies," they are the mercies of a father to his children, nay, tender as the compassion of a mother over the son of her womb. They "come unto" us, when we are not able to go to them. By them alone we "live" the life of faith, of love, of joy and gladness. And to such as "delight" in his law, God will grant these mercies, and this life; he will give them pardon, and, by so doing, he will give them life from the dead. — *George Horne.*

Ver. 77. — *Let thy tender mercies,* etc. Taking the more literal rendering, the words express high confidence— "Thy tender mercies shall come unto

me, and I shall live; for thy law is my delight." Had the believer nothing but his own deserts to support his plea at the throne of grace, he could never rise into this high confidence. He goes upon the foundation of the divine goodness, manifested through the anointed One, and he goes surely. — *John Stephen.*

Ver. 77. — *Come.* Coming to him notes a personal and effectual application. First. A personal application, as in Psalm 119:41; "Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word." David would not be forgotten, or left out or lost in the throng of mankind, when mercy was distributing the blessing to them. Secondly. Effectual application: which signifieth,

1. The removal of obstacles and hindrances;
2. The obtaining the fruits and effects of this mercy.

First. The removing of obstacles. Till there be a way made, the mercy of God cannot come at us; for the way is barricaded and shut up by our sins: as the Lord maketh a way for his anger (Psalm 78:50), by removing the hindrances, so the Lord maketh way for his mercy, or mercy maketh way for itself, when it removeth the obstruction. Sin is the great hindrance of mercy. We ourselves raise the mists and the clouds which intercept the light of God's countenance; we build up the partition wall which separates between God and us; yet mercy finds the way.

Secondly. The obtaining the fruits of mercy...It is not enough to hear somewhat of God's saving mercies; but we should beg that they may come unto us, be effectually and sensibly communicated unto us, that we may have experience of them in our own souls. A man that hath read of honey, or heard of honey, may know the sweetness of it by guess and imagination; but a man that hath tasted of honey knoweth the sweetness of it in truth: so, by reading and hearing of the grace and mercy of God in Christ, we may guess that it is a sweet thing; but he that hath had an experimental proof of the sweet effects and fruits of it in his own heart perceives that all which is spoken of God's pardoning and comforting of sinners is verified in himself. — *Thomas Manton.*

Ver. 77. — *Thy law is my delight.* A child of God, though he cannot serve the Lord perfectly, yet he serves him willingly; his will is in the law of the Lord; he is not a pressed soldier, but a volunteer. By the beating of this pulse we may judge whether there be spiritual life in us or no. David

professes that God's law was his delight; he had his crown to delight in, he had his music to delight in; but the love he had to God's law did drown all other delights; as the joy of harvest and vintage exceeds the joy of gleaning. — *Thomas Watson*.

HINTS TO PREACHERS.

Ver. 77. —

1. Visitors invited.
2. Boon expected.
3. Welcome guaranteed: "for thy law, "etc.

Ver. 77. — *Divine life* — it is born, sustained, increased, by God's tender mercies. — *W.W*

PSALM 119:78

EXPOSITION.

Ver. 78. *Let the proud be ashamed.* He begged that the judgments of God might no longer fall upon himself, but upon his cruel adversaries. God will not suffer those who hope in his word to be put to shame, for he reserves that reward for haughty spirits: they shall yet be overtaken with confusion, and become the subjects of contempt, while God's afflicted ones shall again lift up their heads. Shame is for the proud, for it is a shameful thing to be proud. Shame is not for the holy, for there is nothing in holiness to be ashamed of.

For they dealt perversely with me without a cause. Their malice was wanton, he had not provoked them. Falsehood was employed to forge an accusation against him; they had to bend his actions out of their true shape before they could assail his character. Evidently the Psalmist keenly felt the malice of his foes. His consciousness of innocence with regard to them created a burning sense of injustice, and he appealed to the righteous Lord to take his part and clothe his false accusers with shame. Probably he mentioned them as "the proud, " because he knew that the Lord always takes vengeance on proud men, and vindicates the cause of those whom they oppress. Sometimes he mentions the proud, and sometimes the

wicked, but he always means the same persons; the words are interchangeable: he who is proud is sure to be wicked, and proud persecutors are the worst of wicked men.

But I will meditate in thy precepts. He would leave the proud in God's hands, and give himself up to holy studies and contemplations. To obey the divine precepts we have need to know them, and think much of them. Hence this persecuted saint felt that meditation must be his chief employment. He would study the law of God and not the law of retaliation. The proud are not worth a thought. The worst injury they can do us is to take us away from our devotions; let us baffle them by keeping all the closer to our God when they are most malicious in their onslaughts.

In a similar position to this we have met with the proud in other octaves, and shall meet them yet again. They are evidently a great plague to the Psalmist, but he rises above them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 78. — *Let the proud be ashamed,* etc. Here is the just recompense of his pride. He would fain have honour and preeminence, but God will not give them unto him: he flies shame and contempt, but God shall pour them upon him. "For they dealt perversely with me without a cause." David complains of the wicked and false dealing of his enemies against him; and his prayer is written to uphold us in the like temptation. For Satan is always like himself, hating them whom the Lord loveth. He can scarce be worse, lie can never be better; and therefore with restless malice stirs he up all his cursed instruments in whom he reigns, to persecute those who are loved and protected of the Lord. "But I will meditate in thy precepts." David's enemies fought against him with the weapons of the flesh, wickedness and falsehood: lie withstands them by the armour of the Spirit; not meeting wickedness with wickedness, and falsehood with falsehood. For if we fight against Satan with Satan's weapons he will soon overcome us; but if we put upon us the complete armour of God to resist him, he shall flee from us. — *William Cowper.*

Ver. 78. — *Let the proud be ashamed.* That is, that they may not prosper or succeed in their attempts; for men are ashamed when they are disappointed. All their endeavours for the extirpation of God's people are vain and fruitless, and those things which they have subtilly devised, have not that effect which they propounded unto themselves. "For they dealt

perversely with me without a cause." The Septuagint have it αοικως unjustly. Ainsworth readeth, "With falsehood they have depraved me." It implies two things: first, that they pretended a cause; but, secondly, David avouches his innocency to God; and so, without any guilt of his, they accused, defamed, condemned his actions, as is usual in such cases. When the proud are troublesome and injurious to God's people the saints may boldly commend their cause to God...The Lord may be appealed unto upon a double account; partly, as he is an enemy to the proud, and as a friend to the humble (James 4:6 Psalm 138:6); partly, as he is the portion of the afflicted and oppressed (Psalm 140:12). When Satan stirreth up his instruments to hate those whom the Lord loveth, the Lord will stir up his power to help and defend them. Is not this a revengeful prayer? Answer, No. First. Because those who pray it are seeking their own deliverance, that they may more freely serve God by consequence. Indeed, by God's showing mercy to his people, the pride of wicked ones is suppressed (Psalm 119:134); but mercy is the main object of the prayer.

Secondly. As it concerneth his enemies, he expresses it in mild terms— that they may "be ashamed"; that is, disappointed, in their counsels, hopes, machinations, and endeavours. And therefore it is not against the persons of his enemies, but their plots and enterprises. In such cases shame and disappointment may even do them good, They think to bring in the total suppression of God's people, but that would harden them in their sins; therefore God's people desire that he would not let their innocency be trampled upon, but disappoint their adversaries, that the proud may be ashamed in the failing of their attempts.

Thirdly. The prayers of the righteous for the overthrow of the wicked, are a kind of prophecies; so that, in praying, David doth in effect foretell, that such as dealt perversely should soon be ashamed, since a good cause will not always be oppressed: "But he shall appear to your joy, and they shall be ashamed" (Isaiah 66:5).

Fourthly. Saints have a liberty to imprecate vengeance, but such as must be used sparingly and with great caution: "Let them be confounded and consumed that are adversaries to my soul" (Psalm 71:13). Malicious enemies may be expressly prayed against. — *Thomas Manton*.

Ver. 78. — *Let the proud be ashamed.* This suggests a word to the wicked. Take heed that by your implacable hatred to the truth and church of God you do not engage her prayers against you. These imprecatory

prayers of the saints, when shot at the right mark, and duly put up, are murdering pieces, and strike dead where they light. "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Luke 18:7-8. They are not empty words— as the imprecations of the wicked poured into the air, and there vanishing with their breath— but are received into heaven, and shalt be sent back with thunder and lightning upon the pates of the wicked. David's prayer unravelled Ahithopel's fine spun policy, and twisted his halter for him. The prayers of the saints are more to be feared— as once a great person said and felt— than an army of twenty thousand men in the field. Esther's fast hastened Haman's ruin, and Hezekiah's against Sennacherib brought his huge host to the slaughter, and fetched an angel from heaven to do the execution in one night upon them. — *William Gumall*.

Ver. 78. — *The proud.* The wicked, especially the persecutors of God's people, are usually characterized by this term in this psalm, "the proud" (Psalm 119:51,69,122). Pride puts wicked men upon being troublesome and injurious to the people of God. But why are the persecutors and the injurious called "the proud"?

1. Because wicked men shake off the yoke of God, and will not be subject to their Maker, and therefore desist not from troubling his people: "Who is the Lord, that I should obey his voice to let Israel go"? (Exodus 5:2). What was in his tongue, is in all men's hearts; they condemn God and his laws. Every sin hath a degree of pride, and a deprecation of God included in it, (2 Samuel 12:9).

2. Because they are drunk with worldly felicity, and never think of changes. "Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud" (Psalm 123:4). When men go on prosperously, they are apt wrongfully to trouble others, and then to flout at them in their misery, and to despise the person and cause of God's people, which is a sure effect of great arrogancy and pride. They think they may do what they please: "They have no changes; therefore they fear not God, "and put forth their hands against such as be at peace with them (Psalm 60:19-20): whilst they go on prosperously and undisturbed, they cannot abstain from violence and oppression.

3. Because they affect a life of pomp, and ease, and carnal greatness, and so despise the affliction, and meanness, and simplicity of God's people. The

false church hath usually the advantage of worldly power and external glory; and the true church is known by the Divine power, gifts and graces, and the lustre of holiness.

4. They are called "proud," "because of their insolent carriage towards the Lord's people; partly in their laws and injunctions, requiring them to give them more honour, respect, and obedience, than in conscience can be afforded them; as Haman would have Mordecai to devote himself to him after the manner of the Persians (Esther 3:5). — *Condensed from Manton.*

Ver. 78. — *When any of you*, says Caesarius, "is singing the verse of the Psalm where it is said, *Let the proud be put to shame*, let him be earnest to avoid pride, that he may escape everlasting shame." — *William Kay.*

Ver. 78. — *But I will meditate in thy precepts.* He repeateth the same thing often, and surely if the world could not contain the books that might be written of Christ, and yet for our infirmity the Lord hath comprised them in such a few books, and yet one thing in them is often repeated, it sheweth that the matter is weighty, and of us duly and often to be considered. And again we are taught that this is a thing that none do so carefully look unto as they ought. And he sheweth that as his enemies sought by evil means to hurt him; so he sought to keep a good conscience, that so they might not hurt him. Then we must not set policy against policy nor *cretizare rum Cretensibus*; but let us always tend to the word, and keep within the bounds of that, and fight with the weapons that it lendeth us...If we would give over ourselves to God and his word, and admit nothing but that which agreeth to the word, then should we be made wiser than our enemies. — *Richard Greenham.*

Ver. 78. — *I will meditate in thy precepts.* The verb *j yca, asiach*, in the second clause of the verse, may be rendered, "I will speak of," "as well as," "I will reiterate upon"; implying, that, when he had obtained the victory, he would proclaim the goodness of God, which he had experienced. To speak of God's statutes, is equivalent to declaring out of the law how faithfully he guards his saints, how securely he delivers them, and how righteously he avenges their wrongs. — *John Calvin.*

Ver. 78. — *Meditate.* Truths lie hid in the heart without efficacy or power, till improved by deep, serious, and pressing thoughts...A sudden carrying a candle through a room, giveth us not so full a survey of the object, as when

you stand a while beholding it. A steady contemplation is a great advantage. — *Thomas Manton*.

HINTS TO PREACHERS.

Ver. 78. —

1. A hard thing— to make the proud ashamed.
2. A cruel thing— "they dealt perversely with me, "etc.
3. A wise thing— "but I will meditate, "etc.

PSALM 119:79

EXPOSITION.

Ver. 79. *Let those that fear thee turn unto me, and those that have known thy testimonies.* Perhaps the tongue of slander had alienated some of the godly, and probably the actual faults of David had grieved many more. He begs God to turn to him, and then to turn his people towards him. Those who are right with God are also anxious to be right with his children. David craved the love and sympathy of gracious men of all grades, — of those who were beginners in grace, and of those who were mature in piety— "those that fear thee, "and "those that have known thy testimonies." We cannot afford to lose the love of the least of the saints, and if we have lost their esteem we may most properly pray to have it restored. David was the leader of the godly party in the nation, and it wounded him to the heart when he perceived that those who feared God were not as glad to see him as aforetime they had been. He did not bluster and say that if they could do without him, lie could very well do without them; but he so deeply felt the value of their sympathy, that he made it a matter of prayer that the Lord would turn their hearts to him again. Those who are dear to God, and are instructed in his word, should be very precious in our eyes, and we should do our utmost to be upon good terms with them.

David has two descriptions for the saints, they are God fearing and God knowing. They possess both devotion and instruction; they have both the spirit and the science of true religion. We know some believers who are gracious, but not intelligent; and, on the other hand, we also know certain

professors who have all head and no heart: he is the man who combines devotion with intelligence. We neither care for devout dunces nor for intellectual icebergs. When fearing, and knowing walk hand in hand they cause men to be thoroughly furnished unto every good work. If these are my choice companions I may hope that I am one of their order. Let such persons ever turn to me because they find in me congenial company.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 79. — *Let those that fear thee turn unto me.* Some think it intimates that when David had been guilty of that foul sin in the murder of Uriah, though he was a king, they that feared God grew strange to him, and turned from him, for they were ashamed of him; this troubled him, and therefore he prays, Lord, let them "turn to me" again. He desires especially the company of those that were not only honest but intelligent, "that have known thy testimonies," "have good heads as well as good hearts, and whose conversation will be edifying. It is desirable to have an intimacy with such. — *Matthew Henry.*

Ver. 79. — *Let those that fear thee turn unto me,* etc. As he had not his own flesh to fight against only, but the world also, so he did not only himself fight, but he seeketh the help of others. When many see that religion cannot be truly professed but danger will come of it, because many set themselves against it, they flee from it, and go to the greater pair, which is the wicked. If we will avoid this, let us join ourselves to God's children, and they will help us with counsel and advice; for one may be strong when we are weak, another may have counsel when we shall not know what to do; therefore by them we shall be kept from many evil things. So Paul (2 Timothy 1:16), after he had complained of the wrong that many had done unto him, he straightway giveth thanks for the family of Onesiphorus, which refreshed him more than all his enemies could discourage him; so that he durst oppose this one household to the whole rabble of the wicked. — *Richard Greenham.*

Ver. 79. — *Let those that fear thee,* etc. You must go to God and beseech him to choose your company for you. Mark what David said and did; in Psalm 119:63 he saith, "I am a companion of all them that fear the Lord"; yet in this verse he goes to God, and prayeth, saying, "Let those that fear thee, O Lord, turn unto me, and those that have known thy testimonies." As if he should say, "Of a truth, Lord, I am a companion of all that do fear

thee; but it is not in my power to bend their hearts unto me; the hearts of all men are in thy hands", now therefore "let those that fear thee turn unto me." So do you go to God, and say likewise: Lord, do thou choose my company for me; oh, do thou bow and incline their hearts to be my companions. — *William Bridge*.

Ver. 79. — *Those that fear.* "Those that have known. "Fear and knowledge do make up a godly man. Knowledge without fear breeds presumption; and fear without knowledge breeds superstition; and blind zeal, as a blind horse, may be full of mettle, but is ever and anon stumbling. Knowledge must direct fear, and fear must season knowledge; then it is a happy mixture and composition. — *Thomas Manton*.

Ver. 79. — One great means to restore a good understanding among God's people is prayer. David goeth to God about it: "Lord, let them turn to me." The Lord governs hearts and interests, both are in his hands, and he useth their alienation or reconciliation, either for judgment or mercy. God, when he pleaseth, can divert from us the comfort of godly friends; and when he pleaseth, he can bring them back again to us. The feet of God's children are directed by God himself; if they come to us, it is a blessing of God; if not, it is for a correction. He made Jacob and Laban meet peaceably (Genesis 30), and in the next chapter, Jacob and Esau. — *Thomas Manton*.

HINTS TO PREACHERS.

Ver. 79. — *Restoration to church fellowship.*

1. Good men may be in such a case as to need to be restored.
2. They should not be ashamed to seek it.
3. They should pray about it.

Ver. 79. — *Select society.*

1. Sociableness is an instinct of human nature.
2. Sociableness is helpful to a wholesome Christian life.
3. The choice of society should be a subject of prayer. — *C.A.D.*

PSALM 119:80

EXPOSITION.

Ver. 80. *Let my heart be sound in thy statutes; that I be not ashamed.* This is even more important than to be held in esteem by good men. This is the root of the matter. If the heart be sound in obedience to God, all is well, or will be well. If right at heart we are right in the main. If we be not sound before God, our name for piety is an empty sound. Mere profession will fail, and undeserved esteem will disappear like a bubble when it bursts; only sincerity and truth will endure in the evil day. He who is right at heart has no reason for shame, and he never shall have any; hypocrites ought to be ashamed now, and they shall one day be put to shame without end; their hearts are rotten, and their names shall rot. This eightieth verse is a variation of the prayer of the seventy-third verse; there he sought sound understanding, here he goes deeper, and begs for a sound heart. Those who have learned their own frailty by sad experience, are led to dive beneath the surface, and cry to the Lord for truth in the inward parts. In closing the consideration of these eight verses, let us join with the writer in the prayer, "Let my heart be sound in thy statutes."

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 80. — *Let my heart be sound.* What is a sound heart? It notes reality and solidity in grace. The Septuagint hath it, Let my heart be without spot and blemish. It implies the reality of grace, opposed to the bare form of godliness, or the fair shows of hypocrites, and the sudden and vanishing motions of temporaries.

If you would have me unfold what this sound heart is, there is required these four things: —

1. An enlightened understanding; that is, the directive part of the soul; and it is sound when it is kept free from the leaven and contagion of error: "A man of understanding walketh uprightly, " Proverbs 15:21. A sound mind is a good help to a sound heart.
2. There is required an awakened conscience, that warns of our duty, and riseth up in dislike of sin upon all occasions: "When thou goest, it shall lead thee; when thou sleepest, — it shall keep thee; and when

thou awakest, it shall talk with thee" (Proverbs 6:22): to have a constant monitor in our bosoms to put us in mind of God, when our reins preach to us in the night season (Psalm 16:7): there is a secret spy in our bosoms that observes all that we do, and think, and speak; a domestic chaplain, that is always preaching to us. His heart is his Bible.

3. There is required a rightly disposed will, or a steadfast purpose to walk with God in all conditions, and to do what is good and acceptable in his sight: "He exhorted them all that with purpose of heart they would cleave unto the Lord," Acts 6:23. Many have light inclinations, or wavering resolutions; but their hearts are not fixedly, habitually bent to please God; therein chiefly lieth this sound heart, that it doth inseparably cleave to God in all things.

4. There is required that the affections be purged and quickened: these are the vigorous motions of the will, and therefore this must be heedfully regarded; purged they must be from that carnality and fleshliness that cleaveth to them. This is called in Scripture the circumcision of the heart (Deuteronomy 30:6). — *Condensed from Manton.*

Ver. 80. — *Let my heart be sound.* "A sound mind in a sound body, " was the prayer of a heathen, and his desire was according to the extent of his knowledge; but a heart sound in God's statutes, sound to the very core, with no speck, nor spot, nor wrinkle, nor any such thing, and like the king's daughter, "all glorious within." this is what the Psalmist prays for, this is what every child of God aims at, and prays for too, — "Even as He is pure." — *Barton Bouchier.*

Ver. 80. — *Let my heart be sound.*

True hearted, wholehearted, faithful and loyal,
King of our lives, by thy grace will we be!
Under thy standard, exalted and royal,
Strong in thy strength, we will battle for thee!

True hearted, wholehearted! Fullest allegiance
Yielding henceforth to our glorious King;
Valiant endeavour and loving obedience
Freely and joyously now would we bring.

True hearted, Saviour, thou knowest our story;
Weak are the hearts that we lay at thy feet,

Sinful and treacherous! yet for thy glory,
Heal them, and cleanse them from sin and deceit.

Wholehearted! Saviour, beloved and glorious,
Take thy great power, and reign thou alone,
Over our wills and affections victorious,
Freely surrendered, and wholly thine own.

Half hearted! false hearted! Heed we the warning!
Only the whole can be perfectly true;
Bring the whole offering, all timid thought scorning,
True hearted only if wholehearted too.

Half hearted! Saviour, shall aught be withholden,
Giving thee part who has given us all?
Blessings outpouring, and promises golden
Pledging, with never reserve or recall.

Half hearted! Master, shall any who know thee
Grudge thee their lives, who hast laid down thine own?
Nay; we would offer the hearts that we owe thee, —
Live for thy love and thy glory alone.

Sisters, dear sisters, the call is resounding,
Will ye not echo the silver refrain,
Mighty and sweet, and in gladness abounding, —
"True hearted, wholehearted!" ringing again?

Jesus is with us, his rest is before us,
Brightly his standard is waving above.
Brothers, dear brothers, in gathering chorus,
Peal out the watchword of courage and love!

Peal out the watchword, and silence it never,
Song of our spirits, rejoicing and free!
"True hearted, wholehearted, now and for ever,
King of our lives, by thy grace we will be!"

Frances Ridley Havergal (1836-1879) in "Loyal Responses."

Ver. 80. — *Let my heart be sound*, etc. This is a plain difference between a sound heart and a false heart; in the receiving of Christ the sound heart receives him as a favourite receives a prince, he gives up all to him, and lets him have the command of all. A mere innkeeper entertains him that comes next to him; he will take any man's money, and will give welcome to any

man; if it be the worst man that comes he cares not, for he loves gain above all things. Not so the good heart; he welcomes Christ alone, and resigns up all to Christ. Whatsoever is pleasing to Christ he will do it, and whatsoever comes from Christ he will welcome. — *Thomas Hooker* (1586-1647) in *"The Soules Implantation."*

Ver. 80. — *Be sound.* Heb. Be perfect; as the word from the same root is rendered in Job 1:1. Dr. R. Young gives as the meaning of the word as used by the Psalmist, whole, complete, plain.

Ver. 80. — *Sound in thy statutes,* etc. Though an orthodox creed does not constitute true religion, yet it is the basis of it and it is a great blessing to have it. — *Nicolson, quoted by W. S. Plumer.*

Ver. 80. — If you would be faithful to Christ, be sincere in your profession of him, make David's prayer and desire to be yours: "Let my heart be sound in thy statutes; that I be not ashamed." Religion which is begun in hypocrisy will certainly end in apostasy, and this always carries with it reproach and ignominy. — *William Spurstowe* (1666)

Ver. 80. — *Ashamed.* We may be ashamed either before God or men, ourselves or others.

1. Before God: either in our addresses to him at the throne of grace, or when summoned to appear at the last day before the tribunal of his justice.

(a) If you understand it of our approach to him, we cannot come into his presence with confidence if we have not a sound heart. "If our heart condemn us not, then have we confidence toward God": 1 John 3:21. We lose that holy familiarity and cheerfulness, when we are unbosoming ourselves to our heavenly Father, when our hearts are not sound.

(b) When we are summoned to appear before the tribunal of his justice. Many, now, with a bold impudence, will obtrude themselves upon the worship of God, because they see him not, and have not a due sense of his majesty; but the time will come, when the most impudent and outbraving sinners will be astonished, even then when the secrets of all hearts shall be laid open and made manifest, and hidden things brought to light (1 Corinthians 4:5); and every one is to receive his judgment from God according to what he hath done, either good or evil.

2. Before men man may be ashamed, and so before ourselves and others.

(1) Ourselves. It was a saying of Pythagoras, Reverence thyself; be not ashamed of thyself. God hath a spy and deputy within us, and taketh notice of our conformity and unconformity to his will, and, after sin committed, lashes the soul with the sense of its own guilt and folly, as the body is lashed with stripes: "What fruit had ye then in those things whereof ye are now ashamed?" Romans 6:21.

(2) Before others. And so our shame may be occasioned by our scandals, or our punishments; it is hard to say which is intended here. — *Condensed from Manton.*

HINTS TO PREACHERS.

Ver. 80. —

1. David's prayer for sincerity— that his heart might be brought to God's statutes, and that it might be sound in them, not rotten or deceitful.

2. His dread of the consequences of hypocrisy: "that I be not ashamed." Shame is the portion of hypocrites, here or hereafter. — *M. Henry.*

Ver. 80. —

1. The heart in religion.

2. The necessity of its being sound in it.

3. The result of such sound heartedness.

PSALM 119:81

EXPOSITION.

This portion of the gigantic psalm sees the Psalmist in extremis. His enemies have brought him to the lowest condition of anguish and depression; yet he is faithful to the law and trustful in his God. This octave is the midnight of the psalm, and very dark and black it is. Stars, however, shine out, and the last verse gives promise of the dawn. The strain will after this become more cheerful; but meanwhile it should minister comfort to us

to see so eminent a servant of God so hardly used by the ungodly: evidently in our own persecutions, no strange thing has happened unto us.

Ver. 81. *My soul fainteth for thy salvation.* He wished for no deliverance but that which came from God: his one desire was for "thy salvation." But for that divine deliverance he was eager to the last degree, — up to the full measure of his strength, yea, and beyond it till he fainted. So strong was his desire that it produced prostration of spirit. He grew weary with waiting, faint with watching, sick with urgent need. Thus the sincerity and the eagerness of his desires were proved. Nothing else could satisfy him but deliverance wrought out by the hand of God, his inmost mature yearned and pined for salvation from the God of all grace, and he must have it or utterly fail.

But I hope in thy word. Therefore he felt that salvation would come, for God cannot break his promise, nor disappoint the hope which his own word has excited: yea, the fulfilment of his word is near at hand when our hope is firm and our desire fervent. Hope alone can keep the soul from fainting by using the smelling bottle of the promise. Yet hope does not quench desire for a speedy answer to prayer; it increases our importunity, for it both stimulates ardour and sustains the heart under delays. To faint for salvation, and to be kept from utterly failing by the hope of it, is the frequent experience of the Christian man. We are "faint yet pursuing" hope sustains when desire exhausts. While the grace of desire throws us down, the grace of hope lifts us up again.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

The whole eight verses, 81-89. — The eleventh letter, Caph, signifies the hollowed hand. The expositors, however, looking only to the meaning curved, which is but half of its import, explain the section as signifying the act of bowing down in penitence, or as noting that the fathers of the Old Testament were like veteran soldiers, stooping with years and toil, and bowed down yet further by the heavy weight of the law, only removable by that coming of Christ for which they prayed. Others extend the notion to the saints of the church, weighed down by the sorrows and cares of this life, and therefore desiring to be dissolved and to be with Christ. The true meaning is to be sought in the full interpretation of the word; for the hand is hollowed either in order to retain something which actually lies in it, or to receive something about to be placed in it by another. Thus the hand

may be God's, as the giver of bounty, or man's, as the receiver of it; and the whole scope of the section, as a prayer for speedy help, is that man holds out his hand as a beggar, supplicating the mercy of God. — *Jerome, Ambrose, and others, in Neale and Littledale.*

Ver. 81. — *My soul fainteth for thy salvation.* The word here rendered "fainteth" is the same that in Psalm 73:26 is translated "faileth": "My flesh and my heart faileth". The idea is, that his strength gave way; he had such an intense desire for salvation that he became weak and powerless. Any strong emotion may thus prostrate us; and the love of God, the desire of his favour, the longing for heaven, may be so intense as to produce this result. — *Albert Barnes.*

Ver. 81. — *My soul fainteth.* Fainting is proper to the body, but here it is ascribed to the soul; as also in many other places. The Apostle saith, "Lest ye be wearied, and faint in your minds" (Hebrews 7:3); where two words are used, weariness and fainting, both taken from the body. Weariness is a lesser, fainting is a higher degree of deficiency: in weariness, the body requireth some rest or refreshment, when the active power is weakened, and the vital spirits and principles of motion are dulled; but, in fainting, the vital power is contracted, and retires, and leaveth the outward parts lifeless and senseless. When a man is wearied, his strength is abated; when he fainteth, he is quite spent. These things, by a metaphor, are applied to the soul, or mind. A man is weary, when the fortitude of his mind, his moral or spiritual strength, is broken, or begins to abate, when his soul sits uneasy under sufferings; but when he sinks under the burden of grievous, tedious, or long affliction, then he is said to faint, when all the reasons and grounds of his comfort are quite spent, and he can hold out no longer. — *Thomas Manton.*

Ver. 81. — *My soul fainteth.* What is this fainting but the lofty state of raptured contemplation in which the strength of heavenly affections weakens those of earth. Just as the ascent into the highest mountains causes a new respiration, as when Daniel had a great vision from God, he tells us "he fainted and was sick certain days." — *E. Paxton Hood, 1871.*

Ver. 81. — *My soul fainteth for thy salvation; but I hope.* Believe under a cloud, and wait for him when there is no moonlight nor starlight. Let faith live and breathe, and lay hold of the sure salvation of God, when clouds and darkness are about you, and appearance of rotting in the prison before you. Take heed of unbelieving hearts, which can father lies upon Christ.

Beware of "Doth his promise fail for evermore?" for it was a man, and not God said it. Who dreameth that a promise of God can fail, fall a swoon, or die? Who can make God sick, or his promises weak? When we are pleased to seek a plea with Christ, let us plead that we hope in him. O stout word of faith, "Though he slay me, yet will I trust in him!" O sweet epitaph, written upon the gravestone of a departed believer, namely,

"I died hoping, and my dust and ashes believe in life!" Faith's eyes, that can see through a millstone, can see through a gloom of God, and under it read God's thoughts of love and peace. Hold fast Christ in the dark; surely ye shall see the salvation of God. Your adversaries are ripe and dry for the fire. Yet a little while, and they shall go up in a flame; the breath of the Lord, like a river of brimstone, shall kindle about them. — *Samuel Rutherford*, 1600-1601.

Ver. 81. — *For thy salvation.* Understood in a higher sense, the holy man longs for the coming of the Saviour in the flesh. — *Cornelius Jansen*.

Ver. 81. — *Thy salvation.* A believer in God, how afflicted so ever lie be, seeketh not to be delivered but in a way allowed by God; "My soul fainteth for thy salvation"; or, till thou deliver me in thy good way. — *David Dickson*.

Ver. 81. — *I hope in thy word.* David knew where he moored his ship. Hope without a promise is like an anchor without ground to helot by; but David's hope fixed itself upon the divine word. — *William Gurnall*.

Ver. 81. — *I hope in thy word:* ie. I hope beyond anything I understand, and beyond anything I can possibly do, and beyond anything I deserve, and beyond all carnal and spiritual consolations, for I desire and look for Thee only I seek Thee, not Thine: I long to hear "Thud word, "that I may obey it in patience and meekness. — *Le Blanc*.

Ver. 81,83. — It is good in all times of persecution or affliction to have an eye both on the promises and on the precepts; for the looking to the promise doth encourage to hope, and the eyeing of tim precepts doth prove the hope to be sound. The Psalmist hoped in the word (Psalm 119:81), and (Psalm 119:88), he forgot not the statutes. — *David Dickson*.

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 81-88. — Hope in depression. In the depression arising from mortal frailness (Psalm 119:81-81), and from unjust persecution (Psalm 119:85-87), the word of God is the source of joy and comfort.

HINTS TO PREACHERS.

Ver. 81. — Text suitable for a missionary sermon.

1. The condition of the heathen world, enough to make the Christian faint for the salvation of God to visit it.
 - (a) The grossness of its darkness.
 - (b) Its wide area.
 - (c) Its long continuance.
 - (d) The limited character and effect of mission labour.
 - (e) The opposing influences.
2. This condition, though exceedingly sad, is not hopeless. Because—
 - (a) Of the intention, adaptation, and universal call of the gospel.
 - (b) Of Christ's commission to his church.
 - (c) Of the compassionate character of the spiritually enlightened, produced by their faith in the word.
 - (d) Of the prophecies and promises. Thus, there is hope in the word.
3. If Christians are fainting for the salvation, but hoping in the word, their interest in mission work will be intense, and will show itself,
 - (a) In earnest prayer for more labourers, and greater results.
 - (b) In devoting themselves, if possible, to the work.
 - (c) In free and generous giving, to help on the work. — *J.F.*

Ver. 81. — *My soul fainteth*, etc. Men faint for health, provision, rest, promotion, success, and in some instances for salvation. David fainted.

1. For his own salvation.
 - (a) From guilt: "Deliver me from all my transgressions; " "from blood guiltiness."
 - (b) From defilement: "Create in me a clean heart." "Wash me."
 - (c) From formality: "Let the words of my mouth, "etc.
 - (d) From darkness: "Why hidest thou thyself?" "Lift up, " etc. "Say unto my soul, "etc.

2. From unhappiness: "Out of the depths, " etc.

3. For the salvation of others.

(a) He talked about it: "Time for thee to work, Lord."

(b) He prayed for it: "Oh that the salvation, "etc. "Let thy work, "etc. "God be merciful unto us:" "Save now, I beseech thee."

(c) He laboured for it: "I will make mention of thy righteousness:" "I will teach transgressors thy ways." — *W.J.*

Ver. 81. —

1. Eagerness of expectation.

2. Energy of hope.

3. Establishment of promise: "In thy word."

Ver. 81. — *Salvation*, in Scripture, hath divers acceptations: it is put—

1. For that temporal deliverance which God giveth, or hath promised to give to his people: so it is taken. Exodus 14:13.

2. For the exhibition of Christ in the flesh. Psalm 98:2-3 Luke 2:29-30.

3. For the benefits which we have by Christ on this side of heaven; as the pardon of sin, and the renovation of our natures. Matthew 1:21; Titus 3:5 Psalm 51:12.

4. For everlasting life: "Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9); meaning thereby our final reward. — *T. Manton.*

Ver. 81. —

1. Faint.

2. Pursuing. — *W.D.*

PSALM 119:82

EXPOSITION.

Ver. 82. *Mine eyes fail for thy word, saying, When wilt thou comfort me?*

His eyes gave out with eagerly gazing for the kind appearance of the Lord, while his heart in weariness cried out for speedy comfort. To read the word till the eyes can no longer see is but a small thing compared with watching

for the fulfilment of the promise till the inner eyes of expectancy begin to grow dim with hope deferred. We may not set times to God, for this is to limit the Holy One of Israel; yet we may urge our suit with importunity, and make fervent enquiry as to why the promise tarries. David sought no comfort except that which comes from God; his question is, "When wilt thou comfort me?" If help does not come from heaven it will never come at all: all the good man's hopes look that way, he has not a glance to dart in any other direction. This experience of waiting and fainting is well known by full grown saints, and it teaches them many precious lessons which they would never learn by any other means. Among the choice results is this one—that the body rises into sympathy with the soul, both heart and flesh cry out for the living God, and even the eyes find a tongue, "saying, When wilt thou comfort me?" It must be an intense longing which is not satisfied to express itself by the lips, but speaks with the eyes, by those eyes failing through intense watching. Eyes can speak right eloquently; they use both mutes and liquids, and can sometimes say more than tongues. David says in another place, "The Lord hath heard the voice of my weeping" (Psalm 6:8). Specially are our eyes eloquent when they begin to fail with weariness and woe. A humble eye lifted up to heaven in silent prayer may flash such flame as shall melt the bolts which bar the entrance of vocal prayer, and so heaven shall be taken by storm with the artillery of tears. Blessed are the eyes that are strained in looking after God. The eyes of the Lord will see to it that such eyes do not actually fail. How much better to watch for the Lord with aching eyes than to have them sparkling at the glitter of vanity.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 82. — *Mine eyes fail for thy word.* Has a mother promised to visit her son or daughter? should she not be able to go, the remark of the son or daughter will be: "Alas! my mother promised to come to me: how I have I been looking for her? But a speck has grown on my eye. I cannot see, my eyes have failed me"; that is, by looking so intensely for coming. — *Joseph Roberts.*

Ver. 82. — *Mine eyes fail for thy word.* He was continuously lifting eyes to heaven, looking for help from God. He was so perpetually this, that at length the eyes themselves became dim.

When wilt thou comfort me? He was saying this in his heart; he was saying this with his mouth; he was saying the same thing with his eyes perpetually looking up to heaven. — *Wolfgang Musculus*.

Ver. 82. — *For thy word.* The children of God make more of a mise than others do; and that upon a double account: partly, because value the blessing promised; partly, because they are satisfied with assurance given by God's word; so that, whereas others pass by these thin with a careless eye, their souls are lifted up to the constant and earnest petition of the blessing promised. It is said of the hireling, that he have his wages before the sun go down, because he is poor and hath set heart upon it (Deuteronomy 24:15); or, as it is in the Hebrew, lifted up his to it, meaning thereby both his desire and hope. He esteemeth his for it is the solace of his labours, and the maintenance of his life; and assuredly expects it, upon the promise and covenant of him who him who setteth him awork. So it is with the children of God; they esteem the blessing promised, and God's word giveth them good assurance that they do wait upon him in vain. — *Thomas Manton*

Ver. 82. — *Saying, When.* The same spirit of faith which teaches man to cry earnestly, teaches him to wait patiently; for as it assures that mercy is in the Lord's hand, so it assures him, it will come forth in Lord's time. — *John Mason*, 1688.

Ver. 82. — *When wilt thou comfort me?* It is a customable manner of God's working with his children, to delay the answer to their; prayers, and to suspend the performance of his promises: not because he is unwilling to give, but because he will have them better prepared to receive. *Tardins dando qued pettimus instantia nobis orationis indicit*: he is slow to give that which we seek, that we should not seek slowly, but may be awakened to instancy and fervency in prayer, which he knows to be the service most acceptable unto him, and most profitable unto ourselves. — *William Cowper*.

Ver. 82. — *When wilt thou comfort me?* Let us complain not of God, but to God. Complaints of God give a vent to murmuring; but complaints to God, to faith, hope, and patience. — *Thomas Manton*.

Ver. 82. — The prophet, to prevent it from being supposed that he was too effeminate and faint hearted, intimates that his fainting was not without cause. In asking God, "When wilt thou comfort me?" he shows, with

sufficient plainness, that he was for a long time, as it were, east off and forsaken. — *John Calvin.*

Ver. 82. — *When wilt thou comfort me?* The people of God are sometimes very disconsolate, and need comforting, through the prevalence of sin, the power of Satan's temptations, the hiding of God's face, and a variety of afflictions, when they apply to God for comfort, who only can comfort them, and who has set times to do it; but they are apt to think it long, and inquire, as David here, when it will be. — *John Gill.*

Ver. 82. — *When wilt thou comfort me?* A poor woman had been long time questioning herself, and doubting of her salvation; when at last the Lord made it good unto her soul that Christ was her own, then her minister said unto her, The Lord will not always give his children a cordial, but he hath it ready for them when they are fainting. — *Thomas Hooker.*

Ver. 82. — *When wilt thou comfort me?* Comfort is necessary because a great part of our temptations lies in troubles, as well as allurements. Sense of pain may discompose us as well as pleasure entice us. The world is a persecuting as well as a tempting world. The flesh troubleth as well as enticeth. The Devil is a disquieting as well as an ensnaring Devil. But yet comfort, though necessary, is not so necessary as holiness: therefore, though comfort is not to be despised, yet sincere love to God is to be preferred, and, though it be not dispensed so certainly, so constantly, and in so high a degree, in this world, we must be contented. The Spirit's comforting work is oftener interrupted than the work of holiness; yet so much as is necessary to enable us to serve God in this world, we shall assuredly receive. — *Thomas Manton.*

HINTS TO PREACHERS.

Ver. 82. — Answer to the enquiry— *When wilt thou comfort me?*

1. When your grief has answered its purpose.
2. When you believe.
3. When you leave sin.
4. When you obey.
5. When you submit to my will.
6. When you seek my glory.

Ver. 82. —

1. How longingly the believer turns to God for comfort in his affliction: "When wilt thou comfort me?"
2. How intently he gazes upon the Divine promises: "My eyes fail for thy word."
3. How the weariness of waiting cannot wear out his patience, while hope increases his importunity: "When wilt thou?" — *J.F.*

Ver. 82. — *The pleading of the eyes.*

1. How the eyes speak. By "expression" of the moods of the soul, as—longing, Isaiah 8:17; faith, Isaiah 45:22 Hebrews 12:2; expectation, Psalm 5:3 Philippians 3:20 Titus 2:13; love, 2 Corinthians 3:18 John 1:14.
2. What the eyes say. "When wilt thou comfort me? Brushing aside all other comforters, thou art my sun: my life: my love: my all."
3. How the pleading eyes shall meet the responsive Eye of the Lord: Hebrews 9:18. In the look of the recognition of grief, Exodus 2:25; in the look of pardon, Luke 22:61; of strength giving, Judges 6:14; of complacent love, Isaiah 66:2. — *C.A.D.*

PSALM 119:83**EXPOSITION.**

Ver. 83. *For I am become like a bottle in the smoke.* The skins used for containing wine, when emptied, were hung up in the tent, and when the place reeked with smoke the skins grew black and sooty, and in the heat they became wrinkled and worn. The Psalmist's face through sorrow had become dark and dismal, furrowed and lined; indeed, his whole body had so sympathized with his sorrowing mind as to have lost its natural moisture, and to have become like a skin dried and tanned. His character had been smoked with slander, and his mind parched with persecution; he was half afraid that he would become useless and incapable through so much mental suffering, and that men would look upon him as an old worn out skin bottle, which could hold nothing and answer no purpose. What a metaphor for a man to use who was certainly a poet, a divine, and a master

in Israel, if not a king, and a man after God's own heart! It is little wonder if we, commoner folk, are made to think very little of ourselves, and are filled with distress of mind. Some of us know the inner meaning of this simile, for we, too, have felt dinghy, mean, and worthless, only fit to be cast away. Very black and hot has been the smoke which has enveloped us; it seemed to come not alone from the Egyptian furnace, but from the bottomless pit; and it had a clinging power which made the soot of it fasten upon us and blacken us with miserable thoughts.

Yet do I not forget thy statutes. Here is the patience of the saints and the victory of faith. Blackened the man of God might be by falsehood, but the truth was in him, and he never gave it up. He was faithful to his King when he seemed deserted and left to the vilest uses. The promises came to his mind, and, what was a still better evidence of his loyalty, the statutes were there too: he stuck to his duties as well as to his comforts. The worst circumstances cannot destroy the true believer's hold upon his God. Grace is a living power which survives that which would suffocate all other forms of existence. Fire cannot consume it, and smoke cannot smother it. A man may be reduced to skin and bone, and all his comfort may be dried out of him, and yet he may hold fast his integrity and glorify his God. It is, however, no marvel that in such a case the eyes which are tormented with the smoke cry out for the Lord's delivering hand, and the heart heated and faint longs for the divine salvation.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 83. — *A bottle in the smoke.* Sleep was out of the question, for I was...almost smothered with the smoke from a wood fire, for there was no chimney. I was indeed "like a bottle in the smoke," turned black and dried almost to cracking; for this was something of what the Psalmist had in view. The bottles being of leather, and being hung up in rooms with large fires of wood, and without chimneys, they became smoke-dried, shrivelled, and unfit for use. — From "*My Wanderings*", by John Gadby, 1860.

Ver. 83. — *Like a bottle in the smoke.* The tent of a common Arab is so smoky a habitation, that I consider the expression of a bottle in the smoke, to be equivalent to that of a bottle in the tent of an Arab. There was a fire, we find, in that Arab tent to which Bishop Peteeke was conducted when he was going to Jerusalem. How smoky must such an habitation be, and how black all its utensils! Le Bruyn in going from Aleppo to Standcroon was

made sufficiently sensible of this: for being obliged to pass a whole night in a hut of reeds, in the middle of which there was a fire, to boil a kettle of meat that hung over it, and to bake some bread among the ashes, he found the smoke intolerable, the door being the only place by which it could get out of the hut.

To the blackness of a goat skin bottle, in a tent, but to the meanness also of such a drinking vessel, the Psalmist seems to refer, and it was a most natural image for him to make use of, driven from among the vessels of silver and gold in the palace of Saul, to live as the Arabs do and did, and consequently often obliged to drink out of a smoked leather bottle. — *Thomas Harmer*, 1719-1788.

Ver. 83. — *For I am become like a bottle in the smoke.* A bottle in the smoke has very little inflation, fatness, moisture, beauty. Thus God wastes away, debases, and empties his people, while he exercises them with tribulations and the disquiet of hoping and waiting. The glory and eagerness of the flesh must be emptied, that the Divine gifts may find room, and the remembrance of the commandments of God may be restrained, which cannot be well kept in bottles which are swollen, inflated, and filled. — *Wolfgang Musculus*.

Ver. 83. — *A bottle in the smoke.* One object amongst the ancients of such exposure was to mellow the wine by the gradual ascent of the heat and smoke from the fire over which the skin was suspended; and thus the words teach us the uses of affliction in ripening and improving the soul. — *Rosenmuller*, quoted in *Neale and Littledale*.

Ver. 83. — *For I am become like a bottle in the smoke*, etc. Satan can afflict the body by the mind. For these two are so closely bound together that their good and bad estate is shared between them. If the heart be merry the countenance is cheerful, the strength is renewed, the bones do flourish like an herb. If the heart be troubled, the health is impaired, the strength is dried up, the marrow of the bones wasted, etc. Grief in the heart is like a moth in the garment, it insensibly consumeth the body and disorders it. This advantage of weakening the body falls into Satan's hands by necessary consequence, as the prophet's ripe figs, that fell into the mouth of the eater. And surely he is well pleased with it, as he is an enemy both to body and soul. But it is a greater satisfaction to him, in that as he can make the sorrows of the mind produce the weakness and sickness of the body; so can he make the distemper of the body (by a reciprocal

requital) to augment the trouble of the mind. How little can a sickly body do? it disables a man for all services; he cannot, oft pray, nor read, nor hear. Sickness takes away the sweetness and comfort of religious exercises; this gives occasion for them to think the worst of themselves; they think the soul is weary of the ways of God when the body cannot hold out. — *Richard Gilpin*, in "*A Treatise of Satan's Temptations*, "1677.

Ver. 83. — *Like a bottle in the smoke.* In this did the afflicted Psalmist find a striking emblem of his own spiritual state. He waited for the Lord to come. In spirit he was dried up by pressure upon him; and he still waited for the Lord to come, declaring his shrivelled condition. Perhaps his outward man partook of the same sad qualities at this time... The outward appearance of the man of God, to which he may be alluding, was, however, but the semblance of his spiritual nature at this period, whatever may have been the visible effects. David was exposed to the calumnious reports of evil minded men, and to the hot persecution of relentless enemies, till the effect upon his mind was such that his whole spiritual nature resembled, in his own mind, a skin hung up in the smoke for a length of time. Not only was he shrivelled in public estimation, but also in his own mind; not indeed because at this time, and on the ground of the charges made against him, he felt that he deserved it; but because so incessant and multifarious was the bitter invasion of his spirit, that even with all his faith in God, he well nigh literally sunk under it. The term given in our translation to the original would imply, that he bore himself well notwithstanding—

For I am become like a bottle in the smoke; yet do not forget thy statutes.

Whereas the words rendered more literally would convey the important all this happened to him even while he was in the very way of duty: "I am become like a bottle in the smoke— I do not forget thy statutes." He was directly in the way of the Lord's appointments for all salvation; yet trouble came. It is sad when our spiritual man becomes shrivelled and dried up because of our falling into sin, or because of guilty omissions; but here seems to be a falling off of the spiritual man, and of the physical man, while the believer is conscious that he is not forgetting the statutes of his gracious God. — *John Stephen*.

Ver. 83. — Observe here the difference between the beauty and strength of the body and of the soul: the beauty of the soul groweth fairer by afflictions, whereas that of the body is blasted. David was a bottle

shrivelled and shrunk up; yet the holy frame of his soul was not altered; his beauty was gone, but not his grace. — *Thomas Manton*.

Ver. 83. — *I am become like a bottle in the frost* (so the Seventy translate it). When spiritual desires burn, carnal desires without doubt cool: on this account followeth, "Since I am become like a bottle in the frost I do not forget thy righteousnesses." Truly he desireth this mortal flesh to be understood by the bottle, the heavenly blessing by the frost, whereby the lusts of the flesh as it were by the binding of the frost become sluggish: and hence it ariseth that the righteousnesses of God do not slip from the memory, so long as we do not meditate apart from them; since what the apostle saith (Romans 13:14) is brought to pass: "Make not provision for the flesh, to fulfil the lusts thereof." Therefore when he had said, "For I have become like a bottle in the frost," he added, "and I do not forget thy righteousnesses," that is, I forget them not, because I have become such. For the fervour of lust had cooled, that the memory of love might glow. — *Augustine*.

HINTS TO PREACHERS.

Ver. 83. —

1. The outward man in ill case.
2. Character blackened.
3. Constantly exposed to discomfort.
4. Contents maturing.

Ver. 83. — A bottle in the smoke.

1. God's people have their trials.
 - (a) From the poverty of their condition.
 - (b) Our trials frequently result from our comforts.
 - (c) The ministry hath much smoke with it.
 - (d) The poor bottle in the smoke keeps there for a long time, until it gets black.
2. Christian men feel their troubles; they are like "bottles" in the smoke.
 - (a) The trial that we do not feel is no trial at all.
 - (b) Trials which are not felt are unprofitable trials. A bottle in the smoke gets very black, becomes very useless, in an empty bottle.

3. Christians do not, in their troubles, forget God's statutes— the statutes of command, the statutes of promise. Why was it that David still held fast by God's statutes?

(a) He was not a bottle in the fire, or he would have forgotten them.

(b) Jesus Christ was in the smoke with him, and the statutes were in the smoke with him, too.

(c) The statutes were in the soul, where the smoke does not enter. —
From "Spurgeon's Sermons." No. 71.

PSALM 119:84

EXPOSITION.

Ver. 84. *How many are the days of thy servant?* I cannot hope to live long in such a condition, thou must come speedily to my rescue, or I shall die. Shall all my short life be consumed in such destroying sorrows? The brevity of life is a good argument against the length of an affliction. Perhaps the Psalmist means that his days seemed too many when they were spent in such distress. He half wished that they were ended, and therefore he asked in trouble, "How many are the days of thy servant?" Like a hired servant, he had a certain term to serve, and he would not complain; but still the time seemed long because his griefs were so heavy. No one knows the appointed number of our days except the Lord, and therefore to him the appeal is made that he would not prolong them beyond his servant's strength. It cannot be the Lord's mind that his own servant should always be treated so unjustly; there must be an end to it; when would it be?

When wilt thou execute judgment on them that persecute me? He had placed his case in the Lord's hands, and he prayed that sentence might be given and put into execution. He desired nothing but justice, that his character might be cleared and his persecutors silenced. He knew that God would certainly avenge His own elect, but the day of rescue tarried, the hours dragged heavily along, and the persecuted one cried day and night for deliverance.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 84. — *How many are the days of thy servant?* etc. Some read the two clauses apart, as if the first were a general complaint of the brevity of human life, such as is to be met with in other Psalms, and more frequently in the book of Job; and next, in their opinion, there follows a special prayer of the Psalmist that God would take vengeance upon his enemies. But I rather prefer joining the two clauses together, and limit both to David's afflictions; as if it had been said, Lord, how long hast thou determined to abandon thy servant to the will of the ungodly? when wilt thou set thyself in opposition to their cruelty and outrage, in order to take vengeance upon them? The Scriptures often use the word "days" in this sense... By the use of the plural number is denoted a determinate portion of time, which, in other places, is compared to the "days of an hireling": Job 14:6; Isaiah 16:14. The Psalmist does not, then, bewail in general the transitory life of man, but he complains that the time of his state of warfare in this world had been too long protracted; and, therefore, he naturally desires that it might be brought to a termination. In expostulating with God about his troubles, he does not do so obstinately, or with a murmuring spirit; but still, in asking how long it will be necessary for him to suffer, he humbly prays that God would not delay to succour him. — *John Calvin.*

Ver. 84. — *When wilt thou execute judgment on them that persecute me?* He declares that he does not doubt but that there will be at some period an end to his afflictions, and that there will be a time in which his haters and enemies will be judged and punished. He assumes the fact and therefore enquires the date. Thus in the saints their very impatience of delay does itself prove their confidence of future salvation and deliverance. — *Wolfgang Musculus.*

Ver. 84. — *When wilt thou execute judgment,* etc. This is an ordinary prayer, not against any certain persons, but rather generally against God's enemies and their evil courses. For the Lord executeth judgment upon his children for their conversion, as Paul (Acts 9), and upon the wicked for their confusion. He prayeth against them that belonged not to God, and yet not so much against their persons as their evil causes; and no otherwise against their persons than as they are joined with the evil causes. Thus we may pray for the confusion of God's enemies; otherwise we cannot. — *R. Greenham.*

Ver. 84. — In this verse there is none of the ten words used in reference to God's law. — *Adam Clarke. Is not judgment one of them? — C.H.S.*

HINTS TO PREACHERS.

Ver. 84. — A solemn question pointing to the shortness of life, the severity of sorrow, the necessity of industry, the nearness of the reward.

PSALM 119:85

EXPOSITION.

Ver. 85. *The proud have digged pits for me, which are not after thy law.*

As men who hunt wild beasts are wont to make pitfalls and snares, so did David's foes endeavour to entrap him. They went laboriously and cunningly to work to ruin him, "they digged pits"; not one, but many. If one would not take him, perhaps another would, and so they digged again and again. One would think that such haughty people would not have soiled their fingers with digging; but they swallowed their pride in hopes of swallowing their victim. Whereas they ought to have been ashamed of such meanness, they were conscious of no shame, but, on the contrary, were proud of their cleverness; proud of setting a trap for a godly man. "Which are not after thy law." Neither the men nor their pits were according to the divine law: they were cruel and crafty deceivers, and their pits were contrary to the Levitical law, and contrary to the command which bids us love our neighbour. If men would keep to the statutes of the Lord, they would lift the fallen out of the pit, or fill up the pit so that none might stumble into it; but they would never spend a moment in working injury to others. When, however, they become proud, they are sure to despise others; and for this reason they seek to circumvent them, that they may afterwards hold them up to ridicule. It was well for David that his enemies were God's enemies, and that their attacks upon him had no sanction from the Lord. It was also much to his gain that he was not ignorant of their devices, for he was thus put upon his guard, and led to watch his ways lest he should fall into their pits. While he kept to the law of the Lord he was safe, though even then it was an uncomfortable thing to have his path made dangerous by the craft of wanton malice.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 85. — *Pits.* Hajji said he would tell me a tale or two about crocodiles, and he would begin by telling me how they catch them sometimes. A deep pit, he said, is dug by the side of the river, and then covered with doura straw. The crocodiles fall into these pits, and cannot get out again... There can be no doubt that formerly pits were dug for the crocodiles, as Hajji described, as is the case still in some parts of the world or other animals. To this custom allusion is made in Psalm 7:15 9:15 10:2 35:8 141:10 Proverbs 26:27 Ecclesiastes 10:8: etc. "He made a pit and digged it, and is fallen into the ditch which he made." Probably also this was the kind of pit referred to in Exodus 21:33: "If a man shall dig a pit, and not cover it"; i.e., not cover it effectually; "and an ass or an ox fall therein, "etc.

Prisoners were sometimes shut up in pits, and left without water, literally to die of thirst. What a dreadful death! It is said that nothing can be more terrible. How dreadful must be their groans! — *John Gadsby.*

Ver. 85. — *The proud have digged pits.* It seems strange that a proud man should be a digger of pits; but so it is; for pride for a time can submit itself to gain a greater vantage over him whom it would tread under foot. "The wicked is so proud that he seeks not God, yet he croucheth and boweth, to cause heaps of the poor to fill by his might, "Psalm 10:4,10. So proud Absalom abased himself to meanest subjects that so he might prepare a way to usurpation over his king and father. But mark, he saith not that he had fallen into the pits which his enemies had digged. No, no: in God's righteous judgments, the wicked are snared in the work of their own hands, while the good escape free. "He made a pit, and digged it, "and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. Psalm 7:15-16. Thus Haman hanged the gallows which he raised for Mordecai; and Saul, when he thought by subtlety to slay David with the Philistine's sword (when he sent him out to seek two hundred of their foreskins in a dowry) was disappointed of his purpose; but he himself at length was slain by the sword. — *William Cowper.*

Ver. 85. — Let men beware how they dig pits for others. All God's word testifies against such wickedness. How many tests are invented simply for the purpose of entangling men's consciences and furnishing ground for persecution. — *William S. Plumer.*

Ver. 85. — *Which are not after thy law.* Hebrew, Not after thy law. It may refer to the men or to the practice. The men walk not according to thy law, and their fraudulent practices are not agreeable to thy law. The law of God condemned pits for tame beasts: Exodus 21:33,84. Though it was lawful for hunters to take wild beasts, yet they were to take heed that a tame beast fell not therein, at their petal. — *Thomas Manton.*

Ver. 85. — *Which are not after thy law.* After God's law they could not be while they were doing such things. Perhaps he refers to the deed more than to the men "The proud have digged pits for me, which is not after thy law" — which is against thy law; and they would seem to do it because it is against thy law— delighting in wickedness as they do. Such men would seem to imbibe the foul spirit which Milton ascribes to the fallen archangel: "Evil, be thou my good." Obviously, however, the words contain this sentiment, — The proud have sought to overthrow me, because they are not obedient to thy law. Hereupon he sets their conduct in the light of God's holy commandments, that the comparison may be made: "All thy commandments are faithful: they persecute me wrongfully." Whatever the Lord did was done in truth; these men acted against his servant without cause, and in so doing they also acted in defiance of his known will. — *John Stephen.*

Ver. 85. — *The wicked have told me fables, but not as thy law* (So the Septuagint). The special reason why he desires to be freed from the company of the wicked is, because they always tempt the pious by relating the pleasures of the world, which are nothing but fables, filthy, fleeting pleasures, more fallacious than real— nothing like the grand and solid pleasure that always flows from a pious observance of the law of the Lord. — *Robert Bellarmine.*

HINTS TO PREACHERS.

Ver. 85. — Pits; or, the secret schemes of wicked men against the godly.

PSALM 119:86

EXPOSITION.

Ver. 86. *All thy commandments are faithful.* He had no fault to find with God's law, even though he had fallen into sad trouble through obedience to it. Whatever the command might cost him it was worth it; he felt that God's way might be rough, but it was right; it might make him enemies, but still it was his best friend. He believed that in the end God's command would turn out to his own profit, and that he should be no loser by obeying it.

They persecute me wrongfully. The fault lay with his persecutors, and neither with his God nor with himself. He had done no injury to anyone, nor acted otherwise than according to truth and justice; therefore he confidently appeals to his God, and cries, "Help thou me." This is a golden prayer, as precious as it is short. The words are few, but the meaning is full. Help was needed that the persecuted one might avoid the snare, might bear up under reproach, and might act so prudently as to baffle his foes. God's help is our hope. Whoever may hurt us, it matters not so long as the Lord helps us; for if indeed the Lord help us, none can really hurt us. Many a time have these words been groaned out by troubled saints, for they are such as suit a thousand conditions of need, pain, distress, weakness, and sin. "Help, Lord, "will be a fitting prayer for youth and age, for labour and suffering, for life and death. No other help is sufficient, but God's help is all sufficient, and we cast ourselves upon it without fear.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 86. — *All thy commandments are faithful.* David setteth down here three points. The one is that God is true; and after that he addeth a protestation of his good conduct and guidance, and of the malice of his adversaries: thirdly, he calleth upon God in his afflictions. Now as concerning the first, he sheweth us that although Satan to shake us, and in the end utterly to carry us away, subtilly and cunningly goeth about to deceive us, we must, to the contrary, learn how to know his ambushes, and to keep us from out of them. So often then as we are grieved with adversity and affliction, where must we begin? See Satan how he pitches his nets and layeth his ambushes to induce and persuade us to come into

them, what saith he? Dost thou not see thyself forsaken of thy God? Where are the promises whereunto thou didst trust? Now here thou seest thyself to be a wretched, forlorn creature. So then thou right well seest that God hath deceived thee, and that the promises whereunto thou trustedst appertain nothing at all unto thee. See here the subtlety of Satan. What is now to be done? We are to conclude with David and say, yet God is true and faithful. Let us, I say, keep in mind the truth of God as a shield to beat back whatsoever Satan is able to lay unto our charge. When he shall go about to cause us to deny our faith, when he shall lie about us to make us believe that God thinketh no more of us, or else that it is in vain for us to trust unto his promises; let us know the clean contrary and believe that it is very plain and sound truth which God saith unto us. Although Satan casteth at us never so many darts, although he have never so exceeding many devices against us, although now and then by violence, sometimes with subtlety and cunning, it seemeth in very deed to us that he should overcome us; nevertheless he shall never bring it to pass, for the truth of God shall be made sure and certain in our hearts. — *John Calvin*.

Ver. 86. — *All thy commandments are faithful*. The Hebrew is Faithfulness; that is to say, they are true, sure, equal, infallible. "They have persecuted me wrongfully;" no doubt for asserting God's truths and commands, and adhering thereto. — *John Trapp*.

Ver. 86. — *They persecute me wrongfully*. There is a stress on the word falsely (or wrongfully); for that is a true saying of a martyr saint, "The cause, not the pain, makes the martyr." Wherefore the apostle teaches us, "Let none of you suffer as a murderer or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." — *Neale and Littledale*.

Ver. 86. — *Help thou me*. "God help me" is an excellent, comprehensive prayer; it is a pity it should ever be used lightly and as a byword. — *Matthew Henry*.

HINTS TO PREACHERS.

Ver. 86 (last clause). — A prayer for all occasions. See the many cases in which it is used in Scripture.

PSALM 119:87

EXPOSITION.

Ver. 87. *They had almost consumed me upon earth.* His foes had almost destroyed him so as to make him altogether fail. If they could they would have eaten him, or burned him alive; anything so that they could have made a full end of the good man. Evidently he had fallen under their power to a large extent, and they had so used that power that he was well nigh consumed. He was almost gone from off the earth; but almost is not altogether, and so he escaped by the skin of his teeth. The lions are chained: they can rage no further than our God permits. The Psalmist perceives the limit of their power: they could only touch his earthly life and earthly goods. Upon earth they almost ate him up, but he had an eternal portion which they could not even nibble at. "But I forsook not thy precepts." Nothing could drive him from obeying the Lord. If we stick to the precepts we shall be rescued by the promises. If ill usage could have driven the oppressed saint from the way of right the purpose of the wicked would have been answered, and we should have heard no more of David. If we are resolved to die sooner than forsake the Lord, we may depend upon it that we shall not die, but shall live to see the overthrow of them that hate us.

Ver. 87. — *Almost consumed.* The lives of good men are full of narrow escapes. The righteous are scarcely saved. Many a time their feet do almost slip. Yet he, who has redeemed them, will not let them so fall that they can rise no more. One of their greatest perils is, a temptation to use unlawful means for terminating their trials. — *William S. Plumer.*

Ver. 87. — It should be noticed that he says "upon the earth:" for it shows, that even if his enemies had taken away his life on earth, he nevertheless confidently looked for another life in heaven; and that already he had by faith entered into heaven, and was living a heavenly life; so that if the life of the body should be taken away, it was not to be regarded as an evil. They who live such a life speedily recover from despair. — *D.H. Mollerus.*

HINTS TO PREACHERS.

Ver. 87. —

1. What the good man loses by gaining.
2. What he gains by losing. — *G.R.*

Ver. 87. —

1. "Almost, "but not altogether.
2. The saving clause: "I forsook not thy precepts."

Ver. 87. — Passing through fires, and the asbestos covering.

PSALM 119:88

EXPOSITION.

Ver. 88. *Quicken me after thy loving kindness.* Most wise, most blessed prayer! If we are revived in our own personal piety we shall be out of reach of our assailants. Our best protection from tempters and persecutors is more life. Lovingkindness itself cannot do us greater service than by making us to have life more abundantly. When we are quickened we are able to bear affliction, to baffle cunning, and to conquer sin. We look to the lovingkindness of God as the source of spiritual revival, and we entreat the Lord to quicken us, not according to our deserts, but after the boundless energy of his grace. What a blessed word is this "loving kindness." Take it to pieces, and admire its double force of love. "So shall I keep the testimony of thy mouth." If quickened by the Holy Ghost we shall be sure to exhibit a holy character. We shall be faithful to sound doctrine when the Spirit visits us and makes us faithful. None keep the word of the Lord's mouth unless the word of the Lord's mouth quickens them. We ought greatly to admire the spiritual prudence of the Psalmist, who does not so much pray for freedom from trial as for renewed life that he may be supported under it. When the inner life is vigorous all is well. David prayed for a sound heart in the closing verse of the last octave, and here he seeks a revived heart; this is going to the root of the matter, by seeking that which is the most needful of all things. Lord, let it be heart work with us, and let our hearts be right with thee.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 88. — *Quicken me after thy lovingkindness.* Finally, the man of God appears entreating to be quickened, that so he may be enabled to keep the divine testimony... Here is a last resort, but it is a sure one. Let the living principles of divine grace be imparted to the soul, and the believer will be raised above dismay at the face of men. How does the spiritual mind triumph over even the infirmities of the body! We may behold this from the deathbed of the believer, and we may recall this in the lives and deaths of many eminent ones. The man of pure mind goes right to the fountain of life. He goes, with understanding, for he takes in the character in which the Lord hath spoken of himself: "Quicken me after thy lovingkindness." All at once he lays aside thought of his enemies; he is present with his God. His desire is to rise into higher spiritual existence, that he may hold closer communion with the Father of lights with whom there is no variableness. — *John Stephen.*

Ver. 88. — *Quicken me,* etc. He had prayed before, "Quicken me in thy righteousness" (Psalm 119:40); but here "Quicken me after thy lovingkindness." The surest token of God's goodwill towards us is his good work in us. — *Matthew Henry.*

Ver. 88. — *Quicken me.* Many a time in this psalm doth David make this petition; and it seems strange that so often he should acknowledge himself a dead man, and desire God to quicken him. But so it is unto the child of God: every desertion and decay of strength is a death. So desirous are they to live unto God, that when they fail in it and find any inability in their souls to serve God as they would, they account themselves but dead, and pray the Lord to quicken them. — *William Cowper.*

Ver. 88. — *The testimony of thy mouth.* The title here given to the directory of our duty— "The testimony of God's mouth," gives increasing strength to our obligations. Thus let every word we read or hear be regarded as coming directly from the "mouth of God" (John 6:63). What reverence what implicit submission does it demand! May it ever find us in the posture of attention, humility, and faith! each one of us ready to say, "Speak, Lord, for thy servant heareth." — *Charles Bridges.*

HINTS TO PREACHERS.

Ver. 88. —

1. New life is the cause of new obedience.
2. New obedience is the effect of new life. — *G.R.*

Ver. 88. — *Quickening.*

1. Our greatest need.
2. God's most gracious boon.
3. The guarantee of our steadfastness; and so,
4. The promoter of God's glory.

Ver. 88. —

1. He closes with a frequent petition: "Quicken thou me— make me alive." All true religion consists in the LIFE of God in the SOUL of man.
2. The manner in which he wishes to be quickened: "After thy lovingkindness." He wishes not to be raised from the death of sin by God's thunder, but by the loving voice of a tender Father.
3. The effect it should have upon him: "So shall I keep the testimony of thy mouth." Whatever thou speakest I will hear, receive, love, and obey. — *Adam Clarke.*

PSALM 119:89

EXPOSITION.

Ver. 89. *For ever, O LORD, thy word is settled in heaven.* The strain is more joyful, for experience has given the sweet singer a comfortable knowledge of the word of the Lord, and this makes a glad theme. After tossing about on a sea of trouble the Psalmist here leaps to shore and stands upon a rock. Jehovah's word is not fickle nor uncertain; it is settled, determined, fixed, sure, immovable. Man's teachings change so often that there is never time for them to be settled; but the Lord's word is from of old the same, and will remain unchanged eternally. Some men are never happier than when they are unsettling everything and everybody; but God's mind is not with them. The power and glory of heaven have confirmed each sentence which the mouth of the Lord has spoken, and so confirmed it that to all eternity it must stand the same, — settled in heaven, where

nothing can reach it. In the former section David's soul fainted, but here the good man looks out of self and perceives that the Lord fainteth not, neither is weary, neither is there any failure in his word.

The verse takes the form of an ascription of praise: the faithfulness and immutability of God are fit themes for holy song, and when we are tired with gazing upon the shifting scene of this life, the thought of the immutable promise fills our mouth with singing. God's purposes, promises, and precepts are all settled in his own mind, and none of them shall be disturbed. Covenant settlements will not be removed, however unsettled the thoughts of men may become; let us therefore settle it in our minds that we abide in the faith of our Jehovah as long as we have any being.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

LAMED. — Ver. 89. — Here the climax of the delineation of the suppliant's pilgrimage is reached. We have arrived at the centre of the psalm, and the thread of the connexion is purposely broken off. The substance of the first eleven strophes has evidently been: "Hitherto hath the Lord brought me: shall it be that I now perish?" To this the eleven succeeding strophes make answer, "The Lord's word changeth not; and in spite of all evil foreboding, the Lord will perfect concerning us the work that he hath already begun." — *Joseph Francis Thruput*, 1860.

Ver. 89. — *For ever, O LORD, thy word is settled in heaven.* These words are usually rendered as making but one proposition; but the accent *athnab* sheweth there are two branches; the one asserting the eternity of God; the other, the constancy and permanency of his word. Thus, 1. "For ever *art thou* O LORD." 2. "Thy word is settled in heaven." So the Syriac readeth it; and Geierus, and, after him, others prove and approve this reading. And so this verse and the following do the better correspond one with the other, if we observe beginning and ending: As thou art "for ever, O Lord, "and "thy faithfulness is unto all generations, "which are exactly parallel. And so also will the last clauses agree: "Thy word is settled in heaven, "and, "thou hast established the earth, and it abideth."

It implies that as God is eternal, so is his word, and that it hath a fit representation both in heaven and in earth: in heaven, in the constant motion of the heavenly bodies; in earth, in the consistency and permanency thereof; that as his word doth stand fast in heaven, so doth his faithfulness

on earth, where the afflictions of the godly seem to contradict it. —
Thomas Manton.

Ver. 89. — *For ever, O LORD, thy word is settled in heaven.* When Job considers his body turned to dust and worms (Job 14:19,25), yet by faith he says, "My Redeemer lives," etc. Even when patience failed in Job, yet faith failed not. Though God kill all other graces and comforts, and my soul too, yet he shall not kill my faith, says lie. If he separate my soul from my body, yet not faith from my soul. And therefore the just lives by faith, rather than by other graces, because when all is gone, yet faith remains, and faith remains because the promise remains: "For ever, O LORD, thy word is settled in heaven." And this is the proper and principal meaning of this place. — *Matthew Lawrence.*

Ver. 89. — *For ever, O LORD, thy word is settled in heaven.* If we look at God's word of promise, as it is in our unsettled hearts, we dream that it's as ready to waver as our hearts are; as the shadow of the sun and moon in the water seems to shake as much as the water doth which it shines upon. Yet for all this seeming shaking here below, the sun and moon go on in a steadfast course in heaven. So the Psalmist tells us that however our hearts stagger at a promise through unbelief, nay, and our unbelief makes us believe that the promise often is shaken; yet God's word is settled, though not in our hearts, yet "in heaven"; yea, and there "for ever," as settled as heaven itself is; yea, more than so; for "heaven and earth may pass," but "not one jot or tittle of the law (and therefore of the gospel) shall fail": Luke 16:17. — *Anthony Tuckney, 1599-1670.*

Ver. 89. — *Settled.* J. M. Good translates the verse as follows— "For ever, O Jehovah, hath thy word given array to the heavens," and observes that the Hebrew word **b[n** is a military term, and applies to arraying and marshalling the divisions of an army in their proper stations when taking the field. The hosts of heaven are here supposed to be arrayed or marshalled with a like exact order; and to maintain for ever the relative duties imposed on them: while the earth, like the heavens, has as established a march prescribed to it, which it equally fulfils; for all are the servants of the great Creator; and hence, as they change, produce the beautiful regularity of the seasons, the rich returns of harvest, and daily declare the glory of the Lord.

Ver. 89. — *In heaven.* Whenever you look to heaven, remember that within you have a God, who hath fixed his residence and shown his glory there, and made it the seat both of his mercy and justice. You have also there a Saviour who, after he had died for our sins, sat down at the right hand of Majesty, to see his promises accomplished, and by his word to subdue the whole world. There are angels that "do his commandment, hearkening to the voice of his word": Psalm 103:20. There are glorified saints, who see God face to face, and dwell with him for evermore, and came thither by the same covenant which is propounded to us, as the charter of our peace and hope. In the outer region of heaven we see the sun and moon, and all the heavenly bodies, move in that fixed course and order wherein God hath set them; and will God show his constancy in the course of nature, and be fickle and changeable in the covenant of grace, wherein he hath disposed the order and method of his mercies? — *Thomas Manton.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 89, 91. — In these verses there is affirmed to be an analogy between the word of God and the works of God. It is said of his "word, "that it is "settled in heaven, "and that it sustains its faithfulness from one generation to another. It is said of his "works, "and more especially of those that are immediately around us, even of the earth which we inhabit, that as it was established at the first so it abideth afterwards. And then, as if to perfect the assimilation between them, it is said of both in Psalm 119:91, "They continue this day according to thine ordinances: for all are ray servants"; thereby identifying the sureness of that word which proceeded from his lips, with the unfailing constancy of that Nature which was formed and is upholden by his hands.

The constancy of Nature is taught by universal experience, and even strikes the popular eye as the most characteristic of those features which have been impressed upon her. It may need the aid of philosophy to learn how unvarying Nature is in all her processes— how even the seeming anomalies can be traced to a law that is inflexible— how what appears at first to be the caprices of her waywardness, are, in fact, the evolutions of a mechanism that never changes— and that the more thoroughly she is sifted and put to the test by the interrogations of the curious, the more certainly will they find that she walks by a rule which knows no abatement, and perseveres with obedient footstep in that even course from which the eye

of strictest scrutiny has never yet detected one hair breadth of deviation. It is no longer doubted by men of science, that every remaining semblance of irregularity in the universe is due, not to the fickleness of Nature, but to the ignorance of man— that her most hidden movements are conducted with a uniformity as rigorous as Fate — that even the fitful agitations of the weather have their law and their principle— that the intensity of every breeze, and the number of drops in every shower, and the formation of every cloud, and all the occurring alternations of storm and sunshine, and the endless shifting of temperature, and those tremulous varieties of the air which our instruments have enabled us to discover but have not enabled us to explain— that still, they follow each other by a method of succession, which, though greatly more intricate, is yet as absolute in itself as the order of the seasons, or the mathematical courses of astronomy. This is the impression of every philosophical mind with regard to Nature, and it is strengthened by each new accession that is made to science...But there is enough of patent and palpable regularity in Nature to give also to the popular mind the same impression of her constancy. There is a gross and general experience that teaches the same lesson, and that has lodged in every bosom a kind of secure and steadfast confidence in the uniformity of her processes. The very child knows and proceeds upon it. He is aware of an abiding character and property in the elements around him, and has already learned as much of the fire, and the water, and the food that he eats, and the firm ground that he treads upon, and even of the gravitation by which he must regulate his postures and his movements, as to prove that, infant though he be, he is fully initiated in the doctrine, that Nature has her laws and her ordinances, and that she continueth therein, and the proofs of this are ever multiplying along the journey of human observation; insomuch that when we come to manhood, we read of Nature's constancy throughout every department of the visible world. It meets us wherever we turn our eyes...God has so framed the machinery of my perceptions, as that I am led irresistibly to expect that everywhere events will follow each other in the very train in which I have ever been accustomed to observe them; and when God so sustains the uniformity of Nature, that in every instance it is rigidly so, he is just manifesting the faithfulness of his character. Were it otherwise, he would be practising a mockery on the expectation which he himself had inspired. God may be said to have promised to every human being that Nature will be constant— if not by the whisper of an inward voice to every heart, at least by the force of an uncontrollable bias which he has impressed on every constitution. So that, when we behold Nature

keeping up its constancy, we behold the God of Nature keeping up his faithfulness; and the system of visible things with its general laws, and its successions which are invariable, instead of an opaque materialism to intercept from the view of mortals the face of the Divinity, becomes the mirror which reflects upon the truth that is unchangeable, the ordination that never fails...And so it is, that in our text there are presented together, as if there was a tie of likeness between them—that the same God who is fixed as to the ordinances of Nature, is faithful as to the declarations of his word; and as all experience proves how firmly he may be trusted for the one, so is there an argument as strong as experience, to prove how firmly he may be trusted for the other. By his work in us he hath awakened the expectation of a constancy in Nature, which he never disappoints. By his word to us, should he awaken the expectation of a certainty in his declarations, this he will never disappoint. It is because Nature is so fixed, that we apprehend the God of Nature to be so faithful. He who never falsities the hope that hath arisen in every bosom, from the instinct which he himself hath communicated, will never falsify the hope that shall arise in any bosom from the express utterance of his voice. Were he a God in whose hand the processes of nature were ever shifting, then might we conceive him a God from whose mouth the proclamations of grace had the like characters of variance and vacillation. But it is just because of our reliance on the one that we feel so much of repose in our dependence upon the other; and the same God who is so unfailing in the ordinances of his creation, we hold to be equally unfailing in the ordinances of his word. — *Thomas Chalmers.*

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 89-96. — The immutable word of God. Is enthroned in heaven (Psalm 119:89), and on earth (Psalm 119:90-91), is the salvation of the believer in affliction (Psalm 119:92,94), His resource in danger (Psalm 119:95), and the embodiment of perfection (Psalm 119:96).

HINTS TO PREACHERS.

Ver. 89-92. — The Psalmist here tells us the prescription which soothed his pains and sustained his spirits. Here we have strong consolation.

1. In certain facts which he remembered.

- (a) The eternal existence of God.
- (b) The immutability of his word.
- (c) The faithfulness of the fulfilment of that word.
- (d) The perpetuity of the word in nature.
- (e) The perpetuity of the word in experience.

2. The delights which he experienced in the time of his trouble. In bereavements; when everything seemed shifting and inconstant; when his own faith failed him; when all helpers failed him; he fell back upon the eternal settlements: "O Lord, thy word is settled, "etc. See "Spurgeon's Sermons, "No. 1656: "My Solace in my Affliction."

Ver. 89. — Eternal settlements, or, heavenly certainties.

Ver. 89. — God's eternal calm (in contrast with earth's mutations) imaged in the starry heavens. — *William Bickle Haynes, of Stafford, 1882.*

Ver. 89. — Consider,

1. The term, "thy word."

(a) A word is a revealed thought. The Scriptures are just this: the thoughts and purposes of God made intelligible to man.

(b) But a "word" also marks specially unity (it is one word) and wholeness or completeness, a word, not a syllable. The Scriptures are one and complete.

2. The statement, "for ever settled in heaven."

(a) "Settled in heaven" before it came to earth; therefore it could come as a continuous unfolding, through various dispensations, without the shadow of hesitation or contradiction manifest in it.

(b) Abides "settled in heaven, "for its central revelation; the atonement is a completed fact, and Christ is now in heaven a perfected Saviour; thus the word is unalterable.

(c) "For ever settled in heaven." Not only because God in heaven is of one mind and cannot be turned; but because righteousness itself, the righteousness of heaven, demands that an atonement by suffering shall be fully and everlastingly answered by its due reward.

3. The lessons.

- (a) If settled in heaven, men on earth can never unsettle it.
- (b) The wicked may not indulge a future hope arising from any new dispensation beyond the grave; God's present word to us cannot then be unsettled.
- (c) The godly may rely on a settled word amidst the unsettled experiences and feelings incident to earth. — *J.F.*

PSALM 119:90

EXPOSITION.

Ver. 90. *Thy faithfulness is unto all generations.* This is an additional glory: God is not affected by the lapse of ages; he is not only faithful to one man throughout his lifetime, but to his children's children after him, yea, and to all generations so long as they keep his covenant and remember his commandments to do them. The promises are ancient things, yet they are not worn out by centuries of use, for the divine faithfulness endureth for ever. He who succoured his servants thousands of years ago still shows himself strong on the behalf of all them that trust in him. "Thou hast established the earth, and it abideth." Nature is governed by fixed laws; the globe keeps its course by the divine command, and displays no erratic movements: the seasons observe their predestined order, the sea obeys the rule of ebb and flow, and all things else are marshalled in their appointed order. There is an analogy between the word of God and the works of God, and specially in this, that they are both of them constant, fixed, and unchangeable. God's word which established the world is the same as that which he has embodied in the Scriptures; by the word of the Lord were the heavens made, and specially by him who is emphatically **THE WORD**. When we see the world keeping its place and all its laws abiding the same, we have herein assurance that the Lord will be faithful to his covenant, and will not allow the faith of his people to be put to shame. If the earth abideth the spiritual creation will abide; if God's word suffices to establish the world surely it is enough for the establishment of the individual believer.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 90. — *Thy faithfulness is unto all generations.* As he gathered, the certainty of God's word from the endurance of heaven, so now he confirms it by considering the foundation of the earth. Since the foundation of the earth, made by the word of God, abides sure, shall we not think that the foundation of our salvation laid in Jesus Christ, is much more sure? Though the creatures cannot teach us the way of our salvation (for that we must learn by the word), yet do they confirm that which the word saith, "Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever:" Jeremiah 31:85,36. As there Jeremy gathers the stability of the church from the stability of the creatures; so here David confirms the certainty of our salvation by the most certain and unchangeable course of creation; and both of them are amplified by Christ Jesus: "Heaven and earth may pass away, but one jot of God's word shall not fall to the ground." Let us therefore be strengthened in faith and give glory to God. — *William Cowper.*

Ver. 90. — *Thou hast established the earth, and it abideth.* Every time we set foot on the ground, we may remember the stability of God's promises, and it is also a confirmation of faith. Thus, —

1. The stability of the earth is the effect of God's word; this is the true pillar upon which the earth standeth; for he upholdeth all things by the word of his power; "For he spake, and it was done; he commanded, and it stood fast": Psalm 33:9. Now, his word of power helpeth us to depend upon his word of promise.
2. Nothing appeareth whereon the globe of the earth should lean and rest: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing:" Job 26:7. Now, that this vast and ponderous body should lean upon the fluid air as upon a firm foundation, is matter of wonder; the question is put in the book of Job: "Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?" Job 38:6. Yet firm it is, though it hang as a ball in the air...Now, since his word beareth up such a weight, and all the church's weight, and our own burden leaneth on the promise of God, he can, by the power of his

word, bear up all without visible means. Therefore his people may trust his providence; he is able to support them in any distresses, when no way of help appeareth.

3. The firmness and stability offereth itself to our thoughts. The earth abideth in the same seat and condition wherein God left it, as long as the present course and order of nature is to continue: Psalm 104:5. God's truth is as immovable as the earth: Psalm 117:2. Surely if the foundation of the earth abideth sure, the foundation of our salvation, laid by Jesus Christ, is much more sure.

4. The stability remains in the midst of changes: Ecclesiastes 1:4. All things in the world are subject to many revolutions, but God's truth is one and the same.

5. In upholding the frame of the world, all those attributes are seen, which are a firm stay to a believer's heart, such as wisdom, power, and goodness. The covenant of grace is as sure as the covenant made after the deluge. We cannot look upon this earth without seeing therein a display of those same attributes which confirm our faith, in waiting upon God till his promises be fulfilled to us. — *Condensed from T. Manton.*

Ver. 90. — *It abideth.* Creation is as the mother, and Providence the nurse which preserveth all the works of God. God is not like man; for man, when he hath made a work, cannot maintain it: he buildeth a ship, and cannot save it from shipwreck; he edifices a house, but cannot keep it from decay. It is otherwise with God; we daily see his conserving power, upholding his creatures; which should confirm us that he will not cast us off, nor suffer us to perish (since we are the works of his hands) if we so depend upon him, and give him glory as our Creator, Conserver, and Redeemer. — *William Cowper.*

HINTS TO PREACHERS.

Ver. 90. — The stability of the earth a present picture of everlasting faithfulness.

Ver. 90-91. — Consider,

1. The steadfastness of nature as dependent upon the divine decree: "according to thy ordinances."

2. The subserviency of nature to the divine will: "for all are thy servants."

3. The fixedness of nature's laws, together with their subserviency to God's purposes, as a confirmation of the Christian's faith in the written word, in the care of a divine providence, and in the sureness of spiritual and heavenly things. "Thy faithfulness is, "etc. — *J.F.*

PSALM 119:91

EXPOSITION.

Ver. 91. *They continue this day according to thine ordinances.* Because the Lord has bid the universe abide, therefore it stands, and all its laws continue to operate with precision and power. Because the might of God is ever present to maintain them, therefore do all things continue. The word which spake all things into existence has supported them till now, and still supports them both in being and in well being. God's ordinance is the reason for the continued existence of creation. What important forces these ordinances are! "For all are thy servants." Created by thy word they obey that word, thus answering the purpose of their existence, and working out the design of their Creator. Both great things and small pay homage to the Lord. No atom escapes his rule, no world avoids his government. Shall we wish to be free of the Lord's sway and become lords unto ourselves? If we were so, we should be dreadful exceptions to a law which secures the well being of the universe. Rather while we read concerning all things else—they continue and they serve, let us continue to serve, and to serve more perfectly as our lives are continued. By that word which is settled may we be settled; by that voice which establishes the earth may we be established; and by that command which all created things obey may we be made the servants of the Lord God Almighty.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 91. — They continue this day according to thine ordinances, etc. Which of the works of God are not pervaded by a beautiful order? Think of the succession of day and night. Think of the revolution of the seasons. Think of the stars as they walk in their majestic courses, — one great law of harmony "binding the sweet influence of the Pleiades, ...and guiding

Arcturus with his sons": Job 38:31-32. Look upwards, amid the magnificence of might, to that crowded concave, — worlds piled on worlds, — and yet see the calm grandeur of that stately march; — not a discordant note there to mar the harmony, though wheeling at an Inconceivable velocity in their intricate and devious orbits! These heavenly sentinels all keep their appointed watch towers. These Levites in the upper firmament, light their altar fires "at the time of the evening incense," and quench them again, when the sun, who is appointed to rule the day, walks forth from his chamber. "These wait all upon thee": Psalm 104:27. "They continue this day according to thine ordinances: for all are thy servants." — *J.R. Macduff*, in "Sunsets on the Hebrew Mountains," 1862.

Ver. 91. — *They continue this day according to thine ordinances.* Man may destroy a plant, but he is powerless to force it into disobedience to the laws given it by the common Creator. "If," says one, "man would employ it for his use, he must carefully pay attention to its wants and ways, and bow his own proud will to the humblest grass at his feet. Man may forcibly obstruct the path of a growing twig, but it turns quietly aside, and moves patiently and irresistibly on its appointed way." Do what he may, turf wilt not grow in the tropics, nor the palm bear its fruit in a cold climate. Rice refuses to thrive out of watery swamps, or cotton to form its fleece of snowy fibres where the rain can reach them. Some of the handsomest flowers in the world, and stranger still, some of the most juicy and succulent plants with which we are acquainted, adorn the arid and desolate sands of the Cape of Good Hope, and wilt not flourish elsewhere. If you twist the branch of a tree so as to turn the under surface of its leaves towards the sky, in a very little while all those leaves will turn down and assume their appointed position. This process will be performed sooner or later, according to the heat of the sun and the flexibility of the leaves, but none the less it will surely take place. You cannot induce the Sorrowful tree of India to bloom by day, or cause it to cease all the year round from loading the night air with the rich perfume of its orange like flowers. The philosopher need not go far to find the secret of this. The Psalmist declares it when, speaking of universal nature, he traces the true cause of its immutable order. God, he says, "hath established them for ever and ever: He hath made a decree which shall not pass; "or, as it is in the Prayer book version, "hath given them a law which shall not be broken": Psalm 148:6. Truly is it said in another Psalm 114:91, "They continue this day according to thine ordinances: for all are thy servants." Wilful man may dare to defy

his Maker, and set at nought his wise and merciful commands; but not so all nature besides. Well, indeed, is it for us that his other works have not erred after the pattern of our rebellion; that seed time and harvest, cold and heat, summer and winter, day and night, with all their accompanying provision, have not ceased! To the precepts imposed upon vegetation when first called into being on creation's third day, it stilt yields implicit submission, and the most tender plant will die rather than transgress. What an awful contrast to this is the conduct of man, God's noblest work, endowed with reason and a never dying soul, yet too often ruining his health, wasting and destroying his mental power, defiling his immortal spirit, and, in a word, madly endeavouring to frustrate every purpose for which he was framed. — *James Neil*, in "Rays from the Realms of Nature," 1879.

Ver. 91. — All creatures punctually observe the law he hath implanted on their nature, and in their several capacities acknowledge him their sovereign; they move according to the inclinations he imprinted on them. The sea contains itself in its bounds, and the sun steps not out of his sphere; the stars march in their order: "They continue this day according to thine ordinances: for all are thy servants." If he orders things contrary to their primitive nature they obey him. When he speaks the word, the devouring fire becomes gentle, and toucheth not the hair of the children he will preserve; the hunger starved lions suspend their ravenous nature when so good a morsel as Daniel is set before them; and the sun, which had been in perpetual motion since its creation, obeys the writ of ease God sent in Joshua's time, and stands still. — *Stephen Charnock*.

Ver. 91. — *All are thy servants.* We should consider how great is that perversity by which man only, formed in the image of God, together with reprobate angels, has fallen away from obedience to God; so that what is said of all other creatures cannot be said of him, unless renewed by singular grace. — *Wolfgang Musculus*.

Ver. 91. — *All are thy servants.* Since all creatures must serve God, therefore we ought neither to use them for any other purpose, nor turn them to the service of sin. The creature by the sin of our first parents has been made subject to vanity, and groans, and longs to be delivered, Romans 8: Christians, therefore, who use the creature and the world, should use as not abusing, 1 Corinthians 7; but enjoy them with praise of the divine majesty and goodness, 1 Timothy 4. — *Solomon Gesner*.

Ver. 91. — *All are thy servants.*

*Say not, my soul, "From whence
Can God relieve my care?
Remember that Omnipotence
Has servants everywhere."*

— *Thomas T. Lynch, 1855.*

HINTS TO PREACHERS.

Ver. 91. — Our starry monitors. They teach us,

1. To serve: though we cannot shine with their brightness.
2. To do all with strict regard to God's will.
3. To "continue" — "according to thine ordinances." — *W.B.H.*

Ver. 91. — The service of nature.

1. Universal: "all are thy servants."
2. Obedient: "according to thy ordinances."
3. Perpetual: "they continue."
4. Derived: "thou hast established the earth."

PSALM 119:92

EXPOSITION.

Ver. 92. *Unless thy law had been my delights, I should then have perished in mine affliction.* That word which has preserved the heavens and the earth also preserves the people of God in their time of trial. With that word we are charmed; it is a mine of delight to us. We take a double and treble delight in it, and derive a multiplied delight from it, and this stands us in good stead when all other delights are taken from us. We should have felt ready to lie down and die of our griefs if the spiritual comforts of God's word had not uplifted us; but by their sustaining influence we have been borne above all the depressions and despairs which naturally grow out of severe affliction. Some of us can set our seal to this statement. Our affliction, if it had not been for divine grace, would have crushed us out of existence, so that we should have perished. In our darkest seasons nothing

has kept us from desperation but the promise of the Lord: yea, at times nothing has stood between us and self destruction save faith in the eternal word of God. When worn with pain until the brain has become dazed and the reason well nigh extinguished, a sweet text has whispered to us its heart cheering assurance, and our poor struggling mind has reposed upon the bosom of God. That which was our delight in prosperity has been our light in adversity; that which in the day kept us from presuming has in the night kept us from perishing. This verse contains a mournful supposition "unless"; describes a horrible condition— "perished in mine affliction"; and implies a glorious deliverance, for he did not die, but live to proclaim the honours of the word of God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 92. — *Unless thy law had been my delights*, etc. This text sets out the great benefit and comfort which David found in the law of God in the time of his affliction. It kept him from perishing: "Had not thy law been my delights, I had perished in ray affliction"...David speaks this (saith Musculus) of the distressful condition he was in when persecuted by Saul, forced to fly to the Philistines, and sometimes to hide himself in the rocks and caves of the earth. It is very likely (saith he) that he had the book of God's law with him, by the reading of which he mitigated and allayed his sorrows, and kept himself pure from communicating with the heathen in their superstitions. The Greek scholiasts say that David uttered these words when driven from Saul, and compelled to live among the Philistines, etc. For he would have been allured to have communicated with them in their impieties had he not carried about him the meditation of the word of God.

The word of God delighted in is the afflicted saint's antidote against ruin and destruction. The word of God is the sick saint's salve, the dying saint's cordial, a precious medicine to keep God's people from perishing in time of affliction. This upheld Jacob from sinking, when his brother Esau came furiously marching to destroy him (Genesis 32:12). He pleaded, "And thou saidst, I will surely do thee good, " etc. Thus the promise of God supported him. This also upheld Joshua and enabled him courageously to fight the Lord's battles, because God had said, "He would never leave him nor forsake him" (Joshua 1:5). Melanethon saith that the Landgrave of Hesse told him at Dresden that it had been impossible for him to have borne up under the manifold miseries of so long an imprisonment, *Nisi habuisset consolationem verbo divino in suo corde*, but for the comfort of

the Scriptures in his heart. — *Edmund Catamy* (1600-1666) in "The Godly Man's Ark."

Ver. 92. — Certainly the reading of most part of the Scriptures must needs be a very comfortable thing; and I think a godly heart (disposed as it ought to be) can hardly tell how to be sad while it does it. For what a comfort is it for a man to read an earthly father's letters sent to him, though they were written long ago? With what care do we keep such letters in our chests? With how much delight do we ever and anon take them out and look upon them? and with how much sorrow do we lose them? Is my love to my earthly father so great, and shall my love to my heavenly Father be less? Can my heart choose but rejoice and my bones flourish like an herb, as oft as I look upon my Redeemer's last will and testament, whereby I know that he me so much and that he doth so for me continually, and that I shall be ever with him.

How is David ever and anon talking of his delight in the law of God, and in his statutes and testimonies. It was to him instead of all other delights; standing by him when all delights else left him; "Unless thy law had been my delight (or, my very great delight), I should then have perished in mine affliction, "Psalm 119:92. Let princes sit and speak against him never so much; yet will he meditate in God's statutes, Psalm 119:23. Let him have never so many persecutors and enemies; yet will he not decline from God's testimonies, Psalm 119:157. Let him be in a strange place, there shall God's statutes be his song, Psalm 119:54. Let him be a stranger in the earth all his life; so that he be not a stranger to God's commandments he cares not, Psalm 119:19. Although he should have never so much contempt cast upon him, yet will he not forget God's precepts, Psalm 119:141. Although his soul should be continually in his hand, yet that should not make him forget God's law. Yea, although he became like a bottle in the smoke, yet will he not forget God's precepts, Psalm 119:83. And therefore was it that he rejoiced, because he had been afflicted upon this account, that it made him learn God's statutes. He cared for no other wealth. "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart, "Psalm 119:111. Neither cared he much for life, but only to keep God's word, Psalm 119:17. Whatever he had said before, or meant to say next, he still cries, "Teach me thy statutes, "and, "I have longed for thy precepts, "&c.; or some such expression or other. He could not forbear to speak of them, for they were still before him, Psalm 119:30. No wonder, then, that he meditated upon them so often, as he saith he did. "O how I love thy law! it

is my meditation all the day, "Psalm 119:97. And "Thy testimonies are my meditation, "Psalm 119:99. God's commandments were to David sweeter in his mouth than honey, to talk and discourse of them, Psalm 119:103. — *Zachary Bogan*, 1653.

Ver. 92. — The persons to whose delight the word of God actually conduces are the children of God, and none else. None but they are prepared to take in the consolation of the word.

1. As they only are spiritually enlightened to discern the great and comfortable things contained in it, enlightened in a manner in which no others are: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:4).

2. As they have the highest value for the word of God, this prepares them for receiving consolation from it.

3. As they have their hearts and ways suited to the word of God, this is another reason of the delight they fetch from it. "For they that are after the flesh do mind the things of the flesh, "and take pleasure in them; "but they that are after the Spirit the things of the Spirit" (Romans 8:5). The comforts of the word are spiritual; and only the spiritual heart, as it is renewed by grace, can taste and relish them. The delight which the people of God have from the word, is a privilege peculiar to themselves: and this word hath enough to give delight to all of their numbers — *Daniel Wilcox*, 1676-1733.

Ver. 92. — *My delights.* The word signifieth delights in the plural number. Many were the sorrows of David's life; but against them all he found as many comforts and delectations in God's word. With such variety of holy wisdom hath God penned his word, that it hath convenient comfort for every state of life, and therefore the children of God account nothing so dear as it; they prefer it to their appointed food. — *William Cowper*.

Ver. 92. — *Thy law...my delights...in mine affliction.* I happened to be standing in a grocer's shop one day in a large manufacturing town in the west of Scotland, when a poor, old, frail widow came in to make a few purchases. There never was, perhaps, in that town a more severe time of distress. Nearly every loom was stopped. Decent and respectable tradesmen, who had seen better days, were obliged to subsist on public charity. So much money per day (but a trifle at most) was allowed to the

really poor and deserving. The poor widow had received her daily pittance, and she had now come into the shop of the grocer to lay it out to the best advantage. She had but a few coppers in her withered hands. Carefully did she expend her little stock—a pennyworth of this and the other necessary of life nearly exhausted all she had. She came to the last penny, and with a singular expression of heroic contentment and cheerful resignation on her wrinkled face, she said, "Now I must buy oil with this, that I may see to read my Bible during these long dark nights, for it is my only comfort now when every other comfort has gone away." — *Alexander Wallace*, in "The Bible and the Working Classes," 1853.

Ver. 92. — This verse I may call a Perfume against the Plague; The Sick Man's Salve; The Afflicted Man's Consolation; and a blessed Triumph, in and over all troubles. — *Richard Greenham*.

HINTS TO PREACHERS.

Ver. 92. — The sustaining power of joy in God.

Ver. 92. — The word of God as a sustaining power amid the greater sorrows of life.

1. Its necessity.

(a) For want of it, men have become drunkards to drown their sorrows, have become suicides because life was unbearable, have become broken and hopeless because they had no strength to struggle against misfortune, have become atheists in creed as, alas, they were before in practice; all, in fact, become subject to sorrow's worst bitterness and calamity's worst effects.

(b) Nothing can supply the place of God's word. Nature throws no light on the mystery of suffering. Human philosophy is at best cold comfort, and when most needed most fails.

2. Its efficiency. Proved—

(a) In the experience of those who have tried it.

(b) By the character of its promises.

(c) By the discovery it makes of a beneficent providence working through calamity and sorrow.

(d) By the revelation it gives of the pity of God and the sympathy of Christ.

(e) By its record of the "Man of sorrows, "who through suffering wrought out man's salvation, and entered into glory.

(f) By its teaching concerning the Incarnate Word; thus showing a suffering God, which may well be a solace to suffering men.

(g) By displaying the glory of heaven and the eternal felicity awaiting those who overcome through the blood of the Lamb. — *J.F.*

Ver. 92. — The Godly Man's Ark; or, City of Refuge in the day of his Distress. Discovered in divers (five) Sermons...By Edmund Calamy, B.D...Eighteenth edition. 1709. 12mo.

Ver. 92. — We have here set before us by the Psalmist,

1. The case which he had been in, and which he now refers to— one sad and sinking. He was under such affliction that he was ready to perish; which seems to include inward and outward trouble at once; trials without and pressure within.

2. What it was that gave him relief, and this when nothing else could, etc., the law of God.

3. How he looked back upon this relief received, namely, with thankfulness to God, to whom he speaks, and records it for the encouragement and direction of others: "Unless thy law had been my delights, I should then have perished in mine affliction." — *Daniel Wilcox*, 1676-1733.

Ver. 92. — The life buoy. Under the form of the narrative of a shipwrecked mariner, describe the experience of the soul struggling in the sea of affliction; almost overwhelmed: yet buoyed up over each successive billow: and finally saved by clinging to the Word of God. — *C.A.D.*

Ver. 92. — *The Psalmist's shudder at recollected danger.*

1. Sore peril: affliction tending to despair and ruin.

2. Fearful crisis: "then."

3. Many handed help: "thy law my delights." — *W.B.H.*

PSALM 119:93

EXPOSITION.

Ver. 93. *I will never forget thy precepts: for with them thou hast quickened me.* When we have felt the quickening power of a precept we never can forget it. We may read it, learn it, repeat it, and think we have it, and yet it may slip out of our minds; but if it has once given us life or renewed that life, there is no fear of its falling from our recollection. Experience teaches, and teaches effectually. How blessed a thing it is to have the precepts written on the heart with the golden pea of experience, and graven on the memory with the divine stylus of grace. Forgetfulness is a great evil in holy things; we see here the man of God fighting against it, and feeling sure of victory because he knew the life giving energy of the word in his own soul. That which quickens the heart is sure to quicken the memory.

It seems singular that he should ascribe quickening to the precepts, and yet it lies in them and in all the words of the Lord alike. It is to be noted that when the Lord raised the dead he addressed to them the word of command. He said, "Lazarus, come forth, " or "Maid, arise." We need not fear to address gospel precepts to dead sinners, since by them the Spirit gives them life. Remark that the Psalmist does not say that the precepts quickened him, but that the Lord quickened him by their means: thus he traces the life from the channel to the source, and places the glory where it is due. Yet at the same time he prized the instruments of the blessing, and resolved never to forget them. He had already remembered them when he likened himself to a bottle in the smoke, and now he feels that whether in the smoke or in the fire the memory of the Lord's precepts shall never depart from him.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 93. — *I will never forget thy precepts*, etc. Forgetfulness must be striven against in every possible way, lest it should gradually creep in, through ingratitude, old age, weakness of mind, or other overwhelming cares. See Psalm 119:16,61,83. — *Martin Geier.*

Ver. 93. — *I will never forget thy precepts*, etc. This afflicted good man is now comforted; his comfort came from his delight in God's law; he thinks of it, he feels the force of it, and therefore to the end that he might ever receive the like comforts, he will bind himself by a promise to the Lord that he will never forget his precepts; adding a reason, namely, that they were to him spirit and life.

With them hast thou quickened me. Quickened he was, as he saith, by God, but yet also by the word, soundly preached, savingly understood, and particularly applied to the conscience. Thus then doth the power of Christ's death make us to walk on in newness of life. No *aqua vitae*, or *celestis* like unto this, by which we have inward peace of conscience, and an outward obedience to God's commandments. David rejoiced in this blessing, , so ought we: we desire to be ever quick, and cheerful to all good duties; it is only God, by his Spirit, in the word, that can give it. — *Richard Greenham.*

Ver. 93. — *With them thou hast quickened me.* The quickening Spirit delights to work by means of the word; but though the word be the means, yet the benefit comes from God: "For with them thou hast quickened me." Life comes, from the fountain of life. The gospel is a sovereign plaster; but it is God's hand that must apply it, and make it stick; make it to be peace, comfort, and quickening to our souls. There is a double quickening, when, from dead, we are made living; or when, from cold, and sad, and heavy, we are made lively...and so not only have life, but enjoy it more abundantly, according to Christ's gracious promise (John 10:10); that they may be living, lively, kept still in rigour. Now, this second quickening may be taken, either more largely, for the vitality of grace; or, strictly, for actual comfort Largely taken; so God quickens by increasing the life of: grace; either internally, by promising the life of grace; or morally and externally, by promising the life of glory. More strictly, his quickening may be taken for comfort and support in his affliction; so it is likely to be taken here: he had said immediately before, "Unless thy law had been my delights, I should then have perished in my affliction"; and now, "I will never forget thy precepts, for with them thou hast quickened me." It was great comfort and support to him; and therefore he should prize the word as long as he lived. — *Thomas Manton.*

Ver. 93. — *Thou hast quickened me.* Leave not off reading the Bible till you find your hearts warmed. Read the word, not only as a history, but

labour to be affected with it. Let it not only inform you, but inflame you. "Is not my word like a fire? saith the Lord": Jeremiah 23:29. Go not from the word till you can say as those disciples, "Did not our hearts burn within us?" Luke 24:32. — *Thomas Watson.*

HINTS TO PREACHERS.

Ver. 93. — Experience fixes the word upon the memory.

Ver. 93. —

1. A good resolve: "I will never forget thy precepts."

(a) The precepts are worth remembering.

(b) Safety lies in remembering them.

(c) Fidelity to God cannot be without remembering them.

(d) Not to remember them is shameful ingratitude.

2. An excellent reason for making it: "For with them thou hast quickened me."

(a) A reason founded upon personal experience: "me."

(b) A reason appreciative of the benefit received: "quicken." "

(c) A reason indicative of gratitude to God: "thou." — *J.F.*

Ver. 93. — *Never forget;* an often uttered phrase. Here golden.

1. Something that could not be forgotten: life and pardon received. How could it?

2. Something that should not be forgotten: the precious instrumentality. — *W.B.H.*

Ver. 93. —

1. The instrumental power of truth.

(a) Used by God in our regeneration: James 1:18 Psalm 19:7.

(b) Used in our liberation: John 8:32.

(c) Used in our sanctification: John 17:7.

2. Our consequent affection for it. We cannot forget.

(a) Our past obligations to it.

(b) Our present dependence upon it.

(c) Our future needs of it. — *W.W.*

PSALM 119:94

EXPOSITION.

Ver. 94. *I am thine, save me.* A comprehensive prayer with a prevailing argument. Consecration is a good plea for preservation. If we are conscious that we are the Lord's we may be confident that he will save us. We are the Lord's by creation, election, redemption, surrender, and acceptance; and hence our firm hope and assured belief that he will save us. A man will surely save his own child: Lord, save me. The need of salvation is better seen by the Lord's people than by any others, and hence their prayer—"save me"; they know that only God can save them, and hence they cry to him alone; and they know that no merit can be found in themselves, and hence they urge a reason fetched from the grace of God, — "I am thine." "For I have sought thy precepts." Thus had he proved that he was the Lord's. He might not have attained to all the holiness which he desired, but he had studiously aimed at being obedient to the Lord, and hence he begged to be saved even to the end. A man may be seeking the doctrines and the promises, and yet be unrenewed in heart; but to seek the precepts is a sure sign of grace; no one ever heard of a rebel or a hypocrite seeking the precepts. The Lord had evidently wrought a great work upon the Psalmist, and he besought him to carry it on to completion. Saving is linked with seeking, "save me, for I have sought"; and when the Lord sets us seeking he will not refuse us the saving. He who seeks holiness is already saved: if we have sought the Lord we may be sure that the Lord has sought us, and will certainly save us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 94. — *I am thine, save me.* David, a man after God's own heart, would be saved, but not after the manner of the men of this world, that would be saved to be their own and to enjoy themselves at their own will; but he in being saved would be God's, and at his disposing: "I am thine, save me."

There is a threefold strength in this argument.

1. The law of nature, which obliges a father to be good to his child, the husband to his wife, etc., and God hath subjected himself more unto the

law of nature, he lies more under it, than any of these; and doth more perfectly, fully, and gloriously fulfil this law of nature than any; there is no father like him, no friend, no husband like him. "Can a woman forget her sucking child? Yet will I not forget thee:" Isaiah 44:15. A mother can hardly do it; nature teacheth her to have bowels, and a merciful remembrance towards her child; much, note will I, saith God.

2. When we can say to God, "I am thine, "we plead the covenant which God hath made with us, wherein he is become our father and friend: and this is that which was pleaded in Isaiah 63:16: "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not (because they are gone, and so have no cognizance of us now); yet thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." See what a conclusion here is made; doubtless thou art our Father, and therefore we call to thee for help.

3. There is this encouragement and strength that the spirit of, a man receives in thus arguing with God, that if he can say in truth, "I am thine, "God much more will say to the creature, "I am thine." If we have so much love to offer ourselves to God, to become his; much more will the love of God make him to become ours; for God loves first, and most, and surest. If mine heart rise toward God, much more is the heart of God toward me; because there love is in the fountain. Never did a spouse speak to her husband, whom her soul loved to the highest, more willingly, and say, "I am thine, "than the spirit of an upright man saith to God, "Lord, I am thine." And he loves him with a love of thankfulness. Hast thou given thyself to me, saith he, and shall I then withhold myself from thee? Hast thou, who art so great, done all this for me, and shall I stand out against thee? The gracious man will willingly acknowledge himself to be the Lord's. The saints often do this: David above twenty times comes with this acknowledgment in this psalm, and in Psalm 116:16: "I am thy servant; I am thy servant." To say it once was not enough; he saith it again, to show the sincerity of his spirit, and to witness that his heart was fully pleased with this, that he was not his own, but the Lord's. The knowledge of our interest in God doth much further our approaches to God. When a man is once assured, and can say with a clear spirit, "I am thine, "he will naturally cry, "Save me." Such a man is a man of prayer, he is much in addresses to God, and conversing with him. — *Joseph Symonds, 1653.*

Ver. 94. — *I am thine.* This is an excellent motive to draw from the Lord help in trouble, — "I am thine." Thine by creation, I was made by thee; thine by adoption, I was assigned over to thee; thine by donation, I was given to thee; thine by marriage, I was espoused to thee; thine by redemption, I was purchased by thee; thine by stipulation, I have vowed myself unto thee. — *Richard Greenham.*

Ver. 94. — *For I have sought thy precepts.* See here how David qualifies his protestation: from his earnest affection to the word of God, he proves that he was God's man and not his own servant. It is not words, but affections and actions which must prove us to be the Lord's. *Tuus sum, quia id solum quod tuum est quaesivi:* I am thine because I sought nothing but that which is thine, and how I might please thee. *Mihi in tuis justificationibus est omne poatrimonium:* in the observance of thy precepts is all my patrimony. — *William Cowper.*

Ver. 94. —

1. David claims relation to God: "I am thine" — devoted to thee, and owned by thee, thine in covenant.
2. He proves his claim: "I am thine, save me; for Y have sought thy precepts"; i.e., I have carefully enquired concerning my duty, and diligently endeavoured to do it.
3. He Improves. His claim: "I am thine, save me." Save me from sin, save me from ruin. — *Mr. Henry.*

Ver. 94 —

1. A great prayer: "Save me."
2. A grand prayer: "I am thine."
3. A gracious experience: "I have sought, "etc.

Ver. 94. —

1. Relation: "I am thine."
2. Preservation: "save me."
3. Obligation: "I have sought, "etc. — *G.R.*

Ver. 94. —

1. God's child humbly points out to him his responsibility: "I am thine."

2. Ventures to urge his own sincerity: he has at least "sought."

3. With these two hands extended, he utters a sharp cry for help: "save me." — *W.B.H.*

Ver. 94. — *Multum in parvo.*

1. A profession.

2. A prayer.

3. A plea. — *C.A.D.*

Ver. 94. —

1. God's interest in us.

2. Our interest in God. — *W.D.*

Ver. 94. — The characteristics of personal religion.

1. Personal devotedness to God: "I am thine."

2. Personal obedience rendered: "I have sought thy precepts."

3. Personal expectation cherished: "save me." — *J.F.*

Ver. 94. — The courage obedience gives.

1. It emboldens us to a firm assurance: "I am thine, for I have, " etc.

(a) We become God's by faith alone.

(b) But the assurance of being his cannot exist without obedience; obedience proves the faith to ourselves; satisfies us concerning grace received.

(c) Poor obedience always interferes with assurance.

2. It emboldens us to pray, and in prayer: "Save me."

(a) The Christian's prayers are only of faith and offered in faith.

(b) Yet disobedience makes: him shrink from approaching God in prayer, and renders him feeble in petitioning.

(c) Obedience is humble but bold. The middle clause of the text applies equally to the first and third clauses. — *J.F.*

PSALM 119:95

EXPOSITION.

Ver. 95. *The wicked have waited for me to destroy me: but I will consider thy testimonies.* They were like wild beasts crouching by the way, or highway men waylaying a defenceless traveller; but the Psalmist went on his way without considering them, for he was considering something better, namely, the witness or testimony which God has borne to the sons of men. He did not allow the malice of the wicked to take him off from his holy study of the divine word. He was so calm that he could "consider"; so holy that he loved to consider the Lord's "testimonies"; so victorious over all their plots that he did not allow them to drive him from his pious contemplations. If the enemy cannot cause us to withdraw our thoughts from holy study, or our feet from holy walking, or our hearts from holy aspirations, lie has met with poor success in his assaults. The wicked are the natural enemies of holy men and holy thoughts; if they could, they would not only damage us but destroy us, and if they cannot do this today they will wait for further opportunities, ever hoping that their evil designs may be compassed. They have waited hitherto in vain, and they will have to wait much longer yet; for if we are so unmoved that we do not even give them a thought their hope of destroying us must be a very poor one.

Note the double waiting, — the patience of the wicked who watch long and carefully for an opportunity to destroy the godly, and then the patience of the saint who will not quit his meditations, even to quiet his foes. See how the serpent's seed lie in wait as an adder that biteth at the horse's heels; but see how the chosen of the Lord live above their venom, and take no more notice of them than if they had no existence.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 95. — *The wicked have waited for me to destroy me.* Two things again he notes in his enemies; diligence, in waiting all occasions whereby to do him evil; and cruelty without mercy, for their purpose was to destroy him: wherein, still we see how restless and insatiable is the malice of the wicked against the godly. Daniel's preservation in the lions' den was a great miracle; but it is no less a marvellous work of God, that the godly who are the flock of Christ, are daily preserved in the midst of the wicked, who are

but ravening wolves, and thirst for the blood of the saints of God, having a cruel purpose in their heart if they might perform it, utterly to destroy them. — *William Cowper*.

Ver. 95. — *But I will consider thy testimonies.* It was a grievous temptation to be sought for to be given up to slaughter, but a greater mercy to consider God's testimonies, even then when his life was sought for. Had it not been for the consideration of God's testimonies, a thousand to one he had fallen away. — *Richard Greenham*.

HINTS TO PREACHERS.

Ver. 95. — Wicked men patient in carrying out their evil designs. Good men patient in considering the ways of the Lord.

Ver. 95. — *The hatred of the wicked towards the righteous.*

1. Show that it ever has been, and still is.

- (a) Select Scriptural instances, beginning with Abel.
- (b) Notice the persecutions of the church.
- (c) Treatment in the workshop.
- (d) Often in the home.
- (e) The contemptuous manner the "saints" are spoken of, metc.

2. Enquire as to why it is so.

- (a) The enmity of the carnal heart to God.
- (b) The jealousy excited by the Christian's assurance of eternal blessedness.
- (c) The consciousness of being rebuked by a holy life.
- (d) Excited to it by Satan.
- (e) The restless mischievousness of sin which, if it cannot hinder holiness, will maliciously hurt its advocates.

3. Direct how to act when exposed to it: "I will consider thy testimonies." That means—

- (a) Be the more obedient to God.
- (b) Have the more watchful control over words and feelings.
- (c) Love your enemies.
- (d) Pray for those who hate you.
- (e) Do good to them on every opportunity.

- (f) Be thankful that you are among the hated and not the haters.
 (g) Especially consider the holy testimony of Christ's forbearing patience. — *J.F.*

Ver. 95. — Waiting counter wrought by waiting.

1. Temptations in ambush.
2. The saint with his Lord. — *W.B.H.*

Ver. 95. — Immunity.

1. I am in danger.
2. I will attend to my duty.
3. I will trust thee to deliver me. — *C.A.D.*

PSALM 119:96

EXPOSITION.

Ver. 96. *I have seen an end of all perfection.* He had seen its limit, for it went but a little way; he had seen its evaporation under the trials of life, its detection under the searching glance of truth, its exposure by the confession of the penitent. There is no perfection beneath the moon. Perfect men, in the absolute sense of the word, live only in a perfect world. Some men see no end to their own perfection, but this is because they are perfectly blind. The experienced believer has seen an end of all perfection in himself, in his brethren, in the best man's best works. It would be well if some who profess to be perfect could even see the beginning of perfection, for we fear they cannot have begun aright, or they would not talk so exceeding proudly. Is it not the beginning of perfection to lament your imperfection? There is no such thing as perfection in anything which is the work of man. "But thy commandment is exceeding broad." When the breadth of the law is known the notion of perfection in the flesh vanishes: that law touches every act, word, and thought, and is of such a spiritual nature that it judges the motives, desires, and emotions of the soul. It reveals a perfection which convicts us for shortcomings as well as for transgressions, and does not allow us to make up for deficiencies in one direction by special carefulness in others. The divine ideal of holiness is far too broad for us to hope to cover all its wide arena, and yet it is no broader

than it ought to be. Who would wish to have an imperfect law? Nay, its perfection is its glory; but it is the death of all glorying in our own perfection. There is a breadth about the commandment which has never been met to the full by a corresponding breadth of holiness in any mere man while here below; only in Jesus do we see it fully embodied. The law is in all respects a perfect code; each separate precept of it is far reaching in its hallowed meaning, and the whole ten cover all, and leave no space wherein to please our passions. We may well adore the infinity of divine holiness, and then measure ourselves by its standard, and bow before the Lord in all lowliness, acknowledging how far we fall short of it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 96. — *I have seem an end of all perfection*, etc. These words are variously rendered and understood by interpreters, who in this variety do very much conspire and agree in the same sense. The Chaldee Paraphrase renders the words thus, "I have seen an end of all things about which I have employed my care; but thy commandment is very large." The Syriac version thus, "I have seen an end of all regions and countries" (that is, I have found the compass of the habitable world to be finite and limited) "but thy commandment is of a vast extent." Others explain it thus, "I have seen an end of all perfection, "that is, of all the things of this world which men value and esteem at so high a rate; of all worldly wisdom and knowledge, of wealth, and honour, and greatness, which do all perish and pass away; "but thy law is eternal, and still abideth the same"; or, as the Scripture elsewhere expresses it, "The word of the Lord endureth for ever." — *John Tillotson*, 1630-1694.

Ver. 96. — *I have seen an end of all perfection*. Poor perfection which one sees an end of! Yet such are all those things in this world which pass for perfections. David in his time had seen Goliath, the strongest, overcome; Asahel, the swiftest, overtaken; Ahithophel, the wisest, befooled; Absalom, the fairest, deformed. — *Matthew Henry*.

Ver. 96. — *I have seen an end of all perfection*, etc. The Psalmist's words offer us a double comfort and encouragement. We may read them in two ways: (1) "I have seen an end of all perfection; for thy commandment is exceeding broad"; and (2) "I have seen an end of all perfection, but thy commandment is exceeding broad."

Read in the first way, they suggest the animating thought, that our haunting consciousness of imperfection springs from the bright and awful perfection of the Law we are bent on obeying, of the ideal we have set before us. It is not because we are worse than those who are without law, or who are a law unto themselves, that we are restless and dissatisfied with ourselves; but because we measure both ourselves and our fellows by the lofty standard of God's commandment. It is because that commandment is so broad, that we cannot embrace it; it is because it is so high, that we cannot attain to it; it is because it is so perfect, that we cannot perfectly obey it.

But we may read the verse in another way, and still derive comfort and encouragement from it. We may say: "I have seen an end of all perfection in myself, and in the world; but thy commandment is exceeding broad: that is perfect, though I am imperfect, and in its perfection I find the promise of my own." For shall God give a law for human life, and that law remain for ever unfulfilled Impossible! "The gifts of God are without repentance" — irreversible, never to be lessened or withdrawn. His purpose is not to be made of none effect by our weaknesses and sins. In the Law he has shown us what he would have us to be. And shall we never become what he would have us to be? Can the Law remain for ever without any life that corresponds to it and fulfils it? Nay, God will never take back the fair and perfect ideal of human life depicted in his Law, never retract his purpose to raise the life of man till it touches and fulfils its ideal. And so the very Law which is our despair is our comfort also; for if that be perfect we must become perfect; its perfection is the pledge of ours. — From "The Expositor," 1876.

Ver. 96. — *I have seen an end of all perfection.* David's natural eye had seen the end of many human perfections, and the eye of his understanding saw the end of them all. He had seen some actually end, and he saw that all must end. Adam did not continue in that perfection which had no imperfection in it; how then shall any of his children continue in what is at best an imperfect perfection? — *Abraham Wright.*

Ver. 96. — *I have seen an end,* etc. The laws of Lycurgus among the Grecians, and of Numa among the Romans, had somewhat of good in them, but not all; prohibited somewhat that was evil, but not all that was evil. But the Christian religion is of a larger extent, both in its precepts and prohibitions: "I have seen an end of all perfection: but thy commandment is exceeding broad." A man with the eye of his body may behold an end of

many worldly perfections, of many fair estates, great beauties, large parts, hopeful families; but a man with the eye of his soul (or by faith) may see an end of all earthly perfections. He may see the world in a flame, and all its pomp and pride, and glory, and gallantry, and crowns and sceptres, and riches, and treasures, turned into ashes. He may see the heavens passing away like a scroll, and the elements melting with fervent heat, and the earth, with the things thereon, consumed; and all its perfections, which men dented so much on, vanished into smoke and nothing. It is easy to see to the end of all terrene perfections, but it is difficult, yea, impossible, to see to the end of divine precepts: "But thy commandments are exceeding broad, "of a vast latitude, beyond our apprehension. They are so deep that none can fathom them, Psalm 36:6, so high that they are established in heaven, Psalm 114:48; so long that they endure for ever, 2 Peter 1; and so broad, that none can measure them. They are not only "broad, "but "exceeding broad": higher than heaven, longer than the earth, broader than the sea. "The commands of God reach the inward parts, the most secret motions and retired recesses of the soul. They reach all the privy thoughts, they pierce even to the dividing asunder of soul and spirit, and of the joints and marrow, and discern the thoughts and intents of the heart, Hebrews 4:12. They reach to all our actions; to those that seem smallest and of less concernment, as well as to those that are greater and of more concernment." — *George Swinno*ck.

Ver. 96. — *Thy commandment is exceeding broad.* As there is more mercy in the gospel than we are able to comprehend, so there is more holiness in the law than we are able to comprehend. No man ever saw into the depths of that righteousness. There is an infinite holiness in the law. "I have seen an end of all perfection: but thy commandment is exceeding broad." He speaks not in the concrete, I have seen an end of perfect things, but in the abstract, "an end of perfection, "I have come to the outside or to the very bottom of all (a man may soon travel through all the perfections that are in the world, and either see their end, or see that they end); "but thy commandment is exceeding broad, "that is, it is exceedingly broader than any of these perfections; I cannot see the end of it, and I know it shall never have an end. There is a vastness of purity and spiritualness in the law. — *Joseph Caryl*.

Ver. 96. — *Thy commandment is exceeding broad.* It is so by the comprehensive applicableness of its grand, simple rules. "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy

neighbour as thyself." It is so by the ample order of its special injunctions. Where is there a spot without a signal of the divine will? It is so by laying an authoritative hand on the first principles and origin from which any thing can proceed, in human spirit and action; then it reaches to all things that do or can proceed thence. It asserts a jurisdiction over all thought and inward affection. All language is uttered under this same jurisdiction. All that the world and each man is in action about. And even over what is not done it maintains its authority, and pronounces its dictates and judgments. It is a positive thing with respect to what is negative, omission, nonexistence Like the divine government in the material world, over the wastes, deserts, and barren sands. And from these spaces of nothing (as it were) it can raise up substantial forms of evil, of sin, in evidence against men. As at the resurrection men will rise from empty wastes, where it would not have been suspected that any were concealed. Let a man look back on all his omissions, and think what the divine law can raise from them against him. Thus the law in its exceeding breadth, is vacant nowhere; it is not stretched to this wide extent by chasms and void spaces. If a man could find one such, he might there take his position for sin with impunity, if not with innocence. — *John Foster*, 1768-1848.

Ver. 96. — *Thy commandment is exceeding broad.* In the popular religious literature of the present times, the terms "broad" and "free" are of frequent occurrence. The fascination that surrounds them is enhanced by the use, at the same time, of their opposites, "narrow" and "bigoted." By an adroit manipulation of these terms and their equivalents, the heterodoxy of the day is labouring to stamp out the doctrine and spirit of the evangelical faith, and to allure the Christian multitude within the influence of the spreading rationalistic drift. Going to the market where the heterodox wares are exhibited with labels so attractive, the unsuspecting purchaser soon discovers that "their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter." Is the time not come when the adherents of the true faith should make an effort to wrest from their opponents the monopoly in the use of these terms, which they seem desirous of establishing for themselves? Those who, in the spirit of their Master, abide most closely by, and contend most tenaciously for, the whole faith that has been delivered to the saints, must be the most liberal minded and catholic; and those who forsake the "old paths" must, in proportion to the extent of their departures, become contracted in their mental grasp, and narrow in their soul. Is not the Bible— the whole Bible

— the only manual of Broad churchism in its truest and highest sense? Is not the revelation of God's Son in us, the great soul expanding power? "If the Son shall make you free, ye shall be free indeed." Must we not infer, from the words of Christ "Ye shall know the truth, and the truth shall make you free," that the mind which apprehends the truth is a home of mental liberty? Does not strict conformity of the life to God's law produce real breadth of character? For "Thy commandment is exceeding broad." Is not the gospel system the only true Broad churchism— "the perfect law of liberty"? Is not the believer— and the more so in proportion to the strength of his faith — the only true Broad churchman, "increasing with the increase of God, ""filled with all the fulness of God"? — *James Kerr*, in "The Modern Scottish Pulpit," 1880.

Ver. 96. — *Exceeding broad*. Notwithstanding many things do show the way of life to be narrow, yet unto the godly man it is a way of great breadth; though not for sin, yet for duty and delight. He makes haste and progress in it. — *Robert Trail*, 1642-1716.

Ver. 96. — Take notice that the law, which is your mark, is exceeding broad. And yet not the more easy to be hit; because you must aim to hit it, in every duty of it, with a performance of equal breadth, or else you cannot hit it at all. — *Stephen Marshall*.

HINTS TO PREACHERS.

Ver. 96. —

1. An end: — "seen"; seen by one man; seen where it should not have been; seen where there was no end of boasting; seen in all perfection.

2. No end: — to the extent, spirituality, perpetuity, and perfectness of the law.

Ver. 96. —

1. The Finite explored.

2. The Infinite unexplored. — *W.D.*

Ver. 96. — Perfectionism disproved by experience and inspiration. — *W.B.H.*

Ver. 96. — *Perfection* — perfect and imperfect.

1. Loud professions of perfection arise from ignorance (of self, or of God's requirements).
2. Are peculiarly liable to collapse: "I have seen an end."
3. Are best corrected by a survey of the breadth of the divine law. — C.A.D.

PSALM 119:97

EXPOSITION.

Ver. 97. *O how love I thy law!* It is a note of exclamation. He loves so much that he must express his love, and in making the attempt he perceives that it is inexpressible— and therefore cries, "O how I love!" We not only reverence but love the law, we obey it out of love, and even when it chides us for disobedience we love it none the less. The law is God's law, and therefore it is our love. We love it for its holiness, and pine to be holy; we love it for its wisdom, and study to be wise; we love it for its perfection, and long to be perfect. Those who know the power of the gospel perceive an infinite loveliness in the law as they see it fulfilled and embodied in Christ Jesus.

It is my meditation all the day. This was both the effect of his love and the cause of it. He meditated in God's word because he loved it, and then loved it the more because he meditated in it. He could not have enough of it, so ardently did he love it: all the day was not too long for his converse with it. His main prayer, his noonday thought, his evensong were all out of Holy Writ; yea, in his worldly business he still kept his mind saturated with the law of the Lord. It is said of some men that the more you know them the less you admire them; but the reverse is true of God's word. Familiarity with the word of God breeds affection, and affection seeks yet greater familiarity. When "thy law," and "my meditation" are together all the day, the day grows holy, devout, and happy, and the heart lives with God. David turned away from all else; for in the preceding verse he tells us that he had seen an end of all perfection; but he turned in unto the law and tarried there the whole day of his life on earth, growing henceforth wiser and holier even sick of love, as the church saith (Song of Solomon 2:5 5:8), she was sick of love towards Christ: so seemeth the prophet to be sick of love towards the word of God. This word "how," also imports a

comparison, and notes a greater love in David towards the word than towards riches or any other thing; in which respect he saith afterward in this very Psalm (Psalm 119:127), that he loveth the Lord's commandments "above gold, yea, above fine gold"; yea, as whosoever so loveth not Christ, that in respect of Christ, and for Christ's sake, he forsaketh father, and mother, and brethren, and sisters, wife and children, and his own life also (much more riches and other things not to be compared to life) is not worthy of him: so he that doth not love the word above all other things; yea, he that hateth not all other things below here, ill respect of the word, is not worthy of the word. Christ himself loved the word of God more than he loved any riches; for did he not for the performance of the word submit himself to such want, that the foxes had holes, and the birds had nests, but he had not whereon to lay his head? and that, although he were the heir of all things, yet he was ministered unto by certain women? He loved the word of God moro than he loved his mother, brethren, and sisters... Yea, Christ loved the word of God more than he loved his own life; for did he not lay down his life to fulfil the word of God?...If Christ Jesus himself loved the word more than all other things, yea, more than his life, which was more than the life of all angels, was there not great reason why David should love it in like manner? Had not David as much need of it as Christ?...

It is my meditation. The noun "meditation" seemeth to be more than if he had said only that he meditated. For he seemeth to mean that though he did often think upon other matters, yet he made nothing his "meditation" but that which he here speaketh of, and that this was his only, or his chief and principal meditation and set study.

The object of David's meditation is not only to be understood of the bare letter of the word, as if he did always meditate of some text or other of the word before written; but also of the matters contained in the word; as of the justice, power, wisdom, mercy and goodness of God; of the frailty, corruption, and wickedness that is in man naturally, of the sins that God forbiddeth, and of the virtues that God commandeth in the word, and other the like. For he that meditates of these things, though he meditate not of any one text of the word, yet he may be truly said to meditate of the word.

All the day. We are not to imagine that the prophet did nothing else but meditate on the word; but this, first of all; that no day passed over his head wherein he did not meditate on the word; yea, that he took every occasion

of meditating on the word. He was never weary of meditating. Though he had many other things wherein to employ himself, yet he forgot not the meditation of the word. His mind was not by any other employment alienated from the meditation of the word, but the more thereby provoked thereunto. As a man that hath laboured never so much one day in his calling, is not to be wearied thereby, but that he laboureth afresh the next day, and so day after day: so was it with the prophet touching this act of meditation. Secondly, when he saith he meditated on the word continually, or all the day, he meaneth that he did nothing at any time of the day without meditation on the word for doing thereof. Therefore we may safely say that continual meditation of the word is more necessary than continual praying, as being necessary before the doing of everything, and in the very doing of everything; yea, even before the said duty of prayer, and in the very act thereof, this work of meditation of the word is always necessary; as without which, we know not either for what to pray, or in what sort and manner to pray: it is God's word only that can and must teach us both what to pray for and also how to pray. — *Thomas Stoughton*, in "Two Profitable Treatises," 1616.

Ver. 97. — *O how love I thy law!* Who without love attempts anything in the law of God, does it coldly, and quickly gives it up. For the mind cannot give itself earnestly and perseveringly to things which are not loved. Only he who loves the law makes it his meditation all the day. — *Wolfgang Musculus*.

Ver. 97. — *O how love I thy law!* Were I to enjoy Hezekiah's grant, and to have fifteen years added to my life, I would be much more frequent in my applications to the throne of grace. Were I to renew my studies, I would take my leave of those accomplished trifles — the historians, the orators, the poets of antiquity — and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing but "Jesus Christ, and him crucified." This wisdom, whose fruits are peace in life, consolation in death, and everlasting salvation after death — this I would trace — this I would seek — this I would explore through the spacious and delightful fields of the Old and New Testament. — *James Hervey*, 1714-1758.

Ver. 97. — This most precious jewel is to be preferred above all treasure. If thou be hungry, it is meat to satisfy thee; if thou be thirsty, it is drink to refresh thee; if thou be sick, it is a present remedy; if thou be weak, it is a

staff to lean unto; if thine enemy assault thee, it is a sword to fight withal; if thou be in darkness, it is a lantern to guide thy feet; if thou be doubtful of the way, it is a bright shining star to direct thee; if thou be in displeasure with God, it is the message of reconciliation; if thou study to save thy soul, receive the word engrafted, for that is able to do it: it is the word of life. Whose loveth salvation will love this word, love to read it, love to hear it; and such as will neither read nor hear it, Christ saith plainly, they are not of God. For the spouse gladly heareth the voice of the bridegroom; and "my sheep hear my voice," saith the Prince of pastors (John 5:27). — *Edwin Sundys*, 1519-1587.

Ver. 97. — *O how love I thy law!* As faith worketh by love unto God, so it worketh by love unto his word. Love me, love my word: love a king, love his laws. So it did on David; so it should do on us: "O how love I thy law!" saith David. "O how love I thy law!" should every one of us say; not only because it is a good law, but chiefly because it is God's law. — *Richard Capel*, 1586-1656.

Ver. 97. — *O how love I thy law!* He calls God himself to be judge of his love to the word; witnessing thereby that it was no counterfeit love, but complete and sincere love which he bore unto it. The like protestation was used by S. Peter: "Thou knowest, O Lord, that I rove thee!" — *William Cowper*.

Ver. 97. — *Thy law.* In every one of these eight verses the Bible is spoken of as the Lord's, as, indeed, all through the Psalm. Who is the author of Scripture? God. What is the matter of Scripture? God; it was not fit that any should write of God, but God himself. What is the end of Scripture? God. Why was the Scripture written, but that we might everlastingly enjoy the blessed God As Caesar wrote his own commentaries; so God, when there was none above him of whom he could write, he wrote of himself; by histories, laws, prophecies, and promises, and many other doctrines, hath he set himself forth to be the Creator, Preserver, Deliverer, and Glorifier of mankind; and all this is done in a perfect manner. — *Thomas Manton*.

Ver. 97. — *It is my meditation.* Holy Scripture is not a book for the slothful: it is not a book which can be interpreted without, and apart from, and by the deniers of, that Holy Spirit by whom it came. Rather is it a field, upon the surface of which, if sometimes we gather manna easily and without labour, and given, as it were, freely to our hands, yet of which also, many portions are to be cultivated with pains and toil ere they will

yield food for the use of man. This bread of life also is to be eaten in the wholesome sweat of our brow. — *Richard Chenevix Trench*, 1807-.

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 97-104. — The profitableness of holy meditation. Its theme — "thy law," (Psalm 119:97), its effect — "wisdom" (Psalm 119:98-100), practically shown in daily life (Psalm 119:101-102), its sweetness (Psalm 119:103), and hallowing influence (Psalm 119:104).

HINTS TO PREACHERS.

Ver. 97. —

1. Unusual Exclamation.
2. Unusual Application. — *W.D.*

Ver. 97. — Indescribable love and insatiable thought. The action and reaction of affection and meditation.

Ver. 97. —

1. The object of love: "thy law."
2. The degree of that love: "oh, how love I, "etc.
3. The evidence of that love: "it is my meditation, "etc. — *G.R.*

Ver. 97. — Love to the law.

1. An ardent confession of love.
2. An unanswerable evidence of love. — *C.A.D.*

Ver. 97 (first clause). — Vehemency of love for God's word.

1. Its recognisable marks.
 - (a) Profound reverence for the authority of the word.
 - (b) Admiration for its holiness.
 - (c) Jealousy. For its honour; God's servant feels acute pain when men show it any slight.
 - (d) Respect for its wholeness; he would not divorce precepts from promises, nor ignore a single statement in it.
 - (e) Indefatigability in its study.

- (f) Eager desire to obey it.
- (g) Forwardness in praising it.
- (h) Activity in spreading it abroad.

2. Its reasonableness.

- (a) The word well deserves it.
- (b) It is a proof of true intelligence.
- (c) It is not less than a regard for our own interest demands.

3. Its requisiteness to the true worship of God. Men sneeringly call such an affection bibliolatry, as though it were the worship of a book. In truth, it is an essential element in the due worship of God. For—

- (a) Without it there cannot be the faith which honours God.
- (b) It is involved in that love to God which constitutes the very essence of worship.
- (c) It is itself an act of homage, that a worshipper dare not withhold. — J.F.

Ver. 97-100. — Spiritual wisdom.

- 1.** God's word the source of surpassing wisdom— excelling that of "mine enemies, ""my teachers, ""the ancients."
- 2.** The three methods of acquiring this wisdom— love, meditation, practice.
- 3.** The one Giver of this wisdom: "Thou:" Psalm 119:98. — C.A.D.

PSALM 119:98

EXPOSITION.

Ver. 98. *Thou through thy commandments hast made me wiser than mine enemies.* The commands were his book, but God was his teacher. The letter can make us knowing, but only the divine Spirit can make us wise. Wisdom is knowledge put to practical use. Wisdom comes to us through obedience: "If any man will do his will he shall know of the doctrine." We learn not only from promise, and doctrine, and sacred history, but also from precept and command; in fact, from the commandments we gather the most practical wisdom and that which enables us best to cope with our

adversaries. A holy life is the highest wisdom and the surest defence. Our enemies are renowned for subtlety, from the first father of them, the old serpent, down to the last cockatrice that has been hatched from the egg; and it would be vain for us to try to be a match with them in the craft and mystery of cunning, for the children of this world are in their generation wiser than the children of light. We must go to another school and learn of a different instructor, and then by uprightness we shall baffle fraud, by simple truth we shall vanquish deep laid scheming, and by open candour we shall defeat slander. A thoroughly straightforward man, devoid of all policy, is a terrible puzzle to diplomatists; they suspect him of a subtle duplicity through which they cannot see, while he, indifferent to their suspicions, holds on the even tenor of his way, and baffles all their arts. Yes, "honesty is the best policy." He who is taught of God has a practical wisdom such as malice cannot supply to the crafty; while harmless as a dove he also exhibits more than a serpent's wisdom.

For they are ever with me. He was always studying or obeying the commandments; they were his choice and constant companions. If we wish to become proficient we must be indefatigable. If we keep the wise law ever near us we shall become wise, and when our adversaries assail us we shall be prepared for them with that ready wit which lies in having the word of God at our fingers' ends. As a soldier in battle must never lay aside his shield, so must we never have the word of God out of our minds; it must be ever with us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 98. — *Thou through thy commandments hast made me wiser than mine enemies.* Now he praiseth the word for the singular profit and fruit which he reaped by it; to wit, that he learned wisdom by it. And this he amplifies, by comparing himself with three sorts of men; his enemies, his teachers, and the ancients. And this he doth, not of vain glory (for bragging is far from him who is governed by the Spirit of grace); but to commend the word of the Lord, and to allure others to love it, by declaring to them what manifold good he found in it.

Wiser than mine enemies. But how can this be, seeing that our Saviour saith that the men of this world are wiser in their own generation than the children of God? The answer is, our Saviour doth not call worldlings wise men simply; but wiser in their own generation; that is, wise in things

pertaining to this life. Or as Jeremy calls them, "wise to do evil"; and when they have so done, wise to conceal and cloak it. All which in very deed is but folly; and therefore David, who by the light of God's word saw that it was so, could not be moved to follow their course. Well; there is a great controversy between the godly and the wicked: either of them in their judgment accounts the other to be fools; but it is the light of God's word which must decide it. — *William Cowper*.

Ver. 98. — *Wiser than mine enemies.* They are wiser than their enemies as to security against their attempts, and that enmity and opposition that they carry on against them; they are far more safe by walking under the convert of God's protection than their enemies can possibly be, who have all manner of worldly advantages. A godly wise man is careful to keep in with God: he is more prepared and furnished, can have a higher hope, more expectation of success, than others have; or, if not, he is well enough provided for, though all things fall out never so cross to his desires. As to success, who hath made wiser provision, think you, he that hath made God his friend, or he that is borne up with worldly props and dependencies? They that are guided by the Spirit of God, or they that are guided by Satan those that make it their business to walk with God step by step, or those that not only forsake him, but provoke him to his face? Those that break with men, and keep in with God, or those that break with God? Surely, a child of God hath more security by piety than his enemies can have by secular policy, whereby they think to overreach and ruin him. The safety of a child of God lieth in two things: 1. God is his friend. 2. As long as God hath work for him to do, he will maintain him, and bear him out in it. — *Thomas Manton*.

Ver. 98. — *They are ever with me.* The meaning of the last clause is not merely "it is ever with me, but it is for ever to me, "i.e, mine, my inalienable, indefeasible possession. — *Joseph Addison Alexander*.

Ver. 98. — *They are ever with me.* God gives knowledge to whom he pleaseth; but those that meditate most, thrive most. This may imply also that the word should be a ready help. Such as derive their wisdom from without cannot have their counsellors always with them to give advice. But, when a man hath gotten the word in his heart, he finds a ready help: he hath a seasonable word to direct him in all difficulties, in all straits, and in all temptations, to teach him what to do against the burden of the

present exigence; to teach him what to do and what to hope for. —
Thomas Manton.

Ver. 98. — *They are ever with me.* A good man, wherever he goes, carries his Bible along with him, if not in his hands, yet in his head and in his heart.
 — *Matthew Henry.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 98-100. — Three sorts of men he mentions, "enemies, " "teachers, ""ancients"; the enemies excel in policy, teachers in doctrine, and ancients in counsel; and yet by the word was David made wiser than all these. Malice sharpens the wit of enemies, and teacheth them the arts of opposition; teachers are furnished with learning because of their office; and ancients grow wise by experience; yet David, by the study of the word, excelled all these. — *Thomas Manton.*

HINTS TO PREACHERS.

Ver. 98. — Constant communion with truth the student's road to proficiency.

Ver. 98-100. — *The truly wise man.*

1. The source of his wisdom. The word of "the only wise God, "here described as
 - (a) Thy commandments.
 - (b) Thy testimonies.
 - (c) Thy precepts.
2. The increase of his wisdom. It arises from
 - (a) The abiding indwelling of the word: "ever with me, " Psalm 119:98.
 - (b) Meditation upon the word, Psalm 119:99
 - (c) Obedience to the word, Psalm 119:100.
3. The measure of his wisdom.
 - (a) Wiser than his enemies, whose wisdom was "not from above, but earthly, sensual, devilish."
 - (b) Wiser than his teachers, whose wisdom was "of this world."

(c) Wiser than the ancients, whose wisdom was that of unsanctified age and experience. — *W.H.J. Page, of Chelsea, 1882.*

PSALM 119:99

EXPOSITION.

Ver. 99. *I have more understanding than all my teachers.* That which the Lord had taught him had been useful in the camp, and now he finds it equally valuable in the schools. Our teachers are not always to be trusted; in fact, we may not follow any of them implicitly, for God holds us to account for our personal judgments. It behooves us then to follow closely the chart of the Word of God, that we may be able to save the vessel when even the pilot errs. If our teachers should be in all things sound and safe, they will be right glad for us to excel them, and they will ever be ready to own that the teaching of the Lord is better than any teaching which they can give us. Disciples of Christ who sit at his feet are often better skilled in divine things than doctors of divinity.

For thy testimonies are my meditation. This is the best mode of acquiring understanding. We may hear the wisest teachers and remain fools, but if we meditate upon the sacred word we must become wise. There is more wisdom in the testimonies of the Lord than in all the teachings of men if they were all gathered into one vast library. The one book outweighs all the rest.

David does not hesitate to speak the truth in this place concerning himself, for he is quite innocent of self consciousness. In speaking of his understanding he means to extol the law and the Lord, and not himself. There is not a grain of boasting in these bold expressions, but only a sincere childlike desire to set forth the excellence of the Lord's word. He who knows the truths taught in the Bible will be guilty of no egotism if he believes himself to be possessed of more important truth than all the agnostic professors buried and unburied.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 99. — *I have more understanding than all my teachers.* Even where the preacher is godly, partaker of that grace himself, whereof he is an

ambassador to others, it falls out oftentimes that greater measure of light and grace is communicated by his ministry to another than is given to himself; as Augustine first illuminated and converted by Ambrose did far excel, both in knowledge and spiritual grace, him that taught him. And herein God wonderfully shows his glory, that, whosoever be the instrument, he is the dispenser of light and glory, giving more by the instrument than it hath in itself. And this is so far from being to a godly teacher a matter of grief, that it is rather a matter of glory. — *William Cowper.*

Ver. 99. — *I have more understanding than all my teachers.* It is no reflection upon my teachers, but rather an honour to them, for me to improve so as to excel them, and no longer to need them. By meditation we preach to ourselves, and so we come to understand more than our teachers, for we come to understand our hearts, which they cannot. — *Matthew Henry.*

HINTS TO PREACHERS.

Ver. 99. — The surest way to excellence.

1. A good subject: "thy testimonies."
2. A good method: "are my meditations."

PSALM 119:100

EXPOSITION.

Ver. 100. *I understand more than the ancients, because I keep thy precepts.* The men of old age, and the men of old time, were outdone by the holier and more youthful learner. He had been taught to observe in heart and life the precepts of the Lord, and this was more than the most venerable sinner had ever learned, more than the philosopher of antiquity had so much as aspired to know. He had the word with him, and so outstripped his foes; he meditated on it, and so outran his friends; he practised it, and so outshone his elders. The instruction derived from Holy Scripture is useful in many directions, superior from many points of view, unrivalled everywhere and in every way. As our soul may make her boast in the Lord, so may we boast in his word. "There is none like it: give it me,

"said David as to Goliath's sword, and we may say the same as to the word of the Lord. If men prize antiquity they have it here. The ancients are had in high repute, but what did they all know compared with that which we perceive in the divine precepts? "The old is better" says one: but the oldest of all is the best of all, and what is that but the word of the Ancient of days

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 100. *I understand...because I keep.* Would we know the Lord? Let us keep his commandments. "By thy precepts," saith David, that is, by the observance of thy precepts, "I get understanding." "If any man do my will" (saith our blessed Saviour, John 7:17), "he shall know my doctrine."

βουλει ψεολολος λενεσψαι· τας εντολας φυλασσε, saith Nazienzen: Wouldst thou be a divine? do the commandments; for action is (as it were) the basis of contemplation. It is St. Gregory's observation concerning the two disciples who, whilst Christ talked with them, knew him not; but in performing an act of hospitality towards him, to wit, breaking bread with him, they knew him, that they were enlightened, not by hearing him, but by doing divine precepts, *Quisquis ergo vult audita intelligere; festinet ea quae jam audire potuit, opere implere*, Whosoever therefore will understand, let him first make haste to do what he heareth. — *Nathanael Hardy*, 1618-1670.

Ver. 100. — *I understand more than the ancients.* The ordinary answer of ignorant people is, "What! must we be wiser than our forefathers?" And yet those same people would be richer than their forefathers were. The *maximum quod sic* of a Christian is this, he must grow in grace, till his head reach up to heaven, till grace is perfected in glory. — *Christopher Love*, 1618-1651.

Ver. 100. — *More than the ancients.* Understanding gotten by the precepts of the word is better than understanding gotten by long experience. It is better in four regards. First, It is *more exact*. Our experience reacheth but to a few things; but the word of God reacheth to all cases that concern true happiness. The word is the result of God's wisdom, who is the Ancient of days; therefore exceeds the wisdom of the ancients, or experience of any men, or all men. Secondly, as it is more exact, so a *more sure* way of learning wisdom, whereas experience is more uncertain. Many have much experience, yet have not a heart to see and to gather wisdom from what they feel: Deuteronomy 29:2-4. Thirdly, it is a *safer and cheaper* way of

learning, to learn by rule, than to come home by weeping cross, and to learn wisdom by our own smart. Experience is too expensive a way; and, if we had nothing else to guide us, into how many thousand miseries should we run! Fourthly, it is *shorter*. The way by age and experience is a long way; and so, for a long time, all a man's younger age must needs be miserable and foolish. Now, here you may come betimes to be wise by studying the word of God. It concerns a man, not only to be wise at length, but to be wise betimes. The foolish virgins were wise too late: but never were any wise too soon. — *Condensed from Thomas Manton.*

Ver. 100. — If this way *the Word of God* were thus perfect in David's time, what is it by the addition of so many parcels of Scripture since? If it then gave wisdom to the simple (Psalm 14:7); if it made David, being brought up but as a shepherd, wiser than his enemies, than his ancients, than his teachers; as an angel of God in discerning right from wrong (1 Samuel 14:17); able to guide the people by the skilfulness of his hands (Psalm 78:72); what kind of wisdom is there, which we may not now gather from thence? What depth of natural philosophy have we in Genesis and Job! What flowers of rhetoric in the prophets! What force of logic in Saint Paul's epistles! what art of poetry in the psalms! What excellent moral precepts, not only for private life, but for the regulation of families and commonwealth in the Proverbs and Ecclesiastes! To which may be added in a second rank as very useful, though apocryphal, the Book of Wisdom and Ecclesiasticus. What reasonable and just laws have we in Leviticus and Deuteronomy, which moved the great Ptolemy to hire the Septuagints to translate them into Greek: what unmatchable antiquity, variety, and wonderful events, and certainty of story, in the books of Moses, Joshua, the Judges, Samuel, the Kings, and Chronicles, together with Ruth and Esther, Ezra and Nehemiah, and, since Christ, in the sacred Gospels and Acts of the Apostles. And, lastly, what profound mysteries have we in the prophecies of Ezekiel and Daniel, and the Revelation of Saint John. But in this it infinitely exceeds the wisdom of all human writings, that it is alone "able to make a man wise unto salvation" (2 Timothy 3:15). Upon these considerations, Charles the Fifth of France, surnamed *The Wise*, not only caused the Bible to be translated into French, but was himself very studious in the Holy Scriptures. And Alphonsus, King of Arragon, is said to have read over the whole Bible fourteen several times, with Lyra's notes upon it; though he were otherwise excellently well learned, yet was the law of God his delight, "more desired of him than gold, yea, than much fine gold,

sweeter also than honey and the honeycomb." — *George Hakewell*, 1579-1649.

HINTS TO PREACHERS.

Ver. 100. — Antiquity no security for truth as contrasted with revelation: old age no proof of wisdom as contrasted with holy living: open confession no evidence of boasting as contrasted with sullen pride.

Ver. 100. — Obedience the high road to understanding. — *W.B.H.*

Ver. 100. — Obedience the key of knowledge. John 7:17.

PSALM 119:101

EXPOSITION.

Ver. 101. *I have refrained my feet from every evil way, that I might keep thy word.* There is no treasuring up the holy word unless there is a casting out of all unholiness: if we keep the good word we must let go the evil. David had zealously watched his steps and put a check upon his conduct, — he had refrained his feet. No one evil way could entice him, for he knew that if he went astray but in one road he had practically left the way of righteousness, therefore he avoided every false way. The bypaths were smooth and flowery, but he knew right well that they were evil, and so he turned his feet away, and held on along the strait and thorny pathway which leads to God. It is a pleasure to look back upon self conquests, — "I have refrained, " and a greater delight still to know that we did this out of no mere desire to stand well with our fellows, but with the one motive of keeping the law of the Lord. Sin avoided that obedience may be perfected is the essence of this verse; or it may be that the Psalmist would teach us that there is no real reverence for the book where there is not carefulness to avoid every transgression of its precepts. How can we keep God's word if we do not keep our own works from becoming vile?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 101 — *I have refrained my feet*, etc.

1. We have David's practice: "I have refrained my feet from every evil way."

2. His end or motive: "That I might keep thy word; "that he might be exact and punctual with God in a course of obedience.

First, In his practice. You may note the seriousness of it: *I have refrained my feet*. By the feet are meant the affections: "Keep thy foot when thou goest to the house of God, "Ecclesiastes 5:1. Our affections which are the rigorous bent of the soul, do engage us to practice; therefore fitly resembled by the feet, by which we walk to any place that we do desire: so that, "I have refrained my feet, "the meaning is, I keep a close and strict band over my affections, that they might not lead me to sin. Then you may note the extent of it; he doth not only say, I refrained from evil, but universally, "from every evil way." But how could David say this in truth of heart, if conscious of his offence in the matter of Uriah? Answer: This was the usual frame and temper of his soul, and the course of his life; and such kind of assertions concerning the saints are to be interpreted, *voce et canatu, licet non semper eventu*. This was his errand and drift, his purpose and endeavour, his usual course, though he had his failings.

Secondly, What was his end and motive in this? *That I might keep thy word*; that I might be exact and punctual with God in a course of obedience, and adhere to his word universally, impartially. — *Thomas Manton*.

Ver. 101. — *I have refrained my feet*, etc. Where there is real holiness, there is a holy hatred, detestation, and indignation against all ungodliness and wickedness, and that upon holy accounts: "I have refrained my feet from every evil way." But why? "That I may keep thy word." "Through thy precepts I get understanding: therefore I hate every false way; "Psalm 119:104. The good that he got by divine precepts stirred up his hatred against every false way: Psalm 119:128, "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." His high esteem of every precept raised up in him a holy indignation against every evil way. A holy man knows that all sin strikes at the holiness of God, the glory of God, the nature of God, the being of God, and the law of God; and therefore his heart rises against all; he looks upon every sin as the Scribes and Pharisees that accused Christ; and as that Judas that betrayed Christ; and as that Pilate that condemned Christ; and as those soldiers that

scourged Christ; and as those spears that pierced Christ; and therefore his heart cries out for justice upon all. — *Thomas Brooks*.

Ver. 101. — *Refrained...that I might keep*. By doing what is right we come both to know right and to be better able to do it. — "Plain Commentary."

Ver. 101. — *I have refrained my feet*, etc. The word "refrained" warns us that we are naturally borne by our feet into the path of every kind of sin, and are hurried along it by the rush of human passions, so that even the wise and understanding need to check, recall, and retrace their steps, in order that they may keep God's word, and not become castaways. And further note that the Hebrew verb here translated "refrained" is even stronger in meaning, and denotes "I *fettered*, or *imprisoned*, my feet, "whereby we may learn that no light resistance is enough to prevent them from leading us astray. — *Agellius and Genebrardus*, in *Neale and Littledale*.

HINTS TO PREACHERS.

Ver. 101. — Self restraint needful to piety.

PSALM 119:102

EXPOSITION.

Ver. 102. *I have not departed from thy judgments: for thou hast taught me*. They are well taught whom God teaches. What we learn from the Lord we never forget. God's instruction has a practical effect— we follow his way when he teaches us; and it has an abiding effect, — we do not depart from holiness. Read this verse in connection with the preceding and you get the believer's "I have," and his "I have not": he is good both positively and negatively. What he did, namely, "refrained his feet," "preserved him from doing that which otherwise he might have done, namely, "departed from thy judgments." He who is careful not to go an inch aside will not leave the road. He who never touches the intoxicating cup will never be drunk. He who never utters an idle word will never be profane. If we begin to depart a little we can never tell where we shall end. The Lord brings us to persevere in holiness by abstinence from the beginning of sin; but

whatever be the method he is the worker of our perseverance, and to him be all the glory.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 102. — By "misphallim", "judgments, "is meant God's law; for thereby he will judge the world. And the word "departed not" intimates both his exactness and constancy: his exactness, that he did not go a hair's breadth from his direction; "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left" (Deuteronomy 5:32); and his constancy is implied in it, for then we are said to depart from God and his law, when we fall off from him in judgment and practice. Jeremiah 32:40. — *Thomas Manton.*

Ver. 102. — *Thou hast taught me.* God teacheth two ways: — 1. By common illumination. 2. By special operation.

1. By common illumination, barely enlightening the mind to know or understand what he propounds by his messengers: so God showed it to the heathen: Romans 1:20. But then,
2. By way of special operation, effectually inclining the will to embrace and prosecute duties so known: "I will put my law in their inward parts, and write it in their hearts": Jeremiah 31:33. This way of teaching is always effectual and persuasive. Now, in this sense they are taught of God, so that they do not only get an ear to hear, but a heart to understand, learn, and practise.

This teaching is the ground of constancy, because,

- (1) They that are thus taught of God see things more clearly than others do; God is the most excellent teacher.
- (2) They know things more surely, and with certainty of demonstration, whereas others have but dubious conjectures, and loose and wavering opinions about the things of God.
- (3) This teaching is so efficacious and powerful, as that the effect followeth: "Teach me thy way, O Lord; I Will walk in thy truth" (Psalm 86:11).

(4) God renews this teaching, and is always at hand to guide us, and give counsel to us, which is the cause of our standing. — *Thomas Manton*.

Ver. 102. — *For thou hast taught me.* Lest it should seem that David ascribed the praise of godliness to himself, or that it came from any goodness in him that he did refrain his feet from every evil way, he gives here all the glory to God, protesting, that because God did teach him, therefore he declined not. Wherefrom we learn, that if at any time we stand, or if when we have fallen we rise and repent, it is ever to be imputed to God that teacheth us; for there is no evil so abominable, but it would soon become plausible to us, if God should leave us to ourselves. David was taught by his ordinary teachers, and he did reverence them; but that he profited by them he ascribes unto God. Paul may plant, and Apollos water; God must give the increase. — *William Cowper*.

HINTS TO PREACHERS.

Ver. 102. — Divine teaching necessary to secure perseverance, and effectual to that end.

Ver. 102. — Consider, —

1. The path appointed for men to walk in: "Thy judgments."

- (a) Right path
- (b) Clean path.
- (c) Pleasant path.
- (d) Safe path.
- (e) The end— eternal glory.

2. The persistent pursuit of it: "I have not departed."

- (a) Persecution would drive from it.
- (b) Pleasures would allure from it.
- (c) The flesh would weary in it.
- (d) But the true believer determines to hold on his way to the end.
- (e) And carefully watches his steps lest they depart.

3. The preserving power that holds the traveller to it: "For thou hast taught me."

(a) The traveller walks with God, and receives instruction by the special illumination of the Holy Spirit.

(b) The choice property of this teaching is, not only that it makes wise, but that it captivates the soul, strengthens it, and holds it to a holy obedience. — *J.F.*

PSALM 119:103

EXPOSITION.

Ver. 103. *How sweet are thy words into my taste.* He had not only heard the words of God, but fed upon them: they affected his palate as well as his ear. God's words are many and varied, and the whole of them make up what we call "the word": David loved them each one, individually, and the whole of them as a whole; he tasted an indescribable sweetness in them. He expresses the fact of their sweetness, but as he cannot express the degree of their sweetness he cries, "How sweet!" Being God's words they were divinely sweet to God's servant; he who put the sweetness into them had prepared the taste of his servant to discern and enjoy it. David makes no distinction between promises and precepts, doctrines and threatenings; they are all included in God's words, and all are precious in his esteem. Oh for a deep love to all that the Lord has revealed, whatever form it may take.

Yea, sweeter than honey to my mouth. When he did not only eat but also speak the word, by instructing others, he felt an increased delight in it. The sweetest of all temporal things fall short of the infinite deliciousness of the eternal word. Honey itself is outstripped of the Lord. Widen the Psalmist fed on it he in sweetness by the word found it sweet; but when he bore witness of it it became sweeter still. How wise it will be on our part to keep the word on our palate by meditation and on our tongue by confession. It must be sweet to our taste when we think of it, or it will not be Sweet to our mouth when we talk of it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 103. — *How sweet are thy words unto my taste!* Even the words of a fellow creature of earth, how inexpressibly sweet sometimes, how beyond all calculation precious! All gold and silver would be despised in

comparison with them. They come freighted with love, and the heart is enriched with them as though the breath of God had come into it. But does not this rainbow of earthly joy die gradually out? Do not the enrapturing words sooner or later become exsiccated in the memory, and may they not meet with contemptuous treatment as reminders of an earthly illusion? Indeed they do; indeed they may.

Nevertheless the heart may find its happiness, its true and undying happiness, in words. At this moment there is nothing in the whole world so much to be desired as certain words. Words of love. Words expressive of infinite love. Treasures, pleasures, honours of earth, what are they? My unsatisfied soul cries out, Give me words. Words whereby I may know the love that God has towards me. Words declaring the unchangeable attachment of the Saviour. Words purifying my heart. Emboldening me in prayer. Exhibiting to me the blissful future. Words that shall give life to my dead powers, and change me from glory to glory, as by the Spirit of the Lord. — *George Bowen*, in "Daily Meditations," 1873.

Ver. 103. — *How sweet are thy words unto my taste!* etc. There is given to the regenerated a new, supernatural sense, a certain divine, spiritual taste. This is in its whole nature diverse from any of the other five senses, and something is perceived by a true saint in the exercise of this new sense of mind, in spiritual and divine things, as entirely different from anything that is perceived in them by natural men, as the sweet taste of honey is diverse from the ideas men get of honey by looking on it or feeling of it. Now the beauty of holiness is that which is perceived by this spiritual sense, so diverse from all that natural men perceive in them; or, this kind of beauty is the quality that is the immediate object of this spiritual sense; this is the sweetness that is the proper object of this spiritual taste. The Scripture often represents the beauty and sweetness of holiness as the grand object of a spiritual taste and a spiritual appetite. This was the sweet food of the holy soul of Jesus Christ, John 4:32, 34. "I have meat to eat that ye know not of...My meat is to do the will of him that sent me, and to finish his work." I know of no part of the Holy Scriptures where the nature and evidence of true and sincere godliness are so fully and largely insisted on and delineated, as in the 119th Psalm. The Psalmist declares his design in the first verses of the psalm, keeps his eye on it all along, and pursues it to the end. The excellency of holiness is represented as the immediate object of a spiritual taste and delight. God's law, that grand expression and emanation of the holiness of God's nature, and prescription of holiness to the creature,

is all along represented as the great object of the love, the complacency, and rejoicing of the gracious nature, which prizes God's commandments above gold, yea, the finest gold, and to which they are sweeter than honey, and the honeycomb; and that upon account of their holiness. The same psalmist declares that this is the sweetness that a spiritual taste relishes in God's law: Psalm 19:7-10. — *Jonathan Edwards*, 1703-1758.

Ver. 103. — *How sweet are thy words unto my taste!* Why does he not rather say, How pleasant are thy words to my ears? than that they are sweet to his taste and his mouth? I answer: It is most meet that when God speaks by the mouth of his ministers we should be hearers, and the words of God should be the most joyous of all to our ears. But it is also the practice of the godly to converse about the words of God, and their words are so sweet to their own taste that they are more pleased and delighted than by any honey from the comb. And this is most necessary when either there is a scarcity of teachers, as with David in the wilderness or dwelling among the Philistines; or when those who hold the office of teaching, adulterate and vitiate the pure word of God. — *Wolfgang Musculus*.

Ver. 103. — That which is here called "word," "I take rather for "judgments," partly because in the proper tongue the word is left out, and partly because he had used this word "judgments" in the verse immediately going before. But some will say, How can the judgments of God be "sweet," which are so troublesome, fearful, and grievous? I answer, that the godly have no greater joy than when they feel either the mercies of God accomplished towards them that fear him, or his judgments showered upon the reprobates. — *Richard Greenham*.

Ver. 103. — *Unto my taste.* "To my mouth." That is, I take as great pleasure in talking, conferring, and persuading, thy judgments, as my mouth, or the mouth of any that loveth honey, is delighted therewith. — *Richard Greenham*.

Ver. 103. — *Sweeter.* As there are always among violets some that are very much sweeter than others, so among texts there are some that are more precious to us than others. — *Henry Ward Beecher*, 1879.

Ver. 103. — An affectionate wife often says, "My husband! your words are sweeter to me than honey; yes, they are sweeter than the sugar cane." "Alas! my husband is gone," says the widow: "how sweet were his words!"

Honey dropped from his mouth: his words were ambrosia." — *Joseph Roberts*.

HINTS TO PREACHERS.

Ver. 103. — Experience in religion the source of enjoyment in it; or,

1. Tasting the word: its sweetness.
2. Declaring the word with the mouth: its greater sweetness.

Ver. 103. —

1. The word is positively sweet: "sweet to my taste."
2. Comparatively sweet: "sweeter the honey."
3. Superlatively sweet: "how sweet, "etc. — *G.R.*

Ver. 103. — The comparison, setting forth the precious property of sweetness in the word: "Sweeter than honey." "Better than honey, " would not do as well. It is—

1. The purest sweetness; even precepts and rebukes.
2. Uncloying sweetness.
3. Always a beneficial sweetness.
4. A specially grateful sweetness— in affliction, in the hour of death.
— *J.F.*

Ver. 103. — Spiritual delicacy.

1. The taste needed to relish it.
2. The life that alone is nourished by it.
3. The rare enjoyment derived from it. — *G.A.D.*

Ver. 103. —

1. It is sweet.
2. Let us enjoy it.
3. The best effects will follow. George Herbert says: —

*"O Book! infinite sweetness! let my heart
Suck every letter, and a honey gain,
Precious for any grief in any part;
To clear the breast, to mollify all pain."*

Ver. 103. — If we would taste the honey of God, we must have the palate of faith. — A.R. Fausset.

PSALM 119:104

EXPOSITION.

Ver. 104. *Through thy precepts I get understanding.* God's direction is our instruction. Obedience to the divine will begets wisdom of mind and action. As God's way is always best, those who follow it are sure to be justified by the result. If the Lawgiver were foolish his law would be the same, and obedience to such a law would involve us in a thousand mistakes; but as the reverse is the case, we may count ourselves happy to have such a wise, prudent, and beneficial law to be the rule of our lives. We are wise if we obey and we grow wise by obeying!

Therefore I hate every false way. Because he had understanding, and because of the divine precepts, he detested sin and falsehood. Every sin is a falsehood; we commit sin because we believe a lie, and in the end the flattering evil turns a liar to us and we find ourselves betrayed. True hearts are not indifferent about falsehood, they grow warm in indignation: as they love the truth, so they hate the lie. Saints have a universal horror of all that is untrue, they tolerate no falsehood or folly, they set their faces against all error of doctrine or wickedness of life. He who is a lover of one sin is in league with the whole army of sins; we must have neither truce nor parley with even one of these Amalekites, for the Lord hath war with them from generation to generation, and so must we. It is well to be a good hater. And what is that? A hater of no living being, but a hater of "every false way." The way of self will, of self righteousness, of worldliness, of pride, of unbelief, of hypocrisy, — these are all false ways, and therefore not only to be shunned, but to be abhorred.

This final verse of the strophe marks a great advance in character, and shows that the man of God is growing stronger, bolder, and happier than

aforetime. He has been taught of the Lord, so that he discerns between the precious and the vile, and while he loves the truth fervently he hates falsehood intensely. May all of us reach this state of discrimination and determination, so that we may greatly glorify God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 104. — *Through thy precepts I get understanding: therefore I hate every false way.* In this sentence the prophet seems to invert the order set down in Psalm 119:101. He had said, "I have refrained my feet from every evil way, that I might keep thy word," where the avoiding of evil is made the means of profiting by the word; here his profiting by the word is made the cause of avoiding evil. In the one verse you have an account of his beginning with God; in the other, of his progress. — *Thomas Manton.*

Ver. 104. — *I hate every false way.* David saith, "I hate every false way"; I hate not only the way when I have been misled into it, but I hate to go in it; and he professes at the Psalm 119:163, "I hate and abhor lying, but thy law do I love." To abstain from and forbear lying is a sign of a gracious heart, much more to hate and abhor it. A godly man not only doth that which is good, but he delights to do it, his soul cleaves to it; he is in his clement when he is doing it, nothing comes more suitably to him than the business of his duty, he loveth to do it, yea, he loveth it when he cannot do it: Romans 7:22. Paul complained much that his corruptions clogged, hindered and shackled him; he was in lime twigs as to the doing of good, yet (saith he) "I delight in the law of God after the inward man"; that is, the inward man delightfully moves after the law of God, when I am basely moved by my corrupt heart, and stirred by temptation against it. Now, as a godly man not only chooseth to do the holy will of God, but delights and rejoiceth to do it, and hath sweet content in doing it; so likewise a godly man not only refuseth to do the will of the flesh, or to follow the course of the world, but hates to do it, and is never so discontented with himself as when through carelessness and neglect of his watch he hath been overtaken and hath fallen. A carnal man may forbear the doing of evil, and do what is materially good, but he never abhors what is evil, nor delights in what is good. Though he abstain from acting those things which God forbids, yet he doth not say, with Job, "God forbid, I should act them." ...To delight in good is better than the doing of it, and to abhor evil is better than abstaining from it. And if we compare the nature of sin with the new nature

of a godly man, we may see clear grounds why his abstinence from sin is joined with an abhorrence of it. — *Joseph Caryl*.

Ver. 104. — *Through thy; precepts I get understanding.* Spiritual understanding is connected with the taste of spiritual sweetness. (Compare Proverbs 2:10-11.) "The sweetness of the lips" — as the wise man observes— "increaseth learning. The heart of the wise teacheth his mouth, and addeth learning to his lips." Proverbs 16:21, 23. Thus having learned "the principles of the doctrine of Christ, "we are encouraged to "go on to perfection" — "growing in grace and in the knowledge of Christ." For the connexion between "grace and knowledge" is clearly manifested. — *Charles Bridges*.

Ver. 104. — *I hate every false way.* Universality in this is a sure sign of sincerity. Herod spits out some sins, when he rolls others as sweet morsels in his mouth. A hypocrite ever leaves the devil some nest egg to sit upon, though he take many away. Some men will not buy some commodities, because they cannot have them at their own price, but they lay out the same money on others; so hypocrites forbear some sins, yea, are displeased at them; because they cannot have them without disgrace or disease, or some other disadvantage; but they lay out the same love upon other sins which will suit better with their designs. Some affirm that what the sea loseth in one place it gains in another; so what ground the corruption of the unconverted loseth one way, it gains another. There is in him some one lust especially which is his favourite; some king sin, like Agag, which must be spared when others are destroyed. "In this the Lord be merciful to thy servant, "saith Naaman. But now the regenerate laboureth to cleanse himself from all pollutions, both of flesh and spirit. 2 Corinthians 7:1. — *George Swinnock*.

Ver. 104. — *I hate.* The Scriptures place religion very much in the affection of love; love to God, and the Lord Jesus Christ; love to the people of God, and to mankind. The texts in which this is manifest, both in the Old Testament and the New, are innumerable. The contrary affection of hatred also, as having sin for its object, is spoken of in Scripture as no inconsiderable part of true religion. It is spoken of as that by which true religion may be known and distinguished. Proverbs 8:13. "The fear of the Lord is to hate evil." Accordingly, the saints are called upon to give evidence of their sincerity by this, Psalm 97:10. "Ye that love the Lord, hate evil." And the Psalmist often mentions it as an evidence of his

sincerity: Psalm 101:2-3, "I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside." So Psalm 114:128, and the present place. Again, Psalm 139:21: "Do not I hate them, O Lord, that hate thee?" — *Jonathan Edwards*.

Ver. 104. — *I hate*. Hatred is a stabbing, murdering affection, it purposes sin with a hot heart to death, as an avenger of blood, that is to say, of the blood of the soul which sin would spill, and of the blood of Christ which sin hath shed. Hate sin perfectly and perpetually and then you will not spare it but kill it presently. Till sin be hated it cannot be mortified; you will not cry against it, as the Jews did against Christ, Crucify it! Crucify it! but shew indulgence to it as David did to Absalom and say, Deal gently with the young man, — with this or that lust, for my sake. Mercy to sin is cruelty to the soul. — *Edward Reyner*, 1600-1670.

Ver. 104. — *False way*. It is not said, "evil way," but "false way": or, as it is in the original, every path of lying and falsehood. Falsehood is either in point of opinion or practice. If you take it in the first sense, for falsehood in opinion, or error in judgment, or false doctrine, or false worship, this sentence holds good. Those that get understanding by the word are established against error, and not only established against error, or against the embracing or possession of it, but they hate it. — *Thomas Manton*.

Ver. 104. — *False way*. All sin is a lie. By it we attempt to cheat God. By it we actually cheat our souls: Proverbs 14:12. There is no delusion like the folly of believing that a course of sin will conduce to our happiness. — *William S. Plumer*.

HINTS TO PREACHERS.

Ver. 104. — *The influence of the precepts.*

1. Upon the understanding.
2. Upon the affections.
3. Upon the life.

Ver. 104. —

1. The intellectual effect of the Scriptures: "I get understanding."
2. Their moral effect: "I hate," etc. — *G.R.*

Ver. 104. — The understanding derived from God's precepts begets holy hatred.

1. To the false ways of conventional morality.
2. To the false ways of a formal religiousness.
3. To the false ways of an erring theology.
4. To the false ways of hypocritical practice.
5. To the false ways of sinful suggestions.
6. To the false ways of one's own deceitful heart. — *J.F.*

PSALM 119:105

EXPOSITION.

Ver. 105. *Thy word is a lamp unto my feet.* We are walkers through the city of this world, and we are often called to go out into its darkness; let us never venture there without the light giving word, lest we slip with our feet. Each man should use the word of God personally, practically, and habitually, that he may see his way and see what lies in it. When darkness settles down upon all around me, the word of the Lord, like a flaming torch, reveals my way. Having no fixed lamps in eastern towns, in old time each passenger carried a lantern with him that he might not fall into the open sewer, or stumble over the heaps of ordure which defiled the road. This is a true picture of our path through this dark world: we should not know the way, or how to walk in it, if Scripture, like a blazing flambeau, did not reveal it. One of the most practical benefits of Holy Writ is guidance in the acts of daily life: it is not sent to astound us with its brilliance, but to guide us by its instruction. It is true the head needs illumination, but even more the feet need direction, else head and feet may both fall into a ditch. Happy is the man who personally appropriates God's word, and practically uses it as his comfort and counsellor, — a lamp to his own feet.

And a light unto my path. It is a lamp by night, a light by day, and a delight at all times. David guided his own steps by it, and also saw the difficulties of his road by its beams. He who walks in darkness is sure, sooner or later, to stumble; while he who walks by the light of day, or by the lamp of night,

stumbleth not, but keeps his uprightness. Ignorance is painful upon practical subjects; it breeds indecision and suspense, and these are uncomfortable: the word of God, by imparting heavenly knowledge, leads to decision, and when that is followed by determined resolution, as in this case, it brings with it great restfulness of heart.

This verse converses with God in adoring and yet familiar tones. Have we not something of like tenor to address to our heavenly Father?

Note how like this verse is to the first verse of the first octave, and the first of the second and other octaves. The seconds also are often in unison.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 105. — *Thy word is a lamp unto my feet, and a light*, etc. David was a man of very good wit and natural understanding; but he gives to God the glory of his wisdom, and owns that his best light was but darkness when he was not lightened and ruled by the word of God. Oh that we would consider this, that in all our ways wherein the word of God shines not unto us to direct us, we do but walk in darkness, and our ways without it can lead us to none other end but utter darkness. If we hearken not to the word of God, if we walk not by the rule thereof, how is it possible we can come to the face of God? — *William Cowper*.

Ver. 105. — *Thy word is a lamp unto my feet, and a light unto my path*. The use of a lamp is by night, while the light of the sun shineth by day. Whether it be day or night with us, we clearly understand our duty by the Word of God. The night signifieth adversity, and the day prosperity. Hence we may learn how to behave ourselves in all conditions. The word "path" notes our general choice and course of life; the word "feet" our particular actions. Now whether the matter, wherein we would be informed, concerneth our choice of the way that leadeth to true happiness, or our dexterous prosecution of the way, still the word of God will direct a humble and well disposed mind. — *Thomas Manton*.

Ver. 105. — *Thy word is a lamp unto my feet*, etc. Basil the Great, interpreting the "word" as God's will revealed in Holy Scripture, observes that the Old Testament, and in especial the Law, was only a lantern (lamp or candle) because an artificial light, imperfectly illumining the darkness, whereas the Gospel, given by the Lord Jesus himself, is a light of the Sun of Righteousness, giving brightness to all things. Ambrose, going yet

deeper, tells us that Christ is himself both lamp and light. He, the Word of God, is a great light to some, to others he is a lamp. To me he is a lamp; to angels a light. He was a light to Peter, when the angel stood by him in the prison, and the light shined about him. He was a light to Paul when the light from heaven shined round about him, and he heard Christ saying to him, "Saul, Saul, why persecutest thou me?" And Christ is truly a lamp to me when I speak of him with my mouth. He shineth in clay, he shineth in a potter's vessel: he is that treasure which we bear in earthen vessels. — *Neale and Littledale*.

Ver. 105. — *Thy word is a lamp...and a light*. Except the "lamp" be lighted— except the teaching of the Spirit accompany the word— all is "darkness, gross darkness" still. Did we more habitually malt to receive, and watch to improve, the light of the word, we should not so often complain of the perplexity of our path. — *Charles Bridges*.

Ver. 105. — *Thy word is a lamp unto my feet*, etc. What we all want, is not to see wonders that daze us, and to be rapt in ecstatic visions and splendours, but a little light on the dark and troubled path we have to tread, a lamp that will burn steadfastly and helpfully over the work we have to do. The stars are infinitely more sublime, meteors infinitely more superb and dazzling; but the lamp shining in a dark place is infinitely closer to our practical needs. — From *"The Expositor"*, 1864.

Ver. 105. — *Thy word is a lamp unto my feet*. Going two miles into a neighbourhood where very few could read, to spend an evening in reading to a company who were assembled to listen, and about to return by a narrow path through the woods, where paths diverged, I was provided with a torch of light wood, or "pitch pine." I objected; it was too small, weighing not over half a pound. "It will light you home", answered my host. I said, "The wind may blow it out." He said, "It will light you home." "But if it should rain?" I again objected. "It will light you home," he insisted.

Contrary to my fears, it gave abundant light to my path all the way home, furnishing an apt illustration, I often think, of the way in which doubting hearts would be led safely along the "narrow way." If they would take the Bible as their guide, it would be a lamp to their feet, leading to the heavenly home. One man had five objections to the Bible. If he would take it as a lamp to his feet, it would "light him home." Another told me he had two faults to find with the Bible. I answered him in the words of my good

friend who furnished the torch, "It will light you home." — From "*The American Messenger*," 1881.

Ver. 105. — *A lamp unto my feet*, etc. All depends on our way of using the lamp. A man tells that when a boy he was proud to carry the lantern for his Sabbath school teacher. The way to their school led through unlit, muddy streets. The boy held the lantern far too high, and both sank in the deep mud. "Ah! you must hold the lamp lower," the teacher exclaimed, as they gained a firm footing on the farther side of the slough. The teacher then beautifully explained our text, and the man declares that he never forgot the lesson of that night. You may easily hold the lamp too high; but you can hardly hold it too low. — *James Wells*, in "*Bible Images*," 1882.

Ver. 105. — *Light*.

Lead, kindly light, amid the encircling gloom

Lead thou me on.

The night is dark, and I am far from home,

Lead thou me on.

Keep thou my feet; I do not ask to see

The distant scene; one step enough for me.

— *John Henry Newman* (1801).

Ver. 105-106. — *A light unto my path. I have sworn, and I will perform it*, etc. I have looked upon thy word as a lamp to my own feet, as a thing nearly concerning myself, and then I have sworn, and I will perform it, that I will keep thy righteous judgments. It is a mighty means to stir up a man's spirit, and quicken him to obedience, to look upon the word as written to himself, as a lamp and a light for him. When you come to hear out of God's Word, and God directs the minister so that you apprehend the truth as spoken to you, it will stir and awaken you, and you will say, "Oh me thought this day every word the minister spoke was directed to me; I must take heed thereto." And so every word in the Scripture that concerns thee God writes to thee; and if thou wilt take it so, it will be a mighty means to stir thee up to obedience. — *Jeremiah Burroughs*, 1599-1646.

HINTS TO PREACHERS.

Verses 105-112. — *The word a lamp*. For guidance (Psalm 119:105-106). For life in affliction (Psalm 119:107). For preservation in peril of enemies (Psalm 119:109-110). For joy of heart (Psalm 119:111-112).

HINTS TO PREACHERS.

Ver. 105-108. —

1. Illumination (Psalm 119:105).
2. Decision (Psalm 119:106).
3. Testing: "I am afflicted" (Psalm 119:107).
4. Consecration (Psalm 119:108).
5. Education: "teach me, "etc. (Psalm 119:108).

Ver. 105. — The practical, personal, everyday use of the word of God.

Ver. 105. — Lamp light.

1. The believer's dangerous night journey through the world.
2. The lamp that illumines his path.
3. The eternal day towards which he travels (when the lamp will be laid aside: Revelation 22:5). — *C.A.D.*

PSALM 119:106

EXPOSITION.

Ver. 106. *I have sworn, and I will perform it, that I will keep thy righteous judgments.* Under the influence of the clear light of knowledge he had firmly made up his mind, and solemnly declared his resolve in the sight of God. Perhaps mistrusting his own fickle mind, he had pledged himself in sacred form to abide faithful to the determinations and decisions of his God. Whatever path might open before him, he was sworn to follow that only upon which the lamp of the word was shining. The Scriptures are God's judgments, or verdicts, upon great moral questions; these are all righteous, and hence righteous men should be resolved to keep them at all hazards, since it must always be right to do right. Experience shows that the less of covenanting and swearing men formally enter upon the better, and the genius of our Saviour's teaching is against all supererogatory pledging and swearing; and yet under the gospel we ought to feel ourselves as much bound to obey the word of the Lord as if we had taken an oath so to do. The bonds of love are not less sacred than the fetters of law. When a man has vowed he must be careful to "perform it", and when a man has not

vowed in so many words to keep the Lord's judgments, yet is he equally bound to do so by obligations which exist apart from any promise on our part, — obligations founded in the eternal fitness of things, and confirmed by the abounding goodness of the Lord our God. Will not every believer own that he is under bonds to the redeeming Lord to follow his example, and keep his words? Yes, the vows of the Lord are upon us, especially upon such as have made profession of discipleship, have been baptized into the thrice holy name, have eaten of the consecrated memorials, and have spoken in the name of the Lord Jesus: We are enlisted, and sworn ill, and are bound to be loyal soldiers all through the war. Thus having taken the word into our hearts by a firm resolve to obey it, we have a lamp within our souls as well as in the Book, and our course will be light unto the end.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 106. — *I have sworn*, etc. Patrick's paraphrase is, "I have solemnly resolved and bound myself by the most sacred ties, which I will never break, but do now confirm."

Ver. 106. — *I have sworn*. I would now urge you to make a solemn surrender of yourself unto the service of God. Do not only form such a purpose in your heart, but expressly declare it in the Divine presence. Such solemnity in the manner of doing it is certainly very reasonable in the nature of things; and sure it is highly expedient, for binding to the Lord such a treacherous heart, as we know our own to be. It will be pleasant to reflect upon it as done at such and such a time, with such and such circumstances of place and method, which may serve to strike the memory and the conscience. The sense of the vows of God which are upon you will strengthen you in an hour of temptation; and the recollection may encourage your humble boldness and freedom in applying to him under the character and relation of your covenant God and Father, as future exigencies may require.

Do it therefore, but do it deliberately. Consider what it is that you are to do: and consider how reasonable it is that it should be done, and done cordially and cheerfully, "not by constraint, but willingly"; for in this sense, and every other, "God loveth a cheerful giver."...

Let me remind you that this surrender must be perpetual. You must give yourself up to God in such a manner, as never more to pretend to be your own; for the rights of God are like his nature, eternal and immutable; and

with regard to his rational creatures, are the same yesterday, today, and for ever.

I would further advise and urge, that this dedication may be made with all possible solemnity. Do it in express words. And perhaps it may be in many cases most expedient, as many pious divines have recommended, to do it in writing. Set your hand and seal to it, "that on such a day of such a month and year, and at such a place, on full consideration and serious reflection, you came to this happy resolution, that whatever others might do, you would serve the Lord." — *Philip Doddridge* (1702-1751) in "*The Rise and Progress of Religion in the Soul*."

Ver. 106. — Frequently renew settled and holy resolutions. A soldier unresolved to fight may easily be defeated. True and sharpened courage treads down those difficulties which would triumph over a cold and wavering spirit. Resolution in a weak man will perform more than strength in a coward. The weakness of our graces, the strength of our temptations, and the diligence of our spiritual enemies, require strong resolutions. We must be "steadfast and unmoveable," and this will make us "abound in the work of the Lord": 1 Corinthians 15:58. Abundant exercise in God's work will strengthen the habit of grace, increase our skill in the contest, and make the victory more easy and pleasant to us. Let us frame believing, humble resolutions in the strength of God's grace, with a fear of ourselves, but a confidence in God. David bound himself to God with a hearty vow, depending upon his strength: "I have sworn, and I will perform it, that I will keep thy righteous judgments." This was not in his own strength, for, Psalm 119:107, he desires God to quicken him, and to "accept the freewill offerings of his mouth," Psalm 119:108, namely, the oath which proceeded from a free and resolved will. God will not slight, but strengthen the affectionate resolutions of his creature. We cannot keep ourselves from falling unless we first keep our resolutions from flagging. — *Stephen Charnock*.

Ver. 106. — *I have sworn, and I will perform it.* Theodoricus, Archbishop of Cologne, when the Emperor Sigismund demanded of him the most direct and most compendious way how to attain true happiness, made answer in brief, thus: "Perform when thou art well what thou promisedst when thou wast sick." David did so; he made vows in war, and paid them in peace; and thus should all good men do; not like the cunning devil, of whom the epigrammatist writeth:

*"The devil was sick, the devil a monk would be;
The devil was well, the devil a monk was he."*

Nor like unto many now a days, that, if God's hand do but he somewhat heavy upon them, oh, what promises, what engagements are there for amendment of life! How like unto marble against rain do they seem to sweat and melt but still retain their hardness! Let but the rod be taken of *their backs, or health restored, then, as their bodies live, their vows die; all is forgotten: nay, many times it so falleth out, that they are far worse than ever they were before.* — *From John Spencer's "Things New and Old", 1658.*

Ver. 106. — *Thy righteous judgments.* So David styles the word of God, because it judgeth most righteously between right and wrong, truth and falsehood. And, secondly, because according to the judgment given therein, God will act towards men. Let us take heed unto it; for the word contains God's judgment of men and hath a catalogue of such as shall not inherit the kingdom of God, and another of such as shall dwell in God's tabernacle; let us read and see in which of the two catalogues our two selves are; for according to that word will the judgment go. — *William Cowper.*

HINTS TO PREACHERS.

Ver. 106. — Decision for God, and fit modes of expressing it.

Ver. 106. —

1. Veneration for the word.
2. Consecration to the word.
3. Fidelity to the word. — *G.R.*

Ver. 106. — Swearing and performing.

1. The usefulness of religious vows. To quicken perception; to rouse conscience; (seen in Jewish nation: Exodus 24:37 2 Chronicles 15:12-15 Ne 5:28,29; in Scottish nation— Solemn League and Covenant).
2. The danger of religious vows. A vow unfulfilled, or receded from, is a moral injury: Ecclesiastes 5:4-7.
3. The safeguard of religious vows: dependence on the Spirit of God: Eze 11:19-20 2 Corinthians 4:5. — *C.A.D.*

PSALM 119:107

EXPOSITION.

Ver. 107. *I am afflicted very much.* According to the last verse he had been sworn in as a soldier of the Lord, and in this next verse he is called to suffer hardness in that capacity. Our service of the Lord does not screen us from trial, but rather secures it for us. The Psalmist was a consecrated man, and yet a chastened man; nor were his chastisements light; for it seemed as if the more he was obedient the more he was afflicted. He evidently felt the rod to be cutting deep, and this he pleads before the Lord. He speaks not by way of murmuring, but by way of pleading; from the very much affliction he argues for very much quickening.

Quicken me, O Lord, according unto thy word. This is the best remedy for tribulation; the soul is raised above the thought of present distress, and is filled with that holy joy which attends all vigorous spiritual life, and so the affliction grows light. Jehovah alone can quicken: he has life in himself, and therefore can communicate it readily; he can give us life at any moment, yea, at this present instant; for it is of the nature of quickening to be quick in its operation. The Lord has promised, prepared, and provided this blessing of renewed life for all his waiting servants: it is a covenant blessing, and it is as obtainable as it is needful. Frequently the affliction is made the means of the quickening, even as the stirring of a fire promotes the heat of the flame. In their affliction some desire death, let us pray for life. Our foreboding under trial are often very gloomy, let us entreat the Lord to deal with us, not according to our fears, but according to his own word. David had but few promises to quote, and probably these were in his own psalms, yet he pleads the word of the Lord; how much more should we do so, since to us so many holy men have spoken by the Spirit of the Lord in that wonderful library which is now our Bible. Seeing we have more promises, let us offer more prayers.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 107. — *I am afflicted very much,* etc. Whence learn,

1. It is no strange thing for the most holy men to be acquainted with the saddest sort of affliction, bodily and spiritual: "I am afflicted very much."
2. From whence soever affliction doth come, faith goeth to God only for comfort, as here: "Quicken me, O Lord."
3. When God is pleased to make the word of promise lively, or to perform what the promise alloweth us to expect, such a consolation is a sufficient antidote to the heaviest affliction: "Quicken me, O Lord, according unto thy word." — *David Dickson*.

Ver. 107. — *I am a afflicted very much.* We can recommend so persuasively the cheerful drinking of the cup of sorrow when in the hand of others, but what wry faces we make when it is put into our own. — *Alfred John Morris*, 1814-1869.

Ver. 107. — *I am afflicted... quicken me.* The Christian lives in the midst of crosses, as the fish lives in the sea. — *Jean Baptiste Marie Vianney*, 1786-1859.

Ver. 107. — *Quicken me, O Lord.* How doth God quicken us? By reviving our suffering graces, such as our hope, patience, and faith. Thus he puts life into us again, that we may go on cheerfully in our service, by infusion of new comforts. He revives the heart of his contrite ones, so the prophet saith (Isaiah 57:15). This is very necessary, for the Psalmist saith elsewhere, "Quicken us, and we will call upon thy name" (Psalm 80:18). Discomfort and discouragement weaken our hands in calling upon God. Until the Lord cheers us again we have no life in prayer. By two things especially doth God quicken us in affliction, by reviving our sense of his love, and by reviving our hope of glory. — *Thomas Manton*.

Ver. 107. — *According unto thy word.* David goes often over with that phrase, which imports that David lay under the sense of some promise which God had made for the quickening of his heart when it was out of frame, and accordingly he recounts the gracious influences of God's Spirit, and professes that he will never forget his precepts, because by them he had quickened him: Psalm 119:93.

Thus, lay your dead hearts at Christ's feet, and plead in this manner: Lord, my heart is exceedingly dull and distracted; I feel not those enlarging, melting influences which thy saints have felt; but are they not chief material mercies of the covenant? dost thou not promise a spirit of illumination,

conviction, and humiliation? is not holiness of heart and life a main branch of it? dost thou not promise therein to write thy law in my heart? to give me oneness of heart, to put thy fear within me, to subdue my corruptions, to help my infirmities in prayer? Now, Lord, these are the mercies my soul wants and waits for, fill my soul with these animating influences, revive thy work of grace in my soul, draw out my heart towards thee, increase my affection for thee, repair thine image, call forth grace into lively exercise. Doth not that gracious word intend such a mercy when thou sayest thou wilt not only give a new heart, but "put a new spirit within me" (Eze 36:26), to make my soul lively, active, and spiritual in duties and exercises? Dear Lord, am not I in covenant with thee? and are not these covenant mercies? why, then, my God, is my heart thus hardened from thy fear? why dost thou leave me in all this deadness and distraction? Remember thy word unto thy servant in which thou hast caused me to hope, and which thou hast helped me to plead; O quicken my dull heart according to thy word. — *Oliver Heywood.*

Ver. 107. — *According unto thy word.* David, when he begs for quickening, he is encouraged so to do by a promise. The question is, where this promise should be? Some think it was that general promise of the law, if thou do these things, thou shalt live in them (Le 18:5), and that from thence David drew this particular conclusion, that God would give life to his people. But rather, it was some other promise, some word of God he had, to bear him out in this request. The Lord has made many promises to us of sanctifying our affliction. The fruit of all shall be the taking away of sin (Isaiah 27:9); of bettering and improving us by it (Hebrews 4:10), of moderating our affliction, that he will stay his rough wind in the day of the east wind (Isaiah 27:8); that he will lay no more upon us than he will enable us to bear (1 Corinthians 10:13). He hath promised he will moderate our affliction, so that we shall not be tempted above our strength. He hath promised he will deliver us from it, that the rod of the wicked shall not always rest on the lot of the righteous (Psalm 125:3); that he will be with us in it, and never fail us (Hebrews 13:5). Now, I argue thus: if the people of God could stay their hearts upon God's word, when they had but such obscure hints to work upon that we do not know where the promise lies, ah! how should our hearts be stayed upon God, when we have so many promises! When the Scriptures are enlarged for the comfort and enlarging of our faith, surely we should say now as Paul, when he got a word, "I

believed God" (Acts 27:25); I may expect God will do thus for me, when his word speaks it everywhere. — *Thomas Manton*.

HINTS TO PREACHERS.

Ver. 107. —

1. A good man greatly afflicted.
2. A sure cure for the ills of affliction: "Quicken me."
3. A safe rule to pray by when afflicted: "according unto thy word."

Ver. 107. —

1. The "very much" afflicted.
 - (a) The world has such— widows, orphans, etc., etc.
 - (b) Most take their turn.
2. But there is "very much" grace.
 - (a) God's word promises the needed quickening.
 - (b) Himself very much greater than all our needs.
 - (c) Christ died "in all points" has all help.
3. Therefore bring "very much" faith, as the Psalmist here.
 - (a) Keen eyed for promises.
 - (b) Fervent in pleading them.
 - (c) Strong in expectation. — *W.B.H.*

PSALM 119:108

EXPOSITION.

Ver. 108. *Accept, I beseech thee, the freewill offerings of my mouth, O Lord.* The living praise the living God, and therefore the quickened one presents his sacrifice. He offers prayer, praise, confession, and testimony— these, presented with his voice in the presence of an audience, were the tribute of his mouth unto Jehovah. He trembles lest these should be so ill uttered as to displease the Lord, and therefore he implores acceptance. He pleads that the homage of his mouth was cheerfully and spontaneously rendered; all his utterances were freewill offerings. There can be no value

in extorted confessions: God's revenues are not derived from forced taxation, but from freewill donation. There can be no acceptance where there is no willingness; there is no work of free grace where there is no fruit of free will. Acceptance is a favour to be sought from the Lord with all earnestness, for without it our offerings are worse than useless. What a wonder of grace that the Lord will accept anything of such unworthy ones as we are!

And teach me thy judgments. When we render unto the Lord our best, we become all the more concerned to do better. If, indeed, the Lord shall accept us, we then desire to be further instructed, that we may be still more acceptable. After quickening we need teaching: life without light, or zeal without knowledge, would be but half a blessing. These repeated cries for teaching show the humility of the man of God, and also discover to us our own need of similar instruction. Our judgment needs educating till it knows, agrees with, and acts upon, the judgments of the Lord. Those judgments are not always so clear as to be seen at once; we need to be taught in them till we admire their wisdom and adore their goodness as soon as ever we perceive them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 108. — *The freewill offerings of the mouth*, may be the offerings which the mouth had promised and vowed. And who can lay claim to these as the Lord? His are all things. — *John Stephen*.

Ver. 108. — *The freewill offerings of my mouth*. This place makes known that species of sacrifices, which neither tribulations nor poverty of means can hinder, and which does not require an external temple, but in desert places and among heathen may be offered by a godly man. And these sacrifices of the mouth God himself makes more of than if all the flocks of the whole earth had been offered to him, and all the treasures of gold, and of silver, and of precious stones. — *Wolfgang Musculus*.

Ver. 108. — *Freewill offerings*. This expression is often used in the law (Leviticus 22:18 Numbers 29:39 1 Chronicles 31:14 Amos 1:4-5). What are these freewill offerings? They are distinguished from God's stated worship, and distinguished from that service which fell under a vow. Besides the stated peace offerings, there were certain sacrifices performed upon certain occasions, to testify God's general goodness, and upon receipt of some special mercy; and you will find these sacrifices to be expressly

distinguished from such services as men bound themselves to by vow (Leviticus 7:16)... These serve to teach us two things.

First. They are to teach us how ready we should be to take all occasions of thankfulness and spiritual worship; for, besides their vowed services and instituted sacrifices, they had their freewill offerings, offered to God in thankfulness for some special blessing received, or for deliverance from danger.

Secondly. It shows with what voluntariness and cheerfulness we should go about God's worship in the Gospel, and what a free disposition of heart there should be, and edge upon our affections, in all things that we offer to God; in this latter sense our offerings to God— prayer and praise should be freewill offerings, come from us not like water out of a still forced by the fire, but like water out of a fountain with native freeness, readily and freely.
— *Thomas Manton.*

Ver. 108. — *Offerings.* All God's people are made priests unto God; for every offering supposes a priest: so it is said, that Christ Jesus hath made us kings and priests (Revelation 1:6). All Christians have a communion with Christ in all his offices, whatever Christ was, that certainly they are in some measure and degree. — *Thomas Manton.*

Ver. 108. — *Accept...the freewill offerings of my mouth, O Lord.* It is a great grace that the Lord should accept anything from us, if we consider these three things: First, who the Lord is; next, what we are; thirdly, what it is we have to give unto him.

As for the Lord, he is all sufficient, and stands in need of nothing we can give him. Our goodness extends not to the Lord

As for us, we are poor creatures, living by his liberality; yea, begging from all the rest of his creatures; from the sun and moon; from the air, the water, and the earth; from fowls and fishes; yea, from the worms: some give us light, some meat, some clothes; and are such beggars as we meet to give to a king?

And, thirdly, if we well consider, What is it that we give? Have we anything to give but that which we have received from him? and whereof we may say with David, "O Lord, all things are of thee, and of thine own have we given thee again" (1 Chronicles 29:14). Let this humble us, and restrain us from that vain conceit of meriting at God's hand.

David at this time, in his great necessity, having no other sacrifice to offer unto the Lord, offers him the calves of his lips; but no doubt, when he might, he offered more.

There is nothing so small, but if it come from a good heart, God will accept it: the widow's mite, a cup of cold water; yea, and the praise of our lips, although it has no other external oblation joined with it: but where men may do more, and will not, it is an argument that their heart is not sincerely affected toward him, and their praises are not welcome to him. — *William Cowper.*

Ver. 108. — *Accept...the freewill offerings of my mouth, O Lord, and teach me thy judgments.* Two things we are here taught to pray for in reference to our religious performances.

1. Acceptance of them: this we must aim at in all we do in religion, that whether present or absent we may be accepted of the Lord. That which David here earnestly prays for the acceptance of is "the freewill offerings, "not of his purse, but of his "mouth, "his prayers and praises; "the calves of our lips" (Hosea 14:2); "the fruit of our lips" (Hebrews 13:15); these are the spiritual offerings which all Christians, as spiritual priests, must offer to God; and they must be "freewill offerings; "for we must offer them abundantly and cheerfully; and it is this willing mind that is accepted. The more there is of freeness and willingness in the service of God, the more pleasing it is to him.

2. Assistance in them: "Teach me thy judgments." We cannot offer any thing to God which we have reason to think he will accept of, but what he is pleased to instruct us in the doing of; and we must be as earnest for the grace of God in us as for the favour of God toward us. — *Matthew Henry.*

Ver. 108. — *Teach me thy judgments.* As if the man of God should say, This is one thing whereunto I will give over myself, even to see how thou dost punish the wicked, and conduct thy children. So that we must learn, that as it is necessary to understand the law and the gospel, so is it requisite to discern God's judgments. For as we cannot learn the one without observing God's mercy; so we cannot attain to the other without marking his vengeance. We must see always by the peculiar teaching of God's Spirit, how the Lord punishes in justice, and yet in mercy; in wrath, and yet in love; in rigour and hatred of our sin, humbling us with one hand; in pity and compassion to our salvation, comforting us with the other hand. We

see then how the prophet prayeth, both to see them and to mark them: we need teach this often, because we dream so much of fatal necessity, and of the connections of natural causes, or else because we call not discern between the crosses of the godly and the ungodly. This is then a singular gift of God, to discern how by the self same means the Lord both humbleth the good and overthroweth the wicked. — *Richard Greenham*.

HINTS TO PREACHERS.

Ver. 108. — Consider, —

1. The instructive title given to prayer and praise: "The free will offerings of my mouth."

(a) It shows the believer to be a priest: "offerings."

(b) It shows the peculiarity of his service: "free will."

(c) It implies wholehearted consecration.

2. The humility portrayed in the prayer: "Accept, I beseech thee."

(a) Here is no pharisaic boasting.

(b) Even the free will offering is felt to need an "I beseech thee."

3. The longing desire for further instruction in order to a more perfect obedience: "Teach me thy judgments." — *J.P.*

Ver. 108. — Free will seeking free grace. — *W.D.*

Ver. 108. — *Work for "Free willers".*

1. Offerings of Prayer— for each of the blessings of salvation.

2. Offerings of Repudiation— of all claim to unassisted good.

3. Offerings of Praise— for sovereign grace. — *W.B.H.*

PSALM 119:109

EXPOSITION.

Ver. 109. *My soul is continually in my hand.* He lived in the midst of danger. He had to be always fighting for existence— hiding in caves, or contending in battles. This is a very uncomfortable and trying state of affairs, and men are apt to think any expedient justifiable by which they can

end such a condition: but David did not turn aside to find safety in am, for he says,

Yet do I not forget thy law. They say that all things are fair in love and war; but the holy man thought not so: while he carried his life in his hand, he also carried the law in his heart. No danger of body should make us endanger our souls by forgetting that which is right. Trouble makes many a man forget his duty, and it would have had the same effect upon the Psalmist if he had not obtained quickening (Psalm 119:107) and teaching (Psalm 119:108). In his memory of the Lord's law lay his safety; he was certain not to be forgotten of God, for God was not forgotten of him. It is a special proof of grace when nothing can drive truth out of our thoughts, or holiness out of our lives. If we remember the law even when death stares us in the face, we may be well assured that the Lord is remembering us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 109. — *My soul is continually in my hand.* He had his soul in his hand, ready to give whenever God should take it. And this is to be observed, that there is no trouble so ready to take away the life of God's children, as they are ready to give it. As Elijah came out to the mouth of his cave to meet with the Lord; and Abraham in the door of his tent to speak to the angel; so the soul of the godly stands ready in the door of the tabernacle of this body to remove when the Lord shall command it; whereas the soul of the wicked lies back, hiding itself, as Adam among the bushes, and is taken out of the body perforce; as was the soul of that worldling; "This night thy soul shall be required of thee; "but they never sacrifice their souls willingly to the Lord. — *William Cowper.*

Ver. 109. — *My soul is continually it, my hand.* If any one carry in the hand a fragile vessel, made of glass or any other similar material, filled with a precious liquor, especially if the hand be weak, or if from other causes dangers be threatening, he will scarcely be able to avoid the breaking of the vessel and the running out of the liquor. Such is the condition of my life, which I, set upon by various enemies, carry as it were in my hand; which, therefore, is exposed to such great danger, as that I always have death present before my sight, my life hanging on the slenderest thread. — *Andreas Rivetus, 1572-1651.*

Ver. 109. — *My soul is continually in my hand.* The believer is always in the very jaws of death. He lives with wings outstretched to fly away. Paul testified, "I die daily." In the extremity of persecution, the fervent desire was to know what God would have him to do. — *Henry Law.*

Ver. 109. — *My soul is continually in my hand.* I make no more of life than a child doth of his bird which he carrieth in the palm of his hand held open. — *John Trapp.*

Ver. 109. — *My soul is continually in my hand,* etc. Why doth David say, "My soul is in mine hand"; had he called it out of the hand of God, and taken the care of it upon himself? Nothing less. His meaning is only this, — I walk in the midst of dangers and among a thousand deaths continually; I am in deaths often, my life is exposed to perils every day, yet do I not forget thy law: I keep close to thee, and will keep close to thee whatsoever comes of it. Augustine upon that place doth ingeniously confess that he understood not what David meant, by having his soul in his hands; but Jerome, another of the ancients, teacheth us, that it is an Hebraism, signifying a state of most extreme peril. The Greeks also have drawn it into a proverb speaking the same thing.

But why doth the holding or putting the life in the hand signify the exposing of the life to peril? There is a twofold reason of it.

First. Because those things which are carried openly in the hand are apt to fall out of the hand, and being carried in sight, they are apt to be snatched or wrested out of the hand. And, therefore, though to be in the hand of God signifies safety, because his hand is armed with irresistible power to protect us; yet for a man to carry a thing in his own hand is to carry it in danger, because his hand is weak, and there are safer ways of carrying or conveying a thing than openly in the hand. If a man be to ride a long journey with any treasure about him, he doth not carry it in his hand, but puts it in some secret and close place where it may be hidden, and so be more secure. The Chaldee paraphrast, to express the elegancy of that place forecited out of the Psalm, gives it thus, "My life is in as much danger as if it stood upon the very superficies or outside of my hand, "as if he had no hold of it, but it stood barely upon his hand; for that which is set upon the palm of the hand, and not grasped, is in greater danger. Things safe kept are hidden or held fast.

Secondly. There is another reason of that speech, because when a man is about to deliver a thing or to give it up, he takes it in his hand. They that put themselves upon great perils and dangers for God and his people, deliver up their lives and their all to God. Hence that counsel of the Apostle (1 Peter 4:19): "Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." So here, the life of men in danger is said to be put in the hand, because such are, as it were, ready to deliver and commit their lives unto God, that he would take care of their lives to preserve them from the danger, or to take them to himself if they lose them in his service. — *Joseph Caryl*.

HINTS TO PREACHERS.

Ver. 109. — The soul's life in jeopardy. The life of the soul secured.

Ver. 109-110. — Here is, —

1. David in danger of losing his life. There is but a step between him and death; for "the wicked have laid a snare" for him. Wherever he was he found some design or other laid against him; which made him say, "My soul is continually in my hand." It was not so only as a man— it is true of us all that we are exposed to the strokes of death— but as a man of war, and especially as "a man after God's own heart."

2. David in no danger of losing his religion through this peril; for,

(a) He "doth not forget the law, "and therefore is likely to persevere.

(b) He hath not yet erred from God's precepts, and therefore it is to be hoped he will not. — *M. Henry*.

PSALM 119:110

EXPOSITION.

Ver. 110. *The wicked have laid a snare for me.* Spiritual life is the scene of constant danger: the believer lives with his life in his hand, and meanwhile all seem plotting to take it from him, by cunning if they cannot by violence. We shall not find it an easy thing to live the life of the faithful. Wicked spirits and wicked men will leave no stone unturned for our destruction. If

all other devices fail, and even hidden pits do not succeed, the wicked still persevere in their treacherous endeavours, and, becoming craftier still, they set snares for the victim of their hate. The smaller species of game are usually taken by this method, by gin, or trap, or net, or noose. Wicked men are quite indifferent as to the manner in which they can destroy the good man—they think no more of him than if he were a rabbit or a rat: cunning and treachery are always the allies of malice, and everything like a generous or chivalrous feeling is unknown among the graceless, who treat the godly as if they were vermin to be exterminated. When a man knows that he is thus assailed, he is too apt to become timorous, and rush upon some hasty device for deliverance, not without sin in the endeavour; but David calmly kept his way, and was able to write,

Yet I erred not from thy precepts. He was not snared, for he kept his eyes open, and kept near his God. He was not entrapped and robbed, for he followed the King's highway of holiness, where God secures safety to every traveller. He did not err from the right, and he was not deterred from following it, because he referred to the Lord for guidance, and obtained it. If we err from the precepts, we part with the promises; if we get away from God's presence, we wander into the wilds where the fowlers freely spread their nets. From this verse let us learn to be on our guard, for we, too, have enemies both crafty and wicked. Hunters set their traps in the animals usual runs, and our worst snares are laid in our own ways. By keeping to the ways of the Lord we shall escape the snares of our adversaries, for his ways are safe and free from treachery.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 110. — *The wicked.* He calls them wicked men; which imports three things. First, they work wickedness. Secondly, they love it. Thirdly, they persevere in it. — *William Cowper.*

Ver. 110. — *A snare.* One manner of catching wild animals, such as lions, bears, jackals, foxes, hart, roebuck, and fallow deer, was by a trap (paeh), which is the word used in this place; this was set under ground (Job 18:10), in the run of the animal (Proverbs 22:5), and caught it by the leg (Job 18:9). — *William Latham Bevan, in Smith's Dictionary of the Bible, 1863.*

Ver. 110. — *The wicked have laid a snare for me.* In eating, he sets before us gluttony; in love he impels to lust; in labour, sluggishness; in conversing, envy; in governing, covetousness; in correcting, anger; in honour, pride; in

the heart, he sets evil thoughts; in the mouth evil words; in actions, evil works; when awake, he moves us to evil actions; when asleep, to filthy dreams. — *Girolamo Savonarola*, 1452-1498.

Ver. 110. — *Laid a snare for me: yet I erred not*, etc. It is not the laying the bait hurts the fish, if the fish do not bite. — *Thomas Watson*.

HINTS TO PREACHERS.

Ver. 110. — Various kinds of snares, and the one way of escaping them.

Ver. 110. — Consider, —

1. Some of the snares set for saints by sinners.

(a) Doctrinal snares, by intellectual sinners.

(b) False accusations, by malignant sinners.

(c) False flatteries, by deceitful sinners.

(d) False charity, by a large number of sinners nowadays.

2. The secure safeguard for a saint's safety: "I erred not from thy precepts." Obedience to God gives security, because—

(a) The snares are then suspected and watched against.

(b) The feet cannot become entangled by them.

(c) God keeps him who keeps his word. — *J.F.*

PSALM 119:111

EXPOSITION.

Ver. 111. *Thy testimonies have I taken as an heritage for ever.* He chose them as his lot, his portion, his estate; and what is more, he laid hold upon them and made them so, — taking them into possession and enjoyment. David's choice is our choice. If we might have our desire, we would desire to keep the commands of God perfectly. To know the doctrine, to enjoy the promise, to practise the command, — be this a kingdom large enough for me. Here we have an inheritance which cannot fade and cannot be alienated; it is for ever, and ours for ever, if we have so taken it. Sometimes, like Israel at the first coming into Canaan, we have to take our heritage by hard fighting, and, if so, it is worthy of all our labour and

suffering; but always it has to be taken by a decided choice of the heart and grip of the will. What God gives we must take.

For they are the rejoicing of my heart. The gladness which had come to him through the word of the Lord had caused him to make an unalterable choice of it. All the parts of Scripture had been pleasing to David, and were so still and therefore he stuck to them, and meant to stick to them for ever. That which rejoices the heart is sure to be chosen and treasured. It is not the head knowledge but the heart experience which brings the joy.

In this verse, which is the seventh of its octave, we have reached the same sweetness as in the last seventh (Psalm 119:103): indeed, in several of the adjoining sevenths, delight is evident. How good a thing it is when experience ripens into joy, passing up through sorrow, prayer, conflict, hope, decision, and holy content into rejoicing! Joy fixes the spirit: when once a man's heart rejoices in the divine word, he greatly values it, and is for ever united to it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 111. — *Thy testimonies have I taken*, etc. The Scripture is called "testimonies" in respect to God himself, because it doth give a testimony to him, and makes God known to us: it gives a testimony of all those attributes that are himself, of his wisdom, of his power, of his justice, of his goodness, of his truth. The declaration of these, we have them all in the various books of the Scriptures: there is never a book, but there is a testification of these attributes. In the book of Genesis we have a testimony of his power in making the world, of his justice in drowning the world, and of his goodness in saving Noah. In the book of Exodus, we have a testimony of his providence in leading the people of Israel through the Red Sea, in bringing them out of Egypt; we have a testimony of his wisdom in giving them his law. What should I name more? In the New Testament, in the Gospel, all is testimony. As the Old gave testimony to God, so the New to Christ: "To him gave all the prophets witness"; not only the Old, but the New: "These are they that testify of me." Everywhere there is testimony of Christ, — of his humility, in taking our nature; of his power, in working miracles; of his wisdom, in the parables that he spoke; of his patience and love, in the torments that he suffered for us. Both Law and Gospel—the whole book of Scripture, and every part of it in these regards is fitly called "the testimonies of the Lord." And the holy Psalmist made choice of this

name when he was to speak to the honour and glory of it; because it was that name from which he sucked a great deal of comfort, because it was the testimony of God's truth and goodness and wisdom and power to him; thereupon he makes so precious esteem of it as to account it his "heritage."
 — *Richard Holdsworth* (1590-1649), in "*The Valley of Vision*."

Ver. 111. — *Thy testimonies.* By "testimonies" is meant the covenant between God and his people; wherein he bindeth himself to them, and them to him. Some think that the excellency of the word is here set out by many names; but we must look to the propriety of every word: as before by "judgments," so by this word "testimonies," is meant the covenant: not the commandments, because they cannot be an inheritance, for they cannot comfort us, because we cannot fulfil them, but fail in them, and cannot therefore take comfort in them. It is the gospel that bringeth peace and comfort. "The law," when it is taken generally, containeth all the word, particularly the commandments; so "the word" generally containeth both law and gospel, but particularly the promises, as Rom. 10. So likewise by the "testimonies," when they are opposed to the law, is meant the promises of the covenant, as Isaiah 8, and this testimony is confirmed to us by the sacraments, as to them by sacrifices. — *Richard Greenham*.

Ver. 111. — *As an heritage.* Why the divine testimonies should be called by the Psalmist an inheritance; why he brings them within the compass of this notion, may not so easily be understood; for the word of God points out the inheritance, but it is not the inheritance itself. Yes, there is good reason to be given for the expression, were there no more than this, that we consider the inestimable comfort, and heavenly treasure that is to be found in the word of God; it is a rich mine of all celestial treasure, it is a storehouse of all good things, of all saving knowledge. All privileges whatsoever they are that we can expect on earth or heaven, they are all contained in the word of God: here is ground enough why it is called an inheritance; he hath a good heritage that hath all these.

Yet there is a better reason than this; for if it be so that heaven is our inheritance, then the word of God is; because it is the word that points out heaven, that gives the assurance of heaven: we have in the word of God all the evidences of heaven. Whatsoever title any saint hath to heaven, he hath it in and out of the word of God. There are the evidences in the word of God; both the evidence of discovery, it is the holy terrier of the celestial Canaan, and the evidence of assurance, it is as a sacred bond or indenture

between God and his creature. St. Gregory said wittily, when he called it God's epistle that he sent to man for the declaration of his will and pleasure, he might as well have called it God's deed of gift, whereby he makes over and conveys to us all those hopes that we look for in heaven. Whatsoever interest we have in God, in Christ, whatsoever hope of bliss and glory, whatsoever comfort of the Spirit, whatsoever proportion of grace, all are made over to us in the promises of the gospel, in the word of God.

Now put this together, look as in human affairs, evidences, though they be not properly the inheritance itself, yet they are called the inheritance, and are the inheritance, though not actually, yet virtually so; because all the title we have to an inheritance is in the deeds and evidences; therefore evidences are precious things. Though it be but a piece of paper, or parchment full of dust and worm eaten, yet it is as much worth sometimes as a county, as much worth as all a man's possessions besides. So likewise it is with the Scriptures; they are not actually and properly the inheritance itself, but they are via, the way to the kingdom. It is called the gospel of the kingdom, nay more, the kingdom itself: "The kingdom of God is come among you, "or "to you". Why the kingdom? Why the inheritance? By the same reason, both, because here we have the conveyance, here we have the deed, here we have the assurance of whatsoever title or claim we make to heaven. — *Richard Holdsworth.*

Ver. 111. — *They are the rejoicing of my heart.* He saith not that God's testimonies bring joy, but that they are joy; there is no other joy but the delight in the law of the Lord. For all other joy, the wise king said of laughter, "thou art mad, "and of joy, "what is it that thou dost?" Ecclesiastes 6. True joy is the earnest which we have of heaven, it is the treasure of the soul, and therefore should be laid up in a safe place; and nothing in this world is safe to place it in. And therefore with the spouse we say, "We will be glad in thee, we will remember thy love more than wine." Let others seek their joy in wine, in society, in conversation, in music; for me, thou hast put gladness in my heart, more than in the time that their corn and their wine increased. These indeed are the precious fruits of the earth, but they seal not up special favour; a man may have together with them, an empty, husky, and chaffy soul. And therefore these are not the joys of the saints; they must have God, or else they die for sorrow; his law is their life. — *Abraham Wright.*

HINTS TO PREACHERS.

Ver. 111. —

1. Estate.
2. Entering upon it.
3. Entail upon it.
4. Enjoyment of it.

Ver. 111. — Notice, —

1. How rich the Psalmist was determined to be: "Thy testimonies have I taken as a heritage." Rich, —

- (a) In knowledge.
- (b) In holiness.
- (c) In comfort.
- (d) In companionship, for God's company goes with his word.
- (e) In hope.

2. How he clung to his wealth: "For ever."

(a) He hurt none by so doing; he could give generously his portion, and yet not waste.

(b) He was right; for he had the only wealth of which an everlasting possession is possible.

(c) He was wise.

3. How he rejoiced in his wealth: "They are the rejoicing of my heart."

(a) Here is internal and deep joy; not always possible to the possession of wealth.

(b) Pure, unalloyed joy; it is never so with other wealth.

(c) Safe joy; other joy is dangerous.

(d) Unloseable joy. — *J.F.*

PSALM 119:112

EXPOSITION.

Ver. 112. *I have inclined mine heart to perform thy statutes always, even unto the end.* He was not half inclined to virtue, but heartily inclined to it. His whole heart was bent on practical, persevering godliness. He was resolved to keep the statutes of the Lord with all his heart, throughout all his time, without erring or ending. He made it his end to keep the law unto the end, and that without end. He had by prayer, and meditation, and resolution made his whole being lean towards God's commands; or as we should say in other words—the grace of God had inclined him to incline his heart in a sanctified direction. Many are inclined to preach, but the Psalmist was inclined to practise; many are inclined to perform ceremonies, but he was inclined to perform statutes; many are inclined to obey occasionally, but David would obey alway; and, alas, many are inclined for temporary religion, but this godly man was bound for eternity, he would perform the statutes of his Lord and King even unto the end. Lord, send us such a heavenly inclination of heart as this: then shall we show that thou hast quickened and taught us. To this end create in us a clean heart, and daily renew a right spirit within us, for only so shall we incline in the right direction.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 112. — *I have inclined my heart to perform thy statutes always*, etc. In the former verse he showed his faith, and his joy which came thereof; now he sheweth that here in this joy he will keep the commandments; whereby he sheweth that this was a true joy, because it wrought a care to do good. For if we believe the promises truly, then we also love the commandments, otherwise faith is vain; a care to live a godly life nourisheth faith in God's promises. Here is the cause then why many regard not the word and sacraments; or if they do a little, it is to no purpose, because they labour not to keep the commandments. For unless they have care to do this, the word of God to them cannot be profitable, nor the sacraments sacred. — *Richard Greenham.*

Ver. 112. — *I have inclined my heart to perform*, etc. Observe. In Psalm 119:36 he prayed to God, saying, "Incline my heart unto thy testimonies."

And here he speaks about himself, saying, "I have inclined mine heart to perform thy statutes alway even unto the end." What need, then, was there to ask from God that which he in another place glories to have done himself? I answer: These things are not contrary the one to the other. God inclines, and the godly man inclines. Man inclines by striving; God inclines by effecting. Neither is that which the man attempts, nor that which he by striving achieves goodwards, from the man, but from God, who gives, "both to will and to do of His good pleasure:" Philipians 2:13. —

Wolfgang Musculus.

Ver. 112. — The sinful heart of itself will run any way; upon earthly things, upon evil things, or upon impertinent and unseasonable things; but it will not come to or keep upon that which it should mind; therefore it must be taken as by strong hand, and set upon spiritual things, set on musing and meditation of heavenly things. A carnal heart is like the loadstone, it cleaves to nothing but steel or iron, and both of them easily unite: but the heart must be of another property, and act in a higher way. And a good heart, though it thinks too much earthward, and runs often wrong, yet it will set itself in its thinking on right objects, and make itself and them to meet and unite. David tells us how he did; he inclined his heart to God's commandments, both to keep them and to meditate on them. He took and bent his heart, as a thing bending too much to other things; set his mind on musing on it. He found his heart and the law of God too far asunder, and so would continue, unless he brought them together and made them one. If he had not brought his heart to the word, he had never meditated: the object cannot apply itself to the mind, but the mind must bring itself to the object. No holy duties will come to us, we must come to them. — *Nathanael Ranew*, in "*Solitude Improved by Divine Meditation*," 1670.

Ver. 112. — *I have inclined mine heart to perform*, etc. In this work he was determined to continue.

1. "I have inclined my heart." The counsel of the soul is like a balance; and the mind, which hath the commanding power over the affections, inclines the balance to that which it judges best.
2. It was to perform it that he thus inclined his heart.
3. And this not for a time, or some particular occasion, but always, and unto the end. Then the end of life would be the beginning of glory. — *Adam Clarke.*

Ver. 112. — *I have inclined my heart.* The prophet, in order briefly to define what it is to serve God, asserts that he applied not only his hands, eyes, or feet, to the keeping of the law, but that he began with the affection of the heart. — *John Calvin.*

Ver. 112. — *Unto the end.* Our life on earth is a race; in vain begins he to run swiftly, that fainteth, and gives over before he come to the end. And this was signified (saith Gregory) when in the law the tail of the beast was sacrificed with the rest: perseverance crowneth all. It is good we have begun to do well; let us also strive to persevere to the end. — *William Cowper.*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 112-113. — When David had an inclination in his heart to God's statutes, the immediate effect of it was to "hate vain thoughts." We read, "I have inclined mine heart to perform thy statutes"; and it follows, "I hate vain thoughts." The vanity of his heart was a burden to him. A new creature is as careful against wickedness in the head or heart, as in the life. A godly man would be purer in the sight of God than in the view of man. He knows none but God can see the wanderings of his heart or the thoughts of his head, yet he is as careful that sins should not rise up as that they should not break out. — *Stephen Charnock.*

HINTS TO PREACHERS.

Ver. 112. — Heart leanings. Personality, pressure, inclination, performance, constancy, perpetuity.

Verse 112. — *The godly man's obedience.*

1. Its reality

(a) "To perform"; not words or feelings merely; but deeds.

(b) "Thy statutes"; not human inventions, nor self conceits, nor conventional maxims.

2. Its cordiality: "inclined my heart."

(a) Heart inclination is requisite for pleasing a heart searching God.

(b) And to make obedience easy and even delightful.

(c) "I have, "he says; was it therefore his doing? Yes. Was it his work alone No. See Psalm 119:36.

(d) The proofs.

(1) Universality: "statutes, "the whole of them.

(2) Uniformity: "always."

3. Its constancy: "even unto the end."

(a) Though a man should be cautious when planning for the future, yet this life long purpose is right, wise, and safe.

(b) Nor can he purpose less, if holy fervency fill the heart.

(c) It is no more than what God and consistency demand. — *J.F.*

PSALM 119:113

EXPOSITION.

Ver. 113. *I hate vain thoughts: but thy law do I love.* In this paragraph the Psalmist deals with thoughts and things and persons which are the opposite of God's holy thoughts and ways. He is evidently in great fear of the powers of darkness, and of their allies, and his whole soul is stirred up to stand against them with a determined opposition. Just as he began the octave, Psalm 119:97, with "O how I love thy law, "so here he begins with a declaration of hatred against that which breaks the law. The opposite of the fixed and infallible law of God is the wavering, changing opinion of men: David had an utter contempt and abhorrence for this; all his reverence and regard went to the sure word of testimony. In proportion to his love to the law was his hate of man's inventions. The thoughts of men are vanity; but the thoughts of God are verity. We hear much in these days of "men of thought, ""thoughtful preachers, "and "modern thought": what is this but the old pride of the human heart? Vain man would be wise. The Psalmist did not glory in his thoughts; and that which was called "thought" in his day was a thing which he detested. When man thinks his best his highest thoughts are as far below those of divine revelation as the earth is beneath the heavens. Some of our thoughts are specially vain in the sense of vain glory, pride, conceit, and self trust; others in the sense of bringing disappointment, such as fond ambition, sinful dreaming, and confidence in

man; others in the sense of emptiness and frivolity, such as the idle thoughts and vacant romancing in which so many indulge; and, yet once more, too many of our thoughts are vain in the sense of being sinful, evil, and foolish. The Psalmist is not indifferent to evil thoughts as the careless are; but upon them he looks with a hate as true as was the love with which he clung to the pure thoughts of God.

The last octave was practical, this is thoughtful; there the man of God attended to his feet, and here to his heart: the emotions of the soul are as important as the acts of the life, for they are the fountain and spring from which the actions proceed. When we love the law it becomes a law of love, and we cling to it with our whole heart.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 113. — *I hate vain thoughts* or, the evil devices; or, the double hearted imaginations; or, the intermeddling, counter coursing thoughts: that is to say, that kind of practice of some men, that sail with every wind, and seek still to have two strings to their bow. The Hebrew word doth properly signify boughs Or branches, which shoot up perplexedly or confusedly in a tree. — *Theodore Haak*, 1618-1657.

Ver. 113. — *I hate vain thoughts.* In those vacant hours which are spared from business, pleasure, company, and sleep, and which are spent in solitude, at home or abroad; unprofitable, proud, covetous, sensual, envious, or malicious imaginations, occupy the minds of ungodly men, and often infect their very dreams. These are not only sinful in themselves, indicating the state of their hearts, and as such will be brought into the account at the day of judgment; but they excite the dormant corruptions, and lead to more open and gross violations of the holy law. The carnal mind welcomes and delights to dwell upon these congenial imaginations, and to solace itself by ideal indulgences, when opportunity of other gratification is not presented, or when a man dares not commit the actual transgression. But the spiritual mind recoils at them; such thoughts will intrude from time to time, but they are unwelcome and distressing, and are immediately thrust out; while other subjects, from the word of God, are stored up in readiness to occupy the mind more profitably and pleasantly during the hours of leisure and retirement. There is no better test of our true character, than the habitual effect of "vain thoughts" upon our

minds— whether we love and indulge them, or abhor, and watch and pray against them. — *Thomas Scott*, 1747-1821.

Ver. 113. — *I hate vain thoughts*. A godly man may have roving thoughts in duty. Sad experience proves this; the thoughts will be dancing up and down in prayer. The saints are called stars; but many times in duty they are wandering stars. The heart is like quicksilver which will not fix. It is hard to tie two good thoughts together; we cannot lock our hearts so close, but that distracting thoughts, like wind, will get in. Hierom complains of himself; "Sometimes," saith he, "when I am about God's service, I am walking in the galleries, or casting up accounts." But these wandering thoughts are not allowed: "I hate vain thoughts," they come as unwelcome guests, which are no sooner spied, but turned out of doors. — *Thomas Watson*.

Ver. 113. — *I hate*. Every dislike of evil is not sufficient; but perfect hatred is required of us against all sorts and degrees of sin. — *David Dickson*.

Ver. 113. — *Vain thoughts*. The word is used for the opinions of men; and may be applied to all heterodox opinions, human doctrines, damnable heresies; such as are inconsistent with the perfections of God, derogate from his grace, and from the son and offices of Christ; and are contrary to the word, and which are therefore rejected and abhorred by good men. — *John Gill*.

Ver. 113. — *Vain thoughts*. Hebrew, "sedphim", halting between two opinions. See 1 Kings 18:21. Hence it signifies sceptical doubts. — *Christopher Wordsworth*.

Ver. 113. — *Vain thoughts*. Our thoughts are set upon trifles and frivolous things, neither tending to our own profit nor the benefit of others: "The heart of the wicked is little worth; "all their debates, conceits, musings, are of no value: for all their thoughts are taken up about childish vanity and foolish conceits. "The thought of foolishness is sin" (Proverbs 24:9); not only the thought of wickedness, but foolishness. Thoughts are the firstborn of the soul, the immediate issues of the mind; yet we lavish them away upon every trifle. Follow men all the day long, and take account of their thoughts. Oh! what madness and folly are in all the musings they are conscious of: "The Lord knoweth the thoughts of man, that they are vanity" (Psalm 94:11). If we did judge as God judges, all the thoughts, reasonings, discourses of the mind, if they were set down in a table, we

might write at the bottom, Here is the sum and total account of all, — nothing but vanity.

The sins that do most usually engross and take up our thoughts are,

First. Uncleaness. Speculative wickedness makes way for active: "Hath committed adultery...in his heart" (Matthew 5:28). There is a polluting ourselves by our thoughts, and this sin usually works that way.

Secondly. Revenge. Liquors are soured when long kept; so, when we dwell upon discontents, they turn to revenge. Purposes of revenge are most sweet and pleasant to carnal nature: "Frowardness is in his heart, he deviseth mischief continually" (Proverbs 6:14), that is to say, he is full of revengeful and spiteful thoughts.

Thirdly. Envy. It is a sin that feeds upon the mind. Those songs of the women, that Saul had slain his thousands, but David his ten thousands, they ran in Saul's mind, therefore he hated David (1 Samuel 18:9). Envy is an evil disease that dwelleth in the heart, and betrays itself mostly in thoughts.

Fourthly. Pride. Either pride in the desires or pride in the mind, either vain glory or self conceit; this is entertaining our hearts with whispers of vanity: therefore it is said, "He hath scattered the proud in the imagination of their hearts" (Luke 1:51): proud men are full of imaginations.

Fifthly. Covetousness, which is nothing but vain musings and exercises of the heart: "A heart they have exercised with covetous practices" (2 Peter 2:14). And it withdraws the heart in the very time of God's worship: "Their heart goeth after their covetousness" (Ezekiel 33:31).

Sixthly. Distrust is another thing which usually takes up our thoughts — distracting motions against God's providence. — *Thomas Manton.*

Ver. 113. — *Vain thoughts.* Let us see what vanity is. Take it in all the acceptances of it, it is true of our thoughts that they are "vain."

1. It is taken for *unprofitableness*. So, Ecclesiastes 1:2-3, "All is vain, "because there is "no profit in them under the sun." Such are our thoughts by nature; the wisest of them will not stand us in any stead in time of need, in time of temptation, distress of conscience, day of death or judgment: 1 Corinthians 2:6, "All the wisdom of the wise comes to

nought"; Proverbs 10:20. "The heart of the wicked is little worth, "not a penny for them all.

2. Vanity is taken for *lightness*. "Lighter than vanity, "is a phrase used, Psalm 62:9; and whom is it spoken of? Of men; and if anything in them be lighter than other, it is their thoughts, which swim in the uppermost parts, float at the top, are as the scum of the heart. When all the best, and wisest, and deepest, and solidest thoughts in Belshazzar, a prince, were weighed, they were found too light, Daniel 5:27.

3. Vanity is put for *folly*. So, Proverbs 12:11, "vain men" is made all one with men "void of understanding." Such are our thoughts. Among other evils which are said to "come out of the heart" (Mark 7:22), *αφροσυνη* is reckoned as one, "foolishness"; that is, thoughts that are such as madmen have, and fools— nothing to the purpose, of which there can be made no use.

4. Vanity is put for *inconstancy* and frailty; therefore vanity and a shadow are made synonymous, Psalm 144:4. Such are our thoughts, flitting and perishing, as bubbles: Psalm 144:4, "All their thoughts perish."

5. Lastly, they are wicked and sinful. Vanity is *Jeremiah 4:14* yoked with wickedness, and vain men and sons of Belial are all one, 2 Chronicles 8:7. And such are our thoughts by nature: Proverbs 14:9, "The thought of foolishness is sin." And therefore a man is to be humbled for a proud thought. — *Thomas Goodwin*.

Ver. 113. — *But thy law do I love* Ballast your heart with a love to God. Love will, by a pleasing violence bind down our thoughts: if it doth not establish our minds, they will be like a cork, which, with a light breath, and a short curl of water, shall be tossed up and down from its station. Scholars that love learning will be continually hammering upon some notion or other which may further their progress, and as greedily clasp it as the iron will its beloved loadstone. He that is "winged with a divine love" to Christ will have frequent glances and flights toward him, and will start out from his worldly business several times in a day to give him a visit. Love, in the very working, is a settling grace; it increaseth our delight in God, partly by the sight of his amiableness, which is cleared to us in the very act of loving; and partly by the recompences he gives to the affectionate carriage of his creature; both which will prevent the heart's giving entertainment to such loose companions as evil thoughts. — *Stephen Charnock*.

Ver. 113-114. — When David was able to vouch his love to the command, he did not question his title to the promise. Here he asserts his sincere affection to the precepts: "I hate vain thoughts: but thy law do I love." Mark he doth not say he is free from vain thoughts, but he "hates" them, he likes their company no better than one would a pack of thieves that break into his house. Neither saith he that he fully kept the law, but he "loved" the law even when he failed of exact obedience to it. Now from this testimony his conscience brought in for his love to the law, his faith acts clearly and strongly on the promise in the next words, "Thou art my hiding place and my shield: I hope in thy word." — *William Gurnall*.

HINTS TO PREACHERS.

Ver. 113-120. — *Vain thoughts contrasted with God's law.* The believer takes sides (Psalm 119:113-115); prays for upholding in the law (Psalm 119:116-117); contemplates the fate of the followers of vain thoughts (Psalm 119:118-119); and expresses the godly fear thereby inspired (Psalm 119:120).

HINTS TO PREACHERS.

Ver. 113. — The thought of the age, and the truth of all ages.

Ver. 113. —

1. The object of hatred.
2. The object of love.

OR

1. Love the cause of hatred.
2. Hatred the effect of love. — *G.R.*

Ver. 113. — *Vain thoughts.* What they are. Whence they arise. The mischief they cause. How they should be treated. — *W.H.J.P.*

Ver. 113. — How the believer—

1. Is troubled by vain thoughts. A frequent and painful experience:
2. Does not tolerate vain, thoughts. Some, suffer them to lodge within; he is anxious to expel them.

3. Triumphs over vain thoughts. By his love to the law of God. His prayer is—

*"With thoughts of Christ and things divine,
Fill up this foolish heart of mine." — W.H.J.P.*

PSALM 119:114

EXPOSITION.

Ver. 114. *Thou art my hiding place and my shield.* To his God he ran for shelter from vain thoughts; there he hid himself away from their tormenting intrusions, and in solemn silence of the soul he found God to be his hiding place. When called into the world, if he could not be alone with God as his hiding place, he could have the Lord with him as his shield, and by this means he could ward off the attacks of wicked suggestions. This is an experimental verse, and it testifies to that which the writer knew of his own personal knowledge: he could not fight with his own thoughts, or escape from them, till he flew to his God, and then he found deliverance. Observe that he does not speak of God's word as being his double defence, but he ascribes that to God himself. When we are beset by very spiritual assaults, such as those which arise out of vain thoughts, we shall do well to fly distinctly to the person of our Lord, and to cast ourselves upon his real presence. Happy is he who can truly say to the triune God, "Thou art my hiding place." He has beheld God under that glorious covenant aspect which ensures to the beholder the surest consolation.

I hope in thy word. And well he might, since he had tried and proved it: he looked for protection from all danger, and preservation from all temptation to him who had hitherto been the tower of his defence on former occasions. It is easy to exercise hope where we have experienced help. Sometimes when gloomy thoughts afflict us, the only thing we can do is to hope, and, happily, the word of God always sets before us objects of hope and reasons for hope, so that it becomes the very sphere and support of hope, and thus tiresome thoughts are overcome. Amid fret and worry a hope of heaven is an effectual quietus.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 114. — *Thou art my hiding place and my shield*, etc. From vain thoughts and vain persons the Psalmist teaches us to fly, by prayer, to God, as our Refuge and Protector. This course a believer will as naturally take, in the hour of temptation and danger, as the offspring of the hen, on perceiving a bird of prey hovering over their heads, retire to their "hiding place," "under the wings of the dam; or as the warrior opposeth his "shield" to the darts which are aimed at him. — *George Horne*.

Ver. 114. — *Thou art my hiding place*. Christ hath all qualifications that may fit him for this work of *being a hiding place to believers*].

1. *He hath strength*. A hiding place must be *locus munitissimus*. Paper houses will never be good hiding places. Houses made of reeds or rotten timber will not be fit places for men to hide themselves in. Jesus Christ is a place of strength. He is the Rock of Ages: His name is "the Mighty God," Isaiah 9:6.
2. *He hath height*. A hiding place must be *locus excelsissimus*. Your low houses are soon scaled. Jesus Christ is a high place; he is as high as heaven. He is the Jacob's ladder that reacheth from earth to heaven: Genesis 28:12. He is too high for men, too high for devils; no creature can scale these high walls.
3. *He hath secret places*. A hiding place must be *locus abditissimus*. The more secret, the more safe. Now, Jesus Christ hath many secret chambers that no creatures can ever find: Song of Solomon 2:14, "O my dove, that art in the secret places of the stairs." As Christ hath hidden comforts which no man knows but he that receiveth them; so he hath hidden places of secrecy which none can find out but he that dwells in them. "Come, my people, outer into thy chambers, and shut the doors upon thee" (Isaiah 26:0).
4. *Christ is faithful*. He that will hide others had need be very faithful. A false hearted protector is worse than an open pursuer. "Will the men of Keilah deliver me up?" saith David; "They will deliver thee up," saith the Lord. But now Christ is faithful: Revelation 3:14, he is "the faithful witness; "he cannot be bribed to surrender up any creature that comes to hide himself with him. Christ will die before he will betray his trust.
5. *Christ is diligent*. Diligence is as necessary in those that will hide others, as faithfulness. A sleepy guard may betray a castle or garrison

as well as a faithless guard. But Jesus Christ is very diligent and watchful, he hath his intelligencers abroad; yea, his own eyes run to and fro in the earth, to see what contrivances are made and set on foot against those who are hid with him: Psalm 121:3-4, "He that keepeth Israel neither slumbereth nor sleepeth." — *Ralph Robinson* (1614-1655), in "Christ All in All."

Ver. 114. — *Hiding place.* The first word in the verse means properly a secret, or a secret place. — *Joseph Addison Alexander.*

Ver. 114. — *My shield.* Good people are safe under God's protection; he is their "strength and their shield"; their "help and their shield"; their "sun and their shield"; their "shield and their great reward"; and here, their "hiding place and their shield" — *Matthew Henry.*

Ver. 114. — *Shield.* The excellency and properties of a shield lie in these things: —

1. In the largeness and breadth of it, in that it hides and covers the person that weareth it from all darts that are flung at him, so as they cannot reach him: Thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield (Psalm 5:12).
2. The excellence of a shield lies in that it is hard and impenetrable. So this answers to the invincible power of God's providence, by which he can break the assaults of all enemies; and such a shield is God.to his people: "My shield, and he in whom I trust" (Psalm 144:2).
3. Shall I add one thing more? Stones and darts flung upon a hard shield are beaten back upon him that flings them; so God beats back the evil upon his enemies and the enemies of his people: "Bring them down, O Lord, our shield" (Psalm 59:11). — *Thomas Manton.*

Ver. 114. — *I hope in thy word.* Of all the ingredients that sweeten the cup of human life, there is none more rich or powerful than hope. Its absence embitters the sweetest lot; its presence alleviates the deepest woe. Surround me with all the joys which memory can awaken or possession bestow, — without hope it is not enough. In the absence of hope there is sadness in past and present joys— sadness in the thought that the past is past, and that the present is passing too. But though you strip me of all the joys the past or the present can confer, if the morrow shineth bright with hope, I am glad amid my woe. Of all the busy motives that stir this teeming

earth, hope is the busiest. It is the sweetest balm that soothes our sorrows, the brightest beam that gilds our pleasures. Hope is the noblest offspring, the first born, the last buried child of foreseeing and forecasting man.

Without it the unthinking cattle may be content amid present plenty. But without it reflecting man should not, cannot be truly happy. — *William Grant* (1814-1876), in "Christ our Hope, and other Sermons"

Ver. 114-115. — *Thou art my hiding place.* "Depart from me, ye evil doers." Safe and quiet in his hiding place, David deprecates all attempts to disturb his peace. The society, therefore, of the ungodly is intolerable to him, and he cannot forbear frowning them from his presence. He had found them to be opposed to his best interests; and he feared their influence in shaking his determination of obedience to his God. Indeed, when have the Lord's people failed to experience such society to be a prevailing hindrance alike to the enjoyment and to the service of God? — *Charles Bridges.*

HINTS TO PREACHERS.

Ver. 114. — Our protection from danger— "hiding-place"; in danger — "shield"; before danger— "I hope."

Ver. 114. — Hiding place. Secrecy to conceal us. Capacity to hold us. Safety. Comfort. — *T. Manton.*

Ver. 114. — Hiding and hoping.

1. A hiding place needed.
2. A hiding place provided (Isaiah 25:14 32:2).
3. A hiding place used. — *C.A.D.*

Ver. 114. —

1. The refuge provided: "Thou art, "etc.
2. The refuge revealed: "In thy word."
3. The refuge found: "I hope, "etc. — *G.R.*

Ver. 114. — *Thou art my hiding place.*

1. In thy grace, from condemnation.
2. In thy compassion, from sorrow.
3. In thy succour, from temptation.

4. In thy power, from opposition.
5. In thy fulness, from want. — W.J.

PSALM 119:115

EXPOSITION.

Ver. 115. *Depart from me, ye evil doers.* Those who make a conscience of their thoughts are not likely to tolerate evil company. If we fly to God from vain thoughts, much more shall we avoid vain men. Kings are all too apt to be surrounded by a class of men who flatter them, and at the same time take liberty to break the laws of God: David purged his palace of such parasites; he would not harbour them beneath his roof. No doubt they would have brought upon him an ill name, for their doings would have been imputed to him, since the acts of courtiers are generally set down as acts of the court itself; therefore the king sent them packing bag and baggage, saying, — "Depart from me." Herein he anticipated the sentence of the last great day, when the Son of David shall say, "Depart from me, ye workers of iniquity." We cannot thus send all malefactors out of our houses, but it will often become a duty to do so where there is right and reason for it. A house is all the better for being rid of liars, pilferers, lewd talkers, and slanderers. We are bound at all hazards to keep ourselves clear of such companions as come to us by our own choice if we have any reason to believe that their character is vicious. Evil doers make evil counsellors. Those who say unto God, "Depart from us, " ought to hear the immediate echo of their words from the mouths of God's children, "Depart from us. We cannot eat bread with traitors."

For I will keep the commandments of my God. Since he found it hard to keep the commandments in the company of the ungodly, he gave them their marching orders. He must keep the commandments, but he did not need to keep their company. What a beautiful title for the Lord this verse contains! The word *God* only occurs in this one place in all this lengthened psalm, and then it is attended by the personal word "my" — "my God."

*"My God! how charming is the sound!
 How pleasant to repeat!
 Well may that heart with pleasure bound,
 Where God hath fixed his seat."*

Doddridge.

Because Jehovah is our God therefore we resolve to obey him, and to chase out of our sight those who would hinder us in his service. It is a grand thing for the mind to have come to a point, and to be steadfastly fixed in the holy determination, — "I will keep the commandments." God's law is our pleasure when the God of the law is our God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 115. — *Depart from me, ye evil doers*, etc. As if he had said, talk no more of it, save your breath, I am resolved on my course, I have sworn, and am steadfastly purposed to keep the commandments of my God; with God's help, there will I hold me, and all the world shall not wrest me from it. — *Robert Sanderson*, 1587-1663.

Ver. 115. — *Depart from me, ye workers of iniquity*, etc. It is common to sin for company, and that cup usually goeth round, and is handed from one to another. It is therefore wise to quit the company which is infected by sin. It can bring thee no benefit. At least evil company will abate the good in thee. The herb of grace will never thrive in such a cold soil. How poorly doth the good corn grow which is compassed about with weeds! Cordials and restoratives will do little good to the natural body, whilst it aboundeth with ill humours. Ordinances are little effectual to souls which are distempered with such noxious inmates. It is said of the mountain Kadish, that whatsoever vine be planted near it, it causeth it to wither and die: it is exceeding rare for saints to thrive near such pull backs. It is difficult, even to a miracle, to keep God's commandments and evil company too; therefore when David would marry himself to God's commands, to love them, and live with them, for better for worse, all his days, he is forced to give a bill of divorce to wicked companions, knowing that otherwise the match could never be made: "Depart from me, ye workers of iniquity, for I will keep the commandments of my God." As if he had said, Be it known unto you, O sinners, that I am striking a hearty covenant with God's commands; I like them so well, that I am resolved to give myself up to them, and to please them well in all things, which I can never do unless ye

depart; ye are like a strumpet, which will steal away the love from the true wife. I cannot, as I ought, obey my God's precepts, whilst ye abide in my presence; therefore depart from me, ye workers of iniquity, for I will keep the commandments of my God. — *George Swinnock.*

Ver. 115. — *Depart from me, ye evil doers.* Woe be to the wicked man, and woe to those who adhere to him and associate with him, saith *Ben Sira*. And even the pagans of old thought that a curse went along with those who kept evil company. To inhabit, or to travel with an impious man, and one not beloved of the gods, was held by them to be unlucky and unfortunate.

*Vetabo qui Cercris sacrum
Vulgavit, sub isdem
Sit trabibus, fragilemque mecuin
Solvat phaselum,*

as Horace speaks.

*They who mysteries reveal
Beneath my roof shall never live,
Shall never hoist with me the doubtful sail.*

To dwell under the same roof, or to sail in the same yacht or pleasure boat with profane persons was deemed unsafe and dangerous by men of Pagan principles. How much more, then, ought Christians to be thoroughly persuaded of the mischief and danger of conversing with wicked men? It can no ways be safe to hold correspondence with them. Yea, we are in great danger all the while we are with them. You have heard, I suppose, who it was that would not stay in the bath so long as an arch heretic was there. It was St. John the Evangelist; he would not (as Iranaeus acquaints us) remain in that place because Cerinthus, who denied the divinity of Christ, was then present there. That holy man thought no place was safe where such persons are.

Therefore be mindful of the Apostle's exhortation, and "Come out from among them" (2 Corinthians 6:17); listen to that voice from heaven: "Come out, that ye be not partakers of their sins, and that ye receive not of their plagues." Separate yourselves from them lest you not only in damage your souls, but your bodies, lest some remarkable judgment arrest you here, and lest the divine vengeance more furiously assault you hereafter. The fanciful poets tell us that Theseus and Perithous (a pair of intimate friends) loved

one another so well that they went down to hell together. I am sure it is no poetical fiction that many do thus; that is to say, that they perish together, and descend into the bottomless pit for company's sake. — *John Edwards* (1637-1716), in "Theologia Reformata."

Ver. 115. — Depart from them that depart from God. — *T. Manton.*

Ver. 115. — *Of my God.* As a man can esteem of anything which he knows is his own; so if once he know that God is his, he cannot but love him, and carefully obey him: neither is it possible that any man can give to God hearty and permanent service, who is not persuaded to say with David, He is my God. All the pleasures, all the terrors of the world cannot sunder that soul from God, who can truly say, The Lord is my God. — *W. Cowper.*

HINTS TO PREACHERS.

Ver. 115. —

1. Ill company hinders piety.
2. Piety quits ill company.
3. Piety, in compelling this departure, acts as God will do at the last.

Ver. 115. — *Evil companionship incompatible with genuine righteousness.*

1. They necessitate concealment and compromise.
2. They destroy the capability of communion with God, and the relish for spiritual things.
3. They blunt the sensitiveness of conscience.
4. They involve deliberate disobedience to God. — *J.F.*

PSALM 119:116

EXPOSITION.

Ver. 116. *Uphold me according unto thy word, that I may have.* It was so necessary that the Lord should hold up his servant, that he could not even live without it. Our soul would die if the Lord did not continually sustain it, and every grace which makes spiritual life to be truly life would decay if he

withdrew his upholding hand. It is a sweet comfort that this great necessity of upholding is provided for in the word, and we have not to ask for it as for an uncovenanted mercy, but simply to plead for the fulfilment of a promise, saying, "Uphold me according to thy word." He who has given us eternal life hath in that gift secured to us all that is essential thereto, and as gracious upholding is one of the necessary things we may be sure that we shall have it.

And let me not be ashamed of my hope. In Psalm 119:114 he had spoken of his hope as founded on the word, and now he begs for the fulfilment of that word that his hope might be justified in the sight of all. A man would be ashamed of his hope if it turned out that it was not based upon a sure foundation; but this will never happen in our case. We may be ashamed of our thoughts, and our words, and our deeds for they spring from ourselves; but we never shall be ashamed of our hope, for that springs from the Lord our God. Such is the frailty of our nature that unless we are continually upheld by grace, we shall all so foully as to be ashamed of ourselves, and ashamed of all those glorious hopes which are now the crown and glory of our life. The man of God had uttered the most positive resolves, but he felt that he could not trust in his own solemn determination: hence these players. It is not wrong to make resolutions, but it will be useless to do so unless we salt them well with believing cries to God. David meant to keep the law of the Lord, but he first needed the Lord of the law to keep him.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 116. — *Uphold me.* A kite soaring on high is in a situation quite foreign to its nature; as much as the soul of man is when raised above this lower world to high and heavenly pursuits. A person at a distance sees not how it is kept in its exalted situation: he sees not the wind that blows it, nor the hand that holds it, nor the string by whose instrumentality it is held. But all of these powers are necessary to its preservation in that preternatural state. If the wind were to sink it would fall. It has nothing whatever in itself to uphold itself; it has the same tendency to gravitate towards the earth that it ever had; and if left for a moment to itself it would fall. Thus it is with the soul of every true believer. It has been raised by the Spirit of God to a new, a preternatural, a heavenly state; and in that state it is at held by an invisible and Almighty hand, through the medium of faith. And upheld it shall be, but not by any lower in itself. If left for a moment it would fall as much as ever. Its whole strength is in God alone; and its

whole security is in the unchangeableness of his nature, and in the efficacy of his grace. In a word, "It is kept by the power of Gad, through faith, unto salvation." — *From "The Book of Illustrations," by H. G. Salter, 1840.*

Ver. 116. — *That I may live.* The life of a Christian stands in this, to have his soul quickened by the spirit of grace. For as the presence of the soul quickens the body, and the departure thereof brings instant death; and the body without it is but a dead lump of clay: so it is the presence of God's Spirit which giveth life to the soul of man. And this life is known by these two notable effects; for first, it brings a joyful sense of God's mercy; and next, a spiritual disposition to spiritual exercises. And without this, pretend a man what he will, he is but the image of a Christian, looking somewhat like him, but not quickened by his life. — *William Cowper.*

Ver. 116. — *That I may live.* The children of God think they have no life if they live not in God's life. For if we think we are alive, because we see, so do the brute beasts; if we think we are alive because we hear, so do the cattle; if we think we are alive because we eat and drink, or sleep, so do beasts; if we think we live because we do reason and confer, so do the heathen. The life of God's children is the death of sin; for where sin is alive, there that part is dead unto God...God's children, finding themselves dull and slow to good things, when they cannot either rejoice in the promises of God, or find their inward man delighted with the law of God, think themselves to be dead. — *Richard Greenham.*

HINTS TO PREACHERS.

Ver. 116. —

1. Upholding promised.
2. Needful for holy living.
3. The preventive of shameful acts.

Ver. 116. — *Uphold me according unto thy word,* etc.

1. The Psalmist pleads the promise of God, his dependence upon the promise, and his expectation from it : "Uphold me according unto thy word, "which word I hope in and if it be not performed I shall be "ashamed of my hope."

2. He pleads the great need he had of God's grace, and the great advantage it would be to him: "Uphold me, that I may live"; intimating that he could not live without the grace of God. — *M. Henry*.

PSALM 119:117

EXPOSITION.

Ver. 117. *Hold thou me up:* as a nurse holds up a little child. "And I shall be safe, "and not else; for unless thou hold me up I shall be falling about like an infant that is weak upon its knees. We are saved by past grace, but we are not safe unless we receive present grace. The Psalmist had vowed to keep the Lord's commands, but here he pleads with the Lord to keep him: a very sensible course of procedure. Our version reads the word "uphold, "and then "hold up; "and truly we need this blessing in every shape in which it can come, for in all manner of ways our adversaries seek to cast us down. To be safe is a happy condition; there is only one door to it, and that is to be held up by God himself; thank God, that door is open to the least among us.

And I will have respect unto thy statutes continually. In obedience is safety; in being held up is obedience. No man will outwardly keep the Lord's statutes for long together unless he has an inward respect for them, and this will never be unless the hand of the Lord perpetually upholds the heart in holy love. Perseverance to the end, obedience continually, comes only through the divine power; we start aside as a deceitful bow unless we are kept right by him that first gave us grace. Happy is the man who realizes this verse in his life: upheld through his whole life in a course of unswerving integrity, he becomes a safe and trusted man, and maintains a sacred delicacy of conscience which is unknown to others. He feels a tender respect for the statutes of the Lord, which keeps him clear of inconsistencies and conformities to the world that are so common among others, and hence he is a pillar in the house of the Lord. Alas, we know some professors who are not upright, and therefore they lean to sin till they fall over, and though they are restored they are never safe or reliable, neither have they that sweet purity of soul which is the charm of the more sanctified who have been kept from falling into the mire.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 117. — *Hold thou me up, and I shall be safe.* Not only the consciousness of my weakness, but the danger of the slippery path before me, reminds me, that the safety of every moment depends upon the upholding power of my faithful God. The ways of temptation are so many and imperceptible— the influence of it so appalling— the entrance into it so deceitful, so specious, so insensible— and my own weakness and unwatchfulness are so unspeakable— that I can do nothing but go on my way, praying at every step, "Hold thou me up, and I shall be safe." — *Charles Ridges.*

Ver. 117. — *Hold thou me up.* Three things made David afraid. First, great temptation without; for from every air the wind of temptation blows upon a Christian. Secondly, great corruption within. Thirdly, examples of other worthy men that had fallen before him, and are written for us: not that we should learn to fall, but to fear lest we fall. These three should always hold us humble, according to that warning, "Let him that thinketh he standeth take heed lest he fall." — *William Cowper.*

Ver. 117. — *Up,* up above the littleness in which I have lived too long, — above the snares which have so often caught me, — above the stumbling blocks upon which I have so often fallen, — above the world, — above myself, — higher than I have ever reached yet, — above the level of my own mortality: worthy of thee, — worthy of the blood, with which I have been bought, — nearer to heaven, — nearer to thee, — "hold thou me up."

God's methods of holding his people up are many. Sometimes it is by the preacher's word, when the word comes fitly spoken to the heart and conscience. May God, in his infinite condescension, enable his servants in this church so to hold you up. Sometimes it is by the ordained means and sacraments which his grace commanded. Sometimes it is by the efficacy of the Holy Scriptures, when some passage in your own room strikes the mind, Just in season; or the stay of some sweet promise comes in sustaining to your spirit. Sometimes by the simple in working of the Holy Ghost in a man's own thoughts, as he will work "Uphold me with thy free Spirit." Sometimes by the ministration of angels, — "They shall hold thee up in their hands, lest thou dash thy foot against a stone." Sometimes by putting you very low indeed, making you feel that the safe place is the valley. There is no elevation like the elevation of abasement. Sometimes by severe discipline to brace up the heart, and strengthen it, and make it

independent of external things. Sometimes by heavy affliction, which is the grasp of his hand, that he may hold you tighter. Sometimes by putting into your heart to think the exact thing that you need, — to pray the very prayer which he intends at the moment to grant. Sometimes by appearing to let you go, and forsake you, while at the same time— like the Syro Phoenician woman— he is giving you the wish to hold on that he may give you the more at the last. — *James Vaughan, of Brighton, 1877.*

Ver. 117. — *I will have respect unto that statutes continually.* I will employ myself, so some; I will delight myself, so others; in thy statutes. If God's right hand uphold us, we must in his strength go on in our duty, both with diligence and With pleasure. — *Matthew Henry.*

HINTS TO PREACHERS.

Ver. 117. —

1. Upholding— God's holding us up. It implies a danger, and that danger takes many forms. The believer's life may be described as walking in uprightness; he is a pilgrim. He needs upholding, for—

- (a) The way is slippery.
- (b) Our feet make the danger as well as the way.
- (c) Cunning foes seek to trip us up.
- (d) Sometimes the difficulty is not caused by the way, but by the height to which God may elevate us.
- (e) The prayer is all the more needful because the most of people do not keep upright.

2. Two blessed things that come out of this holding up.

(a) We shall be safe for ourselves, as examples, and as pillars of the church.

(b) We shall be watchful and sensitive: "I will have respect unto thy statutes continually." Without this no man is safe. See "Spurgeon's Sermons, "No. 1657: "My Hourly Prayer."

Ver. 117. — *Hold thou me up,* etc.

- 1.** The good man is up.
- 2.** The good man wishes to keep up.
- 3.** The good man prays to be held up.

4. The good man knows that divine support is abundantly sufficient. — *W.J.*

Ver. 117. —

1. Dependence for the future: "Hold, "etc.
2. Resolution for the future: "I will have, "etc. — *G.R.*

PSALM 119:118

EXPOSITION.

Ver. 118. *Thou hast trodden down all them that err from thy statutes.*

There is no holding up for them; they are thrown down and then trodden down, for they choose to go down into the wandering ways of sin. Sooner or later God will set his foot on those who turn their foot from his commands: it has always been so, and it always will be so to the end. If the salt has lost its savour, what is it fit for but to be trodden under foot? God puts away the wicked like dross, which is only fit to be cast out as road metal to be trodden down.

For their deceit is falsehood. They call it far seeing policy, but it is absolute falsehood, and it shall be treated as such. Ordinary men call it clever diplomacy, but the man of God calls a spade a spade, and declares it to be falsehood, and nothing less, for he knows that it is so in the sight of God. Men who err from the right road invent pretty excuses with which to deceive themselves and others, and so quiet their consciences and maintain their credits; but their mask of falsehood is too transparent. God treads down falsehoods; they are only fit to be spurned by his feet, and crushed into the dust. How horrified must those be who have spent all their lives in contriving a confectionery religion, and then see it all trodden upon by God as a sham which he cannot endure!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 118. — *Thou hast trodden down*, etc. David here, by a new meditation, confirms himself in the course of godliness: for considering the judgments of God, executed according to his word in all ages upon the wicked, he resolves so much the more to fear God and keep his

testimonies. Thus the judgments of God, executed on others, should be awe bands to keep us from sinning after their similitude.

The Lord in chastising his own children takes them in hand like a father to correct them; but when his wrath is kindled against the wicked he tramples them under his feet, as vile creatures which are no account with him. — *William Cowper.*

Ver. 118. — *Thou hast trodden down.* The Septuagint, *εβουενωσας*, *ad nihil deduxisti*; thou hast brought to nothing; Aquila, *confixisti*, thou hast stricken through: Symmachus, *απηλεβας*, reprobasti, thou hast disproved; the *Vulgate sprevisi*, thou hast contemned; Apollinarius, *αφεριβας*, *parvi pependisti*, thou hast little esteemed: all to the same purpose. The phrase of treading tinder foot, used by us, implies, 1. A full punishment; 2. A disgraceful one.

1. A full punishment. God will pull them down from their altitudes, even to the dust, though never so high and proudly exalting themselves against God. A full conquest of enemies is thus often expressed in Scripture. The Assyrian is said "to take the prey, and to tread them down like the mire of the streets" (Isaiah 5:6).

2. It implies a disgraceful punishment: "Until I make thine enemies thy footstool" (Psalm 105:1); an expression used to show the ignominy and contempt God will put upon them. Thus Sapoors, the king of Persia, trampled upon Valentinian the emperor, and Tamerlane made Bajazet his footstool. The meaning is, God will not only bring them under, but reduce them to an abject and contemptible condition. So Chrysostom on the text expounds this phrase, that God will make them *επονειοοιστους και καταλελαστους*, ignominious and contemptible. They shall not go off honourably, but with scorn and confusion of face, miserably broken. — *Thomas Manton.*

Ver. 118. — *Thou hast trodden down*, etc. There is a disposition to merge all the characteristics of the Divinity into one; and while with many of our most eminent writers, the exuberant goodness, the soft and yielding benignity, the mercy that overlooks and makes liberal allowance for the infirmities of human weakness, have been fondly and most abundantly dwelt upon— there has been what the French would call, if not a studied, at least an actually observed reticence, on the subject of his truth and purity and his hatred of moral evil. There can be no government without a law;

and the question is little entertained— how are the violations of that law to be disposed of? Every law has its sanctions— the hopes of proffered reward on the one hand, the fears of threatened vengeance on the other. Is the vengeance to be threatened only, but never to be executed? Is guilt only to be dealt with by proclamations that go before, but never by punishments that are to follow?...Take away from jurisprudence its penalties, or, what were still worse, let the penalties only be denounced but never exacted; and we reduce the whole to an unsubstantial mockery. The fabric of moral government falls to pieces; and, instead of a great presiding authority in the universe, we have a subverted throne and a degraded Sovereign...If there is only to be the parade of a judicial economy, without any of its power or its performance; if the truth is only to be kept in the promises of reward, but as constantly to be receded from in the threats of vengeance; if the judge is thus to be lost in the overweening parent — there is positively nothing of a moral government over us but the name, we are not the subjects of God's authority; we are the fondlings of his regard. Under a system like this, the whole universe would drift, as it were, into a state of anarchy; and, in the uproar of this wild misrule, the King who sitteth on high would lose his hold on the creation that he had formed. — *Thomas Chalmers.*

Ver. 118 — For their deceit is falsehood. The true sense of the passage is, "for their cunning hath been fallacious, "that is, it hath deceived them themselves and brought on their ruin. — *Samuel Horsley, 1733-1806.*

Ver. 118. — *Their deceit is falsehood.* He means not here of that deceit whereby the wicked deceive others, but that whereby they deceive themselves. And this is two fold: first, in that they look for a good in sin, which sin deceitfully promises, but they shall never find. Next, that they flatter themselves with a vain conceit to escape judgment, which shall assuredly overtake them. — *William Cowper.*

HINTS TO PREACHERS.

Ver. 118. — Sin and falsehood: their connection, punishment, and cure.

Ver. 118. —

1. Hearken to the tramp of God's armies. In nature; providence; angelic hosts of last day.

2. The mangled victims. Cunning deceivers specially obnoxious to God. Examples: Balaam, Pharaoh, Rome, the deceiver of the nations.

3. The warnings to us of this Aceldama. Repent. Avoid deceit. Mind God's landmarks. Hide in Christ. — *W.B.H.*

Ver. 118. — God's punishment of the wicked though awfully severe is just and necessary.

1. It is due as the merited wages of iniquity.

2. It is demanded by the position of God as moral governor, and by his character as righteous.

3. It is necessary to mark the real worth of righteousness and its reward. If the wicked are not punished, the full worth of righteousness cannot appear.

4. In the nature of the case, it is absolutely unavoidable, except upon one condition, namely, the gift of genuine repentance and holiness after death; that no man has any right to expect, nor has God given the slightest intimation that he will bestow if.

5. Hell lies in the bosom of sin; and if the wicked were taken to heaven, they would carry hell thither. Heaven supplies not the things in which the wicked delight, while it abounds in those they can neither understand nor sympathise with. — *J.F.*

Ver. 118 (*second clause*). — *The deceits of the wicked are all falsehoods.*

1. The world they embrace is a false Delilah.

2. The pleasure they enjoy is a Satanic snare.

3. Their formal religiousness is a vain delusion.

4. Their conceits of God are self invented lies. — *J.F.*

Ver. 118-120. — Saved by fear.

1. The wrath of God revealed against sin.

2. The judgment of God executed upon sinners.

3. The fear of God created in the heart. — *G.A.D.*

PSALM 119:119

EXPOSITION.

Ver. 119. *Thou puttest away all the wicked of the earth like dross.* He does not trifle with them, or handle them with kid gloves. No, he judges them to be the scum of the earth, and he treats them accordingly by putting them away. He puts them away from his church, away from their honours, away from the earth, and at last away from himself. "Depart," saith he, "ye cursed." If even a good man feels forced to put away the evil doers from him, much more must the thrice holy God put away the wicked. They looked like precious metal, they were intimately mixed up with it, they were laid up in the same heap; but the Lord is a refiner, and every day He removes some of the wicked from among his people, either by making a shameful discovery of their hypocrisy or by consuming them from off the earth. They are put away as dross, never to be recalled. As the metal is the better for losing its alloy, so is the church the better for having the wicked removed. These wicked ones are "of the earth," — "the wicked of the earth," and they have no right to be with those who are not of the world; the Lord perceives them to be out of place and injurious, and therefore he puts them away, all of them, leaving none of them to deteriorate his church. The process will one day be perfect; no dross will be spared, no gold will be left impure. Where shall we be when that great work is finished

Therefore I love thy testimonies. Even the severities of the Lord excite the love of his people. If he allowed men to sin with impunity, he would not be so fully the object of our loving admiration; he is glorious in holiness because he thus rids his kingdom of rebels, and his temple of them that defile it. In these evil days, when God's punishment of sinners has become the butt of proud sceptical contentions, we may regard as a mark of the true man of God that he loves the Lord none the less, but a great deal the more because of his condign judgment of the ungodly.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 119. — *Thou puttest away all the wicked of the earth like dross.* The godly and the wicked live together in the visible church, as dross and good metal; but God, who is the purger of his church, will not fail by diversity of

trials and judgments to put difference between them, and at last will make a perfect separation of them, and cast away the wicked as refuse. — *David Dickson*.

Ver. 119. — God's judgments upon others may be a necessary act of love to us. They are purged out as "dross," that they may not infect us by their example, or molest us by their persecutions or oppressions. Now, the more we are befriended in this kind, the more we are bound to serve God cheerfully: "That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life": Luke 1:74-75. The world is one of those enemies, or the wicked of the earth; therefore we should serve him faithfully. — *Thomas Manton*.

Ver. 119. — *Thou puttest away all the wicked.* Many ways are wicked men taken away; sometime by the hand of other men, sometime by their own hand. The Philistines slew not Saul, but forced him to slay himself; yet the eye of faith ever looks to the finger of God, and sees that the fall of the wicked is the work of God. — *William Cowper*.

Ver. 119. — *The wicked of the earth.* Why are they thus characterized? Because here they flourish; their names "shall be written in the earth" (Jeremiah 17:13); they grow great and of good reckoning and account here. Judas had the bag; they prosper in the world: "Behold, these are the ungodly, who prosper in the world" (Psalm 73:12). Here they are respected: "They are of the world, therefore speak they of the world, and the world heareth them" (1 John 4:5). Their hearts and minds are in the world (Matthew 6:19-20). It is their natural frame to be worldly, they only savour the things of the world; preferment, honour, greatness, it is their *unum magnum*; here is their pleasure, and here is their portion, their hope, and their happiness. A child of God looketh for another inheritance, immortal and undefiled. — *Thomas Manton*.

Ver. 119. — *Like dross.* The men of this world esteem God's children as the offscourings of the earth; so Paul (a chosen vessel of God) was disesteemed of men; but ye see here what the wicked are, in God's account, but dross indeed, which is the refuse of gold or silver. Let this confirm the godly against the contempt of men: only the Lord hath in his own hand the balance which weigheth men according as they are. — *William Cowper*.

Ver. 119. — *Dross.*

1. The dross obscures the lustre and glory of the metal, yea, covers it up, so that it appears not; rust and filth compass and hide the gold, so that neither the nature nor lustre of it can be seen.
2. Dross is a deceiving thing. It is like metal, but is not metal; the dross of silver is like it, and so the dross of gold is like gold, but the dross is neither silver nor gold.
3. Dross is not bettered by the fire: put it into the fire time after time, it abides so still.
4. Dross is a worthless thing. It is of no value— base, vile, contemptible.
5. It is useless, and to be rejected.
6. Dross is an offensive thing: rust eats into the metal, endangers it, and makes the goldsmith to kindle the fire, to separate it from the gold and silver. — *Condensed from William Greenhill.*

Ver. 119. — *Thy testimonies.* So, very frequently, he calleth God's word, wherein there are both commands and promises: the commandments of God appertain to all, his testimonies belong to his children only; whereby more strictly, I understand his promises containing special declarations of his love and favour toward his own in Christ Jesus. — *William Cowper.*

HINTS TO PREACHERS.

Ver. 119. — An insight into the divine will, the best assistance in our journey through the earth. Or, what I am; where I am; where I am going; how am I to get there?

Ver. 119 (first clause). — The stranger in the earth.

1. A short exposition. The text means, —
 - (a) That the saint is not born of the earth.
 - (b) That the saint is not known on earth.
 - (c) The saint's portion is not upon the earth.
 - (d) The saint is compassed with sorrows and trials upon earth.
 - (e) The saint is soon to leave the earth.
2. A short application.

- (a) Do not be like the world.
- (b) Be prepared to be a sufferer on the earth.
- (c) Sit loose to the world.
- (d) Correspond with home.
- (e) Cherish brotherly love for your fellow strangers on the earth.
- (f) Hasten home.
- (g) Press others to come with you.

— *Duncan Macgregor's Sermon in "The Shepherd in Israel, "1869.*

Ver. 119. — *The stranger's prayer.*

1. How he came to be a stranger in the earth. He was born again. He learned the manners of his foreign home. He spoke the language of his Fatherland; and so was misunderstood and rejected on earth.
2. How he longed after everything homelike. Home rules: "thy commandments." Home teaching: "hide not." Specially his Father's voice.
3. How in his loneliness he solaced himself by communication with his Father.
4. Would you not like to be a stranger? — *C.A.D.*

HINTS TO PREACHERS.

Ver. 119. — The saint's acquiescence in God's judgments. — *W.B.H.*

Ver. 119. —

1. Comparison of the wicked to dross.
2. Comparison of their doom to the putting away of dross.
3. The saint's admiration of divine justice as seen in the rejection of the wicked.

Ver. 119. — *God's putting away the wicked like dross.*

1. God's judgments are a searching and separating fire.
2. The final judgment of the great day will complete the separating process.
3. The great result will be, the true metal and the dross, each gathered to its own place. — *J. F.*

PSALM 119:120

EXPOSITION.

Ver. 120. *My flesh trembleth for fear of thee.* Such was his awe in the presence of the Judge of all the earth, whose judgment he had just now been considering, that he did exceedingly fear and quake. Even the grosser part of his being, — his flesh, felt a solemn dread at the thought of offending one so good and great, who would so effectually sever the wicked from among the just. Alas, poor flesh, this is the highest thing to which thou canst attain!

And I am afraid of thy judgments. God's words of judgment are solemn, and his deeds of judgment are terrible; they may well make us afraid. At the thought of the Judge of all, — his piercing eye, his books of record, his day of assize, and the operations of his justice, — we may well cry for cleansed thoughts, and hearts, and ways, lest his judgments should light on us. When we see the great Refiner separating the precious from the vile, we may well feel a godly fear, lest we should be put away by him, and left to be trodden under his feet.

Love in the previous verse is quite consistent with fear in this verse: the fear which hath torment is cast out, but not the filial fear which leads to reverence and obedience.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

The fifteenth letter, SAMECH, denotes a *prop* or *pillar*, and this agrees well with the subject matter of the strophe, in which God is twice implored to uphold his servant (Psalm 119:16-17), while the utter destruction of those who make light of his law, or encourage scepticism regarding it, may be compared to the fate of the Philistine lords, on whom Samson brought down the roof of the house where they were making merry, by overthrowing the pillars which supported it. — *Neale and Littledale.*

Ver. 120. — *My flesh trembleth for fear of thee.* Instead of exulting over those who fell under God's displeasure he humbleth himself. What we read and hear of the judgments of God upon wicked people should make us

(1) To reverence his terrible majesty, and to stand in awe of him. Who is able to stand before this holy Lord God? 1 Samuel 6:20.

(2) To fear lest we offend him, and become obnoxious to his wrath. Good men have need to be restrained from sin by the terrors of the Lord; especially when judgment begins at the house of God, and hypocrites are discovered, and put away as dross. — *Matthew Henry*.

Ver 120. — *My flesh trembleth for fear of thee*, etc. At the presence of Jehovah, when he appeareth in judgment, the earth trembleth and is still. His best servants are not exempted from an awful dread, upon such occasions; scenes of this kind, shown in vision to the prophets, cause their flesh to quiver, and all their bones to shake. Encompassed with a frail body, and a sinful world, we stand in need of every possible tie; and the affections both of fear and love must be employed, to restrain us from transgression; we must, at the same time, "love God's testimonies, and fear his Judgments." — *George Horne*.

Ver. 120— *My flesh trembleth for fear of thee*, etc. In prayer, in the evening I had such near and terrific views of God's judgments upon sinners in hell, that my flesh trembled for fear of them...I flew trembling to Jesus Christ as if the flames were taking hold of me: Oh! Christ will indeed save me or else I perish. — *Henry Martyn*, 1781-1812.

Ver. 120. — *My flesh trembleth for fear of thee*. Familiarity with men breeds contempt; familiarity with God, not so: none reverence the Lord more than they who know him best and are most familiar with him. — *William Cowper*.

Ver. 120,116. — *My flesh trembleth for fear of thee; I am Afraid....let me not be ashamed of my hope*. True religion consists in a proper mixture of fear of God, and of hope in his mercy; and wherever either of these is entirely wanting, there can be no true religion. God has joined these things, and we ought by no means to put them asunder. He cannot take pleasure in those who fear him with a slavish fear, without hoping in his mercy, because they seem to consider him as a cruel and tyrannical being, who has no mercy or goodness in his nature; and, besides, they implicitly charge him with falsehood, by refusing to believe and hope in his invitations and offers of mercy. On the other hand, he cannot be pleased with those who pretend to hope in his mercy without fearing him; for they insult him by supposing that there is nothing in him which ought to be feared; and, in addition to

this, they make him a liar, by disbelieving his awful threatenings denounced against sinners, and call in question his authority, by refusing to obey him. Those only who both fear him and hope in his mercy, give him the honour that is due to his name. — *Edward Payson*.

Ver. 120. — *Trembles* or shudders, strictly used of the hair as standing erect in terror (comp. Job 4:15). — *J.J. Stewart Perowne*.

HINTS TO PREACHERS.

Ver. 120. — The judgments of God on the wicked cause in the righteous,

1. Love.

2. Awe.

3. Fear.

Ver. 120. —

1. Describe the true character of the fear.

(a) It is the fear of reverence for God's authority and power.

(b) It is the fear of horror against sin as meriting judgment.

2. Show its compatibility with filial love.

(a) The more we love God the more firmly we believe in the certainty and awfulness of his judgments.

(b) The more we love God the more will we fear to arouse his chastising rod against ourselves.

(c) In fact, if we love not God, we shall have no fear lest sin should involve us in judgment.

3. Commend it.

(a) As it proves a just sense of sin's desert.

(b) As it shows a true appreciation of God's righteousness.

(c) As it is not a fear that hath torment, but a fear which increases watchfulness, and walks hand in hand with perfect confidence in saying grace. — *J.F.*

PSALM 119:121

EXPOSITION.

Ver. 121. *I have done judgment and justice.* This was a great thing for an Eastern ruler to say at any time, for these despots mostly cared more far gain than justice. Some of them altogether neglected their duty, and would not even do judgment at all, preferring their pleasures to their duties; and many more of them sold their judgments to the highest bidders by taking bribes, or regarding the persons of men. Some rulers gave neither judgment nor justice, others gave judgment without justice, but David gave judgment and justice, and saw that his sentences were carried out. He could claim before the Lord that he had dealt out even handed justice, and was doing so still. On this fact he founded a plea with which he backed the prayer—"Leave me not to mine oppressors." He who, as far as his power goes, has been doing right, may hope to be delivered from his superiors when attempts are made by them to do him wrong. If I will not oppress others, I may hopefully pray that others may not oppress me. A course of upright conduct is one which gives us boldness in appealing to the Great Judge for deliverance from the injustice of others. Nor is this kind of pleading to be censured as self righteous: when we are dealing with God as to our shortcomings, we use a very different tone from that with which we face the censures of our fellow men; when they are in the question, and we are guiltless towards them, we are justified in pleading our innocence.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 121. — This commences a new division of the Psalm indicated by the Hebrew letter Ain— a letter which cannot well be represented in the English alphabet, as there is, in fact, no letter in our language exactly corresponding with it. It would be best represented probably by what are called "breathings" in Greek. — *Albert Barnes.*

Ver. 121. — *I have done judgment* against the wicked, "and justice" towards the good. — *Simon de Muis, 1587-1644.*

Ver. 121. — *I have done judgment and justice.* — Here the view of David in his judicial capacity might present itself to us; and if so, we have David in the midst of large experience; for the words would take in a large

portion of his life. How blessed were their reflections, if, after a long reign, all sovereign rulers could thus appeal unto God. It should be so; for to him all shall be accountable at last. Even although we only conceive of David as speaking in the character of a private man, the sentiment is worthy of all consideration... For parents to say this of their dealings with their children, masters of servants, a man of his neighbours, is very excellent. — *John Stephen.*

Ver. 121. — *Judgment* and "justice," are often put in Scripture for the same, and when put together, the latter is as an epithet to the former. "I have done judgment and justice," that is, I have done judgment justly, exactly, to a hair. — *Joseph Caryl.*

Ver. 121. —

*Do right and be a king,
Be this thy brazen bulwark of defence,
Still to preserve thy conscious innocence,
Nor ever turn pale with guilt.*

— *Francis's Horace.*

Ver. 121. — *If our heart condemn us not, then have we confidence before God:* 1 John 3:21. This "testimony of conscience" has often been "the rejoicing" of the Lord's people, when suffering under unmerited reproach or "proud oppression." They have been enabled to plead it without offence in the presence of their holy, heart searching God; nay, even when, in the near prospect of the great and final account, they might well have been supposed to shrink from the strict and unerring scrutiny of their Omniscient Judge. Perhaps, however, we are not sufficiently aware of the importance of moral integrity in connexion with our spiritual comfort. Mark the boldness which it gave David in prayer: "I have done judgment and justice: leave me not to mine oppressors." — *Charles Bridges.*

Ver. 121. — *Leave me not to mine oppressors.* That is, maintain me against those who would wrong me, because I do right; interpose thyself between me and my enemies, as if thou wert my pledge. Impartial justice upon oppressors sometimes lays judges open to oppression; but yet they who run greatest hazards in zeal for God shall find God ready to be their surety, when they pray, "be surety for thy servant," as in the next verse. — *Abraham Wright.*

Ver. 121-122. — *I have done judgment and justice;* but, that I may always do it, and never fail in doing it, "uphold thy servant unto good, "by directing him, so that he may always relish what is good, and then the consequence will be that "the proud will not calumniate me; "for he that is well established "unto good, "and so made up that nothing but what is good and righteous will be agreeable to him, he will so persevere that he will have no reason for fearing "the proud that calumniate him." — *Robert Bellarmine.*

HINTS TO PREACHERS.

Verses 121-128. — The just man's prayer against injustice. Out of the prison of oppression he appeals to God to be his surety (Psalm 119:121-122); utters his weary longing for deliverance (Psalm 119:123-125); points to the "time" (Psalm 119:126); and professes his supreme love for God's law in contrast to the oppressors' contempt of it (Psalm 119:127-128).

HINTS TO THE VILLAGE PREACHER.

Ver. 121-122. — The double appeal.

1. Of conscious integrity: "I have done judgment, "etc.
2. Of conscious deficiency: "Be surety for thy servant for good." — *C.A.D.*

PSALM 119:122

Ver. 122. *Be surety for thy servant for good.* Answer for me. Do not leave thy poor servant to die by the hand of his enemy and thine. Take up my interests and weave them with thine own, and stand for me. As my Master, undertake thy servants' cause, and represent me before the faces of haughty men till they see what an august ally I have in the Lord my God.

Let not the proud oppress me. Thine interposition will answer the purpose of my rescue: when the proud see that thou art my advocate they will hide their heads. We should have been crushed beneath our proud adversary the devil if our Lord Jesus had not stood between us and the accuser, and become a surety for us. It is by his suretyship that we escape like a bird from the snare of the fowler. What a blessing to be able to leave our

matters in our Surety's hands, knowing that all will be well, since he has an answer for every accuser, a rebuke for every reviler.

Good men dread oppression, for it makes even a wise man mad, and they send up their cries to heaven for deliverance; nor shall they cry in vain, for the Lord will undertake the cause of his servants, and fight their battles against the proud. The word "servant" is wisely used, as a plea for favour for himself, and the word "proud" as an argument against his enemies. It seems to be inevitable that proud men should become oppressors, and that they should take most delight in oppressing really gracious men.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 122. — *Be surety for thy servant for good.* What David prays to God to be for him, that Christ is for all his people: Hebrews 7:22. He drew nigh to God, struck hands with him, gave his word and bond to pay the debts of his people; put himself in their law place and stead, and became responsible to law and justice for them; engaged to make satisfaction for their sins, to bring in everlasting righteousness for their justification, and to preserve and keep them, and bring them safe to eternal glory and happiness; and this was being a surety for them for good. — *John Gill.*

Ver. 122. — *Be surety for thy servant for good.* There are three expositions of this clause, as noting the end, the cause, the event.

1. Undertake for me, *ut sire bonus et justus*, so Rabbi Arama on the place; surety for me that I may be good. Theodoret expounds it, "Undertake that I shall make good my resolution of keeping thy law." He that joins, undertakes; though we have precepts and without God's undertaking we shall never be able to perform our duty.
2. Undertake for me to help me in doing good; so some read it: would not take his part in an evil cause. To commend a wrong to God's protection, is to provoke him to hasten our punishment, to us serve under our oppressors; but, when we have a good cause, and good conscience, he will own us. We cannot expect he should maintain us and bear us out in the Devil's service, wherein we have entangled selves by our own sin.
3. Be with me for good: so it is often rendered: "Shew me a token for good" (Psalm 86:17); "Pray not for this people for good" (Jeremiah

11:14); so, "Remember me, O my God, for good" (Ne 13:31). So here "Be surety for thy servant for good." — *Thomas Manton*.

Ver. 122. — *Be surety for thy servant for good.* It is the prayer Hezekiah in his trouble, "O Lord, I am oppressed, "undertake for, (Isaiah 38:14); it is the prayer of Job for a "daysman" to between him and God (Job 9:33); it is the cry of the church before Incarnation for the appearance of a Divine Mediator; it is the confidence of every faithful soul since that blessed time in the perpetual of our Great High Priest in heaven, which is to us the pledge of blessedness. — *Agellius and Cocceius, in Neale and Littledale*.

Ver. 122. — *Be surety for thy servant for good.* His meaning is, thou knowest how unjustly I am calumniated and evil spoken of in parts: where I am not present or where I may not answer for myself, answer thou for me. — *William Cowper*.

Ver. 122. — *Be surety for thy servant for good.* The keen eye of world may possibly not be able to affix any blot upon my outward confession; but, "if thou, Lord, shouldest mark iniquities; O Lord, who shall stand?" The debt is continually accumulating, and the prospect of payment as distant as ever. I might well expect to be "left to my oppressors, "I should pay all that was due unto my Lord. But behold! "Where is the fury of the oppressor?" Isaiah 51:13. The surety is found— the debt is paid— the ransom is accepted— the sinner is free. There was a voice heard heaven— "Deliver him from going down to the pit: I have found a ransom", Job 33:24. The Son of God himself became Surety for a stranger, and "smarted for it, "Proverbs 11:15. At an infinite cost— the cost of his precious blood— he delivered me from "mine oppressors" — sin— Satan world— death— hell. — *Charles Bridges*.

Ver. 122. — Some observe that this is the only verse throughout the whole psalm wherein the Word is not mentioned under the name of "law "judgments, ""statutes, "or the like terms, and they make this note it, — "Where the Law faileth, there Christ is a surety of a better testament. There are *those* that render the words thus, — "Dulcify, or, delight thy servant good, "that is, make him joyful and comfortable in the pursuit and of that which is good. — *John Trapp*.

HINTS TO PREACHERS.

Ver. 122. —

1. Suretyship entreated.
2. Good expected.
3. Obligation acknowledged: "thy servant."

Ver. 122 (first clause). — After explaining the Psalmist's meaning as shown in the preceding verse, this sentence may be used for a sermon upon the Suretyship of Christ, by a reference to Hebrews 7:22.

1. A Surety for good wanted— the deeply felt, though, perhaps, undefined want of a sin burdened soul.

(a) The mere statement of a gratuitous pardon on the part of God is not thoroughly believable to such a soul, nor, if it could be believed in, would it give peace to the conscience. For, on the one hand, the pardon could not be perceived as just, nor as consistent with God's necessary hatred of sin, yet the conscience demands this perception; on the other hand, mere pardon does not show how the obligation to a perfect fulfilment of God's law, as righteousness, can be met, yet the conscience demands to see this before it can be satisfied to realize peace Luther's experience.

(b) Now the Scriptures tell us that God "justifies the ungodly, "and that his "righteousness" is declared in his justifying sinners: Romans 3:25. He can forgive sins with justice. He can treat sinners as righteous persons, and yet be righteous in doing so. How? By a Surety. Therefore, a Surety is the real want.

2. A Surety existent. Jesus is the Surety.

(a) He undertook to bear our obligation to the law's penalty, and fulfilled it in death. Thus pardon, though mercy to us, is an act of justice to Christ.

(b) He undertook our obligation to a perfect obedience, and satisfied for that in his fulfilment of the law; thus for God to treat us as righteous is only just to Christ.

(c) God has shown his satisfaction with the office of Christ, and with his work, by the resurrection and glorification of Christ. Hence a well accredited and efficient Surety exists.

3. A Surety nigh at hand.

(a) In the gospel, Christ as Surety comes to the sinner as truly as though he himself left his throne and came in his own person.

(b) Thus, he is so close that a sinner has but to receive the gospel into his heart and he receives Christ.

(c) Christ received as a Surety is the Surety for whosoever receives him. — *J.F.*

PSALM 119:123

EXPOSITION.

Ver. 123. *Mine eyes fail for thy salvation.* He wept, waited, and watched for God's saving hand, and these exercises tried the eyes of his faith till they were almost ready to give out. He looked to God alone, he looked eagerly, he looked long, he looked till his eyes ached. The mercy is, that if our eyes fail, God does not fail, nor do his eyes fail. Eyes are tender things, and so are our faith, hope and expectancy: the Lord will not try them above what they are able to bear. "And for the word of thy righteousness:" a word that would silence the unrighteous words of his oppressors. His eyes as well as his ears waited for the Lord's word: he looked to see the divine word come forth as a fiat for his deliverance. He was "waiting for the verdict" — the verdict of righteousness itself. How happy are we if we have righteousness on our side; for then that which is the sinners' terror is our hope, that which the proud dread is our expectation and desire. David left his reputation entirely in the Lord's hand, and was eager to be cleared by the word of the Judge rather than by any defence of his own. He knew that he had done right, and, therefore, instead of avoiding the supreme court, he begged for the sentence which he knew would work out his deliverance. He even watched with eager eyes for the judgment and the deliverance, the word of righteousness from God which meant salvation to himself.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 123. — *Mine eyes fail for thy salvation.* In times of great sorrow when the heart is oppressed with care, and when danger threatens on every side, the human eye expresses with amazing accuracy the distressed and anguished emotions of the soul. The posture here described is that of an

individual who perceives himself surrounded with enemies of the most formidable character, who feels his own weakness and insufficiency to enter into conflict with them, but who is eagerly looking for the arrival of a devoted and powerful friend who has promised to succour him in the hour of his calamity. As his friend delays the hour of his coming, his fears and anxieties multiply, till he finds himself in the condition of one whose eyes fail and grow dim in looking for the approach of his great deliverer. In this condition was the suppliant here described, — his enemies were ready to swallow him up, and except from heaven he had no hope of final extrication. To the promises of God he betook himself, and while waiting their accomplishment, and looking with the utmost eagerness to the word of God's righteousness, he gives utterance to the desponding sentiment, "Mine eyes fail for thy salvation." O for such warm and anxious desires for that great salvation, which will realize the victory over all our spiritual enemies, and enable us to shout triumphantly through all eternity in the name of our almighty Deliverer! — *John Morison.*

Ver. 123. — *Mine eyes fail...for the word of thy righteousness.* Albeit the words of promise be neither performed, nor like to be performed, yet faith should justify the promise, for true and faithful. — *David Dickson.*

Ver. 123. — *For the word of thy righteousness.* This would be the word of promised salvation, which the Lord had given in righteousness. What an amazing plea— God on the ground of his own righteousness appealed to for deliverance— and yet how true! Or this might be the word of his justice, the issuing of justice, the exercising of a righteous decision between him and his oppressors. He had looked for the Lord to interpose between them, and so to fulfil all he had promised on behalf of the believer. The Lord will vindicate his own. Are any in great difficulty; and are they waiting for the Lord to interpose, to whom they have committed their concerns? ...Wait on; he will not disappoint a gracious hope. — *John Stephen.*

Ver. 123. — *For the word of thy righteousness,* or, "the word of thy justice"; that is to say, for the sentence of justice on my oppressors, as the first part of the verse teaches; for the passing this sentence will be equivalent to the granting the salvation which the psalmist so earnestly desired. — *George Phillips.*

HINTS TO PREACHERS.

Ver. 123. — Holy expectation— long maintained, in danger of failing; this fact pleaded; reasons for never renouncing it.

PSALM 119:124

EXPOSITION.

Ver. 124. *Deal with thy servant according unto thy mercy.* Here he recollects himself: although before men he was so clear that he could challenge the word of righteousness, yet before the Lord, as his servant, he felt that he must appeal to mercy. We feel safest here. Our heart has more rest in the cry, "God be merciful to me, "than in appealing to justice. It is well to be able to say, "I have done judgment and justice, "and then to add in all lowliness, yet "deal with thy servant according unto thy mercy." The title of servant covers a plea; a master should clear the character of his servant if he be falsely accused, and rescue him from those who would oppress him; and, moreover, the master should show mercy to a servant? even if he deal severely with a stranger. The Lord condescendingly deals, or has communications with his servants, not spurning them, but communing with them; and this he does in a tender and merciful way, for in any other form of dealing we should be crushed into the dust. "And teach me thy statutes." This will be one way of dealing with us in mercy. We may expect a master to teach his own servant the meaning of his own orders. Yet since our ignorance arises from our own sinful stupidity, it is great mercy on God's part that he condescends to instruct us in his commands. For our ruler to become our teacher is an act of great grace, for which we cannot be too grateful. Among our mercies this is one of the choicest.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 124. — *Deal with thy servant according unto thy mercy.* If I am a "servant" of God, I can bring my services before him only upon the ground of "mercy"; feeling that for my best performances I need an immeasurable world of mercy— pardoning— saving— everlasting mercy; and yet I am emboldened by the blood of Jesus to plead for my soul— "Deal with thy servant according unto thy mercy."

But then I am ignorant as well as guilty; and yet I dare not pray for divine teaching, much and hourly as I need it, until I have afresh obtained mercy. "Mercy" is the first blessing, not only in point of importance, but in point of order. I must seek the Lord, and know him as a Saviour, before I can go to him with any confidence to be my teacher. But when once I have found acceptance to my petition— "Deal with thy servant according unto thy mercy" — my way will be opened to follow on my petition— "Teach me thy statutes. Give me understanding, that I may know thy testimonies" — that I may know, walk, yea, "run in the way of thy commandments" with an enlarged heart, Psalm 119:32. My plea is the same as I have before urged with acceptance (Psalm 119:94) — "I am thy servant." — *Charles Bridges*.

Ver. 124. — *Thy mercy.* All the year round, every hour of every day, God is richly blessing us; both when we sleep and when we wake, his mercy waits upon us. The sun may leave off shining, but our God will never cease to cheer his children with his love. Like a river, his lovingkindness is always flowing with a fulness inexhaustible as his own nature, which is its source. Like the atmosphere which always surrounds the earth, and is always ready to support the life of man, the benevolence of God surrounds all his creatures; in it, as in their element, they live, and move, and have their being. Yet as the sun on summer days appears to gladden us with beams more warm and bright than at other times, and as rivers are at certain seasons swollen with the rain, and as the atmosphere itself on occasions is fraught with more fresh, more bracing, or more balmy influences than heretofore, so is it with the mercy of God; it hath its golden hours, its days of overflow, when the Lord magnifies his grace and lifteth high his love before the sons of men. — *C.H.S.*

Ver. 124. — *Teach me.* David had Nathan and Gad the prophets; and beside them, the ordinary Levites to teach him. He read the word of God diligently, and did meditate in the law night and day; but he acknowledgeth all this was nothing unless God did teach him. Other teachers speak to the ear, but God speaks to the heart: so Paul preached to Lydia, but God opened her heart. Let us pray for this grace. — *William Cowper*.

HINTS TO PREACHERS.

Ver. 124-125. — The servant of God.

1. Making profession: "I am thy servant."

2. Making confession— of guilt, dulness, ignorance.

3. Making petition— for mercy, understanding, and teaching. — *C.A.D.*

Ver. 124. — Heavenly instruction a great mercy.

Ver. 124. —

1. His confidence in divine mercy.

2. His submission to divine authority.

3. His prayer for divine teaching. — *G.R.*

Ver. 124. — A Perfect Prayer.

1. As to the matter of it.

(a) Here is nothing superfluous; no petition for wealth, nor for honours, nor for anything the worldling covets.

(b) Here is nothing wanting; "Deal with thy servant according to thy mercy" comprehends everything the guilty soul needs; "Teach me thy statutes" comprehends all a saint needs to be anxious for.

2. As to the manner of it.

(a) It is direct and definite.

(b) It is simple and fervent.

(c) It is reverent yet bold.

3. As to the spirit of it.

(a) "Deal with thy servant"; a sense of obligation; a feeling of devotedness; a spirit of consecration to holy work.

(b) "Deal...according to thy mercy"; a sense of unworthiness; becoming humility; submissiveness to the divine will as to what form the mercy shall take; great faith in the mercy, its freeness and sufficiency.

(c) "Teach me thy statutes." Longing for holiness, sense of ignorance, of weakness, of dependence upon special divine spiritual influence. — *J.F.*

PSALM 119:125

EXPOSITION.

Ver. 125. *I am thy servant.* This is the third time he has repeated this title in this one section: he is evidently fond of the name, and conceives it to be very effective plea. We who rejoice that we are sons of God are by no the less delighted to be his servants. Did not the firstborn Son assume the servant's form and fulfil the servant's labour to the full? What high, honour can the younger brethren desire than to be made like the Heir of things.

Give me understanding, that I may know thy testimonies. In the verse he sought teaching; but here he goes much further, and craves understanding. Usually, if the instructor supplies the teaching, the finds the understanding; but in our case we are far more dependent, must beg for understanding as well as teaching: this the ordinary cannot give, and we are thrice happy that our Divine Tutor can furnish us with it. We are to confess ourselves fools, and then our Lord will make us wise, as well as give us knowledge. The best understanding is that which enables us to render perfect obedience and to exhibit intelligent faith, and it is this which David desires, — "understanding, that I may know thy testimonies." Some would rather not know these things; they prefer to be at ease in the dark rather than possess the light which leads to repentance and diligence. The servant of God longs to know in an understanding manner all that the Lord reveals of man and to man; he wishes to be so instructed that he may apprehend and comprehend that which is taught him. A servant should not be ignorant concerning his master, or his master's business; he should study the mind, will, purpose, and aim of him whom he serves, for so only can he complete his service; and as no man knows these things so well as his master himself, he should often go to him for instructions, lest his very zeal should only serve to make him the greater blunderer.

It is remarkable that the Psalmist does not pray for understanding through acquiring knowledge, but begs of the Lord first that he may have the gracious gift of understanding, and then may obtain the desired instruction. All that we know before we have understanding is apt to spoil us and breed vanity in us; but if there be first an understanding heart, then the stores of knowledge enrich the soul, and bring neither sin nor sorrow therewith. Moreover, this gift of understanding acts also in the form of discernment

and thus the good man is preserved from hoarding up that which is false and dangerous: he knows what are and what are not the testimonies of the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 125. — *I am thy servant; give me understanding*, etc. I am not a stranger to thee, but thine own domestic servant; let me want no grace, which may enable me to serve thee. — *William Cowper*.

Ver. 125. — *I am thy servant*. That thou art the servant of God, thou shouldest regard as thy chiefest glory and blessedness. — *Martin Geier*.

HINTS TO PREACHERS.

Ver. 125. —

1. An office accepted.
2. Fitness requested.
3. Discernment desired.

Ver. 125. —

1. A cheerful acknowledgment: "I am thy servant."
2. A desire implied— to serve more perfectly.
3. A need recognized— Divine instruction in holy service.
4. A plea urged: "I am thy servant, "therefore "Teach me, "etc. — *W.H.J.P.*

PSALM 119:126

EXPOSITION.

Ver. 126. *It is time for thee, Lord, to work: For they have made void thy law*. David was a servant, and therefore it was always his time to work: but being oppressed by a sight of man's ungodly behaviour, he feels that his Master's hand is wanted, and therefore he appeals to him to work against the working of evil. Men make void the law of God by denying it to be his law, by promulgating commands and doctrines in opposition to it, by

setting up tradition in its place, or by utterly disregarding and scorning the authority of the lawgiver. Then sin becomes fashionable, and a holy walk is regarded as a contemptible puritanism; vice is styled pleasure, and vanity bears the bell. Then the saints sigh for the presence and power of their God: Oh for an hour of the King upon the throne and the rod of iron! Oh for another Pentecost with all its wonders, to reveal the energy of God to gain sayers, and make them see that there is a God in Israel! Man's extremity, whether of need or sin, is God's opportunity. When the earth was without form and void, the Spirit came and moved upon the face of the waters; should he not come when society is returning to a like chaos? When Israel in Egypt were reduced to the lowest point, and it seemed that the covenant would be void, then Moses appeared and wrought mighty miracles; so, too, when the church of God is trampled down, and her message is derided, we may expect to see the hand of the Lord stretched out for the revival of religion, the defence of the truth, and the glorifying of the divine name. The Lord can work either by judgments which hurl down the ramparts of the foe; or by revivals which build up the walls of his own Jerusalem. How heartily may we pray the Lord to raise up new evangelists, to quicken those we all early have, to set his whole church on fire, and to bring the world to his feet. God's work is ever honourable and glorious; as for our work, it is as nothing apart from him.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 126. — *It is time for thee, Lord, to work.* Was ever vessel more hopelessly becalmed in mid ocean? or did crew ever cry with more frenzy for some favouring breeze than those should cry who man the Church of the living God? If God work not, it is certain there is nothing before the Church but the prospect of utter discomfiture and overthrow. Greater is the world than the Church if God be not in her. But if God be in her, she shall not be moved. May he help her, and that right early!

When he arises to work we know not what may be the form and fashion of his operations. He worketh according to the counsel of his own will; and who knows but that when once he awakes, and puts on his strength, it may not be confined in its results to the immediate and exclusive quickening of the spiritual life of the Church; but may be associated with providential upheavals and convulsions which will fill the heart of the world with astonishment and dismay. His spiritual kingdom does not stand in isolation. It has relations which closely involve it with the material universe, and with

human society and national life. There have been times when God has worked, and the signs of his presence have been seen, in terrible shaking of the nations, in the ploughing up from their foundations of hoary injustice, in the smiting of grinding tyrannies, and in the emancipation of peoples whose life had been a long and hopeless moan. There have been times, too, and many, when he has worked through the elements of nature— through blasting and mildew, through floods and famine, through locust, caterpillar and palmer worm; through flagging commerce, with its machinery rusting in the mill and its ships rotting in the harbour. All these things are his servants. Sometimes the sleep of the world, and the Church too, is so profound that it can be broken only by agencies like the wind, or fire, or earthquake, which made the prophet shiver at the mouth of the cave, and without which the voice that followed, so still, so small and tender, would have lost much of its melting and subduing power. When society has become drugged with the Circean cup of worldliness, and the voices that come from eternity are unheeded, if not unheard, even terror has its merciful mission. The frivolous and superficial hearts of men have to be made serious, their idols have to be broken, their nests have to be stoned, or tossed from the trees where they had been made with so much care, and they have to be taught that if this life be all, it is but a phantom and a mockery. When the day of the Lord shall come, in which he shall begin to work, let us not marvel if it "shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." But this working of God will also take other shapes. Will it not be seen in the inspiration of the Church with faith in its own creed, so far as that creed has the warrant of the Divine word? Does the Church believe its creed? It writes it, sets it forth, sings it, defends it; but does it believe it, at least with a faith which begets either enthusiasm in itself, or respect from the world? Have not the truths which form the methodized symbols of the Church become propositions instead of living powers? Do they not lie embalmed with superstitious reverence in the ark of tradition, tenderly cherished for what they have been and done But is it not forgotten that if they be truths they are not dead and cannot die? They are true now, or they were never true; living now, or they never lived. Time cannot touch them, nor human opinion, nor the Church's sluggishness

or unbelief, for they are emanations from the Divine essence, instinct with his own undecaying life. They are not machinery which may become antiquated and obsolete and displaced by better inventions; they are not methods of policy framed for conditions which are transient, and vanishing with them; they are not scaffolding within which other and higher truth is to be reared from age to age. They are like him who is the end of our conversation, "Jesus Christ, the same yesterday, today, and for ever." There is not one of them which, if the faith it awakens were but commensurate with its intrinsic worth, would not clothe the Church with a new and wondrous power. But what would be that power if that faith were to grasp them all? It would be life from the dead. — *Enoch Mellor* (1823-1881), in *"The Hem of Christ's Garment, and other Sermons."*

Ver. 126. — *It is time for thee, Lord, to work.* expresses emphatically the proper time for the Lord to do his own work; as if the Psalmist had said, "It is not for us to prescribe the time and occasion for God to exercise his power, and to vindicate the authority of his own law; he does everything at the proper time, and he will at the proper season punish those who have made void his law, and who have become notorious for their impiety and wickedness." — *George Phillips*.

Ver. 126. — *It is time to work*, just as when the attack of some illness is becoming more severe, you hurry to the physician, that he may come more quickly, lest he should later be unable to do any good. So when the prophet saw in the Holy Spirit the rebellion of the people, their luxury, pleasures, deceits, frauds, avarice, drunkenness, he runs, for our help, to Christ, whom he knew to be alone able to remedy such sins; implores him to come, and admits of no delay. — *Ambrose*, in *Neale and Littledale*.

Ver. 126. — *It is time for thee, Lord, to work.* — Infidelity was never more subtle, more hurtful, more plausible, perhaps more successful, than in the day in which we live. It has left the low grounds of vulgarity and coarseness and ribaldry, and entrenched itself upon the lofty heights of criticism, philology, and even science itself. It pervades to a fearful extent our popular literature; it has invested itself with the charms of poetry, to throw its spell over the public mind; it has endeavoured to inweave itself with science; and he must be little acquainted with the state of opinion in this land, who does not know that it is espoused by a large portion of the cultivated mind of this generation. "It is time for thee, Lord, to work." — *John Angell James*, 1785-1859.

Ver. 126. — *It is time for thee, Lord, to work*, etc. To send the Messiah, to work righteousness, to fulfil the law and vindicate the honour of it, broken by men. It was always a notion of the Jews that the time of the Messiah's coming would be when it was a time of great wickedness in the earth; and which seems to agree with the word of God, and was true in fact. See Matthew 2:17 3:1-3,15-16 4:2. — *John Gill*.

Ver. 126. — *It is time for thee, Lord, to work*, etc. True it is, Lord, that we are not to appoint thee thy times and limits, for thou art the Ancient of Days, Time's Creator and destination. Neither do we presume to press in at the portal of thy privy chamber, to "know the times and seasons" which thou our Father hast reserved in thine own power; yet, Lord, thou hast taught us, as to discern the face of the sky, so to descry the signs of the times, and from the cause to expect the effect which necessarily doth ensue. "Thou art a God full of compassion and mercy, slow to anger, and of great kindness" (Psalm 103:8); and thou dost sustain many wrongs of the sons of men, being crushed with their sins as a cart is laden with sheaves: but if still they continue to load thee, thou wilt case thyself of that burden, and cast it on the ground of confusion. Thou art "slow to anger, but great in power, and wilt not surely clear the wicked" (Na 1:3). Thou dost for a long space hold thy peace at men's sins, and art still, and dost restrain thyself. But if men will not turn, thou wilt whet thy sword and bend thy bow, and make it ready. Patient thou art, and for a long time dost forbear thine hand; but when the forehead of sin begins to lose the blush of shame, when the bead roll of transgressions doth grow in score from East to West, when the cry of them pierceth above the clouds, when the height of wickedness is come unto the top, and the fruits thereof are ripe and full, then it is time for thee, Lord, to take notice of it, to awake like a giant, and to put to thine all revenging hand.

But our sins are already ripe, yea, rotten ripe, the measure of our iniquities is full up to the brim. Doubtless our land is sunken deep in iniquity; our tongues and works have been against the Lord, to provoke the eyes of his glory; the trial of our countenance doth testify against us (Isaiah 3:8-9), yea, we declare our sins as Sodom; we hide them not, the cry of our sins is exceeding grievous, the clamours of them pierce the skies, and with a loud voice roar, saying: "How long, Lord, holy and true? How long ere thou come to avenge thyself on such a nation as this?" Revelation 6:10 Jeremiah 9:9. — *George Webbe*, in "*A Posie of Spiritual Flowers*," 1610.

Ver. 126. — *It is time for thee, Lord.* Some read it, and the original will bear it, "It is time to work for thee, O Lord; "it is time for every one in his place to appear on the Lord's side, against the threatening growth of profaneness and immorality. We must do what we can for the support of the sinking interests of religion, and, after all, we must beg of God to take the work into his own hands. — *Matthew Henry.*

Ver. 126. — *They have made void thy law.* In the second verse of this section he complained that the proud would oppress him, now he complains that they destroyed the law of God. Who, then, are David's enemies, who seek to oppress him? Only such as are enemies to God, and seek to destroy his law. A great comfort have we in this, that if we love the Lord, and study in a good conscience to serve him we can have no enemies but such as are enemies to God. — *William Cowper.*

Ver. 126. — *They have made void thy law.* As if they would not only sin against the Law, but sin away the Law, not only withdraw themselves from the obedience of it, but drive it out of the world; they would make void and repeal the holy acts of God, that their own wicked acts might not be questioned; and lest the Law should have a power to punish them, they will deny it a power to rule them; that's the force of the simple word here used, as applied to highest transgressing against the Law of God. — *Joseph Caryl.*

Ver. 126-127. — Everything betters a saint. Not only ordinances, word, sacraments, holy society, but even sinners and their very sinning. Even these draw forth their graces into exercise, and put them upon godly, broken hearted mourning. A saint sails with every wind. As the wicked are hurt by the best things, so the godly are bettered by the worst. Because "they have made void thy law, therefore do I love thy commandments." Holiness is the more owned by the godly, the more the world despiseth it. The most eminent saints were those of Caesar's (Nero's) house (Philippians 4:22); they who kept God's name were they who lived where Satan's throne was (Revelation 2:13). Zeal for God grows the hotter by opposition; and thereby the godly most labour to give the glory of God reparation. — *William Jenkyn* (1612-1685), in "*The Morning Exercises*".

HINTS TO THE VILLAGE PREACHER.

Ver. 126-128. —

1. A terrible fact: "They have made void thy law": Psalm 119:126.
2. Two blessed inferences: "Therefore, ""Therefore, "etc.: Psalm 119:127-128.

Ver. 126. — They make void the law, by denying inspiration, by exalting tradition, by antinomianism, by scepticism, by indifference, etc.

Ver. 126. —

1. There are times when sin is specially active and dominant.
2. Such times reveal the dependence of the church upon God.
3. Such times awaken the desires of the church for the intervention of God.
4. Such times are the times when God does arise to plead his own cause. — *W.H.J.P.*

Ver. 126. —

1. The work anticipated— the vindication of the divine law.
2. The work delayed.
3. The work executed: "It is time, "etc. — *G.R.*

PSALM 119:127

EXPOSITION.

Ver. 127. *Therefore I love thy commandments above gold; yea, above fine gold.* As it was God's time to work so it was David's time to love. So far from being swayed by the example of evil men, so as to join them in slighting the Scriptures, he was the rather led into a more vehement love of them. As he saw the commandments slighted by the ungodly, his heart was in sympathy with God, and he felt a burning affection for his holy precepts. It is the mark of a true believer that he does not depend upon others for his religion, but drinks water out of his own well, which springs up even when the cisterns of earth are all dried. Our holy poet amid a general depreciation of the law felt his own esteem of it rising so high that gold and

silver sank in comparison. Wealth brings with it so many conveniences that men naturally esteem it, and gold as the symbol of it is much set by; and yet, in the judgment of the wise, God's laws are more enriching, and bring with them more comfort than all the choicest treasures. The Psalmist could not boast that he always kept the commands; but he could declare that he loved them; he was perfect in heart, and would fain have been perfect in life. He judged God's holy commands to be better than the best earthly thing, yea, better than the best sort of the best earthly thing; and this esteem was confirmed and forced into expression by those very oppositions of the world which drive hypocrites to forsake the Lord and his ways.

*"The dearer, for their rage,
Thy words I love and own, —
A wealthier heritage
Than gold and precious stone."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 127. — *Therefore I love thy commandments above gold*, etc. Partly, because it is one evidence of their excellency, that they are disliked by the vilest of men. Partly, out of a just indignation and opposition against my sworn enemies; and partly, because the great and general apostasy of others makes this duty more necessary to prevent their own and other men's relapses. — *Matthew Pool*.

Ver. 127. — *I love thy commandments above gold; yea, above fine gold*. The image employed brings before us the picture of the miser; his heart and his treasure are in his gold. With what delight he counts it! with what watchfulness he keeps it! hiding it in safe custody, lest he should be despoiled of that which is dearer to him than life. Such should Christians be, spiritual misers, counting their treasure which is "above fine gold"; and "hiding it in their hearts," in safe keeping, where the great despoiler shall not be able to reach it. Oh, Christians! how much more is your portion to you than the miser's treasure! Hide it; watch it; retain it. You need not be afraid of covetousness in spiritual things: rather "covet earnestly" to increase your store; and by living upon it and living in it, it will grow richer in extent, and more precious in value. — *Charles Bridges*.

Ver. 127. — *I love thy commandments*. He professes not that he fulfilled them, but that he loved them; and truly it is a great progress in godliness, if we be come thus far, as from our heart, to love them. The natural man hates

the commandments of God; they are so contrary to his corruption; but the regenerate man, as he hates his own corruption, so he loves the word, because according to it he desires to be reformed. And here is our comfort, that, albeit we cannot do what is commanded, yet if we love to do it, it is an argument of grace received. "Above gold" etc. It is lawful to love those creatures which God hath appointed for our use; with these conditions: the one is, that the first seat in our affection of love be reserved to God; and any other thing we love, that we love it in him and for him, and give it only the second room. Thus David, being a natural man, loved his natural food; but he protests he loved the law of the Lord more than his appointed food; and here he loves the commandments of God above all gold. — *William Cowper*.

HINTS TO PREACHERS.

Ver. 127. — The world's assault upon the truth a reason for our loving it.

Ver. 127. —

1. The object of love: "Thy commandments."
2. The degree of love: "above gold, "etc.
3. The reason of this love: "therefore, "etc., because its object must ultimately prevail. — *G.R.*

Ver. 127. — God's will versus the golden idol.

1. God's commandments are better than gold.
2. The love of them is proportionably nobler.
3. The unmeasurable superiority of character they produce. — *W.B.H.*

PSALM 119:128

EXPOSITION.

Ver. 128. *Therefore I esteem all thy precepts concerning all things to be right.* Because the ungodly found fault with the precepts of God, therefore David was all the more sure of their being right. The censure of the wicked is a certificate of merit; that which they sanction we may justly suspect, but that which they abominate we may ardently, admire. The good man's

delight in God's law is unreserved, he believes in all God's precepts concerning all things.

And I hate every false way. Love to truth begat hatred of falsehood. This godly man was not indifferent to anything, but that which he did not love he hated. He was no chip in the porridge without flavour; he was a good lover or a good hater, but he was never a waverer. He knew what he felt, and expressed it. He was no Gallio, caring for none of the things. His detestation was as unreserved as his affection; he had not a good word for any practice which would not bear the light of truth. The fact that such large multitudes follow the broad road had no influence upon this holy mail, except to make him more determined to avoid every form of error and sin. May the Holy Spirit so rule in our hearts that our affections may be in the same decided condition towards the precepts of the word.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 128. — *I esteem all thy precepts concerning all things to be right.* It is no compromising testimony to the integrity and value of the Lord's precepts with which the Psalmist concludes, "I esteem all thy precepts concerning all things to be right" — every command, however hard; every injunction, however distasteful; every precept, however severe; even cut off thy right hand, pluck out thy right eye; forget thine own people and thy father's house; take up thy cross daily; sell all that thou hast— yea, Lord, even so, "all thy precepts concerning all things are right." What a blessed truth to arrive at, and find comfort in! — *Barton Bouchier.*

Ver. 128. — *I esteem all thy precepts,* etc. We must not only respect all God's commandments, but also respect them all alike, and give them all the like respect. Obedience must be universal. — *R. Mayhew, in "The death of Death in the Death of Christ," 1679.*

Ver. 128. — *All.* The many "alls" in this verse used (not unlike that in Eze 44:30) sheweth the integrity and universality of his obedience. "All" is but a little word, but of large extent. — *John Trapp.*

Ver. 128. — *All thy precepts concerning all things to be right.* He had a high estimate of God's precepts; he thought them just in all things; just, because they prescribe nothing but that which is exactly just; and just, because they bring a just punishment on the transgressors, and a reward to the righteous. — *William Nicholson.*

Ver. 128. — The upright man squares all his actions by a right rule: carnal reason cannot bias him, corrupt practice cannot sway him, but God's sacred word directs him. Hence it is that his respect is universal to all divine precepts, avoiding all evil, performing all good without exception. Thus David's upright man here esteems God's precepts concerning all things to be right, and therefore is careful to observe them. Hence it is, that he is the same man at all times, in all places; because at all times, and in all societies, he acts by one and the same rule. It is a good saying of S. Cyprian, "ea non est religio, sed dissimulatio, quæ per omnia non constat sibi", that is not piety, but hypocrisy, that is not in all things like itself, since the upright man measures every action by the straight line of divine prescript. — *Abraham Wright.*

Ver. 128. — *I hate every false way.* The best trial of our love to God and his word is the contrary— hatred of sin and impiety: "Ye that love the Lord, hate evil." He that loves a tree, hates the worm that consumes it; he that loves a garment, hates the moth that eats it; he that loveth life, abhorreth death; and he that loves the Lord hates every thing that offends him. Let men take heed to this, who are in love of their sins: how can the love of God be in them?

Religion binds us not only to hate one way of falsehood, but all the ways of it. As there is nothing good, but in some measure a godly man loves it; so is there nothing evil, but in some measure he hates it. And this is the perfection of the children of God; a perfection not of degrees; for we neither love good, nor hate evil as we should; but a perfection of parts; because we love every good, and we hate every evil in some measure. — *William Cowper.*

Ver. 128. — *And I hate.* The Being who loves the good with infinite intensity must hate evil with the same intensity. So far from any incompatibility between this love and this hatred, they are the counterparts of each other, — opposite poles of the same moral emotion. — *John W. Haley, in "A Examination of the alleged Discrepancies of the Bible," 1875.*

Ver. 128. — *I hate every false way.* If Satan get a grip of thee by any one sin, is it not enough to carry thee to damnation? As the butcher carries the beast to the slaughter, sometime bound by all the four feet, and sometime by one only; so it is with Satan. Though thou be not a slave to all sin; if

thou be a slave to one, the grip he hath of thee, by that one sinful affection, is sufficient to captive thee. — *William Cowper.*

HINTS TO PREACHERS.

Ver. 128 (first clause). — This view should be taken of all divine precepts in their bearing,

1. Toward Christ.
2. Toward Self.
3. Toward the World.
4. Toward the Church.
5. Toward Heaven. — *W.J.*

Ver. 128. — The Bible right.

1. Its science is correct.
2. Its history is true.
3. Its promises are genuine.
4. Its morality is perfect.
5. Its doctrines are divine. — *W.J.*

Ver. 128. Learn four lessons, —

1. It is a good thing when wicked men do not praise the truth they cannot love.
2. It is a suspicious circumstance when they are found speaking well of any part of it; it is a Judas' kiss in order to betray its interests.
3. It must be right to accept and love what the wicked oppose.
4. It is always safe to be on the opposite side to them. — *J.F.*

PSALM 119:129

EXPOSITION.

Ver. 129— *Thy commands are wonderful.* Full of wonderful revelations, commands and promises. Wonderful in their nature, as being free from all error, and bearing within themselves overwhelming self evidence of their

truth; wonderful in their effects as instructing, elevating, strengthening, and comforting the soul. Jesus the eternal Word is called Wonderful, and all the uttered words of God are wonderful in their degree. Those who know them best wonder at them most. It is wonderful that God should have borne testimony at all to sinful men, and more wonderful still that his testimony should be of such a character, so clear, so full, so gracious, so mighty.

Therefore doth my soul keep them. Their wonderful character so impressed itself upon his mind that he kept them in his memory: their wonderful excellence so charmed his heart that he kept them in his life. Some men wonder at the words of God, and use them for their speculation; but David was always practical, and the more he wondered the more he obeyed. Note that his religion was soul work; not with head and hand alone did he keep the testimonies; but his soul, his truest and most real self, held fast to them.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 129. — *Thy testimonies are wonderful.* The Scriptures are "wonderful, "with respect to the matter which they contain, the manner in which they are written, and the effects which they produce. They contain the most sublime spiritual truths, veiled under external ceremonies and sacraments, figurative descriptions, typical histories, parables, similitudes, etc. When properly opened and enforced, they terrify and humble, they convert and transform, they console and strengthen. Who but must delight to study and to "observe" these "testimonies" of the will and the wisdom, the love and the power of God Most High! While we have these holy writings, let us not waste our time, misemploy our thoughts, and prostitute our admiration, by doting on human follies, and wondering at human trifles. — *George Horne.*

Ver. 129. — *Thy testimonies are wonderful.* God's testimonies are "wonderful"

(1) In their *majesty* and *composure*, which striketh reverence into the hearts of those that consider; the Scripture speaketh to us at a God like rate.

(2) It is "wonderful" for the *matter* and depth of *mystery*, which cannot be found elsewhere, concerning God, and Christ, the creation of the

world, the souls of men, and their immortal and everlasting condition, the fall of man, etc.

(3) It is "wonderful" for *purity* and *perfection*. The Decalogue in ten words comprise the whole duty of man, and reacheth to the very soul, and all the motions of the heart.

(4) It is "wonderful" for the *harmony* and *consent* of all the parts. All religion is of a piece, and one part doth not interfere with another, but conspires to promote the great end, of subjection of the creature to God.

(5) It is "wonderful" for the *power* of it. There is a mighty power which goeth along with the word of God, and astonishes the hearts of those that consider it and feel it. 1 Thessalonians 1:5. — *Thomas Manton*.

Ver. 129. — *Thy testimonies are wonderful*. The Bible itself is an astonishing and standing miracle. Written fragment by fragment through the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing; history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer—in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult; its authors are not found like other men, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme. — *J. Maclagan*, 1788-1852.

Ver. 129. — Highly prize the Scriptures, or you will not obey them. David said, "therefore doth my soul keep them"; and why was this, but that he counted them to be wonderful? Can he make a proficiency in any art, who doth slight and deprecate it? Prize this book of God above all other books. St. Gregory calls the Bible "the heart and soul of God." The rabbins say, that there is a mountain of sense hangs upon every apex and tittle of Scripture. "The law of the Lord is perfect" (Psalm 14:7). The Scripture is the library of the Holy Ghost; it is a pandect of divine knowledge, an exact model and platform of religion. The Scripture contains in it the credenda, "the things which we are to believe," and the agenda, "the things which we

are to practise." It is "able to make us wise unto salvation": 2 Timothy 3:15. "The Scripture is the standard of truth, "the judge of controversies; it is the pole star to direct us to heaven (Isaiah 8:20). "The commandment is a lamp": Proverbs 6:23. The Scripture is the compass by which the rudder of our will is to be steered; it is the field in which Christ, the Pearl of price, is hid; it is a rock of diamonds, it is a sacred collyrium, or "we salve; " it mends their eyes that look upon it; it is a spiritual optic glass in which the glory of God is resplendent; it is the panacea or "universal medicine" for the soul. The leaves of Scripture are like the leaves of the tree of life, "for the healing of the nations": Revelation 22:2. The Scripture is both the breeder and feeder of grace. How is the convert born, but by "the word of truth"? James 1:18. How doth he grow, but by "the sincere milk of the word"? 1 Peter 2:2. The word written is the book out of which our evidences for heaven are fetched; it is the sea mark which shows us the rocks of sin to avoid; it is the antidote against error and apostasy, the two edged sword which wounds the old serpent. It is our bulwark to withstand the force of lust; like the Capitol of Rome, which was a place of strength and ammunition. The Scripture is the "tower of David, "whereon the shields of our faith hang: Song of Solomon 4:4. "Take away the word, and you deprive us of the sun, "said Luther. The word written is above an angelic embassy, or voice from heaven. "This voice which came from heaven we heard. We have also, **βεβαιότερον λόγον**, "a more sure word": 2 Peter 1:18-19 O, prize the word written; prizing is the way to profiting. If Caesar so valued his Commentaries, that for preserving them he lost his purple robe, how should we estimate the sacred oracles of God? "I have esteemed the words of his mouth more than my necessary food": Job 23:12. King Edward the Sixth, on the day of his coronation, had presented before him three swords, signifying that he was monarch of three kingdoms. The king said, there was one sword wanting; being asked what that was, he answered, "The Holy Bible, which is the sword of the Spirit, and is to be preferred before these ensigns of royalty." Robert King of Sicily did so prize God's word, that, speaking to his friend Petrarcha, he said, "I protest, the Scriptures are dearer to me than my kingdom; and if I must be deprived of one of them, I had rather lose my diadem than the Scriptures." — *Thomas Watson*, in "The Morning Exercises."

Ver. 129. — The word contains matter to exercise the greatest minds. Many men cannot endure to spend their thoughts and time about trivial matters; whereas others think it happiness enough if they can, by the

meanest employments, procure subsistence. Oh, let all those of high aspirations exercise themselves in the law of God; here are objects fit for great minds, yea, objects that will elevate the greatest: and indeed none in the world are truly great but the saints, for they exercise themselves in the great counsels of God. We account those men the greatest that are employed in state affairs: now the saints are lifted up above all things in the world, and regard them all as little and mean, and are exercised in the great affairs of the kingdom of Jesus Christ. Hence the Lord would have the kings and the judges to have the book of the law written, Deuteronomy 17:18-19; and it is reported of Alphonsus, king of Arragon, that in the midst of all his great and manifold occupations, he read over the Scriptures fourteen times with commentaries. How many have we, men of great estates, and claiming to be of great minds, that scarce regard the law of God: they look upon his law as beneath them. Books of history and war they will peruse with diligence; but for the Scripture, it is a thing that has little in it. It is a special means to obedience to have high thoughts of God's law. That is the reason why the prophet speaks thus, "I have written to him the great things of my law, but they were counted as a strange thing": Hosea 8:12. As if he should say, if they had had the things of my law in their thoughts, they would never so have acted. Psalm 114:129, "Thy testimonies are wonderful, therefore doth my soul keep them." He saith not, therefore do I keep them; but, therefore doth my soul keep them; my very soul is in this, in keeping thy testimonies, for I look upon them as wonderful things. It is a good sign that the spirit of the great God is in a man, when it raises him above other things, to look upon the things of his word as the only great things in the world. "All flesh is grass, and all the godliness thereof is as the flower of the field: the grass withereth, the flower fadeth: but the word of our God shall stand for ever:" Isaiah 40:6,8. There is a vanity in all things of the world; but in that which the word reveals, in that there is an eternity: we should therefore admire at nothing so as at the word, and we should greatly delight in God's commandments; an ordinary degree of admiration or delight is not sufficient, but great admiration and great delight there should be in the law of God. And all arguments drawn from God's law should powerfully prevail with you. — *Jeremiah Burroughs*.

Ver. 129. — *Thy testimonies are wonderful.* Wonders will never cease. Air, earth, water, the world above, the world beneath, time, eternity, worms, birds, fishes, beasts men, angels are all full of wonders. The more

all things are studied, the more do wonders appear. It is idle, therefore, to find fault with the mysteries of Scripture, or to deny them. Inspiration glories in them. He who rejects the mysteries of love, grace, truth, power, justice and thankfulness of God's word, rejects salvation. It has marvels in itself, and marvels in its operation. They are good cause of love, not of offence; of keeping, not of breaking God's precepts. — *William S. Plumer.*

Ver. 129. — *My soul*, not merely I, but I with all my heart and soul. — *Joseph Addison Alexander.*

Ver. 129. — I have completed reading the whole Bible through since January last. I began it on the first day of the present year, and finished it on the 26th of October. I have read it in that space four times, and not without real profit to myself. I always find in it something new; it being, like its Author, infinite and inexhaustible. — *Samuel Eyles Pierce*, 1814.

Ver. 129. — What do I not owe to the Lord for permitting me to take a part in the translation of his word? Never did I see such wonders, and wisdom, and love, in the blessed book, as since I have been obliged to study every expression; and it is a delightful reflection, that death cannot deprive us of the pleasure of studying its mysteries. — *Henry Martyn.*

HINTS TO PREACHERS.

Ver. 129-136. — The wonderfulness of God's testimonies. (Psalm 119:129), instanced as light giving (Psalm 119:130), pantingly longed (Psalm 119:131). An appeal for divine ordering in the word (Psalm 119:132-135) at its rejection by others (Psalm 119:136).

HINTS TO PREACHERS.

Ver. 129-136. — In this division the Psalmist—

1. Praises God's word.
2. Shows his affection to it.
3. Prays for grace to keep it.
4. Mourns for those who do not. — *Adam Clarke.*

Ver. 129. — The wonderful character of the word a reason for obedience. So wonderfully pure, just, balanced, elevating. So much for our own benefit, for the good of society, and for the divine glory.

Ver. 129. —

1. What is wonderful in God's word should be believed.
2. What is believed should be obeyed. — *G.R.*

Ver. 129. — *Thy testimonies are wonderful.*

1. The facts which they record are wonderful— so wonderful, that, if the book recording them were now published for the first time, there would be no bounds to the avidity and curiosity with which it would be sought and perused.
2. The morality which they inculcate is wonderful.
3. If you turn from the morality to the doctrines of the Bible, your admiration will rather increase than diminish at the contents of the singular book.
4. These testimonies are wonderful for the style in which they are written.
5. They are wonderful for their preservation in the world.
6. They are wonderful for the effects which they have produced. — *Hugh Hughes, 1838.*

Ver. 129. — *Thy testimonies are wonderful.* The ceremonial law is wonderful, because the mystery of our redemption by the blood of Christ is pointed out in it.

2. The prophecies are wonderful, as predicting things, humanly speaking, so uncertain, and at such great distance of time, with so much accuracy.
3. The decalogue is wonderful, as containing in a very few words all the principles of justice and charity.
4. Were we to go to the New Testament, here wonders rise on wonders! All is astonishing; but the Psalmist could not have had this in view. — *Adam Clarke.*

Ver. 129 (first clause). —

1. Let us look at five of the wonders of the Bible.
- (a) Its authority. It prefaces every statement with a "Thus saith the Lord."
- (b) Its light.

(c) Its power— it has a convincing, awakening, drawing, life giving power.

(d) Its depth.

(e) Its universal adaptation.

2. Indicate three practical uses.

(a) Study the Bible daily.

(b) Pray for the Spirit to grave it on your heart with a pen of iron.

(c) Practise it daily. — *D. Macgregor*.

Ver. 129. — To whom and in what respects are God's testimonies wonderful?

1. To whom? To those, and those only, who through grace do know, believe, and experience the truth and power of them for themselves.

2. In what respects wonderful, i.e., astonishingly pleasing, delightful, and profitable (see Psalm 119:174).

(a) In respect of the Author and origin of them, whose they are and from whence they come.

(b) In respect of the subject matter of them, which they contain and reveal.

(c) In respect of the manner of language in which they are revealed and declared.

(d) In respect of the multitude and variety of them suited to every case.

(e) In respect of the usefulness of them, and the great benefit and advantage he received from them.

(f) In the respect of the pleasure and delight he finds in them (see Psalm 119:111).

(g) In respect of the final design, intent, and end of them: viz., eternal life, salvation, and glory. — *Samuel Medley, 1738-1799*.

PSALM 119:130

EXPOSITION.

Ver. 130. *The entrance of thy words giveth light.* No sooner do they gain admission into the soul than they enlighten it: what light may be expected from their prolonged indwelling! Their very entrance floods the mind with instruction for they are so full, so clear; but, on the other hand, there must be such an "entrance," or there will be no illumination. The mere hearing of the word with the external ear is of small value by itself, but when the words of God enter into the chambers of the heart then light is scattered on all sides. The word finds no entrance into some minds because they are blocked up with self conceit, or prejudice, or indifference; but where due attention is given, divine illumination must surely follow upon a knowledge of the mind of God. Oh, that thy words, like the beams of the sun, may enter through the window of my understanding, and dispel the darkness of my mind!

It giveth understanding unto the simple. The sincere and candid are the true disciples of the word. To such it gives not only knowledge, but understanding. These simple hearted ones are frequently despised, and their simplicity has another meaning infused into it, so as to be made the theme of ridicule; but what matters it? Those whom the world dubs as fools are among the truly wise if they are taught of God. What a divine power rests in the word of God, since it not only bestows light, but gives that very mental eye by which the light is received—"It giveth understanding." Hence the value of the words of God to the simple, who cannot receive mysterious truth unless their minds are aided to see it and prepared to grasp it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 130. — *The opening of thy words enlightens, making the simple understand.* The common version of the first word (entrance) is inaccurate, and the one here given, though exact, is ambiguous. The clause does not refer to the mechanical opening of the book by the reader, but to the spiritual opening of its true sense by divine illumination, to the mind which naturally cannot discern it. — *Joseph Addison Alexander.*

Ver. 130. — *Entrance*, lit. opening, i.e. unfolding or unveiling. — *J.J Stewart Perowne*.

Ver. 130. — *The entrance of thy words giveth light*. The first entrance, or vestibule: for the Psalmist wishes to point out that only the beginnings are apprehended in this life; and that these beginnings are to be preferred to all human wisdom. — *Henricus Mollerus*.

Ver. 130. — *The entrance of thy words giveth light*, etc. The beginning of them; the first three chapters in Genesis, what light do they give into the origin of all things; the creation of man, his state of innocence; his fall through the temptations of Satan, and his recovery and salvation by Christ, the seed of the woman! The first principles of the oracles of God, the rudiments of religion, the elements of the world, the rites of the ceremonial law gave great light unto Gospel mysteries. — *John Gill*.

Ver. 130. — *The entrance of thy words giveth light*. A profane shop man crams into his pocket a leaf of a Bible, and reads the last words of Daniel: "Go thou thy way, till the end be, for thou shalt rest and stand in thy lot at the end of the days," and begins to think what his own lot will be when days are ended. A Gottingen Professor opens a big printed Bible to see if he has eyesight enough to read it, and alights on the passage, "I will bring the blind by a way that they knew not," and in reading in the eyes of his understanding are enlightened. Cromwell's soldier opens his Bible to see how far the musket ball has pierced, and finds it stopped at the verse: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart and the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." And in a frolic the Kentish soldier opens the Bible which his broken hearted mother had sent him, and the first sentence that turns up is the text so familiar in boyish days: "Come unto me, all ye that labour and are heavy laden," and the weary profligate repairs for rest to Jesus Christ. — *James Hamilton*, 1814-1867.

Ver. 130. — He amplifies this praise of the word of God when he saith that the entrance thereof, the first operant of the door of the word, gives light: for if the first entrance to it give light, what will the progress and continuance thereof do? This accuseth the age wherein we live, who now of a long time hath been taught by the word of God so clearly, that in regard of time they might have been teachers of others, yet are they but children in knowledge and understanding. But to whom doth the word give

understanding? David saith to the "simple": not to such as are high minded, or double in heart, or wise in their own eyes, who will examine the mysteries of godliness by the quickness of natural reason. No: to such as deny themselves, as captive their natural understanding, and like humble disciples submit themselves, not to ask, but to hear; not to reason, but to believe. And if for this cause, naturalists who want this humility cannot profit by the word; what marvel that Papists far less become wise by it, who have their hearts so full of prejudices concerning it, that they spare not to utter blasphemies against it, calling it not unprofitable, but pernicious to the simple and to the idiots.

And again, where they charge it with difficulty, that simple men and idiots should not be suffered to read it, because it is obscure; all these frivolous allegations of men are annulled by this one testimony of God, that it gives light to the simple. — *William Cowper*.

Ver. 130. — *Light*. This "light" hath excellent properties.

1. It is *lux manifestans*, it manifests itself and all things else. How do I see the sun, but by the sun, by its own light? How do I know the Scripture to be the word of God, but by the light that shineth in it, commending itself to my conscience! So it manifests all things else; it layeth open all frauds and impostures of Satan, the vanity of worldly things, the deceits of the heart, the odiousness of sin.

2. It is *lux dirigens*, a directing light, that we may see our way and work. As the sun lighteth man to his labour, so doth this direct us in all our conditions: Psalm 119:105. It directs us how to manage ourselves in all conditions.

3. It is *lux vivificans*, a quickening light. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life": John 8:12. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light": Ephesians 5:14. That light was the life of men: so is this spiritual life; it not only discovereth the object, but helpeth the faculty, filleth the soul with life and strength.

4. It is *lux exhilarans*, a comforting, refreshing, cheering light; and that in two respects.

(1) Because it presents us with excellent grounds of comfort.

(2) Because it is a soul satisfying light. — *Condensed from Manton*.

Ver. 130. — *It giveth understanding.* If all the books in the world were assembled together, the Bible would as much take the lead in disciplining the understanding as in directing the soul. It will not make astronomers, chemists, or linguists; but there is a great difference between strengthening the mind and storing it with information. — *Henry Melvill.*

Ver. 130. — *It giveth understanding to the simple.* There are none so knowing that God cannot blind; none so blind and ignorant whose mind and heart his Spirit cannot open. He who, by his incubation upon the waters at the creation, hatched that rude mass into the beautiful form we now see, and out of that dark chaos made the glorious heavens, and garnished them with so many orient stars, can move upon thy dark soul and enlighten it, though it be as void of knowledge as the evening of the world's first day was of light. The schoolmaster sometimes sends home the child, and bids his father to put him to another trade, because not able, with all his art, to make a scholar of him; but if the Spirit of God be master, thou shalt learn, though a dunce: "The entrance of thy word giveth light, it giveth understanding to the simple.": No sooner is the soul entered into the Spirit's school, than he becomes a proficient. — *William Gurnall.*

Ver. 130. — *To the simple.* He does not say, "giveth understanding" to the wise and prudent, to learned men, and to those skilled in letters; but to the "simple." — *Wolfgang Musculus.*

Ver. 130. — *To the simple.* This is one great characteristic of the word of God, — however incomprehensible to the carnal mind, it is adapted to every grade of enlightened intelligence. — *W. Wilson.*

Ver. 130. — *The simple.* The word is used sometimes in a good sense, and sometimes in a bad sense. It is used in a good sense, First, for the sincere and plain hearted: "The Lord preserveth the simple: I was brought low, and he helped me": Psalm 116:6. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly toward you": 2 Corinthians 1:12. Secondly, for those that do not oppose the presumption of carnal wisdom to the pure light of the word: so we must all be simple, or fools, that we may be wise: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (1 Corinthians 3:18); that is, in simplicity of heart submitting to God's conduct, and believing what he hath revealed. — *Thomas Manton*

HINTS TO PREACHERS.

Ver. 130. —

1. The essential light of the word.
2. The dawn of it in the soul.
3. The great benefit of its advancing day.

Ver. 130. —

1. The source of divine light to man: "Thy words."
2. Its force. It forces an entrance into the heart.
3. Its direction: "unto the simple."
4. Its effect: "it giveth understanding." — *G.R.*

Ver. 130. — A Bible Society Sermon.

1. Evidence from history and from personal experience that God's word has imparted the light of civilization, liberty, holiness.
2. Argument drawn from hence for the further spread of the word of God. — *G.A.D.*

Ver. 130. — The Self evidencing Virtue of God's Word.

1. Prove it. "Entrance of thy word giveth light." If this be true, God's word is light for only light can give light. But light is self evidencing; it needs nothing to show its presence and its value but itself; so the word of God, show its own truth and divinity to the believer.

(a) His conscience it; in its convictions of sin; in its peace through the stoning blood.

(b) heart proves it; in its outgoings of love to the God, the Christ, and righteousness revealed.

(c) His experience in affliction and temptation it; in the solace and in the strength given by the word.

2. Answer an objection. "If God's word were self evidencing as light is, then everyone would acknowledge it to be truth." Answer, No; for the law holds good universal experience, that the "entrance" only of light gives light. Light cannot enter a blind man.

(a) The Scriptures teach that men by nature blind.

(b) If all men did perceive, by merely reading and hearing word, that it was light and truth, paradoxical as it may seem, the would not be truth.

(c) Hence the want of universal acknowledgment is an objection, but a confirmation.

3. Show its importance.

(a) It the believer independent of church authority for his faith.

(b) He need trouble to examine books of evidence; his faith is valid enough them.

(c) He who receives the word into his soul shall be satisfied of truth and value. — *J.F.*

PSALM 119:131

EXPOSITION.

Ver. 131. *I opened my mouth, and panted.* So animated was his desire that he looked into the animal world to find a picture of it. He was filled with an intense longing, and was not ashamed to describe it by a most expressive, natural, and yet singular symbol. Like a stag that has been hunted in the chase, and is hard pressed, and therefore pants for breath, so did the Psalmist pant for the entrance of God's word into his soul. Nothing else could content him. All that the world could yield him left him still panting with open mouth.

For I longed for thy commandments. Longed to know them, longed to obey them, longed to be conformed to their spirit, longed to teach them to others. He was a servant of God, and his industrious mind longed to receive orders; he was a learner in the school of grace, and his eager spirit longed to be taught of the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 131. — *I opened my mouth, and panted.* By this manner of speech, David expresses, as Basil thinks, *animi propensionem*, that the inclination of his soul was after God's word. For, this opened mouth, Ambrose thinks, is *os interioris hominis*, the mouth of the inward man, which in effect is his

heart; and the, speech notes *vehementem animi intensionem*, a vehement intension of his spirit, saith Euthymius. Yet shall it not be amiss to consider here how the mind of the godly earnestly affected moves the body also. The speech may be drawn from travellers, who being very desirous to attain to their proposed ends, enforce their strength thereunto; and finding a weakness in their body to answer their will, they pant and open their mouth, seeking refreshment from the air to renew their strength: or as Vatablus thinks, from men exceeding hungry and thirsty, who open their mouth as if they would draw in the whole air, and then pant and sigh within themselves when they find no full refreshment by it. So he expresses it: "My heart burns with so ardent a longing for thy commandments, that I am forced ever and anon to gasp by reason of my painful breathing."

However it be, it lets us see how the hearing, reading, or meditating of God's word wakened in David a most earnest affection to have the light, joy, grace, and comfort thereof communicated to his own heart. For in the godly, knowledge of good increaseth desires; and it cannot be expressed how vehemently their souls long to feel that power and comfort which they know is in the word; and how sore they are grieved and troubled when they find it not.

And happy were we, if we could meet the Lord with this like affection; that when he opens his mouth, we could also open our heart to hear, as David here doth. *Christus aperit os, ut daret allis spiritum; David aperuit ut acciperet*; offering his heart to receive the spirit of grace, when God openeth his mouth in his word to give it. For it is his promise to us all—"Open thy mouth wide, and I will fill it." Let us turn it into a prayer, that the Lord, who opened the heart of Lydia, would open our heart to receive grace when he offers by his word to give it. — *William Cowper*.

Ver. 131. — *I opened my mouth, and panted*, etc, There are two ways in which these words may be understood. They may be considered as expressing the very earnest longing of the Psalmist for greater acquaintance with God in spiritual things; and then in saying, "I opened my mouth, and panted," he merely asserts the vehemence of his desire. Or you may separate the clauses: you may regard the first as the utterance of a man utterly dissatisfied with the earth and earthly things, and the second as the expression of a consciousness that God, and God only, could meet the longings of his soul. "I opened my mouth, and panted. "Out of breath, with chasing shadows, and hunting after baubles, I sit down exhausted, as far off

as ever from the happiness which has been earnestly but fruitlessly sought. Whither, then, shall I turn? Thy commandments, O Lord, and these alone, can satisfy the desires of an immortal being like myself; and on these, therefore, henceforward shall my longings be turned. — *Henry Melvill.*

Ver. 131. — *I opened my mouth, and panted.* A metaphor taken from men scorched and sweltered with heat, or from those that have run themselves out of breath in following the thing which they would overtake. The former metaphor expressed the vehemency of his love; the other the earnestness of his pursuit: he was like a man gasping for breath, and sucking in the cool air. — *Thomas Manton.*

Ver. 131. — *I longed for thy commandments.* This is a desire which God will satisfy. "Open thy mouth wide, and I will fill it": Psalm 81:10. — *Thomas Manton.*

HINTS TO PREACHERS.

Ver. 131. — Panting for holiness. A rare hunger; the evidence of much grace, and the pledge of glory.

PSALM 119:132

EXPOSITION.

Ver. 132. *Look thou upon me.* A godly man cannot long be without prayer. During the previous verses he had been expressing his love to God's word, but here he is upon his knees again. This prayer is specially short, but exceedingly sententious, "Look thou upon me." While he stood with open mouth panting for the commandments, he besought the Lord to look upon him, and let his condition and his unexpressed longings plead for him. He desires to be known of God, and daily observed by him. He wishes also to be favoured with the divine smile which is included in the word— "look." If a look from us to God has saving efficacy in it, what may we not expect from a look from God to us.

And be merciful unto me. Christ's look at Peter was a look of mercy, and all the looks of the heavenly Father are of the same kind. If he looked in stern justice his eyes would not endure us, but looking in mercy he spares

and blesses us. If God looks and sees us panting, he will not fail to be merciful to us.

As thou usest to do unto those that love thy name. Look on me as thou lookest on those who love thee; be merciful to me as thou art accustomed to be towards those who truly serve thee. There is a use and wont which God observes towards them that love him, and David craved that he might experience it. He would not have the Lord deal either better or worse with him than he was accustomed to deal with his saints— worse would not save him, better could not be. In effect he prays, "I am thy servant; treat me as you treat thy servants. I am thy child; deal with me as with a son." Especially is it clear from the context that he desired such an entering in of the word, and such a clear understanding of it as God usually gives to his own, according to the promise, "All thy children shall be taught of the Lord."

Reader, do you love the name of the Lord? Is his character most honourable in your sight? Most dear to your heart? This is a sure mark of grace, for no soul ever loved the Lord except as the result of love received from the Lord himself.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 132. — *Look thou upon me, and be merciful unto me,* etc. "Look upon me" stripped by thieves of my virtues, and then wounded with sins, and "be merciful unto me," showing compassion on me, taking care of me in the inn of the Church universal, that I fall not again among thieves, nor be harmed by the wolves which howl about this fold, but dare not enter in. "Look upon me," no longer worthy to be called thy son, and "be merciful unto me," not as the jealous elder brother would treat me, but let me join the glad song and banquet of them that love thy name. Look upon me the publican, standing afar off in thy temple the Church, and be merciful unto me, not after the Pharisee's judgment, but "as thou usest to do unto them that love thy name," which is the gracious God. Look on me as on weeping Peter, and be merciful unto me as thou wast to him, who so loved thy name as by his triple confession of love to wash out his threefold denial, saying, "Lord, thou knowest that I love thee." "Look upon me," as on the sinful woman, penitent and weeping, and be merciful unto me, not according to the judgment of the Pharisee who murmured at her, as Judas who was indignant at her, but forgiving me as thou didst her, "because she

loved much, "telling me also, "Thy faith hath saved thee, go in peace." — *Neale and Littledale*.

Ver. 132. — *Look thou upon me*. Lord! since our looks to thee are often so slight, so cold, so distant, that no impression is made upon our hearts, do thou condescend continually to look upon us with mercy and with power. Vouchsafe us such a look, as may bring us to ourselves and touch us with tenderness and contrition in the remembrance of that sin, unbelief, and disobedience, which pierced the hands, the feet, the heart of our dearest Lord and Saviour. Comp. Luke 22:61. — *Charles Bridges*.

Ver. 132. — *As thou usest to do*, etc. David would not lose any privilege that God hath by promise settled on his children. Do with me, saith he, "as thou usest to do." This is no more than family fare, what you promise to do for all that love thee; and let me not go worse clad than the rest of my brethren. — *William Gurnall*.

Ver. 132. — *As thou usest to do unto those*, etc. We should be content if God deals with us as he has always dealt with his people. While he could not be satisfied with anything less than their portion, David asks for nothing better; he implores no singular dispensation in his favour, no deviation from the accustomed methods of his grace...It is always a good proof that your convictions and desires are from the operation of the Spirit when you are willing to conform to God's order. What is this order? It is to dispense his blessings connectedly. It is never to justify without sanctifying; never to give a title to heaven without a meetness for it. Now the man that is divinely wrought upon will not expect nor desire the one without the other. Therefore he will not expect the blessing of God without obedience; because it is always God's way to connect the comforts of the Holy Ghost with the fear of the Lord; and if his children transgress his laws, to visit their transgressions with a rod. Therefore he will neither expect nor desire his blessing without exertion; for it has always been God's way to crown only those that run the race that is set before them, and fight the good fight of faith. Therefore he will not expect nor desire the Divine blessing without prayer; for it has always been God's way to make his people sensible of their wants, and to give an answer to prayer. Therefore he will not expect nor desire to reach heaven without difficulties; for his people have always had to deny themselves, and take up their cross. If they have not been chosen in the furnace of affliction, they have been purified. God had one Son without sin, but he never had one without sorrow: "he scourgeth every

son whom he receiveth." "Yes, " says the suppliant before us, "secure me their everlasting portion, and I am willing to drink of the cup they drank of, and to be baptized with the baptism they were baptized with. I want no new, no by path to glory. I am content to keep the King's high road. Be merciful unto me, as thou usest to do unto those that love thy name. I ask no more." — *William Jay*, 1769-1853.

HINTS TO PREACHERS.

Ver. 132. —

1. Look.
2. Love.
3. Use and wont.

Ver. 132. — Fellowship with the righteous.

1. There are some who love God's name.
2. His mercy is the source of all the goodness they experience.
3. The Lord has been always accustomed to deal mercifully with them.
4. His mercy towards them should encourage us to implore mercy for ourselves.
5. We should be anxious to secure the mercy that is peculiar to them.
6. We should be content if God deals with us as he has always dealt with his people. — *W. Jay*.

Ver. 132. — Divine use and wont.

1. God is accustomed to look upon and be merciful toward his people.
2. We are stirred up to specially desire such merciful dealings in time of affliction.
3. Love to God qualifies us for these loving looks and merciful dealings. — *C.A.D.*

Ver. 132. — Notice, —

1. The mark of true believers: "Those that love thy name."
2. God's custom of dealing with them: "Be merciful as thou usest to do."

3. Their individual and earnest solicitude: "Look thou upon me." — J.F.

PSALM 119:133

EXPOSITION.

Ver. 133. *Order my steps in thy word.* This is one of the Lord's customary mercies to his chosen, — "He keepeth the feet of his saints." By his grace he enables us to put our feet step by step in the very place which his word ordains. This prayer seeks a very choice favour, namely, that every distinct act, every step, might be arranged and governed by the will of God. This does not stop short of perfect holiness, neither will the believer's desires be satisfied with anything beneath that blessed consummation.

And let not any iniquity have dominion over me. This is the negative side of the blessing. We ask to do all that is right, and to fall under the power of nothing that is wrong. God is our sovereign, and we would have every thought in subjection to his sway. Believers have no choice, darling sins to which they would be willing to bow. They pant for perfect liberty from the power of evil, and being conscious that they cannot obtain it of themselves, they cry unto God for it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 133. — *Order my steps in thy word.* As before he sought mercy, so now he seeks grace. There are many that seek mercy to forgive sin, who seek not grace to deliver them from the power of sin: this is to abuse God's mercy, and turn his grace into wantonness. He that prayeth for mercy to forgive the guilt of sin only, seeks not that by sin he should not offend God; but that he may sin and not hurt himself: but he who craves deliverance also from the commanding power and deceit of sin, seeks not only a benefit to himself, but grace also to please and serve the Lord his God. The first is but a lover of himself; the second is a lover of God, more than of himself. And truly he never knew what it was to seek mercy for sin past, who with it also earnestly sought not grace to keep him from sin in time to come. These benefits cannot be divided: he who hath not the second whosoever he flatter himself may be assured that he hath not gotten the first. — *William Cowper.*

Ver. 133. — *Order my steps in thy word.* It is written of Boleslaus, one of the kings of Poland, that he still carries about him the picture of his father, and when he was to do any great work or set upon any design extraordinary, he would look on the picture and pray that he might do nothing unworthy of such a father's name. Thus it is that the Scriptures are the picture of God's will, therein drawn out to the very life. Before a man enter upon or engage himself in any business whatsoever, let him look there, and read there what is to be done; what to be undone; and what God commands, let that be done; what he forbids, let that be undone; let the balance of the sanctuary weigh all, the oracles of God decide all, the rule of God's word be the square of all, and his glory the ultimate of all intendments whatsoever. — *From Spencer's "Things New and Old."*

Ver. 133. — *Order my steps.* *ſj h hachen*, make them *firm*; let me not walk with a halting or unsteady step. — *Adam Clarke.*

Ver. 133. — *Order my steps*, etc. The people of God would not only have their path right, but their steps ordered; as not their general course wrong (as those who walk in the way of everlasting perdition), so not a step awry; they would not miss the way to heaven, either in whole or in part. — *Thomas Manton.*

Ver. 133. — *My steps.* Speaking of the steps of the Temple, Bunyan says, "These steps, whether cedar, gold, or stone, yet that which added to their adornment, was the wonderment of a Queen. And whatever they were made of, to be sure, they were a shadow of those steps, which we should take to, and in the house of God. *Steps of God*, Psalm 75:13. Steps ordered by him, Psalm 37:23 Steps ordered in his word, Psalm 64:133. Steps of faith, Romans 4:12. Steps of the spirit, 2 Corinthians 7:18. Steps of truth, 3 John 1:4. Steps washed with butter, Job 29:6. Steps taken before, or in the presence of God. Steps butted and bounded by a divine rule. These are steps indeed." — *John Bunyan*, in "Solomon's Temple Spiritualized."

Ver. 133. — *Let not any iniquity*, etc. True obedience to God is inconsistent with the dominion of any one lust, or corrupt affection. I say, though a man out of some slender and insufficient touch of religion upon his heart, may go right for a while, and do many things gladly; yet that corruption which is indulged, and under the power of which a man lieth, will at length draw him off from God; and therefore no one sin shall have dominion over us. When doth sin reign, or have dominion over us? When

we do not endeavour to mortify it, and to cut off the provisions that may feed that lust. Chrysostom's observation is, the apostle does not say, let it not tyrannize over you, but, let it not reign over you; that is, when you suffer it to have a quiet reign in your hearts. — *Thomas Manton*.

Ver. 133. — *Let not any iniquity have dominion over me.* I had rather be a prisoner to man all my life than be a bondage to sin one day. He says not, Let not this and the other man rule over me; but "let not sin have dominion over mo." Well said! There is hope in such a man's condition as long as it is so. — *Michael Bruce*, 1666.

HINTS TO PREACHERS.

Ver. 133. —

1. A holy life is no work of chance, it is a masterpiece of order— the order of conformity to the prescribed rule; there is arithmetical and geometrical order; the proportional order; the order of relation; an order of period: holiness, as to its order, is seasonable, suitable.
2. The rule of this order: "in thy word."
3. The director chosen. See "Spurgeon's Sermons, "No. 878: "A Well ordered Life."

Ver. 133. —

1. Order in outward life desired.
2. Order according to the divine idea.
3. Order in the government within.

Ver. 133. —

1. Help needed.
 - (a) To avoid sin.
 - (b) To be holy.
2. Help sought.
 - (a) From below: "thy word."
 - (b) From above: "order, "etc., and "let not, "etc. — *G.R.*

Ver. 133. — Sin's sway in the soul.

1. Fervently deprecated.

- (a) Realization of the horrors of its rule.
- (b) Recognition of the better power.
- (c) Thorough exclusion sought.

2. Wisely combated.

- (a) Practicalness as well as prayerfulness.
- (b) Regard had to little "steps."

3. Steps to be governed by divine rule.

4. System not trusted apart from God. — *W.B.H.*

Ver. 133. — Notice, —

- 1. The right path for human feet: "In thy word."
- 2. The needed help to control the steps: "Order my steps."
- 3. The perverting power of a dominant sin: "Let not any, "etc. — *J.F.*

PSALM 119:134

EXPOSITION.

Ver. 134. *Deliver me from the oppression of man.* David had tasted all the bitterness of this great evil. It had made him an exile from his country, and banished him from the sanctuary of the Lord: therefore he pleads to be saved from it. It is said that oppression makes a wise man mad, and no doubt it has made many a righteous man sinful. Oppression is in itself wicked, and it drives men to wickedness. We little know how much of our virtue is due to our liberty; if we had been in bonds under haughty tyrants we might have yielded to them, and instead of being confessors we might now have been apostates. He who taught us to pray, "Lead us not into temptation," will sanction this prayer, which is of much the same tenor, since to be oppressed is to be tempted.

So will I keep thy statutes. When the stress of oppression was taken off he would go his own way, and that way would be the way of the Lord. Although we ought not to yield to the threatenings of men, yet many do so; the wife is sometimes compelled by the oppression of her husband to act against her conscience: children and servants, and even whole nations have been brought into the same difficulty. Their sins will be largely laid at the

oppressor's door, and it usually pleases God ere long to overthrow these powers and dominions which compel men to do evil. The worst of it is that some persons, when the pressure is taken off from them, follow after unrighteousness of their own accord. These give evidence of being sinners in grain. As for the righteous, it happens to them as it did to the apostles of old, "Being let go, they went to their own company." When saints are freed from the tyrant they joyfully pay homage to their king.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 134. — *Deliver me from the oppression of man.*

1. "Man" by way of distinction. There is the oppression and tyranny of the Devil and sin; but the Psalmist doth not mean that now: *Heminum non daemonum*, saith Hugo.

2. "Man" by way of aggravation. *Homo homini lupus*: no creatures so ravenous and destructive to one another as man. It is a shame that one man should oppress another. Beasts do not usually devour those of the same kind; but, usually, a man's enemies are those of his own household: Matthew 10:36. The nearer we are in bonds of alliance, the greater the hatred.

3. "Man" by way of diminution. And to lessen the fear of this evil, this term Adam is given them, to show their weakness in comparison of God. Thou art God; but they that are so ready and forward to oppress and injure us are but men; thou canst easily overrule their power and break the yoke. I think this consideration chiefest, because of other places. "Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" Isaiah 41:12-13. — *Thomas Manton.*

Ver. 134. — *From the oppression of man.* Some render it, "from the oppression of Adam; "as Jarchi observes; and Arama interprets it of the sin of Adam, and as a prayer to be delivered or redeemed from it; as the Lord's people are by the blood of Christ. — *John Gill.*

HINTS TO PREACHERS.

Ver. 134. — What sins may be produced by oppression. What obedience ought to come from those who are set free.

Ver. 134. —

1. The course to be pursued: "thy precepts."
2. The opposition to that course: "the oppression of men."
 - (a) Human opinions.
 - (b) Human examples.
3. Human sympathies.
4. Interests.
5. Persecutions.
6. The resistance to that opposition: "Deliver me, so will I, "etc. — *G.R.*

Ver. 134. — Hindrances removed.

1. The impeding influence of persecution.
2. The prayer of the persecuted one.
3. The conduct of the delivered one (Luke 1:74,75). — *G.A.D.*

Ver. 134. —

1. How some men oppress their fellows. By the laws they make— as statesmen. By the books they write— as authors. By the tyranny they exercise— as masters. By the lives they live— as professors. By the sermons they deliver— as ministers!
2. How the prayer of the oppressed may be answered. By the gift of wise and good statesmen. By increase of sound literature. By the conversion or removal of hard masters. By a baptism of the Spirit on the church. — *W.W.*

PSALM 119:135

EXPOSITION.

Ver. 135. *Make thy face to shine upon thy servant.* Oppressors frown, but do thou smile. They darken my life, but do thou shine upon me, and all will be bright. The Psalmist again declares that he is God's servant, and he seeks for no favour from others, but only from his own Lord and Master.

And teach me thy statutes. This is the favour which he considers to be the shining of the face of God upon him. If the Lord will be exceeding gracious, and make him his favourite, he will ask no higher blessing than still to be taught the royal statutes. See how he craves after holiness; this is the choicest of all gems in his esteem. As we say among men that a good education is a great fortune, so to be taught of the Lord is a gift of special grace. The most favoured believer needs teaching; even when he walks in the light of God's countenance he has still to be taught the divine statutes or he will transgress.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 135. — *Make thy face to shine upon thy servant.* The face of God shines upon us, when, in his providence, we are guided and upheld; also when we are made to share in the good things of his providence, and when we are placed in a position wherein we can do much good. Much more does the face of God shine upon us, when we are favoured with tokens of his gracious favour; for then we grow under the consciousness of a loving God, with rich supplies of his grace and Spirit. — *John Stephen.*

Ver. 135. — *Make thy face to shine upon thy servant.* Oftentimes the wrongful dealings of men, of others, and of ourselves, like a cloud of smoke arising from the earth and obscuring the face of the sun, hide from us for a while the light, of the countenance of God: but he soon clears it all away, and looks down upon us in loving mercy as before, lighting for us the path of obedience, and brightening our way unto himself. — "Plain Commentary, "1859.

Ver. 135. — *Make thy face to shine upon thy servant.* The believer's incessant cry is, Let me see "the King's face." This is a blessing worth praying for. It is his heart's desire, his present privilege, and what is

infinitely better, his sure, everlasting prospect— "They shall see his face." Revelation 22:4. — *Charles Bridges*.

Ver. 135. — *Make thy face to shine... and teach me.* Blessed is the man whom eternal Truth teacheth, not by obscure figures and transient sounds, but by direct and full communication. The perceptions of our senses are narrow and dull, and our reason on those perceptions frequently misleads us. He whom the eternal Word condescends to teach is disengaged at once from the labyrinth of human opinions. For "of one word are all things"; and all things without voice or language speak of him alone: he is that divine principle which speaketh in our hearts, and without which there can be neither just apprehension nor rectitude of judgment.

O God, who art the truth, make me one with thee in everlasting life! I am often weary of reading, and weary of hearing; in thee alone is the sum of my desire! Let all teachers be silent, let the whole creation be dumb before thee, and do thou only speak unto my soul!

Thy ministers can pronounce the words, but cannot impart the spirit; they may entertain the fancy with the charms of eloquence, but if thou art silent they do not inflame the heart. They administer the letter, but thou openest the sense; they utter the mystery, but you reveal its meaning; they point out the way of life, but you bestow strength to walk in it; they water, but thou givest the increase. Therefore do thou, O Lord, my God, Eternal Truth! speak to my soul! lest, being outwardly warmed, but not inwardly quickened, I die, and be found unfruitful. "Speak, Lord, for thy servant heareth." "Thou only hast the words of eternal life." — *Thomas a Kempis*, 1380-1471.

Ver. 135. — *Make thy face to shine teach me*, etc. God hath many ways of teaching; he teaches by book, he teaches by his fingers, he teaches by his rod; but his most comfortable and effectual teaching is by the light of his eye: "O send out thy light and thy truth; let them lead me: let them bring me unto thy holy hilt:" Psalm 42:3. — *Richard Alleine* (1611-1681), in "Heaven Opened."

Ver. 135. — *Make thy face to shine... teach me thy statutes.* God's children, when they beg comfort, also beg grace to serve him acceptably. For by teaching God's statutes is not meant barely a giving speculative knowledge of God's will; for so David here; "Make thy face to shine"; and "Teach me thy statutes." — *Thomas Manton*.

HINTS TO PREACHERS.

Ver. 135. —

1. A choice position: "thy servant."
2. A choice delight: "thy face to shine."
3. A choice privilege: "teach me thy statutes."

Ver. 135. —

1. God in the word: "Thy word."
2. God for the word: "Teach me, "etc.
3. God with the word: "Make thy face, "etc. — *G.R.*

Ver. 135. — Sunshine.

1. The light in which we can best learn our lessons— God's favour shown in pardon, justification, adoption, assurance, etc.
2. The lessons we should learn in the light— grace is productive of holiness. — *C.A.D.*

Ver. 135. —

1. A rich historic promise (Numbers 6:25). Its sublime origin and associations.
2. The new prayer born of it.
 - (a) Looks up for the face Divine; the same in its majestic sweetness that has watched generations decay since the word was first spoken.
 - (b) Asks to know its shining. Light of fatherhood, etc.
3. The old prayer repeated: "Teach me thy statutes." Last time in the psalm.
 - (a) Our need of teaching— oft repeated prayer.
 - (b) The intimate connection between obedience and the shining of God's face. — *W.B.H.*

PSALM 119:136

EXPOSITION.

Ver. 136. *Rivers of waters run down mine eyes, because they keep not thy law.* He wept in sympathy with God to see the holy law despised and broken. He wept in pity for men who were thus drawing down upon themselves the fiery wrath of God. His grief was such that he could scarcely give it vent; his tears were not mere drops of sorrow, but torrents of woe. In this he became like the Lord Jesus, who beheld the city, and wept over it; and like unto Jehovah himself, who hath no pleasure in the death of him that dieth, but that he turn unto him and live. The experience of this verse indicates a great advance upon anything we have had before: the psalm and the Psalmist are both growing. That man is a ripe believer who sorrows because of the sins of others. In Psalm 119:120 his flesh trembled at the presence of God, and here it seems to melt and flow away in floods of tears. None are so affected by heavenly things as those who are much in the study of the word, and are thereby taught the truth and essence of things. Carnal men are afraid of brute force, and weep over losses and crosses; but spiritual men feel a holy fear of the Lord himself, and most of all lament when they see dishonour cast upon his holy name.

*"Lord, let me weep for nought but sin,
And after none but thee,
And then I would, O that I might!
A constant weeper be."*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 136. — *Rivers of waters run down my eyes.* Most of the easterners shed tears much more copiously than the people of Europe. The psalmist said rivers of waters ran down his eyes; and though the language is beautifully figurative, I have no doubt it was also literally true. I have myself seen Arabs shed tears like streams. — *John Gadsby.*

Ver. 136. — *Rivers of waters run down mine eyes,* etc. Either because mine eyes keep not thy law, so some. The eye is the inlet and outlet of a great deal of sin, and therefore it ought to be a weeping eye. Or rather, they, i.e., those about me: Psalm 119:139. Note, the sins of sinners are the

sorrows of saints. We must mourn for that which we cannot mend. — *Matthew Henry*.

Ver. 136. — *Rivers of waters run down mine eyes*, etc. David's afflictions drew not so many tears from him as the sins of others; not his banishment by his son, as the breach of God's law by the wicked. Nothing went so to his heart as the dishonour of God, whose glory shining in his word and ordinances, is dearer to the godly than their lives. Elijah desired to die when he saw God so dishonoured by Ahab and Jezebel. The eye is for two things, sight and tears: if we see God dishonoured, presently our eyes should be filled with tears. — *William Greenhill*, 1591-1677.

Ver. 136. — *Rivers of waters run down mine eyes*, etc. Godly men are affected with deep sorrow for the sins of the ungodly.

Let us consider the nature of this affection.

1. It is not a stoical apathy, and affected carelessness; much less a delightful partaking with sinful practices.
2. Not a proud setting off of their own goodness, with marking the sin of others as the Pharisee did in the gospel.
3. Not the derision and mocking of the folly of men, with that "laughing philosopher": it comes nearer to the temper of the other who wept always for it.
4. It is not a bitter, bilious anger, breaking forth into railings and reproaches, nor an upbraiding insultation.
5. Nor is it a vindictive desire of punishment, venting itself in curses and imprecations, which is the rash temper of many, but especially of the vulgar sort.

The disciples' motion to Christ was far different from that way, and yet he says to them, "We know not of what spirit ye are." They thought they had been of Elijah's spirit, but he told them they were mistaken, and did not know of what a spirit they were in that motion. Thus heady zeal often mistakes and flatters itself. We find not here a desire of fire to come down from heaven upon the breakers of the law, but such a grief as would rather bring water to quench it, if it were falling on them. "Rivers of waters run down mine eyes." — *Robert Leighton*.

Ver. 136. — *Rivers of waters run down mine eyes*, etc. The Lord requireth this *mourning bitterly for other men's sins* to keep our hearts the more tender and upright; it is an act God useth to make us more careful of our own souls, to be troubled at the sins of others, at sin in a third person. It keepeth us at a great distance from temptation. This is like quenching of fire in a neighbour's house: before it comes near thee, thou runnest with thy bucket. There is no way to keep us free from the infection, so much as mourning. The soul will never agree to do that which it grieved itself to see another do. And, as it keepeth us upright, so also humble, fearful of Divine judgment, tender lest we ourselves offend, and draw down the wrath of God. He that shrugs when he seeth a snake creeping upon another, will much more be afraid when it cometh near to himself. In our own sins we have the advantage of conscience scourging the soul with remorse and shame; in bewailing the sins of others, we have only the reasons of duty and obedience. They that fight abroad out of love to valour and exploits, will certainly fight at home out of love to their own safety. — *Thomas Manton*.

Ver. 136. — *Rivers of waters run down mine eyes*, etc. Thus uniformly is the character of God's people represented— not merely as those who are free from— but as "those that sigh and cry for— all the abominations that are done it, the midst of the land": Ezekiel 9:4 And who does not see what an enlarged sphere still presents itself on every side for the unrestrained exercise of Christian compassion? The appalling spectacle of a world apostatized from God, of multitudes sporting with everlasting destruction— as if the God of heaven were "a man that he should lie" is surely to force "rivers of waters" from the hearts of those that are concerned his honour. What a mass of sin ascends as a cloud before the Lord, a single heart! Add the aggregate of a village— a town— a country— a world! every day— every hour— every moment. Well might the "waters rise to an overflowing tide, ready to burst its barriers." — *Charles Bridges*.

Ver. 136. — *Rivers of waters run down mine eyes, because they keep not law*. — The vices of the religious are the shame of religion: the sight this hath made the stoutest champions of Christ melt into tears. David was one of those great worthies of the world, not matchable in his time yet he weeps. Did he tear in pieces a bear like a kid? Rescue a lamb will the death of a lion? Foil a mighty giant, that had dared the whole of God? Did he like a whirlwind, bear and beat down his enemies bel him; and now, does he,

like a child or a woman, fall weeping? Yes, had heard the name of God blasphemed, seen his holy rites profaned, his statutes vilipended, and violence offered to the pure chastity of that virgin, religion; this resolved that valiant heart into tears: "Rivers of waters run down mine eyes." — *Thomas Adams.*

Ver. 136. — My soul frequently spent itself in such breathings after conformity to the law of God as the one hundred and nineteenth Psalm is with throughout: "O that my ways were directed to keep thy My heart breaketh through the longing it hath to thy commands at times; incline my heart that I may keep them alway unto the end, "the like. This appeared further in a fixed dislike of the least inconformity: to the law, either in myself or others. Now; albeit I was always affected with my own or others' breaches, yet this was my burden; I always that rivers of tears might run down mine eyes, because I, or transgressors, kept not God's law. — *Thomas Halyburton, 1674-1712.*

Ver. 136. — If we grieve not for others, their sin may become Eze 4:8 1 Corinthians 5:2. — *William Nicholson.*

HINTS TO PREACHERS.

Ver. 136. — Abundant sorrow for abounding sin. Other men's sins the saint's own sorrows. He thinks of the good God provoked, of the sinners themselves debased, of their death, and their perdition.

Ver. 136.—

1. Occasion of his grief: "they keep not thy law."
2. Extent of his grief: "rivers, "etc. See examples in Jeremiah, Ezra, Paul, Christ himself.
3. Effect of his grief. To warn, teach, invite, and exhort them— as in his psalms. — *G.R.*

Ver. 136. — Sacred tears.

1. The world sinning.
2. The church weeping.
3. It is time the world began to weep for itself. — *C.A.D.*

Ver. 136.

I weep, because,

1. Of the dishonour done to the Law giver.
2. Of the injury done to the law breaker.
3. Of the wrong done to the law abiding.

"That kingly prophet, that wept so plentifully for his own offences (Psalm 6:6), had yet floods of tears left to bewail his people's" (Psalm 119:136).

— *Thomas Adams*.

"Benedetti, a Franciscan monk, author of the Stabat Mater, one day was found weeping, and when asked the reason of his tears, he exclaimed, I weep because Love goes about unloved." — *W.H.J.P.*

PSALM 119:137

EXPOSITION.

This passage deals with the perfect righteousness of Jehovah and his word, and expresses the struggles of a holy soul in reference to that righteousness. The initial letter with which every verse commences in the Hebrew is "P", and the keyword to us is PURITY.

Ver. 137. *Righteous art thou, O LORD.* The Psalmist has not often used the name of Jehovah in this vast composition. The whole psalm shows him to have been a deeply religious man, thoroughly familiar with the things of God; and such persons never use the holy name of God carelessly, nor do they even use it at all frequently in comparison with the thoughtless and the ungodly. Familiarity begets reverence in this case. Here he uses the sacred name in worship. He praises God by ascribing to him perfect righteousness. God is always right, and he is always actively light, that is, righteous. This quality is bound up in our very idea of God. We cannot imagine an unrighteous God.

And upright are thy judgments. Here he extols God's word, or recorded judgments, as being right, even as their Author is righteous. That which conies from the Righteous God is itself righteous. Jehovah both saith and doth that which is right, and that alone. This is a great stay to the soul in

time of trouble. When we are most sorely afflicted, and cannot see the reason for the dispensation, we may fall back upon this most sure and certain fact, that God is righteous, and his dealings with us are righteous too. It should be our glory to sing this brave confession when all things around us appear to suggest the contrary. This is the richest adoration—this which rises from the lips of faith when carnal reason mutters about undue severity, and the like.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

S. Jerome, whom most of the medievalists follow, explains *Tsaddi* as meaning *justice* or *righteousness*, which, however, is *mrṭsedek* But he is so far right that there is a play in this strophe on the sound of the initial letter, as in the case of *Gemol*; for the very first word, righteous, is *mrṭ tsaddik*, and the whole scope of the strophe is the strong grasp which even the young and inexperienced soul can have of righteousness amidst the troubles of the world. — *Neale and Littledale*.

All these verses begin with *Tzaddi*, the eighteenth letter of the Hebrew alphabet; Psalm 119:137,142,144, with some form of the word which we render righteous, or righteousness; each of the remainder with a wholly different word. — *William S. Plumer*.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 137. — *Righteous art thou, O LORD*, etc. Here David, sore troubled with grief for the wickedness of his enemies, yea, tempted greatly to impatience and distrust, by looking to their prosperous estate, notwithstanding their so gross impiety, doth now show unto us a three fold ground of comfort, which in this dangerous temptation upheld him. The first is, a consideration of that which God is in himself; namely, just and righteous: the second, a consideration of the equity of his word; the third, a view of his constant truth, declared in his working and doing according to his word. When we find ourselves tempted to distrust by looking to the prosperity of the wicked, let us look up to God, and consider his nature, his word, his works, and we shall find comfort.

Righteous art thou. This is the first ground of comfort— a meditation of the righteousness of God's nature; he alters not with times, he changes not with persons, he is, alway and unto all, one and the same righteous and

holy God. Righteousness is essential to him, it is himself; and he can no more defraud the godly of their promised comforts, not let the wicked go unpunished in their sins, than he can deny himself to be God, which is impossible. — *William Cowper*.

Ver. 137. — *Righteous art thou, O LORD*, etc. Essentially, originally, and of himself; naturally, immutably and universally, in all his ways and works of nature and grace; in his thoughts, purposes, counsels, and decrees; in all the dispensations of his providence; in redemption, in the justification of a sinner, in the pardon of sin, and in the gift of eternal life through Christ. "And upright are thy judgments." They are according to the rules of justice and equity. He refers to the precepts of the word, the doctrines of the gospel, as well as the judgments of God inflicted on wicked men, and all the providential dealings of God with his people, and also the final judgment. — *John Gill*.

Ver. 137. — *Righteous art thou, O LORD*, etc. Here is much to keep the children of God in awe. The Lord is a righteous God: though they have found mercy and taken sanctuary in his grace, the Lord is impartial in his justice. God that did not spare the angels when they sinned, nor his Son when he was a sinner by imputation, will not spare you, though you are the dearly beloved of his soul: Proverbs 11:31. The sinful courses of God's children occasion bitterness enough; they never venture upon sin, but with great Joss. If Paul give way to a little pride, God will humble him. If any give way to sin, their pilgrimage will be made uncomfortable. Eli falls into negligence and indulgence, then is the ark of God taken, his two sons are slain in battle, his daughter-in-law dies, he himself breaks his neck. Oh! the wonderful tragedies that sin works in the houses of the children of God! David, when he intermeddled with forbidden fruit, was driven from his palace, his concubines defiled, his own son slain; a great many calamities did light upon him. Therefore the children of God have cause to fear; for the Lord is a just God, and they will find it so. Here upon earth he hath reserved liberty to visit their iniquity with rods, and their transgression with scourges. I must press you to imitate God's righteousness: "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him": 1 John 2:29. You have a righteous God; and this part of his character you should copy out. — *Thomas Manton*.

Ver. 137. — David's great care, when he was under the afflicting hand of God, was to clear the Lord of injustice. Oh! Lord, saith he, there is not the

least show, spot, stain, blemish, or mixture of injustice, in all the afflictions thou hast brought upon me. I desire to take shame to myself, and to set to my seal, that the Lord is righteous, and that there is no injustice, no cruelty, nor no extremity in all that the Lord hath brought upon me. He sweetly and readily subscribes unto the righteousness of God in those sharp and smart afflictions that God exercised him with. "Righteous art thou, O LORD, and upright are thy judgments." God's judgments are always just; he never afflicts but in faithfulness. His will is the rule of justice; and therefore a gracious soul dares not cavil nor question his proceedings. — *Thomas Brooks*.

Ver. 137. — The hundred and thirty-seventh verse, like the twenty-fifth, is associated with the sorrows of an Imperial penitent (Gibbon, *Decline and Fall*, ch. 46). When the deposed and captive Emperor Maurice was led out for execution by the usurper Phocas, his five sons were previously murdered one by one in his presence; and at each fatal blow he patiently exclaimed, "Righteous art thou, O Lord, and upright are thy judgments." — *Neale and Littledale*.

HINTS TO PREACHERS.

Ver. 137-144. — The righteousness of God and his word. (Psalm 119:137-138). Indignation at the forgetfulness of the enemies (Psalm 119:139) The purity of the word (Psalm 119:140-141). This righteousness of God and his testimonies is everlasting (Psalm 119:142-144).

HINTS TO PREACHERS.

Ver. 137-138. — Solemn contemplation.

1. The contemplation of the deep and awful display of the divine character is good for the soul.
2. It will lead to a conviction of the righteousness of God's character and administration.
3. It will result in loyal submission. — *C.A.D.*

Ver. 137. — A consideration of divine righteousness. Convinces us of sin, reconciles us to trying providence, excites a desire to imitate, arouses to reverent adoration.

Ver. 137. — God is righteous.

1. In his commands.
2. In his threatenings.
3. In his chastisement.
4. In his judgments.
5. In his promises. — *G.R.*

PSALM 119:138

EXPOSITION.

Ver. 138. *Thy testimonies that thou hast commanded are righteous and very faithful.* All that which God hath testified in his word is right and truthful. It is righteous, and may be relied upon for the present; it is faithful, and may be trusted in for the future. About every portion of the inspired testimonies there is a divine authority, they are issued and published by God's command, and they bear the impress of the royal style which carries omnipotence about it. Not only the precepts but the promises also are commanded of the Lord, and so are all the teachings of Scripture. It is not left to our choice whether we will accept them or no; they are issued by royal command, and are not to be questioned. Their characteristic is that they are like the Lord who has proclaimed them, they are the essence of justice and the soul of truth. God's word is righteous and cannot be impeached; it is faithful and cannot be questioned it is true from the beginning, and it will be true unto the end.

Dwell upon that "sweet word" — "very faithful." What a mercy that we have a God to deal with who is scrupulously faithful, true to all the items and details of his promises, punctual to time, steadfast during all time. Well may we risk all upon a word which is "ever faithful, ever sure."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 138. — *Thy testimonies that thou hast commanded are righteous and very faithful.* The force of this expression is much feebler than that of the original, which literally may be rendered, "Thou hast commanded righteousness thy testimonies, and truth exceedingly. "So the Septuagint

hath it. Righteousness and truth were his testimonies; the testimonies were one with his righteousness and truth. The English translation gives the quality of the testimonies; the Hebrew gives that which is commanded; as if we might say, Thou hast enjoined righteousness to be thy testimonies, and truth exceedingly. — *John Stephen*.

Ver. 138. — *Thy testimonies*. The word of God is called his testimony, both because it testifies his will, which he will have us to do; as also because it testifies unto men truly what shall become of them, whether good or evil. Men by nature are curious to know their end, rather than careful to mend their life; and for this cause seek answers where they never get good: but if they would know, let them go to the word and testimony; they need not to seek any other oracle. If the word of God testify good things unto them, they have cause to rejoice; if otherwise it witnesseth evil unto them, let them haste to prevent it, or else it will assuredly overtake them. — *William Cowper*.

Ver. 138. — *Righteous and very faithful*. Literally, "faithfulness exceedingly." Harsh and severe as they may seem, they are all thoroughly for man's highest good. — *William Kay*.

HINTS TO PREACHERS.

Ver. 138. — *Very faithful*. Based on a faithful covenant; confirmed by faithful promises; carried out by a faithful Redeemer; enjoyed hitherto; relied on for the future. "Though we believe not, yet he abideth faithful."

PSALM 119:139

EXPOSITION.

Ver. 139. In the last two verses David spoke concerning his God and his law; here he speaks of himself, and says,

My zeal hath consumed me, because mine enemies have forgotten thy words: this was no doubt occasioned by his having so clear a sense of the admirable character of God's word. His zeal was like a fire burning within his soul. The sight of man's forgetfulness of God acted as a fierce blast to excite the fire to a more vehement flame, and it blazed until it was ready to

consume him. David could not bear that men should forget God's words. He was ready to forget himself, aye, to, consume himself, because these men forgot God. The ungodly were David's enemies: his enemies, because they hated him for his godliness; his enemies, because he abhorred them for their ungodliness. These men had gone so far in iniquity that they not only violated and neglected the commands of God, but they appeared actually to have forgotten them. This put David into a great heat; he burned with indignation. How dare they trample on sacred things! How could they utterly ignore the commands of God himself! He was astonished, and filled with holy anger.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 139. — *My zeal hath consumed me.* "Zeal" is a high degree of love; and when the object of that love is ill treated, it vents itself in a mixture of grief and indignation, which are sufficient to wear and "consume" the heart. This will be the case where men rightly conceive of that dishonour which is continually done to God by creatures whom he hath made and redeemed. But never could the verse be uttered, with such fulness of truth and propriety, by any one, as by the Son of God, who had such a sense of his Father's glory, and of man's sin, as no person else ever had. And, accordingly, when his zeal had exerted itself in purging the temple, St. John tells us, "his disciples remembered that it was written, The zeal thine house hath eaten me up." The place where it is so written Psalm 69:9, and the passage is exactly parallel to this before us. — *Horne.*

Ver. 139. — *My zeal hath consumed me,* etc. Zeal is the heat or tension of the affections; it is a holy warmth, whereby our love and an are drawn out to the utmost for God, and his glory. Now, our love to and his ways, and our hatred of wickedness, should be increased, because ungodly men. Cloudy and dark colours in a table, make those that are and lively to appear more beautiful; others' sin should make God and godliness more amiable in thine eyes. Thy heart should take fire by striking on such cold flints. David by a holy antiperistasis, did kindle from of coldness: "My zeal hath consumed me, because mine enemies have forgotten words." Cold blasts make a fire to flame the higher, and burn the hotter — *George Swinnock.*

Ver. 139. — *My zeal hath consumed me.* The fire of zeal, like the fire which consumed Solomon's sacrifice, cometh down from heaven; and

zealots are not those salamanders that always live in the fire of hatred contention; but seraphs, burning with the spiritual fire of divine And there true zeal inflames the desires and affections of the soul. If it be true zeal, then tract of time, multitude of discouragements, falseness of deserting the cause, strength of oppositions, will not tire out a man's s Zeal makes men resolute, difficulties are but whetstones to their fortitude steels men's spirits with an undaunted resolution. This was the zeal burned in the disciples (Luke 24), that consumed David here, and up the very marrow of Christ: John 2:17. — *Abraham Wright*.

Ver. 139. — *My zeal hath consumed me.* There are divers kinds of there is a zeal of the world, there is a zeal of the flesh, there is a zeal of religion, there is a zeal of heresy, and there is a zeal of the true God. First, we see the zeal of the world maketh men to labour day night to get a transitory thing. The zeal of the flesh torments me minds early and late for a momentary pleasure. The zeal of heresy maketh travel and compass sea and land, for the maintaining and increasing of opinion. Thus we see every man is eaten up with some kind of zeal. The drunkard is consumed with drunkenness, the whoremonger is spent with his whoredom, the heretic is eaten with heresies. Oh, how ought this to ashamed, who are so little eaten, spent, and consumed with the zeal of word! And so much the rather, because godly zeal leaveth in us advantage and a recompence, which the worldly and carnally zealous have not. For when they have spent all the strength of their bodies, powers of their mind, they have no gain or comfort left, but torment conscience; and when they are outwardly spent, they are inwardly never better: whereas the godly being concerned for a good thing, and eaten with the zeal of God's glory, have this notable privilege and profit, howsoever their outward man perisheth and decayeth, yet their inward is still refreshed and nourished to everlasting life. Oh, what a benefit to be eaten up with the love and zeal of a good thing! — *Richard Greenham*.

Ver. 139. — *Have forgotten thy words.* A proper phrase to set forth in the bosom of the visible church who do not wholly deny and reject word and rule of Scripture, but yet live on as though they had it: they do not observe it; as if God had never spoken any such thing, given them any such rule. They that reject and condemn such things as word enforces, surely do not remember to do them. — *Thomas Manton*.

HINTS TO PREACHERS.

Ver. 139. — *Zeal.*

1. Consuming self.
2. Inflamed by that which would naturally quench it.
3. Fed upon God's words.

Ver. 139. — *Zeal.*

1. Flourishing in an unpromising atmosphere.
2. Attaining an astonishing growth.
3. Accomplishing a blessed work— the consumption of self. — *C.A.D.*

Ver. 139. —

1. The object of his zeal: "Thy words."
2. The occasion of his zeal: "Mine enemies, "etc.
3. The fervour of his zeal: "My zeal hath consumed me." — *G.R.*

PSALM 119:140

EXPOSITION.

Ver. 140. *Thy word is very pure.* It is truth distilled, holiness in its quintessence. In the word of God there is no admixture of error or sin. It is pure in its sense, pure in its language, pure in its spirit, pure in its influence, and all this to the very highest degree— "very pure." "Therefore thy servant loveth it, "which is a proof that he himself was pure in heart, for only those who are pure love God's word because of its purity. His heart was knit to the word because of its glorious holiness and truth. He admired it, delighted in it, sought to practise it, and longed to come under its purifying power.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 140. — *Thy word is very pure.* In the original, "tried, purified, like gold in the furnace, "absolutely perfect, without the dross vanity and fallibility, which runs through human writings. The more we try the promises, the surer we shall find them. Pure gold is so fixed, Boerhaave,

informs us of an ounce of it set in the eye of a glass furnace for two months, without losing a single grain. — *George Horne*.

Ver. 140. — *Thy word is very pure; therefore*, etc. The word of God is not only "pure, "free from all base admixture, but it is a *purifier*; it cleanses from sin and guilt every heart with which it comes into contact. "Now ye are clean, "said Jesus Christ to his disciples, "by the word which I have spoken unto you": John 15:3. It is this its pure quality combined with its tendency to purify every nature that yields to its holy influence, that endears it to every child of God. Here it is that he finds those views of the divine character, those promises, those precepts, those representations of the deformity of sin, of the beauty of holiness, which lead him, above all things, to seek conformity to the divine image. A child of God in his best moments does not wish the word of God brought down to a level with his own imperfect character, but desires rather that his character may be gradually raised to a conformity to that blessed word. Because it is altogether pure, and because it tends to convey to those who make it their constant study a measure of its own purity, the child of God loves it, and delights to meditate in it day and night. — *John Morison*.

Ver. 140. — *Thy word is very pure*. Before I knew the word of God in spirit and in truth, for its great antiquity, its interesting narratives, its impartial biography, its pure morality, its sublime poetry, in a word, for its beautiful and wonderful variety, I preferred it to all other books; but since I have entered into its spirit, like the Psalmist, I love it above all things for its purity; and desire, whatever else I read, it may tend to increase my knowledge of the Bible, and strengthen my affection for its divine and holy truths. — *Sir William Jones*, 1746-1794.

Ver. 140. — *Thy word*. Let us refresh our minds and our memories with some of the Scripture adjuncts connected with "the word, "and realize, in some degree at least, the manifold relations which it bears both to God and our souls. It is called "the word of Christ, " because much of it was given by him, and it all bears testimony to him...It is called "the word of his grace, "because the glorious theme on which it loves to expatiate is grace, and especially grace as it is seen in Christ's dying love for sinful men. It is called *ὁ λόγος τοῦ σταυροῦ*, "the word of the cross" (1 Corinthians 1:18), because in the crucifixion of the divine Redeemer we see eternal mercy in its brightest lustre. It is called "the word of the gospel, "because it brings glad tidings of great joy to all nations. It is called "the word of the

kingdom, "because it holds out to all believers the hope of an everlasting kingdom of righteousness and peace. It is called "the word of salvation, "because the purpose for which it was given is the salvation of sinners. It is called "the word of truth, "because, as Chillingworth says, it has God for its author, salvation for its end, and truth without mixture of error for its contents. And we will only add, it is called "the word of life, "because it reveals to a sinful, perishing world the doctrines of life and immortality. — *IV. Graham, in "A Commentary on the First Epistle of John, "1857.*

Ver. 140. — *Therefore thy servant loveth it.* Love in God is the fountain of all his benefits extended to us; and love in man is the fountain of all our service and obedience to God. He loved us first to do us good; and hereof it comes that we have grace to love him next to do him service. Love is such a duty that the want thereof cannot be excused in any; for the poorest both may and should love God: yet without it all the rest thou canst do in his service is nothing; nay, not if thou shouldest give thy goods to the poor, and offer thy body to be burned. Small sacrifices, flowing from faith and love, are welcome to him, where greater without these are but abomination to him. Proofs of both we have in the widow's mite and Cain's rich oblation; whereof the one was rejected, the other received. Happy are we though we cannot say, "We have done as God commands, "if out of a good heart we can say, — "We love to do what he commands." — *William Cowper.*

Ver. 140. — *Therefore thy servant loveth it.* Of all our grounds and reasons of love to the word of God, the most noble and excellent is to love the word for its purity. This sheweth indeed that we are made partakers of the Divine nature: 2 Peter 1:4. For I pray you mark, when we hate evil as evil, and love good as good, we have the same love and hatred that God hath. When once we come to love things because they are pure, it is a sign that we have the same love that God hath. — *Thomas Manton.*

Ver. 140. — *Thy servant loveth it.* Otherwise, indeed, the Psalmist would not have been the Lord's servant at all. But he glories in the title because he delights in the pure service. — *John Stephen.*

Ver. 140-141. — God's own utterance is indeed without spot, and therefore not to be carped at; it is pure, fire proved, noblest metal, therefore he loves it, and does not, though young and lightly esteemed, care for the remonstrances of his proud opponents, who are older and more learned than himself. — *Franz Delitzsch.*

HINTS TO PREACHERS.

Ver. 140. —

1. An awakened sinner adoring the holy law.
2. A saint loving it because the pure love the pure.
3. A saint among sinners loving the law all the more for its contrast.

Ver. 140. —

1. The crystal stream.
 - (a) Flows from under the throne.
 - (b) Mirrors heaven.
 - (c) Undeified through the ages.
 - (d) Nourishes holiness as it flows.
2. The enraptured pilgrim.
 - (a) Keeping by its brink.
 - (b) Delighted with its lucid depths.
3. Pleased with its mirrored revelations— self, heaven, God.
4. Cleansed and refreshed by its waters. — *W.B.H.*

Ver. 140. —

1. The purity of God's Word.
 - (a) It proceeds from a perfectly pure source: "Thy word."
 - (b) It reveals a purity otherwise unknown.
 - (c) It treats impure subjects with absolute purity.
 - (d) It inculcates the most perfect purity.
 - (e) It produces such purity in those who are subject to its power. —
2. The love which its purity inspires in gracious souls.
 - (a) They love it because, while it reveals their natural impurity, it shows them how to escape from it.
 - (b) They love it because it conforms them to its own purity.
 - (c) They love it because to a pure heart the purity of the word is one of its chief commendations. —
3. The evidences of this love to the pure word.

- (a) Desire to possess it in its purity.
- (b) Subjection to its spirit and teachings.
- (c) Zeal for its honour and diffusion. — *W.H.J.P.*

PSALM 119:141

EXPOSITION.

Ver. 141. *I am small and despised: yet do I not forget thy precepts.* That fault of forgetfulness which he condemned in others (Psalm 119:139) could not be charged upon himself. His enemies made no account of him, regarded him as a man without power or ability, and therefore looked down upon him. He appears to accept the situation and humbly take the lowest room, but he carries God's word with him. How many a man has been driven to do some ill action in order to reply to the contempt of his enemies: to make himself conspicuous he has either spoken or acted in a manner which he could not justify. The beauty of the Psalmist's piety was that it was calm and well balanced, and as he was not carried away by flattery, so was he not overcome by shame. If small, he the more jealously attended to the smaller duties; and if despised, he was the more in earnest to keep the despised commandments of God.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 141. — *I am small and despised*, or, *I have been*. Some versions render it young; as if it had respect to the time of his anointing by Samuel, when he was overlooked and despised in his father's family (1 Samuel 16:11 17:28); but the word here used is not expressive of age, but of state, condition, and circumstances; and the meaning is, that he was little in his own esteem, and in the esteem of men, and was despised; and that on account of religion, in which he was a type of Christ (Psalm 24:6 Isaiah 53:3), and which is the common lot of good men, who are treated by the world as the filth of it, and the offscouring of all things. — *John Gill*.

Ver. 141. — *I am small*. They that love God may be reduced to a mean, low, and afflicted condition; the Lord seeth it meet for divers reasons:

1. That they may know their happiness is not in this world, and so the snore long for heaven, and delight in heavenly things.

2. It is necessary to cut off the provisions of the flesh and the fuel of their lusts. A rank soil breeds weeds; and when we sail with a full stream we are apt to be carried away with it.
3. That they may be more sensible of his displeasure against their sins and scandalous carriage by which they have dishonoured him, and provoked the pure eyes of his glory.
4. That they may learn to live upon the promises, and learn to exercise suffering graces; especially dependence upon God, who can support us without a temporal, visible interest.
5. That God may convince the enemies that there is a people that do sincerely serve him, and not for carnal, selfish ends: Job 1:6. That his glory may be more seen in their deliverance; and therefore, before God doth appear for his children, he bringeth them very low. — *Thomas Manton.*

Ver. 141. — *Small.* This applies to David in his early days of trouble and persecution. It is difficult to find any other individual to whom it is so suitable. — *James G. Murphy.*

Ver. 141. — A notable example to the shame of them, that perhaps will serve and praise God in their prosperity, and when they are increased; but let affliction or want come, and then they have little heart to do it. — *Abraham Wright.*

Ver. 141. — *Yet do not I forget thy precepts.* God observeth what we do in our trouble: "If we have forgotten the name of our God, or stretched out our hands to a strange god: shall not God search this out? for he knoweth the secrets of the heart": Psalm 44:20-21. If we slacken our service to God, or fall off to any degree of apostasy, the Judge of hearts knoweth all: God knoweth whether we would have depraved and corrupt doctrine, worship, or ordinances; or whether we will faithfully adhere to him, to his word, and worship, and ordinances, whatever it cost us.

In our poor and despicable condition we see more cause to love the word than we did before; because we experience supports and comforts which we have thereby: "Knowing that tribulation worketh patience," etc. (Romans 5:3); "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ": 2 Corinthians 1:5. God hath special consolations for his afflicted and despised people, and makes their

consolation by Christ to run parallel with, and keep pace with, their sufferings for Christ. — *Thomas Manton*.

Ver. 141. — *Yet do not I forget thy precepts.* We see by experience that our affection leaves anything from the time it goes out of our remembrance. We cease to love when we cease to remember; but earnest love ever renews remembrance of that which is beloved. The first step of defection is to forget what God hath commanded, and what we are obliged in duty to do to him; and upon this easily follows the offending of God by our transgression. Such beasts as did not chew their cud, under the law were accounted unclean, and not meet to be sacrificed unto God: that was but a figure, signifying unto us that a man who hath received good things from God, and doth not think upon them, cannot feel the sweetness of them, and so cannot be thankful to God. — *William Cowper*.

HINTS TO PREACHERS.

Ver. 141-144. — A mournful song arid a joyful refrain. Stanza 1: "I am small and despised." Refrain. The everlasting righteousness of God. Stanza 2: "Trouble and anguish have seized me." Refrain: The everlasting righteousness of God. — *C.A.D.*

Ver. 141. — Here is—

1. David pious, and yet poor. He was a man after God's own heart, and yet "small and despised" in his own account and in account of many others.
2. David poor and yet pious; "small and despised" for his strict and serious godliness; yet his conscience can witness for him, that he "did not forget God's precepts." — *M. Henry*.

Ver. 141. —

1. The source of man's littleness is in himself.
2. The source of his greatness is in the Divine word. Hence the greatest philosopher is a small man compared with the most uneducated whose delight is in the law of God, and who meditates, etc. — *G.R.*

Ver. 141. —

1. A little scholar.
2. A quick learner.

3. A firm reminder.

Ver. 141. — Unknown, yet well known.

1. The estimate formed of the believer by the world.

2. The estimate formed of the believer by himself.

3. The profession made by the believer to God.

4. On a review, a revised estimate of the believer: 1 Corinthians 1:27
James 4:5. — C.A.D.

PSALM 119:142

EXPOSITION.

Ver. 142. *Thy righteousness is an everlasting righteousness.* Having in a previous verse ascribed righteousness to God, he now goes on to declare that that righteousness is unchanging and endures from age to age. This is the joy and glory of the saints, that what God is he always will be, and his mode of procedure towards the sons of men is immutable: having kept his promise, and dealt out justice among his people, he will do so world without end. Both the righteousnesses and the unrighteousnesses of men come to an end, but the righteousness of God is without end.

And thy law is the truth. As God is love, so his law is the truth, the very essence of truth, truth applied to ethics, truth in action, truth upon the judgment seat. We hear great disputes about, "What is truth?" The holy Scriptures are the only answer to that question. Note, that they are not only true, but the truth itself. We may not say of them that they contain the truth, but that they are the truth: "thy law is the truth." There is nothing false about the law or preceptory part of Scripture. Those who are obedient thereto shall find that they are walking in a way consistent with fact, while those who act contrary thereto are walking in a vain show.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 142. — *Thy righteousness is an everlasting righteousness.* Here the law of God is honoured by the additional encomium, that it is everlasting righteousness and truth; as if it had been said, that all other rules of life, with whatever attractions they may appear to be recommended, are but a

shadow, which quickly vanishes away. The Psalmist, no doubt, indirectly contrasts the doctrine of the law with all the human precepts which were ever delivered, that he may bring all the faithful in subjection to it, since it is the school of perfect wisdom. There may be more of plausibility in the refined and subtle disquisitions of men; but there is in them nothing firm or solid at bottom, as there is in God's law. This firmness of the divine law he proves in the following verse from one instance— the continual comfort he found in it when grievously harassed with temptations. And the true test of the profit we have reaped from it is, when we oppose to all the distresses of whatever kind which may straiten us, the consolation derived from the word of God, that thereby all sadness may be effaced from our minds. David here expresses something more than he did in the preceding verse; for there he only said that he reverently served God, although from his rough and hard treatment he might seem to lose his labour; but now when distressed and tormented, he affirms that he finds in the law of God the most soothing delight, which mitigates all griefs, and not only tempers their bitterness, but also seasons them with a certain sweetness. Assuredly when this taste does not exist to afford us delight, nothing is more natural than for us to be swallowed up of sorrow. — *John Calvin.*

Ver. 142. — *Thy righteousness is an everlasting righteousness.* Not only righteous at the first giving out, but righteous in all ages and times; and should we slight this rule that will hold for ever? In the world, new lords, new laws; men vary and change their designs and purposes; privileges granted today may be repealed tomorrow; but this word will hold true for ever. Our justification by Christ is irrevocable; that part of righteousness is everlasting. Be sure you are justified now upon terms of the gospel, and you shall be justified for ever: your forgiveness is an everlasting forgiveness, and your peace is an everlasting peace: "I will remember their sin no more": Jeremiah 31:34. So the other righteousness of sanctification, it is for ever; approve yourselves to God now, and you will approve yourselves at the day of judgment. — *Thomas Manton.*

Ver. 142. — *Thy righteousness is an everlasting righteousness,* etc. The original is better expressed thus, "Thy righteousness is righteousness everlastingly, and thy law is truth." So the Septuagint. The English translation expresses the perpetuity of the righteousness, the original expresses also the character of it...God's righteousness is essentially and eternally righteousness. The expressions are absolute; there is only this righteousness, and only this truth. — *John Stephen.*

Ver. 142. — *Thy law is the truth.* 1. It is the chief truth. There is some truth in the laws of men and the writings of men, even of heathens; but they are but sorry fragments and scraps of truth, that have escaped since the fall. 2. It is the only truth; that is, the only revelation of the mind of God that you can build upon. It is the rule of truth. 3. It is the pure truth. In it there is nothing but the truth, without the mixture of falsehood; every part is true as truth itself. It is true in the promises, threatenings, doctrines, histories, precepts, prohibitions. 4. It is the whole truth. It containeth all things necessary for the salvation of those that yield up themselves to be instructed by it. — *Thomas Manton.*

HINTS TO PREACHERS.

Ver. 142. — Righteousness, immutability, and truth combined in the revelation of God.

PSALM 119:143

EXPOSITION.

Ver. 143. *Trouble and anguish have taken hold on me.* This affliction may have arisen from his circumstances, or from the cruelty of his enemies, or from his own internal conflicts, but certain it is that he was the subject of much distress, a distress which apprehended him, and carried him away a captive to its power. His griefs, like fierce dogs, had taken hold upon him; he felt their teeth. He had double trouble: trouble without and anguish within, as the apostle Paul put it, "without were rightings and within were fears."

Yet thy commandments are my delights. Thus he became a riddle; troubled, and yet delighted; in anguish, and yet in pleasure. The child of God can understand this enigma, for well he knows that while he is cast down on account of what he sees within himself he is all the more lifted up by what he sees in the word. He is delighted with the commandments, although he is troubled because he cannot perfectly obey them. He finds abundant light in the commandments, and by the influence of that light he discovers and mourns over his own darkness. Only the man who is acquainted with the struggles of the spiritual life will understand the expression before us. Let the reader herein find a balance in which to weigh himself. Does he find

even when he is begin with sorrow that it is a delightful thing to do the will of the Lord? Does he find more joy in being sanctified than sorrow in being chastised? Then the spot of God's children is upon him.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 143. — *Trouble and anguish have taken hold on me: yet thy commandments are my delights.* This is strange, that in the midst of anguish David had delight: but indeed the sweetness of God's word is best perceived under the bitterness of the cross. The joy of Christ and the joy of the world cannot consist together. A heart delighted with worldly joy cannot feel the consolations of the Spirit; the one of these destroys the other: but in sanctified trouble, the comforts of God's word are felt and perceived in a most sensible manner. Many a time hath David protested this delight of his in the word of God; and truly it is a great argument of godliness, when men come not only to reverence it, but to love it, and delight in it. Let this be considered by those unhappy men who hear it of custom, and count it but a weariness. — *Abraham Wright.*

Ver. 143. — *Trouble and anguish have taken hold on me,* or "found me, "etc. We need not take pains, as many do, "to find trouble and anguish; "for they will, one day, "find us." In that day the revelations of God must be to us instead of all worldly "delights" and pleasures, which will then have forsaken us; and how forlorn and desolate will be our state if we should have no other delights, no other pleasures, to succeed them, and to accompany us into eternity. Let our study be then in the Scriptures, if we expect our comfort in them in time to come. — *George Horne.*

Ver. 143. — *Trouble and anguish have taken hold on me.* You may conceive a bold figure here, as if Trouble and Anguish were being sent out against the helpless sons of men. These, like enemies, were going round. Instead of seizing upon the wicked, they had found the righteous man. So it was by the ordering of God. I suppose many of us have remarked, that the believer is never long at ease. He is in the world; he is in the flesh; there is indwelling sin; there are enemies around; there is the great enemy; besides all this, the Lord, for wise purposes, hides his face. Then the believer is in trouble and anguish. — *John Stephen.*

Ver. 143. — *Have taken hold on me.* Hebrew, found me. Like dogs tracking out a wild beast hiding or fleeing. — *A.R. Fausset.*

Ver. 143. — *Thy commandments are my delights.* Delight in moral things (saith Aquinas) is the rule by which we may judge of men's goodness or badness. *Delectatio est quies voluntatis in bono.* Men are good and bad as the objects of their delight are: they are good who delight in good things, and they are evil who delight in evil things. — *Thomas Manton.*

HINTS TO PREACHERS.

Ver. 143. — Mingled emotions.

Ver. 143. —

1. The dark cloud. Trouble, etc.
2. His silver lining. Yet, etc.

Ver. 143. —

1. The Saint cast into prison.
 - (a) The jailers: "Trouble and anguish."
 - (b) Their proceeding: "take hold" and make him fast.
2. Songs in the night.
 - (a) Blessed theme: "thy commandments."
 - (b) Ecstatic melodies: "delights."
3. Let the prisoners hear them.
 - (a) Pain held, sin held, despair held.
 - (b) It is matter and melody to open prisons. — *W.B.H.*

Ver. 143. — Consider, —

1. The excellency of the word, in that it gives delight when trouble and anguish oppress.
2. The great kindness of God in so framing his word that it can give delight at such a time, and under such circumstances.
3. The disposition of the believer to resort to the word for delight, when others give themselves over to vain grief and despondency.
4. The blessed position of the believer, in that he need never be without joy. — *J.F.*

PSALM 119:144

EXPOSITION.

Ver. 144. *The righteousness of thy testimonies is everlasting.* First he had said that God's testimonies were righteous, then that they were everlasting, and now that their righteousness is everlasting. Thus he gives us a larger and more detailed account of the word of God the longer he is engaged in writing upon it. The more we say in praise of holy writ, the more we may say and the more we can say. God's testimonies to man cannot be assailed, they are righteous from beginning to end; and though ungodly men have opposed the divine justice, especially in the plan of salvation, they have always failed to establish any charge against the Most High. Long as the earth shall stand, long as there shall be a single intelligent creature in the universe, it will be confessed that God's plans of mercy are in all respects marvellous proofs of his love of justice: even that he may be gracious Jehovah will not be unjust.

Give me understanding, and I shall live. This is a prayer which he is constantly praying, that God will give him understanding. Here he evidently considers that such a gift is essential to his lifting. To live without understanding is not to live the life of a man, but to be dead while we live. Only as we know and apprehend the things of God can we be said to enter into life. The more the Lord teaches us to admire the eternal rightness of his word, and the more he quickens us to the love of such lightness, the happier and the better we shall be. As we love life, and seek many days that we may see good, it behooves us to seek immortality in the everlasting word which liveth and abideth for ever, and to seek good in that renewal of our entire nature which begins with the enlightenment of the understanding and passes on to the regeneration of the entire man. Here is our need of the Holy Spirit, the Lord and giver of life, and the guide of all the quickened ones, who shall lead us into all truth. O for the visitations of his grace at this good hour!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 144. — *The righteousness of thy testimonies is everlasting.* Thy moral law was not made for one people, or for one particular time; it is as imperishable as thy nature, and of endless obligation. It is that law by

which all the children of Adam shall be judged. "Give me understanding." To know and practise it. "And I shall live." Shall glorify thee, and live eternally; not for the merit of having done it, but because thou didst fulfil the work of the law in my heart, having saved me from condemnation by it.
— *Adam Clarke*.

Ver. 144. — *Give me understanding, and I shall live.* I read it in connection with the preceding clause; for although David desires to have his mind enlightened by God, yet he does not conceive of any other way by which he was to obtain an enlightened understanding than by his profiting aright in the study of the law. Further, he here teaches that men cannot, properly speaking, be said to live when they are destitute of the light of heavenly wisdom; and as the end for which men are created is not that, like swine or asses, they may stuff their bellies, but that they may exercise themselves in the knowledge and service of God, when they turn away from such employment their life is worse than a thousand deaths. David therefore protests that for him to live was not merely to be fed with meat and drink, and to enjoy earthly comforts, but to aspire after a better life, which he could not do save under the guidance of faith. This is a very necessary warning; for although it is universally acknowledged that man is born with this distinction, that he excels the lower animals in intelligence, yet the great bulk of mankind, as if with deliberate purpose, stifle whatever light God pours into their understandings. I indeed admit that all men desire to be sharp witted; but how few aspire to heaven, and consider that the fear of God is the beginning of wisdom. Since, then, meditation upon the celestial life is buried by earthly care, men do nothing else than plunge into the grave, so that while living to the world, they die to God. Under the term life, however, the prophet denotes the utmost he could wish. Lord, as if he had said, although I am already dead, yet if thou art pleased to illumine my mind with the knowledge of heavenly truth, this grace alone will be sufficient to revive me. — *John Calvin*.

Ver. 144. — *Give me understanding, and I shall live.* The saving knowledge of God's testimonies is the only way to live. There is a threefold life.

1. Life natural.
2. Life spiritual, and,
3. Life eternal. In all these considerations may the point be made good.

First. Life is taken for the life of nature, or the life of the body, or life temporal, called "this life" in Scripture: 1 Corinthians 15:19; 1 Timothy 4:8. Life is better preserved in a way of obedience than by evil doing; that provoketh God to cast us off, and exposes us to dangers. It is not in the power of the world to make us live or die a day sooner or longer than God pleaseth. If God will make us happy, they cannot make us miserable: therefore, "Give me understanding, and I shall live"; that is, lead a comfortable and happy life for the present. Prevent sin, and you prevent danger. Obedience is the best way to preserve life temporal: as great a paradox as it seems to the world, it is a Scripture truth, "Keep my commandments, and live" (Proverbs 4:4); and, "Take fast hold of instruction; let her not go: keep her; for she is thy life" (verse 13); and, "Length of days is in her right hand; and in her left hand riches and honour" (Proverbs 3:16); and, "She is a tree of life" (verse 18). The knowledge and practice of the word is the only means to live comfortably and happily here, as well as for ever hereafter.

Secondly. *Life spiritual*; that is twofold, the life of justification, and the life of sanctification.

1. The life of justification: "The free gift came upon all men unto justification of life": Romans 5:18. He is dead, not only on whom the hangman hath done his work, but also he on whom the judge hath passed sentence, and the law pronounces him dead. In this sense we were all dead, and justification is called justification to life; there is no living in this sense without knowledge: "By his knowledge shall my righteous servant justify many": Isaiah 43:11. We live by faith, and faith cometh by hearing, and hearing doeth no good unless the Lord giveth understanding; as meats nourish not unless received and digested.
2. The life of sanctification: "And you hath he quickened, who were dead in trespasses and sins": Ephesians 2:. And men live not properly till they live the life of grace; they live a false, counterfeit life, not a blessed, happy, certain, and true life. Now, this life is begun and carried on by saying knowledge: "The new man which is renewed in knowledge": Colossians 3:10. Again, men are said to be "alienated from the life of God through the ignorance that is in them": Ephesians 4:18. They that are ignorant are dead in sin: life spiritual cometh by knowledge. Hence begins the change of the inward man, and thenceforth we live. "Give me understanding, *ut vere in te vivare*, that

the true life began in me may grow and increase daily, but never be quenched by sin.

Thirdly. Life everlasting, or our blessed estate in heaven. So it is Said of the saints departed, they all live unto God: Luke 20:38. And this is called the water of life, the tree of life, the crown of life; properly this is life. What is the present life in comparison of everlasting life? The present life, it is "mars vitalis", a living death; or "mortalis vita", a dying life, a kind of death; it is always in flux, like a stream: it runneth from us as fast as it cometh to us: "He fleeth also as a shadow, and continueth not": John 14:2. We die as fast as we live: it differeth but as the point from the line where it terminates. It is not one and the same, no permanent thing; it is like the shadow of a star in a flowing stream. Its contentments are base and low, called "the life of thine hand": Isaiah 57:10. It is patched up of several creatures, fain to ransack the storehouses of nature to support a ruinous fabric. And compare it with the life of grace here, it doth not exempt us from sin, nor miseries. Our capacities are narrow. We are full of fears, and doubts, and dangers; but in the life of glory we shall neither sin nor sorrow any more. This is meant here: "The righteousness of thy testimonies is everlasting: give me understanding, and I shall live"; it is chiefly meant of the life of glory. This is the fruit of saving knowledge, when we so know God and Christ as to come to God by him. — *Thomas Manton*.

Ver. 144. — *I shall live*. I shall be kept from those sins which deserve and bring death. — *Matthew Pool*.

HINTS TO PREACHERS.

Ver. 144. — Everlasting righteousness revealed in the word, and producing everlasting life in believers.

Ver. 144. —

1. Eternal truths.
2. Eternal life dependent upon them.
3. A cry from amid these everlasting hills. — *W.B.H.*

Ver. 144 (*last clause*). —

1. Consider the prayer in its simplicity.

- (a) It is suitable for the awakened sinner.
- (b) For the Christian struggling against temptation.
- (c) For the suffering believer.
- (d) For the worker
- (e) For aspiring minds in the church of God.
- (f) For expiring saints.

2. The prayer more fully opened up.

- (a) Here is want confessed.
- (b) The prayer is evidently put upon the footing of free grace: "Give."

3. Lay bare the argument in the prayer.

- 1.** The word of God, when practically and experimentally understood, is a pledge of life.
- 2.** The word of God is the incorruptible "seed" which liveth and abideth for ever.
- 3.** It is the food of life.
- 4.** It is the very flower and crown and glory of true life.
- 5.** It is righteous.
- 6.** It is everlasting. See "Spurgeon's Sermons, "No. 1572: "Alive."

PSALM 119:145

EXPOSITION.

This section is given up to memories of prayer. The Psalmist describes the time and the manner of his devotions, and pleads with God for deliverance from his troubles. He who has been with God in the closet will find God with him in the furnace. If we have cried we shall be answered. Delayed answers may drive us to importunity; but we need not fear the ultimate result, since God's promises are not uncertain, but are founded for ever. The whole passage shows us: How he prayed (Psalm 119:145). What he prayed for (Psalm 119:146). When he prayed (Psalm 119:147). How long he prayed (Psalm 119:148). What he pleaded (Psalm 119:149). What happened (Psalm 119:150). How he was rescued (Psalm 119:151). What was his witness as to the whole matter (Psalm 119:152).

Ver. 145. — *I cried with my whole heart.* His prayer was a sincere, plaintive, painful, natural utterance, as of a creature in pain. We cannot tell whether at all times he used his voice when he thus cried; but we are informed of something which is of much greater consequence, he cried with his heart. Heart cries are the essence of prayer. He mentions the unity of his heart in this holy engagement. His whole soul pleaded with God, his entire affections, his united desires all went out towards the living God. It is well when a man can say as much as this of his prayers: it is to be feared that many never cried to God with their whole heart in all their lives. There may be no beauty of elocution about such prayers, no length of expression, no depth of doctrine, nor accuracy of diction; but if the whole heart be in them they will find their way to the heart of God.

Hear me, O Lord. He desires of Jehovah that his cries may not die upon the air, but that God may have respect to them. True supplicants are not satisfied with the exercise itself, they have an end and object in praying, and they look out for it. If God does not hear prayer we pray in vain. The term "hear" is often used in Scripture to express attention and consideration. In one sense God hears every sound that is made on earth, and every desire of every heart; but David meant much more; he desired a kindly, sympathetic hearing, such as a physician gives to his patient when he tells him his pitiful story. He asked that the Lord would draw near, and listen with friendly ear to the voice of his complaint, with the view of pitying him and helping him. Observe, that his whole hearted prayer goes to the Lord alone; he has no second hope or help. "Hear me, O Lord," is the full range of his petition and expectation.

I will keep thy statutes. He could not expect the Lord to hear him if he did not hear the Lord, neither would it be true that he prayed with his whole heart unless it was manifest that he laboured with all his might to be obedient to the divine will. His object in seeking deliverance was that he might be free to fulfil his religion and carry out every ordinance of the Lord. He would be a free man that he might be at liberty to serve the Lord. Note well that a holy resolution goes well with an importunate supplication: David is determined to be holy, his whole heart goes with that resolve as well as with his prayers. He will keep God's statutes in his memory, in his affections, and in his actions. He will not wilfully neglect or violate any one of the divine laws.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 145. — *I cried with my whole heart.* As a man cries most loudly when he cries with all his mouth opened; so a man prays most effectually when he prays with his whole heart. Neither doth this speech declare only the fervency of his affection; but it imports also that it was a great thing which he sought from God. And thou, when thou prayest, pray for great things; for things enduring, not for things perishing: pray not for silver, it is but rust; nor for gold, it is but metal; nor for possessions, they are but earth. Such prayer ascends not to God. He is a great God, and esteems himself dishonoured when great things with great affection are not sought from him. — *William Cowper.*

Ver. 145. — *I cried with my whole heart.* In all your closet duties God looks first and most to your hearts: "My son, give me thine heart": Proverbs 23:26. It is not a piece, it is not a corner of the heart, that will satisfy the Maker of the heart; the heart is a treasure, a bed of spices, a royal throne wherein he delights. God looks not at the elegancy of your prayers, to see how neat they are; nor yet at the geometry of your prayers, to see how long they are; nor yet at the arithmetic of your prayers, to see how many they are; nor yet at the music of your prayers, nor yet at the sweetness of your voice, nor yet at the logic of your prayers; but at the sincerity of your prayers, how hearty they are. There is no prayer acknowledged, approved, accepted, recorded, or rewarded by God, but that wherein the heart is sincerely and wholly. The true mother would not have the child divided. God loves a broken and a contrite heart, so he loathes a divided heart: Psalm 51:17; James 1:8. God neither loves halting nor halving; he will be served truly and totally. The royal law is, "Thou shalt love and serve the Lord thy God with all thy heart, and with all thy soul." Among the heathens, when the beasts were cut up for sacrifice, the first thing the priest looked upon was the heart, and if the heart was naught, the sacrifice was rejected. Verily, God rejects all those sacrifices wherein the heart is not. Prayer without the heart is but as sounding brass or a tinkling cymbal. Prayer is only lovely and weighty, as the heart is in it, and no otherwise. It is not the lifting up of the voice, nor the wringing of the hands, nor the beating of the breasts, nor an affected tone, nor studied motions, nor seraphical expressions, but the stirrings of the heart, that God looks at in prayer. God hears no more than the heart speaks. If the heart be dumb, God will certainly be deaf. No prayer takes with God, but that which is the travail of the heart. — *Thomas Brooks.*

HINTS TO PREACHERS.

Outlines Upon Keywords of the Psalm, By Pastor C. A. Davis.

Ver. 145-152. — *The believer's cry.* The reiterated cry (Psalm 119:145-148) An appeal for audience (Psalm 119:149). The nearness of the enemy (Psalm 119:150). But, in response to the cry, God is also near (Psalm 119:151).

HINTS TO PREACHERS.

Ver. 145-148. — The cry.

1. Whence it came: from my heart.
2. Whither it went: to the Lord.
3. When it was heard: at dawn and dark.
4. What it sought: hearing, salvation.
5. What it promised: obedience.
6. How it was sustained: by hope in God's word. — *C.A.D.*

Ver. 145,146. — The souls cry.

1. The depth from which it rose.
2. The height it reached.

Ver. 145,146. — Childlike prayer.

1. In its ring: "I cried."
2. In its directness: "to thee."
3. In its outburst: "whole heart."
4. In its outcries: "hear me"; "save me."
5. In its promise of better behaviour: "I will keep thy statutes." — *W.B.H.*

Ver. 145. —

1. The model of prayer: "I cried with my whole heart."
2. The object of prayer: "Hear me, O Lord."
3. The accompaniment of prayer: "I will keep thy statutes."

PSALM 119:146

EXPOSITION.

Ver. 146. — *I cried unto thee.* Again he mentions that his prayer was unto God alone. The sentence imports that he prayed vehemently, and very often; and that it had become one of the greatest facts of his life that he cried unto God. "Save me." This was his prayer; very short, but very full. He needed saving, none but the Lord could save him, to him he cried, "Save me" from the dangers which surround me, from the enemies that pursue me, from the temptations which beset me, from the sins which accuse me. He did not multiply words, and men never do so when they are in downright earnest. He did not multiply objects, and men seldom do so when they are intent upon the one thing needful: "save me" was his one and only prayer.

And I shall keep thy testimonies. This was his great object in desiring salvation, that he might be able to continue in a blameless life of obedience to God, that he might be able to believe the witness of God, and also to become himself a witness for God. It is a great thing when men seek salvation for so high an end. He did not ask to be delivered that he might sin with impunity; his cry was to be delivered from sin itself. He had vowed to keep the statutes or laws, here he resolves to keep the testimonies or doctrines, and so to be sound of head as well as clean of hand. Salvation brings all these good things in its train. David had no idea of a salvation which would allow him to live in sin, or abide in error: he knew right well that there is no saving a man while he abides in disobedience and ignorance.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 146. — *I cried unto thee.* The distressed soul expresses itself in strong cries and tears. Of old they cried unto the Lord, and he heard them in their distress. So Israel at the Red Sea. The men of the Reformation thus expressed themselves in earnest prayer, and found relief. Luther at the Diet of Worms, when remanded for another day, spent the long night in the loud utterance of prayer, that he might appear for his Lord before an august earthly assembly. Our reading of the covenanting times will remind us of many instances of the same. We may think of John Welch, going into his

garden night after night, in a night covering, and crying to the Lord to grant him Scotland. The expression of prayer, however, is manifold as the frame of the spirit. Intense feeling will beget strong cries in prayer; but prayer that is uttered under realizing views of our gracious God will be mild, and often delivered as it were in whispers. So was Alexander Peden accustomed to pray, as if he had been engaged in calm converse with a friend... But when the feeling is intense, when wrath lies heavy upon us, when danger is apprehended as near, when the Lord is conceived to be at a distance, or when there is eager desire after immediate attainment—in all these cases there will be the strong cries. Such seems to have been the state of the Psalmist's mind when he poured forth the expressive utterance of this part. — *John Stephen*.

Ver. 146. — Brief as are the petitions, the whole compass of language could not make them more comprehensive. "Hear me." The soul is in earnest, the whole heart is engaged in the "cry." "Save me" — includes a sinner's whole need— pardon, acceptance, access, holiness, strength, comfort, heaven, — all in one word— Christ. The way of access is not indeed mentioned in these short ejaculations. But it is always implied in every moment's approach and address to the throne of grace. "Hear me" in the name of my all prevailing Advocate. "Save me" through him, whose name is Jesus the Saviour. — *Charles Bridges*.

Ver. 146. — *I cried unto thee.* A crying prayer pierces the depths of heaven. We read not a word that Moses spake, but God was moved by his cry. Exodus 14:15. It means not an obstreperous noise, but melting moans of heart. Yet sometimes the sore and pinching necessities and distresses of spirit extort even vocal cries not unpleasant to the inclined ears of God. "I cried unto God with my voice," says David, "and he heard me out of his holy hill": Psalm 3:4. And this encourages to a fresh onset: "Hearken unto the voice of my cry, my King, and my God": Psalm 5:2. "Give ear unto my cry: hold not thy peace at my tears": Psalm 39:12. Another time he makes the cave echo with his cries. "I cried, I cried. Attend unto my cry, for I am brought very low." — *Samuel Lee* (1625-1691), in *"The Morning Exercises."*

Ver. 146. — *I cried unto thee; save me.* In our troubles, we must have recourse to God, and sue to him by prayer and supplication for help and deliverance in due time; because he is the author of our trouble. In mercies and afflictions, our business lieth not with men, but God; by humble dealing

with him we stop wrath at the fountain head: he that bindeth us must loose us; he is at the upper end of causes, and whoever be the instruments of our trouble, and how malicious soever, God is the party with whom we are to make our peace; for he hath the absolute disposal of all creatures, and will have us to acknowledge the dominion of his providence and our dependence upon him. In treaties of peace between two warring parties, the address is not made to private soldiers, but to their chief: "The Lord hath taken away," saith Job; "When he giveth quietness, who then can make trouble?" Job 34:29. — *Thomas Manton*.

Ver. 146. — *Save me, and I shall keep the testimonies.* The servants of God regard life itself as chiefly desirable on account of the opportunity which it affords for serving God: "Save me, that I may keep thy testimonies," is the prayer of the believer in the day of trouble and conflict. "To me to live," says he, "is Christ, and to die is gain." How unlike is this to the wicked! Their whole desire in the day of trouble is expended on the wish to escape calamity; they have no desire to be delivered from sin, no wish to be conformed to God! — *John Morison*.

Ver. 146. — *Save me.* From my sins, my corruptions, my temptations, all the hindrances that lie in my way, that I may "keep thy testimonies." We must cry for salvation, not that we may have the case and comfort of it, but that we may have an opportunity of serving God the more cheerfully. — *Matthew Henry*.

Ver. 146. — God hears us, that we should hear him. — *Thomas Manton*.

HINTS TO PREACHERS.

Ver. 146. —

1. Prayer remembered.
2. Prayer continued: "Save me."
3. Prayer yielding fruit: "I shall keep," etc.

Ver. 146. — Salvation.

1. A likely path to it— prayer: cry on.
2. The proper place for it: "unto thee"; not man, not the heart.
3. A sound view of it: "keep thy testimonies." Not to escape hell, or gain heaven, but to please and love God. — *W.B.H.*

PSALM 119:147

EXPOSITION.

Ver. 147. — *I prevented the dawning of the morning, and cried.* He was up before the sun, and began his pleadings before the dew began to leave the grass. Whatever is worth doing is worth doing speedily. This is the third time that he mentions that he cried. He cried, and cried, and cried again. His supplications had become so frequent, fervent, and intense, that he might hardly be said to be doing anything else from morning to night but crying unto his God. So strong was his desire after salvation that he could not rest in his bed; so eagerly did he seek it that at the first possible moment he was on his knees.

I hoped in thy word. Hope is a very powerful means of strengthening us in prayer. Who would pray if he had no hope that God would hear him? Who would not pray when he has a good hope of a blessed issue to his entreaties? His hope was fixed upon God's word, and this is a sure anchorage, because God is true, and in no case has he ever run back from his promise, or altered the thing that has gone forth from his mouth. He who is diligent in prayer will never be destitute of hope. Observe that as the early bird gets the worm, so the early prayer is soon refreshed with hope.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 147. — *I prevented the dawning of the morning.* The manner of speech is to be marked. He saith he prevented the morning watch, thereby declaring that he lived, as it were, in a strife with time, careful that it should not overrun him. He knew that time posts away, and in running by wearieth man to dust and ashes. But David pressed to get before it, by doing some good in it, before that it should spur away from him. And this care which David had of every day, alas, how may it make them ashamed who have no care of a whole life! He was afraid to lose a day; they take no thought to lose months and years without doing good in them: yea, having spent the three ages of their life in vanity and licentiousness, scarce will they consecrate their old and decrepit age to the Lord. — *William Cowper.*

Ver. 147. — *I prevented the dawning of the morning*, etc. Those that make a business of prayer will use great vigilance and diligence therein. I say, that make a business of prayer; others that use it as a compliment and customary formality, will not be thus affected; they do it as a thing by-the-by, or a work that might well be spared, and do not look upon it as a necessary duty; but if a man's heart be in it, he will be early at work, and follow it close, morning and night: his business is to maintain communion with God, his desires will not let him sleep, and he gets up early to be calling upon God. "But unto thee have I cried, O Lord: and in the morning shall my prayer prevent thee." Psalm 88:13. Thus will good men even break their sleep to give themselves to prayer, and calling upon the name of God. — *Thomas Manton*.

Ver. 147. — *I prevented the dawning of the morning*. It is a grievous thing if the rays of the rising sun find thee lazy and ashamed in thy bed, and the bright light strike on eyes still weighed down with slumbering sloth. Knowest thou not, O man, that thou owest the daily firstfruits of thy heart and voice to God? Thou hast a daily harvest, a daily revenue. The Lord Jesus remained all night in prayer, not that he needed its help, but putting an example before thee to imitate. He spent the night in prayer for thee, that thou mightest learn how to ask for thyself. Give him again, therefore what he paid for thee. — *Ambrose*.

Ver. 147. — *I prevented the dawning of the morning*. David was a good husband, up, early at it: at night he was late at this duty: "At midnight will I rise to give thanks unto thee": Psalm 119:62. This surely was his meaning when he said he should dwell in the house of the Lord for ever; he would be ever in the house of prayer... I wish that when I first open my eyes in the morning, I may then, in soul ejaculatory prayer, open my heart to my God, that at night prayer may make my bed soft, and lay my pillow easy; that in the daytime prayer may perfume my clothes, sweeten my food, oil the wheels of my particular vocation, keep me company upon all occasions, and gild over all my natural, civil, and religious actions. I wish that, after I have poured out my prayer in the name of Christ, according to the will of God, having sowed my seed, I may expect a crop, looking earnestly for the springing of it up, and believing assuredly that I shall reap in time if I faint not. — *George Swinnock*.

Ver. 147. — *I prevented the dawning of the morning*. Early prayers are undisturbed by the agitating cares of life, and resemble the sweet melody of

those birds which sing loudest and sweetest when fewest cars are open to listen to them. O my soul, canst thou say that thou hast thus "prevented the dawning of the morning" in thy approaches to God? Has the desire of communion with heaven raised thee from thy slumbers, shaken off thy sloth, and carried thee to thy knees? — *John Morison*.

Ver. 147. — *And cried.* Here is a repetition of the same prayer, "I cried"; yea, again I cried, and a third time, "I prevented the dawning of the morning, and cried." We use to knock at a door thrice, and then depart. Our Lord Jesus "prayed the third time, saying the same words" (Matthew 26:44), "Father, if it be possible, let this cup pass from me." So the apostle Paul: "For this thing I besought the Lord thrice, that it might depart from me": 2 Corinthians 12:8. So, "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again": 1 Kings 17:21. This, it seemeth, was the time in which they expected an answer in weighty cases; and yet I will not confine it to that number; for here we are to reiterate our petitions for one and the same thing as often as occasion requireth, till it be granted. — *Thomas Manton*.

Ver. 147. — Poets have delighted to sing of the morning as "Mother of the Dews," "sowing the earth with orient pearl"; and many of the saints rising up from their beds at the first blush of dawn have round the poetry of nature to be the reality of grace as they have felt the dews of heaven refreshing their spirit. Hence morning exercises have ever been dear to the enlightened, heaven cloying souls, and it has been their rule, never to see the face of man till they have first seen the face of God. The breath of morn redolent of the smell of flowers is incense offered by earth to her Creator, and living men should never let the dead earth excel them; truly living men tuning their hearts for song, like the birds, salute the radiant mercy which reveals itself in the east. The first fresh hour of every morning should be dedicated to the Lord whose mercy gladdens it with golden light. The eye of day openeth its lids, and in so doing opens the eyes of hosts of heaven protected slumberers; it is fitting that those eyes should first look up to the great Father of Lights, the fount and source of all the good upon which the sunlight gleams. It augurs for us a day of grace when we begin betimes with God; the sanctifying influence of the season spent upon the mount operates upon each succeeding hour. Morning devotion anchors the soul so that it will not very readily drift far away from God during the day; it perfumes the heart so that it smells fragrant with piety until nightfall; it

girds up the soul's garments so that it is less apt to stumble, and feeds all its rowers so that it is not permitted to faint. The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship, is as foolish as though he had not put on his clothes, or cleansed his face, and as unwise as though he dashed into battle without arms or armour. Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us. — *C.H.S.*

Ver. 147. — *I hoped in thy word.* Even if there should not be actual enjoyment, at least let us honour God by the spirit of expectancy. — *Charles Bridges.*

Ver. 147,148. — The student of theology and the minister of the word should begin the day with prayer, and this chiefly to seek from God, that he may rightly understand the word of God, and be able to teach others. — Solomon Gesner Brethren, note this! — *C.H.S.*

Ver. 147,148. — See here:

1. That David was an early riser, which perhaps contributed to his eminency. He was none of those that say, "Yet a little sleep."
2. That he began the day with God; the first thing he did in the morning, before he admitted any business, was to pray; when his mind was most fresh and in the best frame. If our first thoughts in the morning be of God, it will help to keep us in his fear all the day long.
3. That his mind was so full of God and the cares and delights of his religion, that a little sleep served his turn, even in "the night watches," when he awaked from his first sleep, he would rather meditate and pray, than turn him and go to sleep again. He esteemed the words of God's mouth more than his necessary repose, which we can as ill want as our food: Job 23:12.
4. That he would redeem time for religious exercises; he was full of business all day, but that will excuse no man from secret devotion; it is better to take time from sleep, as David did, than not find time for prayer. And this is our comfort when we pray in the night, that we can never come unseasonably to the throne of grace, if we may have access

to it at all hours. Baal may be asleep, but Israel's God never slumbers, nor are there any hours in which he may not be spoken with. —
Matthew Henry.

HINTS TO PREACHERS.

Ver. 147,148. —

- 1.** The heavenly Companions: prayer and meditation. Inseparable. Mutually helpful.
- 2.** Their favourite seasons: times of stillness; night; the hour before day.
- 3.** Their volume and night lamp: "Thy word; ""Hope." Or—
 - a)** A grand plea: "Thy lovingkindness." Who can match it? Who can measure it? Who can mar it?
 - b)** An insignificant pleader: "my voice." What can "my voice" ever say to keep step with "thy loving kindness"? Asking too much out of the question.
 - c)** A clever petition ("according to thy judgment"); requesting life; stolen from God's mouth. God's lovingkindness is matched by God's own promise. W. B. H.

Verse 147. Observe in this David's diligence. 1) That it was a personal, closet, or secret prayer; "I cried"; I alone, with thee in secret. 2) That it was an early morning prayer: "I prevented the dawning of the morning." 3) That it was a vehement and earnest prayer; for it is expressed by crying. —
T. Manton

Verse 147— *Early rising commended.*

- 1)** A fit time for prayer.
- 2)** For reading the word.
- 3)** For indulging the emotions excited by it: "I hoped in thy word."

PSALM 119:148

EXPOSITION.

Ver. 148. — *Mine eyes prevent the night watches.* Or rather, the watches. Before the watchman cried the hour, he was crying to God. He did not need to be informed as to how the hours were flying, for every hour his heart was flying towards heaven. He began the day with prayer, and he continued in prayer through the watches of the day, and the watches of the night. The soldiers changed guard, but David did not change his holy occupation. Specially, however, at night did he keep his eyes open, and drive away sleep, that he might maintain communion with his God. He worshipped on from watch to watch as travellers journey from stage to stage.

That I might meditate in thy word. This had become meat and drink to him. Meditation was the food of his hope, and the solace of his sorrow: the one theme upon which his thoughts ran was that blessed "word" which he continually mentions, and in which his heart rejoices. He preferred study to slumber; and he learned to forego his necessary sleep for much more necessary devotion. It is instructive to find meditation so constantly connected with fervent prayer: it is the fuel which sustains the flame. How rare an article is it in these days.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 148. — *Mine eyes prevent the night watches, that I might meditate in thy word.* You will all admit that this is the language of an ardent, earnest, and painstaking student. David represents himself as "rising early, and late taking rest, "on purpose that he might employ himself in the study of God's word. "He meditates in this word, "the expression implying close and patient thought; as if there were much in the word which was not to be detected by a cursory glance, and which required the strictest application both of the head and the heart.

The Bible is a book in which we may continually meditate, and yet not exhaust its contents. When David expressed himself in the language of our text, Holy Writ— the word of God— was of course a far smaller volume than it now is, though, even now, the Bible is far from a large book. Yet

David could not, so to speak, get to the end of the book. He might have been studying the book for years, — nay, we are sure that he had been, — and yet, as though he were just entering on a new course of reading, with volume upon volume to peruse, he must rise before day to prosecute the study. "Mine eyes prevent the night watches, that I might meditate in thy word."

The same remark may be made upon precepts which enjoin continued study of the Bible. Is there material for that study? Unless there be, the precepts will become out of place; the Scriptural student will have exhausted the Scriptures; and what is he to do then? He can no longer obey the precepts, and the precepts will prove that they cannot have been made for perpetuity— for the men of all ages and all conditions...

Here is a servant of God, who, from his youth upward, has been diligent in the study of the Bible. Year after year he has devoted to that study, and yet the Bible is but a single volume, and that not a large volume. "Well, then, "you might be inclined to say, "the study must surely by this time have exhausted the book! There can be nothing new for him to bring out; nothing which he has not investigated and fathomed." Ah, how you mistake the Bible! What a much larger book it must be than it seems! In place of having exhausted it, the royal student speaks as though there were more work before him than he knew how to compass. "Mine eyes prevent the night watches, that I might meditate in thy word." — *Henry Melvill*.

Ver. 148. — "Mine eyes prevent the night watches." The Hebrew word means a watch— a part of the night, so called from military watches, or a dividing of the night to keep guard. The idea of the Psalmist here is, that he anticipated these regular divisions of the night in order that he might engage in devotion. Instead of waiting for their return, he arose for prayer before they recurred; so much did his heart delight in the service of God. The language would seem to be that of one who was accustomed to pray in these successive "watches" of the night; the early, the middle, and the dawn. This may illustrate what occurs in the life of all who love God. They will have regular seasons of devotion, but they will often anticipate those seasons. They will be in a state of mind which prompts them to pray; when nothing will meet their state of mind but prayer; and when they cannot wait for the regular and ordinary season of devotion; like a hungry man, who cannot wait for the usual and regular hour of his meals. The meaning of the

phrase, "Mine eyes prevent, "is that he awoke before the usual time for devotion. — *Albert Barnes*.

Ver. 148. — *Mine eyes prevent the night watches*, etc. His former purpose is yet continued, declaring his indefatigable perseverance in prayer. Oh, that we could learn of him to use our time well! At evening he lay down with prayers and tears; at midnight he rose to give thanks; he got up before the morning light to call upon the Lord. This is to imitate the life of angels, who ever are delighted to behold the face of God, singing alway a new song without wearying. This is to begin our heaven upon earth: Oh, that we could alway remember it! — *William Cowper*.

Ver. 148. — *Night watches*. The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognized only three such watches, entitled the first, "or beginning of the watches" (Lamentations 2:19), "the middle watch" (Jud 7:19), and "the morning watch" (Exodus 14:24; 1 Samuel 11:11). These would last respectively from sunset to 10 p.m.; from 10 p.m. to 2 a.m.; and from 2 a.m. to sunrise. It has been contended by Lightfoot that the Jews really reckoned four watches, three only of which were in the dead of the night, the fourth being in the morning. This, however, is rendered improbable by the use of the term "middle," and is opposed to Rabbinical authority. Subsequently to establishment of Roman supremacy, the number of watches was increased four which was described either according to their numerical order, as the case of the "fourth watch" (Matthew 14:25), or by the terms "midnight, cock crowing, and morning" (Mark 13:35). These, terminated at 9 p.m., midnight, 3 a.m., and 6 a.m. Conformably to this, the guard of soldiers was divided into four relays (Acts 12:4), showing that the Roman regime was followed in Herod's army. Watchmen appear have patrolled the streets of the Jewish towns (So 3:3 5:7; Psalm 127:1) where for "maketh" we should substitute "watcheth"; Psalm 130:6. — *William Latham Beyan*, in *Smith's Dictionary of the Bible*, 1863.

HINTS TO PREACHERS.

Ver. 148. — The Inexhaustibleness of the Bible. A sermon by Henry Melvill, at "The Golden Lecture." 1850.

Ver. 148. — Meditation. Appropriate time, and fruitful subject.

Ver. 148. — Meditation in the word well worth self denial and care on the part of the Christian.

1. Without meditation reading is a waste of time and an indignity offered to the word.
2. Meditation with prayer, but not prayer without meditation, will discover the sense of the word, when all other means fail; and it has this advantage, that the meaning sinks into the mind.
3. Meditation extracts sweetness from the promises, and nourishment from the whole truth.
4. Meditation makes a wise teacher and an efficient worker of one who has little natural skill or learning.
5. Meditation subjects the soul to the sanctifying power of the word.
6. Meditation is an invitation to the Holy Spirit to bless the soul, for he is closely associated with the truth, and delights to see the truth honoured. — *J.F.*

PSALM 119:149

EXPOSITION.

Ver. 149. — *Hear my voice according unto thy lovingkindness.* Men find it very helpful to use their voices in prayer; it is difficult long to maintain the intensity of devotion unless we hear ourselves speak; hence David at length broke through his silence, arose from his quiet meditations, and began crying with voice as well as heart unto the Lord his God. Note, that he does not plead his own descryings, nor for a moment appeal for payment of a debt on account of merit; he takes the free-grace way, and puts it, "according unto thy lovingkindness." When God hears prayer according to his lovingkindness he overlooks all the imperfections of the prayer, he forgets the sinfulness of the offerer, and in pitying love he grants the desire though the suppliant be unworthy. It is according to God's lovingkindness to answer speedily, to answer frequently, to answer abundantly, yea, exceeding abundantly above all that we ask or even think. Lovingkindness is one of the sweetest words in our language. Kindness has much in it that is most precious, but loving kindness is doubly dear; it is the cream of kindness.

O Lord, quicken me according to thy judgment. This is another of David's wise and ardent prayers. He first cried, "Save me; "then, "Hear me; "and now, "Quicken me." This is often the very best way of delivering us from trouble, — to give us more life that we may escape from death; and to add more strength to that life that we may not be overloaded with its burdens. Observe, that he asks to receive quickening according to God's judgment, that is, in such a way as should be consistent with infinite wisdom and prudence. God's methods of communicating greater vigour to our spiritual life are exceedingly wise; it would probably be in vain for us to attempt to understand them; and it will be our wisdom to wish to receive grace, not according to our notion of how it should come to us, but according to God's heavenly method of bestowing it. It is his prerogative to make alive as well as to kill, and that sovereign act is best left to his infallible judgment. Hath he not already given us to have life more and more abundantly? "Wherein he hath abounded toward us in all wisdom and prudence."

HINTS TO PREACHERS.

Ver. 149. — Prayer— hearing the result of love; prayer— answering ruled by wisdom.

Ver. 149. — *Quicken*ing.

1. A prayer of unquestionable necessity: "quicken me."
2. Twin pleas of irresistible power: "thy lovingkindness:" "thy judgment." — *C.A.D.*

Ver. 149. — *The two accordings.*

1. The "according, "to which a believer hopes to be heard by God: "Hear my voice according unto thy loving kindness."

(a) The believer is fully aware of his own unworthiness, and the imperfections of his prayers, therefore he would have God to accept him and interpret them after the rule of his own lovingkindness.

(b) Nor does he hope in vain; God's loving kindness overlooks the imperfections, and supplies the omissions.

(c) What a blessed thing it is, that while the Holy Spirit helps our infirmities, the groanings that cannot be uttered are read in their true meaning by divine lovingkindness!

2. The "according" to which he expects to be answered by God: "Quicken me according to thy judgment." "Judgment" here may mean the revealed word. Then—

(a) He expects to be answered certainly.

(b) He expects to be answered wisely.

(c) He expects to be answered fully, as all his needs require.

(d) He expects that every answer should quicken spiritual life, making him holy. — *J.F.*

PSALM 119:150

EXPOSITION.

Ver. 150. *They draw nigh that follow after mischief.* He could hear their footfalls close behind him. They are not following him for his benefit, but for his hurt, and therefore the sound of their approach is to be dreaded. They are not prosecuting a good object, but persecuting a good man. As if they had not enough mischief in their own hearts, they are hunting after more. He sees them going a steeple chase over hedge and ditch in order to bring mischief to himself, and he points them out to God, and entreats the Lord to fix his eyes upon them, and deal with them to their confusion. They were already upon him, and he was almost in their grip, and therefore he cries the more earnestly.

They are far from thy law. A mischievous life cannot be an obedient one. Before these men could become persecutors of David they were obliged to get away from the restraints of God's law. They could not hate a saint and yet love the law. Those who keep God's law neither do harm to themselves nor to others. Sin is the greatest mischief in the world. David mentions this to the Lord in prayer, feeling some kind of comfort in the fact that those who hated him hated God also, and found it needful to get away from God before they could be free to act their cruel part towards himself. When we know that our enemies are God's enemies, and ours because they are his, we may well take comfort to ourselves.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 150. — *They are far from thy law.* Truly it should greatly all the godly, to remember that such as are their enemies are God's also. Since they are far from the obedience of God's law, what marvel be also far from the duty of love which they owe us? It may content want that comfort in men which otherwise we might and would have, we consider that God wants his glory in them. Let this sustain us see that godless men are enemies unto us. — *William Cowper.*

Ver. 150. — If we can get a carnal pillow and bolster under our we sleep and dream many a golden dream of ease and safety. Now, God, who is jealous of our trust, will not let us alone, and therefore will put us upon sharp trials. It is not faith, but sense, we live upon before; faith, if we can depend upon God when "they draw near that follow mischief:" "I will not be afraid of ten thousands of people, that have set themselves against me round about": Psalm 3:6. A danger at distance is but imagined, it worketh otherwise when it is at hand. Christ himself had other thoughts of approaching danger than danger at a distance: "Now is my soul troubled": John 12:27. This vessel of pure water was troubled though he discovered no dross. — *Thomas Manton.*

Ver. 150,151. — Our spiritual enemies, like David's earthly persecuters are ever present and active. The devouring "lion," or the insinuating "serpent" is "nigh to follow after mischief"; and so much the more dangerous, as his approaches are invisible. Nigh also is a tempting, ensnaring world; and nearer still, a lurking world of sin within, separating us from communion with our God. But in turning habitually and immediately to our stronghold, we can enjoy the confidence— "Thou art near, O Lord." Though "the High and Lofty One, whose name is Holy" — though the just and terrible God, yet art thou made nigh to thy people, and they to thee, "by the blood of the cross." And thou dost manifest thy presence to them in "the Son of thy love." — *Charles Bridges.*

Ver. 150,151. — They are "nigh" to persecute and destroy me; thou art nigh, O Lord, to help me. — *J.J. Stewart Perowne.*

Ver. 150,151. — *They draw nigh.* ... "Thou art near." From the meditation of his enemies' malice he returns again to the meditation of God's mercy; and so it is expedient for us to do, lest the number and greatness and maliciousness of our enemies make us to faint when we look unto them. It

is good that we should cast our eyes upward to the Lord; then shall we see that they are not so near to hurt us as the Lord our God is near to help us; and that there is no evil in them which we have cause to fear, but we shall find in our God a contrary good sufficient to preserve us. Otherwise we could not endure, if when Satan and his instruments come near to pursue us, the Lord were not near to protect us. — *William Cowper*.

HINTS TO PREACHERS.

Ver. 150,151. — Against mischief makers.

1. They press as near as they can to, harm us.
2. They get far from right to get more liberty to injure us.
3. The Lord is nearer than they.
4. God's truth is our shield and sword.

Ver. 150,151. — Foes near: the Friend nearer.

1. The believer viewing with alarm the approach of his foes: "They draw near."
2. The believer recollecting with comfort the presence of his friend: "Thou art near:" Genesis 15:1; 2 Kings 6:14-17. — *C.A.D.*

Ver. 150,151. — *Two beleaguering hosts.*

1. The host of evil: NEAR—
 - (a) Demons, godless men, spiritual foes of world and heart.
 - (b) Mischief in their van.
 - (c) Law and truth left far behind.
 - (d) Seeking to narrow their lines.
 - (e) Thus are all saints beset.
2. The host of God: NEARER— Jehovah, his angels, and battalions of truths holy and immortal: "Thou and all thy commandments."
 - (a) Entrenched in the reason: "are truth."
 - (b) Camped in the heart's pavilion: "near."
 - (c) Forming impregnable lines within those of the foe. — *W.B.H.*

HINTS TO PREACHERS.

Ver. 150. — Consider—

1. Whether the description here given does not apply, more or less, to all unbelievers in Christ: "They that follow after mischief."

(a) Some men undoubtedly and of set purpose do follow after mischief; they make themselves the tempters of others, and delight in it.

(b) Others, who do not delight in it, yet cannot help the mischievous effect of their example.

(c) The very morality of many unbelievers enables them to carry the pernicious influence of their unbelief Where the immorally wicked cannot come.

(d) Even regular attendants at public worship may by their indecision encourage others in delay.

2. The dangerous position of all to whom the description, in any measure, belongs: "They are far from thy law."

(a) They are so, in that they are unbelievers; for "this is his commandment, that we shall believe, "etc.

(b) They are so, in that they are a cause of evil to others; for we are commanded to love and do good.

(c) To be far from God's law is to be nigh unto God's righteous wrath.

(d) For the sake of others, as well as their own, men should believe in Christ, and through faith become sanctified. — *J.F.*

PSALM 119:151

EXPOSITION.

Ver. 151. *Thou art near, O Lord.* Near as the enemy might be, God was nearer: this is one of the choicest comforts of the persecuted child of God. The Lord is near to hear our cries, and to speedily afford us succour. He is near to chase away our enemies, and to give us rest and peace.

And all thy commandments are truth. God neither commands a lie, nor lies in his commands. Virtue is truth in action, and this is what God commands. Sin is falsehood in action, and this is what God forbids. If all God's commands are truth, then the true man will be glad to keep near to them, and therein he will find the true God near him. This sentence will be the persecuted man's protection from the false hearts that seek to do him mischief: God is near and God is true, therefore his people are safe. If at any time we fall into danger through keeping the commands of God we need not suppose that we have acted unwisely: we may, on the contrary, be quite sure that we are in the right way; for God's precepts are right and true. It is for this very reason that wicked men assail us: they hate the truth, and therefore hate those who do the truth. Their opposition may be our consolation; while God's presence upon our side is our glory and delight.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 151. — *Thou art near, O Lord.* — How sweetly and how often has this thought been brought home to some forsaken and forgotten one! "When my father and my mother forsake me, the Lord will take me up, "was the comfort of one in that deep affliction. And in the first out breaking of the heart, how sweetly has the conviction come, like some whisper of peace, "I am with thee!" And I have no doubt that many and many a time in those hours of solitary prayer, when before the dawning of the morning, and before the night watches, or the Psalmist arose at midnight to commune with God, when no voice broke on the stillness, and every sound was hushed save the beating of his own heart, then had David heard the whisper of God's Holy Spirit, "I am near, ""Fear not, I am with thee." — *Barton Bouchier.*

Ver. 151. — *Thou art near, O Lord.* This was once man's greatest blessing, and source of sweetest consolation. It was the fairest flower which grew in Paradise; but sin withered it, the flower faded, it drooped, it died. Genesis 3:8 4:16. It must be so once more; the flower must once again bloom, again it must revive; even upon earth must it blossom, or in heaven it will never put forth its fragrance.

Thou art near. Even in thy works of "creation", in the sun in his glory, in the moon in her softness, gleaming in the firmament, I see thee. In the balm of this fragrant air, in the light of this cheerful day, in the redolence of these shrubs around me, whose flowery tops, as they drink in the soft and gentle

shower as it falls, seem to breathe forth a fresh perfume in gratitude to him who sends it. In the melody of these birds which fill the air with their Songs, thou, O Lord, art near. I perceive thee not with my bodily eyes, although by these I discern thy workmanship, and with the eye of the mind behold thee in thy works, a present God.

Thou art near. Even in the book of thy providence, dark and mysterious though it be, I see thee. There do I read thy wisdom, as developed in thy world, thy church, thy saints, thy servant before thee; the wisdom that guides, the wisdom that guards, the wisdom that bestows, the wisdom that encourages, the wisdom that corrects, that kills and makes alive. There do I read thy power, thy justice, thy faithfulness, thy holiness, thy love.

But it is in thy Son, thy beloved Son, that I most clearly and distinctly see thee as near. If in creation, if in providence, thou art near, in him thou art very near. O Lord. Near as a sin forgiving God. Romans 8:1. Near as a promise-keeping God. 2 Corinthians 1:20. Near as a prayer hearing God. John 16:20; Psalm 145:18. Near as a covenant keeping God. Hebrews 8:10. Near as a gracious, tender Father. John 20:17.

Thou art near, O Lord. O that I might live in the constant sense of thy nearness to me! How often, far too often, alas, do I seem quite to forget it!

Art thou near? Then may I realizingly remember, that by the blood of thy dear Son, and by that alone, have I been brought nigh (Ephesians 4:13); that it required nothing less than the stoop of Deity, and the sufferings and death of Iris perfect humanity, to remove those hindrances which interposed between a holy God and an unholy creature. Oh, to walk before thee with a grateful spirit, and with a broken, contrite heart!

Art thou near? Then may I walk as before thee, as seeing thee, in holy fear, in filial love, in simple faith, in child like confidence. Genesis 17:1. When sin would tempt and solicit indulgence, when the world presents some new allurements, when *Satan* would take advantage of constitution, society, circumstances, oh, that I may ever remember "Thou art near."

If my dearest comforts droop and die, if friends are cool, if the bonds once the firmest, the closest, the tenderest, are torn asunder and dis severed, yet may I still remember, "Thou art near, O Lord, "and not afar off. And when the solemn moment shall come, when heart and flesh shall fail, when all earthly things are seen with a dying eye, when I hear thee say, "Thou must die, and not live, "then, oh then may I remember, with all the

composedness of faith, and all the liveliness of hope, and all the ardour of love, "Thou art near, O Lord." — *James Harington Evans*, 1785-1849.

Ver. 151. — *All thy commandments are truth.* His meaning is, — Albeit, O Lord, the evil will of wicked men follows me because I follow thee; yet I know thy commandments are true, and that it is not possible that thou canst desert or fail thy servants who stand to the maintenance of thy word. Then, ye see, David's comfort in trouble was not in any presumptuous conceit of his own wisdom or strength, but in the truth of God's promises, which he was persuaded could not fail him. And here also he makes a secret opposition between the word of the Lord and the word of his enemies. Sometimes men command, but without reason; sometimes they threaten, but without effect. Herod's commanding, Rabshakeh's railing, Jezebel's proud boasting against Elijah, may prove this. But as to the Lord our God he is alway better than his word, and his servants shall find more in his performance hereafter than now they can perceive in his promise: like as his enemies should find more weight in his judgments than now they can apprehend in his threatenings. — *William Cowper*.

HINTS TO PREACHERS.

Ver. 151 (last clause). — The commandments of the Lord are true in principle; they lead to true living, if carried out; they truly reward the obedient; they never lead to falsehood, nor cause to be deluded.

PSALM 119:152

EXPOSITION.

Ver. 152. *Concerning thy testimonies, I have known of old that thou hast founded them for ever.* David found of old that God had founded them of old, and that they Would stand firm throughout all ages. It is a very blessed thing to be so early taught of God that we know substantial doctrines even from our youth. Those who think that David was a young man when he wrote this psalm will find it rather difficult to reconcile this verse with the theory; it is much more probable that he was now grown grey, and was looking back upon what he had known long before. He knew at the very first that the doctrines of God's word were settled before the world began, that they had never altered, and never could by any possibility be altered.

He had begun by building on a rock, by seeing that God's testimonies were "founded", that is, grounded, laid as foundations, settled and established; and that with a view to all the ages that should come, during all the changes that should intervene. It was because David knew this that he had such confidence in prayer, and was so importunate in it. It is sweet to plead immutable promises with an immutable God. It was because of this that David learned to hope: a man cannot have much expectation from a changing friend, but he may well have confidence in a God who cannot change. It was because of this that he delighted in being near the Lord, for it is a most blessed thing to keep up close intercourse with a Friend who never varies. Let those who choose follow at the heels of the modern school and look for fresh light to break forth which will put the old light out of countenance; we are satisfied with the truth which is old as the hills and as fixed as the great mountains. Let "cultured intellects" invent another god, more gentle and effeminate than the God of Abraham; we are well content to worship Jehovah, who is eternally the same. Things everlastingly established are the joy of established saints. Bubbles please boys, but men prize those things which are solid and substantial, with a foundation and a bottom to them which will bear the test of the ages.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Ver. 152. — This portion of our psalm endeth with the triumph of faith over all dangers and temptations. "Concerning thy testimonies, " the revelations of thy will, thy counsels for the salvation of thy servants, "I have known of old, "by faith, and by my own experience, as well as that of others, "that thou hast founded them for ever"; they are unalterable and everlasting as the attributes of their great Author, and can never fail those who rely upon them, in time or in eternity. — *George Horne*.

Ver. 152. — *I have known of old.* It was not a late persuasion, or a thing that he was now to learn; he always knew it since he knew anything of God, that God had owned his word as the constant rule of his proceedings with creatures, in that God had so often made good his word to him, not only by present and late, but by old and ancient experiences. Well, then, David's persuasion of the truth and unchangeableness of the word was not a sudden humour, or a present fit, or a persuasion of a few days' standing; but he was confirmed in it by long experience. One or two experiences had been no trial of the truth of the word, they might seem but a good hit; but his word ever proveth true, not once or twice, but always; what we say "of

old, "the Septuagint reads *κατ' ἀρχαίς*, "from the beginnings"; that is, either—

1. From my tender years. Timothy knew the Scriptures from a child (2 Timothy 3:15); so David very young was acquainted with God and his truth.
2. Or, from the first time that he began to be serious, or to mind the word in good earnest, or to be a student either in God's word or works, by comparing providences and promises, he found concerning his testimonies that "God had founded them for ever."
3. Lastly, "of old" may be what I have heard of all foregoing ages, their experience as well as mine: "Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded:" Psalm 22:4,5. —

Thomas Manton.

Ver. 152. — Let us mark this eternal basis of "the testimonies of God." The whole plan of redemption was emphatically "founded for ever": the Saviour was "foreordained before the foundation of the world." The people of God were "chosen in Christ before the world began." The great Author "declares the end from the beginning, "and thus clears his dispensations from any charge of mutability or contingency. Every event in the church is fixed, permitted, and provided for— not in the passing moment of time; but in the counsels of eternity. When, therefore, the testimonies set forth God's faithful engagements with his people of old, the recollection that they are "founded for ever" gives us a present and unchangeable interest in them. And when we see that they are grounded upon the oath and promise of God— the two "immutable things, in which it is impossible for God to lie" — we may truly "have strong consolation" in venturing every hope for eternity upon this rock; nor need we be dismayed to see all our earthly dependencies— "the world, and the lust, and the fashion of it— passing away" before us. — *Charles Bridges.*

HINTS TO PREACHERS.

Ver. 152. — Knowledge of the word.

1. It is well to know it as God's own word.
2. As founded in truth.
3. As founded forever.

4. The earlier we know this the better.

PSALM 119:153

EXPOSITION.

In this section the Psalmist seems to draw still nearer to God in prayer, and to state his case and to invoke the divine help with more of boldness and expectation. It is a pleading passage, and the key word of it is, "Consider." With much boldness he pleads his intimate union with the Lord's cause as a reason why he should be aided. The special aid that he seeks is personal quickening, for which he cries to the Lord again and again.

Ver. 153. — *Consider mine affliction, and deliver me.* The writer has a good case, though it be a grievous one, and he is ready, yea anxious, to submit it to the divine arbitration. His matters are right, and he is ready to lay them before the supreme court. His manner is that of one who feels safe at the throne. Yet there is no impatience: he does not ask for hasty action, but for consideration. In effect he cries— "Look into my grief, and see whether I do not need to be delivered. From my sorrowful condition judge as to the proper method and time for my rescue." The Psalmist desires two things, and these two things blended: first, a full consideration of his sorrow; secondly, deliverance; and, then, that this deliverance should come with a consideration of his affliction. It should be the desire of every gracious man who is in adversity that the Lord should look upon his need, and relieve it in such a way as shall be most for the divine glory, and for his own benefit. The words, "mine affliction," are picturesque; they seem to portion off a special spot of woe as the writer's own inheritance: he possesses it as no one else had ever done, and he begs the Lord to have that special spot under his eye: even as a husbandman looking over all his fields may yet take double care of a certain selected plot. His prayer is eminently practical, for he seeks to be delivered; that is, brought out of the trouble and preserved from sustaining any serious damage by it. For God to consider is to act in due season: men consider and do nothing; but such is never the case with our God.

For I do not forget thy law. His affliction was not sufficient, with all its bitterness, to drive out of his mind the memory of God's law; nor could it lead him to act contrary to the divine command. He forgot prosperity, but

he did not forget obedience. This is a good plea when it can be honestly urged. If we are kept faithful to God's law we may be sure that God will remain faithful to his promise. If we do not forget his law the Lord will not forget us. He will not long leave that man in trouble whose only fear in trouble is lest he should leave the way of right.

Ver. 153. — *Consider mine affliction, and deliver me.* God looks upon or considers man in various ways, and for different ends. To give him light; for "as Jesus passed by, he saw a man which was blind from his birth" (John 9:1). To convert him; "He saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me" (Matthew 9:9). To restore him; "And the Lord turned, and looked upon Peter" (Luke 22:61). To deliver him; "I have surely seen the affliction of my people which are in Egypt" (Exodus 3:7). To advance him; "He hath regarded the low estate of his handmaiden" (Luke 1:48): and to reward him; "The Lord had respect unto Abel and to his offering" (Genesis 4:4). — *Hugh de St. Victor* (1098-1141), in *Neale and Littledale*.

Ver. 153. — *Consider mine affliction, and deliver me.* We must pray that God will help and deliver us, not after the device of our own brains, but after such wise as seemeth best unto his tender wisdom, or else that he will mitigate our pain, that our weakness may not utterly faint. Like as a sick person, although he doubt nothing of the faithfulness and tenderness of his physician, yet, for all that, desireth him to handle his wound as tenderly as possible, even so may we call upon God, that, if it be not against his honour and glory, he will vouchsafe to give some mitigation of the pain. — *Otto Wermuellerus*.

Ver. 153. — *Consider mine affliction.* These prayers of David are penned with such heavenly wisdom that they are convenient for the state of the whole church, and every member thereof. The church is the bush that burneth with fire, but cannot be consumed; every member thereof beareth a part of the cross of Christ; they are never without some affliction, for which they have need to pray with David, "Behold mine affliction."

We know that in afflictions it is some comfort to us to have our crosses known to those of whom we are assured that they love us: it mitigates our dolour when they mourn with us, albeit they be not able to help us. But the Christian hath a more solid comfort; to wit, that in all his troubles the Lord beholds him; like a king, rejoicing to see his own servant wrestle with the enemy. He looks on with a merciful eye, pitying the infirmity of his own,

when he sees it; and with a powerful hand ready to help them. But because many a time the cloud of our corruption cometh between the Lord and us, and lets us not see his helping hand, nor his loving face looking upon us, we have need to pray at such times with David, "Behold mine affliction."
— *William Cowper.*

HINTS TO PREACHERS.

Verses 153-160. — Divine consideration besought. "Consider my affliction" (Psalm 119:153); my cause (Psalm 119:154); "for thy mercies' sake" (Psalm 119:156). Consider my persecutors (Psalm 119:157-158), and my love to thy precepts (Psalm 119:160) and act accordingly.

HINTS TO THE PREACHERS.

Ver. 153-159. — The two considers. The subjects, the prayers, the arguments.

Ver. 153,154. — Here—

1. David prays for succour in distress. "Is any afflicted? let him pray"; let him pray as David doth here.

(a) He hath an eye to God's pity, and prays, "Consider mine affliction"; take it unto thy thoughts, and all the circumstances, and sit not by as one unconcerned. God is never unmindful of his people's afflictions, but he will have us to "put him in remembrance" (Isaiah 43:26), to spread our case before him, and then leave it to his compassionate consideration to do in it as in his wisdom he shall think fit, in his own time and way.

(b) He has an eye to God's power, and prays, "Deliver me, " and again, "Deliver me." Consider my troubles and bring me out of them. God has promised deliverance (Psalm 1:15), and we may pray for it with submission to his will, and with regard to his glory, that we may serve him the better.

(c) He has an eye to God's righteousness, and prays, "Plead my cause": be thou my patron and advocate, and take me for thy client. David had a just cause, but his adversaries were many and mighty, and he was in danger of being run down by them: he therefore begs of God to clear his integrity, and silence their false accusations. If God do not plead his

people's cause, who will? He is righteous, and they commit themselves to him, and therefore he will do it, and do it effectually: Isaiah 51:22; Jeremiah 1:34.

(d) He has an eye to God's grace, and prays, "Quicken me." Lord, I am weak, and unable to bear my troubles; my spirit is apt to droop and sink: Oh, that thou wouldst revive and comfort me, till the deliverance is wrought!

2. He pleads his dependence upon the word of God, and his devotedness to his conduct. "Quicken" and "deliver me according to thy word" of promise; "for I do not forget thy precepts." The closer we cleave to the word of God, both as our rule and as our stay, the more assurance we may have of deliverance in due time. — *M. Henry*.

Ver. 153. — *The sick man's prayer.*

- 1.** The medicine remembered.
- 2.** The physician sent for.
- 3.** The physician considering the case.
- 4.** The healing wrought. — *C.A.D.*

Ver. 153. —

- 1.** Lord, do not forget my sorrow.
- 2.** I do not forget thy law.

PSALM 119:154

EXPOSITION.

Ver. 154. *Plead my cause, and deliver me.* In the last verse he had prayed, "Deliver me, "and here he specifies one method in which that deliverance might be vouchsafed, namely, by the advocacy of his cause. In providence the Lord has many ways of clearing the slandered of the accusations brought against them. He can make it manifest to all that they have been belied, and in this way he can practically plead their cause. He can, moreover, raise up friends for the godly who will leave no stone unturned till their characters are cleared; or he can smite their enemies with such fearfulness of heart that they will be forced to confess their falsehood, and

thus the righteous will be delivered without the striking of a blow. Alexander reads it, "Strive my strife, and redeem me" — that is, stand in my stead, bear my burden, fight my fight, pay my price, and bring me out to liberty. When we feel ourselves dumb before the foe, here is a prayer made to our hand. What a comfort that if we sin we have an advocate, and if we do not sin the same pleader is engaged on our side.

Quicken me. We had this prayer in the last section, and we shall have it again and again in this. It is a desire which cannot be too often felt and expressed. As the soul is the centre of everything, so to be quickened is the central blessing. It means more love, more grace, more faith more courage, more strength, and if we get these we can hold up our heads before our adversaries. God alone can give this quickening; but to the Lord and giver of life the work is easy enough, and he delights to perform it.

According to thy word. David had found such a blessing among the promised things, or at least he perceived that it was according to the general tenor of God's word that tried believers should be quickened and brought up again from the dust of the earth; therefore he pleads the word, and desires the Lord to act to him according to the usual run of that word. What a mighty plea is this— "according to thy word." No gun in all our arsenals can match it.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 154. — *Plead my cause, and deliver me*, etc. Albeit the godly under persecution have a good cause, yet they cannot plead it except God the Redeemer show himself as Advocate for them; therefore prayeth the Psalmist, "Plead my cause."

When God the Redeemer pleadeth a man's cause, he doth it to purpose and effectually: "Plead my cause, and deliver me."

Except the Lord's clients shall find new influence from God from time to time in their troubles, they are but as dead men in their exercise; for, "Quicken me" imports this.

Till we find lively encouragement given to us in trouble we must adhere to the word of promise: "Quicken me according to thy word."

What the believer hath need of, that God hath not only a will to supply, but also an office to attend it, and power to effectuate it, as here he hath the

office of an Advocate and of a powerful Redeemer also, wherein the believer may confidently give him daily employment, as he needeth: "Plead my cause, and deliver me: quicken me according to thy word." — *David Dickson*.

Ver. 154. — *Plead my cause, and deliver me*, etc. He now supposes himself to be arraigned before the tribunal of men, as he certainly was in their general charges against him; arraigned, too, in his helplessness, without a name, without state; in such way as one disowned would be arraigned. He prays the Lord to come in and plead his cause; so should he be redeemed; for this is the import of the original. As it were, he regards himself as one sold to corrupt judges, or at all events, as one that has lost his standing in society in the estimation of men. But if the Lord will come, and maintain the cause of his servant, his servant shall be redeemed indeed. There is good confidence in this prayer; the man of God is acquainted with the way of the Lord, and he makes his believing application. O how much do we need to know the Lord's righteous character in our seasons of great distress! Now the Lord pleads the cause of his own by the power of the truth; he pleads it also in his providences of divers kinds; he acts upon the hearts, and the hopes, and the fears of men; and in many wondrous ways he pleads his people's cause. He redeems his saints from all evil; and if not together from all evil in this world, certainly from all evil as concerns the world to come. — *John Stephen*.

Ver. 154. — *Plead my cause, and deliver me*, etc. In this verse are three requests, and all backed with one and the same argument. In the first, he intimates the right of his and that he was unjustly vexed by wicked cause, men; therefore, as burdened with their calumnies, he desireth God to undertake his defence: "Plead my cause." In the second, he represents the misery and helplessness of his condition; therefore, as oppressed by violence, he saith, "Deliver me; "or, as the words will bear, "Redeem me". In the third, his own weakness, and readiness to faint under this burden; therefore he saith, "Quicken me."

Or, in short, with respect to the injustice of his adversaries, "Plead my cause; "with respect to the misery of his own condition, "Deliver me; "with respect to the weakness and imbecility of his own heart, "Quicken me."

The reason and ground of asking, "According to thy word." This last clause must be applied to all the branches of the prayer: "Plead my cause, ""according to thy word; ""deliver me, ""according to thy word; ""quicken

me, ""according to thy word:" for God in his word engages for all: to be advocate, Redeemer, and fountain of life. The word that David buildeth upon was found either in the general promises made to them that kept the law, or in some particular promise made to himself by the prophets of that time. — *Thomas Manton*.

Ver. 154. — *Plead my cause, and deliver me.* A wicked woman once brought against Dr. Payson an accusation, under circumstances which seemed to render it impossible that he should escape. She was in the same packet, in which, many months before, he had gone to Boston. For a time, it seemed almost certain that his character would be ruined. He was cut off from all resource except the throne of grace. He felt that his only hope was in God; and to him he addressed his fervent prayer. He was heard by the Defender of the innocent. A "compunctious visiting" induced the wretched woman to confess that the whole was a malicious slander. — *From Asa Cummings' Memoir of Edward Payson*.

Ver. 154. — *Plead my cause.* I do not know that David meant, by calling upon God to plead his cause, anything more than that he should vindicate his innocence, and make it manifest to all, by delivering him out of the hand of all his enemies; but whether he had an ulterior reference or no, the word powerfully and sweetly recalls to every Christian heart him who was indeed to be the Advocate for poor sinners, even Jesus Christ the righteous, who is the propitiation for our sins. — *Barton Bouchier*.

Ver. 154. — *Plead my cause.* The children of this world are wiser in their generation than the children of God. Which made David here pray to God that he would plead his cause, and be his Advocate against all their lies. He trusted not to the equity of his own cause, but to the Lord. From whence we gather, that the cause why our oppressors prevail oft against us is, because we trust too much in our own wits, and lean too much upon our own inventions; opposing subtilty to subtilty, one evil device to another, matching and maintaining policy by policy, and not committing our cause to God. — *Abraham Wright*.

Ver. 154. — *Deliver.* Not as in Psalm 119:153, but a word meaning to redeem, or to save by avenging. The corresponding participle is rendered redeemer, avenger, revenger, kinsman, near kinsman, next kinsman. — *William S. Plumer*.

Ver. 154. — *Quicken me.* Here, again, we are called to consider the bearing of the pious mind. Ever and anon, the great desire of the man of God is to advance in the divine life. He makes spiritual gain of everything. He seeks his goodly pearls out of strange conditions; the reason is, his heart is in these things. Deliverance from temporal evil, deliverance from spiritual evil, both were sought; but along with these, ever does the man of God take up the prayer to be quickened. Certainly we may understand him as seeking life. Such is the import of the phraseology; but in a man like David, the life he seeks must be the highest. He desires spiritual life above all things; he wants to get more into a blessed assimilation to God, that so he may enjoy the highest good. So pants the heaven born soul...Give the believer this, and this will set him above all the ills of life. And this and all good had been promised in the word. So he prays, "Quicken me according to the word." He goes upon the word for everything; he cannot be self deceived there. Judge of yourselves, my brethren, by your spiritual aspirations. Nothing less will prove you to be of the Lord's redeemed. — *John Stephen.*

Ver. 154, 156, 159. — *Quicken me.* Pray to be quickened, as the Psalmist often does, and look unto Jesus, who is a quickening spirit: 1 Corinthians 15:45. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." As he has given you life, so he is ready to give it more and more abundantly; this will make you to live to him, and to be unweariedly active for him. — *Nathanael Vincent, in "A Present for such as have been Sick and Recovered," 1693.*

HINTS TO PREACHERS.

Ver. 154,156,159. — *The threefold quickening.* A capital subject, if the contexts are carefully considered.

Ver. 154. — Intercession, deliverance, quickening, and all in faithfulness to the word.

Ver. 154. — *A prayer.*

1. For promised defence.
2. For promised deliverance.
3. For promised revival — *G.R.*

Ver. 154. — *The Advocate.*

1. The soul hard pressed by the accuser— in the conscience (1 John 3:20); before the world; at the throne of grace (Zechariah 3:1-10); at the bar of judgment.
2. The accused soul committing its case to the Advocate: 1 John 2:2; 2 Timothy 1:12.
3. How the case will go. He never lost one yet. — *C.A.D.*

PSALM 119:155

EXPOSITION.

Ver. 155. *Salvation is far from the wicked.* By their perseverance in evil they have almost put themselves out of the pale of hope. They talk about being saved, but they cannot have known anything of it or they would not remain wicked. Every step they have taken in the path of evil has removed them further from the kingdom of grace: they go from one degree of hardness to another till their hearts become as stone. When they fall into trouble it will be irremediable. Yet they talk big, as if they either needed no salvation or could save themselves whenever their fancy turned that way.

For they seek not thy statutes. They do not endeavour to be obedient, but quite the reverse; they seek themselves, they seek evil, and therefore they never find the way of peace and righteousness. When men have broken the statutes of the Lord their wisest course is by repentance to seek forgiveness, and by faith to seek salvation: then salvation is near them, so near them that they shall not miss it; but when the wicked continue to seek after mischief, salvation is set further and further from them. Salvation and God's statutes go together: those who are saved by the King of grace love the statutes of the King of glory.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 155. — *Salvation is far from the wicked.* The Lord is almighty to pardon; but he will not use it for thee an impenitent sinner. Thou hast not a friend on the bench, not an attribute in all God's name will speak for thee. Mercy itself will sit and vote with the rest of its fellow attributes for thy damnation. God is able to save and help in a time of need, but upon what acquaintance is it that thou art so bold with God, as to expect his saving

arm to be stretched forth for thee? Though a man rise at midnight to let in a child that cries and knocks at his door, yet he will not take so much pains for a dog that lies howling there. This presents thy condition, sinner, sad enough, yet this is to tell thy story fairest; for that almighty power of God which is engaged for the believer's salvation, is as deeply obliged to bring thee to thy execution and damnation. What greater tie than an oath? God himself is under an oath to be the destruction of every impenitent soul. That oath which God swore in his wrath against the unbelieving Israelites, that they should not enter into his rest, concerns every unbeliever to the end of the world. In the name of God consider, were it but the oath of a man, or a company of men that, like those in the Acts, should swear to be the death of such an one, and thou wert the man, would it not fill thee with fear and trembling, night and day, and take away the quiet of thy life, till they were made thy friends? What then are their pillows stuffed with, who can sleep so soundly without any horror or amazement, though they be told that the almighty God is under an oath of damning them body and soul, without timely repentance? — *William Gurnall*.

Ver. 155. — *Salvation!* What music is there in that word. Music that never tires, but is always new, that always rouses yet always rests us! It holds in itself all that our hearts would say. It is sweet rigour to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven; and our Eternal Father himself listens to it with adorable complacency. It is sweet even to him out of whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? Eye hath not seen, nor ear heard. It is a rescue, and from such a shipwreck! It is a rest, and in such an unimaginable home! It is to lie down for ever in the bosom of God, in an endless rapture of insatiable contentment. — *Frederick William Faber*, 1853.

Ver. 155, 156. — *Salvation is far from the wicked.* "Great are thy tender mercies, O LORD." When the godly do think and speak of the damnable condition of the wicked, they should not be senseless of their own ill deserving, nor of God's grace which hath made the difference between the wicked and them. — *David Dickson*.

HINTS TO PREACHERS.

Ver. 155. —

1. An awful distance.
2. A distance never decreased by seeking.
3. A distance increased by sinning.

Ver. 155. —

1. When salvation is far off.
2. When it is near.

OR

1. When the word is far off salvation is far off.
2. When the word is near salvation is near. — *G.R.*

Ver. 155. — *How to avoid salvation.*

1. Salvation is inseparable from conformity to God's law: Leviticus 18:5; Luke 5:25-28; Matthew 19:17.
2. Salvation is brought to lawbreakers by the Law giver condescending to become the Law keeper and the Law victim. Salvation is avoided by those who refuse to be conformed to the eternal law or will of God. They perish themselves: their own sin punishes them: necessity punishes them. — *C.A.D.*

Ver. 155. — *A syllogism on salvation.*

1. Salvation and obedience go together.
 - (a) Have a common centre— God, his arm and his lips.
 - (b) A mutual relation: we are saved in order to obedience. In obeying we are being saved. Without obedience there is no salvation.
 - (c) An identical aim— our good and God's glory.
 - (d) Obedience and salvation are inseparable for ever.
2. The godless are far from obedience.
 - (a) Commands avoided.
 - (b) Submission excluded.
3. Therefore they are far from salvation. They will not have the one; they cannot have the other. — *W.B.H.*

PSALM 119:156

EXPOSITION.

Ver. 156. This verse is exceedingly like verse one hundred and forty nine, and yet it is no vain repetition. There is such a difference in the main idea that the one verse stands out distinct from the other. In the first case he mentions his prayer, but leaves the method of its accomplishment with the wisdom or judgment of God; while here he pleads no prayer of his own, but simply the mercies of the Lord, and begs to be quickened by judgments rather than to be left to spiritual lethargy. We may take it for granted that an inspired author is never so short of thought as to be obliged to repeat himself: where we think we have the same idea in this psalm we are misled by our neglect of careful study. Each verse is a distinct pearl. Each blade of grass in this field has its own drop of heavenly dew.

Great are thy tender mercies, O LORD. Here the Psalmist pleads the largeness of God's mercy, the immensity of his tender love; yea, he speaks of mercies—mercies many, mercies tender, mercies great; and with the glorious Jehovah he makes this a plea for his one leading prayer, the prayer for quickening. Quickening is a great and tender mercy; and it is many mercies in one. Shall one so really good permit his servant to die? Will not one so tender breathe new life into him? "Quicken me according to thy judgments." A measure of awakening comes with the judgments of God; they are startling and arousing; and hence the believer's quickening thereby. David would have every severe stroke sanctified to his benefit, as well as every tender mercy. The first clause of this verse may run, "Many, "or, " manifold are thy compassions, O Jehovah." This he remembers in connection with the "many persecutors" of whom he will speak in the next verse. By all these many mercies he pleads for enlivening grace, and thus he has many strings to his bow. We shall never be short of arguments if we draw them from God himself, and urge both his mercies and his judgments as reasons for our quickening.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 156. — *Great are thy tender mercies, O LORD.* Two epithets he ascribes to God's mercies; first, he calls them "great," and then he calls them "tender" mercies. They are great in many respects: for continuance,

they endure for ever; for largeness, they reach unto the heavens, and are higher than they; yea, they are above all the works of God. And this is for the comfort of poor sinners, whose sins are many and great: let them not despair; his mercies are greater and more; for since they are greater than all his works, how much more greater than thou and all thy sinful works!...The other epithet he gives them is, that they are "tender" mercies; because the Lord is easy to be entreated; for he is slow unto wrath, but ready to show mercy: S. James saith that the wisdom which is from above is "gentle, peaceable, easy to be entreated." If his grace in his children make them gentle and easy to be entreated, what shall we think of himself? Since he will have such pity in us poor creatures, that seventy times seven times in the day he will have us to forgive the offences of our brethren; Oh, what pity and compassion abound in himself! Thus we see our comfort is increased; that as his mercies are great, so are they tender; easily obtained, where they are earnestly craved. — *William Cowper*.

Ver. 156. — The Psalmist, when speaking of the wretched condition of "the wicked," is naturally led to adore the mercies of the Lord which had "made him to differ." For indeed to this source alone must we trace the distinction between us and them. — *Charles Bridges*.

HINTS TO PREACHERS.

Ver. 156. —

1. A great need.
2. Laid before a great Lord.
3. Great favours pleaded.
4. A great mercy sought: "quicken me."

Ver. 156. — *Just, and the Quickener.*

1. Spiritual life is the gift of God's mercy.
2. Its continuance depends on the exercise of God's power.
3. We may therefore plead for quickening on the ground of God's justice. — *C.A.D.*

Ver. 156. — *The saint,*

1. Lost in admiration.

(a) Of God's tender mercies.

(b) He cries out at their greatness. They are numerous. Greatly tender. Great and tender; (exquisite combination!).

2. Filled with animation. The child of his admiration.

(a) The arrow like prayer: "Quicken me:" To be like, to be true to, such a God.

(b) The bow in the hand: "according to thy judgments." — *W.B.H.*

Ver. 156. —

1. The tenderness of God's greatness.

2. The greatness of God's tenderness.

3. The stimulus to life found in his great and tender presence.

PSALM 119:157

EXPOSITION.

Ver. 157. *Many are my persecutors and mine enemies.* Those who actually assail me, or who secretly abhor me, are many. He sets this over against the many tender mercies of God. It seems a strange thing that a truly godly man, as David was, should have many enemies; but it is inevitable. The disciple cannot be loved where his Master is hated. The seed of the serpent must oppose the seed of the woman: it is their nature.

Yet do I not decline from thy testimonies. He did not deviate from the truth of God, but proceeded in the straight way, however many adversaries might endeavour to block up his path. Some men have been led astray by one enemy, but here is a saint who held on his way in the teeth of many persecutors. There is enough in the testimonies of God to recompense us for pushing forward against all the hosts that may combine against us. So long as they cannot drive or draw us into a spiritual decline our foes have done us no great harm, and they have accomplished nothing by their malice. If we do not decline they are defeated. If they cannot make us sin they have missed their mark. Faithfulness to the truth is victory over our enemies.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 157. — *Persecutors.* A participle from the verb rendered pursue, chase. "Enemies, "as in verse 139, the authors of my distress. Until men are hunted and hounded by many enemies, who for the time have power, and are withal fierce and to some extent unscrupulous, they can have but a faint conception of the anguish of the prophet when he experienced the evils noted in this verse. Yet they did not move him from his constancy and integrity. — *William S. Plurner.*

HINTS TO PREACHERS.

Ver. 157. —

1. A word of multitude: "many."
2. A tendency of dread, viz., a tendency to decline.
3. A note of consolation: "yet do I not decline, "

PSALM 119:158

EXPOSITION.

Ver. 158. *I beheld the transgressors.* I saw the traitors; I understood their character, their object, their way, and their end. I could not help seeing them, for they pushed themselves into my way. As I was obliged to see them I fixed my eyes on them, to learn what I could from them.

And was grieved. I was sorry to see such sinners. I was sick of them, disgusted with them, I could not endure them. I found no pleasure in them, they were a sad sight to me, however fine their clothing or witty their chattering. Even when they were most mirthful a sight of them made my heart heavy; I could not tolerate either them or their doings.

Because they kept not thy word. My grief was occasioned more by their sin against God than by their enmity against myself. I could bear their evil treatment of my words, but not their neglect of thy word. Thy word is so precious to me that those who will not keep it move me to indignation; I cannot keep the company of those who keep not God's word. That they

should have no love for me is a trifle; but to despise the teaching of the Lord is abominable.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 158. — *I beheld the transgressors, and was grieved.* Celerinus in Cyprian's Epistles, acquaints a friend with his great grief for the apostasy of a woman through fear of persecution; which afflicted him so much, that at the feast of Easter (the Queen of feasts in the primitive church) he wept night and day, and resolved never to know a moment's delight, till through the mercy of God she should be recovered. — *Charles Bridges.*

Ver. 158. — *I beheld the transgressors, and was grieved.* Oh, if you have the hearts of Christians or of men in you, let them yearn towards your poor ignorant, ungodly neighbours. Alas, there is but a step betwixt them and death and hell: many hundred diseases are waiting ready to seize on them, and if they die unregenerate they are lost for ever. Have you hearts of rock, that cannot pity men in such a case as this? If you believe not the word of God, and the danger of sinners, why are you Christians yourselves? If you do believe it, why do you not bestir yourself to the helping of others? Do you not care who is damned, so you be saved? If so, you have sufficient cause to pity yourselves, for it is a frame of spirit utterly inconsistent with grace: should you not rather say, as the lepers of Samaria, is it not a day of glad tidings, and do we sit still and hold our peace 2 Kings 7:9. Hath God had so much mercy on you, and will you have no mercy on your poor neighbours? You need not go far to find objects for your pity: look but into your streets, or into the next house to you, and you will probably find some. Have you never an ignorant, an unregenerate neighbour that sets his heart on things below, and neglects eternity? What blessed place do you live in, where there is none such? If there be not some of them in thine own family, it is well; and yet art thou silent? Dost thou live close by them, or meet them in the streets, or labour with them, or travel with them, or sit and talk with them, and say nothing to them of their souls, or the life to come? If their houses were on fire, thou wouldst run and help them; and wilt thou not help them when their souls are almost at the fire of hell? If thou knewest but a remedy for their diseases thou wouldst tell it them, or else thou wouldst judge thyself guilty of their death. — *Richard Baxter* (1615— 1691), in "The Saints' Everlasting Rest."

Ver. 158. — *Grieved, because they kept not thy law.* I never thought the world had been so wicked, when the Gospel began, as now I see it is; I rather hoped that every one would have leaped for joy to have found himself freed from the filth of the Pope, from his lamentable molestations of poor troubled consciences, and that through Christ they would by faith obtain the celestial treasure they sought after before with such vast cost and labour, though in vain. And especially I thought the bishops and universities would with joy of heart have received the true doctrines; but I have been lamentably deceived. Moses and Jeremiah, too, complained they had been deceived. — *Martin Luther.*

Ver. 158. — *Grieved.* The word that is here translated "grieved" is from "katat", that signifies to loathe, abhor, and contend. I beheld the transgressors, and I loathed them; I beheld the transgressors, and I abhorred them; I beheld the transgressors, and I contended with them; but not so much because they were mine enemies, as because they were thine. — *Thomas Brooks.*

Ver. 158. — The day when I first met Colonel Gardiner at Leicester, I happened to preach a lecture from Psalm 114:158: "I beheld the transgressors, and was grieved; because they kept not thy word." I was large in describing that mixture of indignation and grief, strongly expressed by the original word there, with which a good man looks on the varying transgressors of the divine law; and in tracing the causes of that grief, as arising, from a regard to the divine honour, and the interest of a Redeemer, and a compassionate concern for the misery such offenders bring on themselves, and for the mischief they do to the world about them. I little thought how exactly I was drawing Colonel Gardiner's character under each of those heads; and I have often reflected upon it as a happy providence, which opened a much speedier way than I could have expected, to the breast of one of the most amiable and useful friends which I ever expect to find upon earth. We afterwards sung a hymn, which brought over again some of the leading thoughts in the sermon, and struck him so strongly, that on obtaining a copy of it, he committed it to his memory, and used to repeat it with so forcible an accent, as showed how much every line expressed of his very soul. In this view the reader will pardon my inserting it; especially as I know not when I may get time to publish a volume of these serious though artless compositions, which I sent him in manuscript some years ago, and to which I have since made very large additions: —

*Arise, my tenderest thoughts, arise,
To torrents melt my streaming eyes;
And thou, my heart, with anguish feel
Those evils which thou canst not heal.*

*See human nature sunk in shame;
See scandals pour'd on Jesus' name;
The Father wounded through the Son;
The world abused, and souls undone.*

*See the short course of vain delight
Closing in everlasting night;
In flames that no abatement know,
Though briny tears for ever flow.*

*My God, I feel the mournful scene;
My bowels yearn o'er dying men,
And fain my pity would reclaim,
And snatch the firebrands from the flame.*

*But feeble my compassion proves,
And can but weep where most it loves;
Thy own all saving arm employ,
And turn these drops of grief to joy.*

— Philip Doddridge, in *"The Life of Colonel Garainer."*

HINTS TO PREACHERS.

Ver. 158. — *A grievous sight.*

1. Transgressors beyond God's bounds.
2. Bounds so kindly set: "thy word."
3. Transgressions so wantonly ungrateful, so terribly dangerous, so fatal.

Ver. 158. — *Sorrow over sinners.*

1. A sight we cannot avoid seeing.
2. A sorrow we ought not to avoid feeling. (See Lot: 2 Peter 2:7,8. Moses: Deuteronomy 9:18,19. Samuel: 1 Samuel 15:11 Jeremiah 9:1. Paul: Philemon 3:18. Christ: Luke 19:41).
3. A reason we will not avoid endorsing.

Ver. 158. — A righteous man cannot but be grieved at the sins of the wicked. He sees in them, —

1. The violation of the divine law which he loves.
2. Ungrateful rebellion against the God he worships.
3. Contempt for the gospel of salvation and the blood of Christ.
4. The dominion of Satan, the enemy of his God.
5. The degradation of souls which might have been sacred temples.
6. Prophetic signs of an awful, everlasting retribution. — *J.F.*

PSALM 119:159

EXPOSITION.

Ver. 159. *Consider*, or see, *how I love thy precepts*. A second time he asks for consideration. As he said before, "Consider mine affliction," so now he says, "Consider mine affection." He loved the precepts of God— loved them unspeakably loved them so as to be grieved with those who did not love them. This is a sure test: many there are who have a warm side towards the promises, but as for the precepts, they cannot endure them. The Psalmist so loved everything that was good and excellent that he loved all God had commanded. The precepts are all of them wise and holy, therefore the man of God loved them extremely, loved to know them, to think of them, to reclaim them, and principally to practise them. He asked the Lord to remember and consider this, not upon the ground of merit, but that it should serve as an answer to the slanderous accusations which at this time were the great, sting of his sorrow.

Quicken me, O LORD, according to thy lovingkindness. Here he comes back to his former prayer, "Quicken me" (ver. 154), "quicken me" (ver. 156). "Quicken me." He prays again the third time, using the same words. We may understand that David felt like one who was half stunned with the assaults of his foes, ready to faint under their incessant malice. What he wanted was revival, restoration, renewal; therefore he pleaded for more life. O thou who didst quicken me when I was dead, quicken me again that I may not return to the dead! Quicken me that I may outlive the blows of my enemies, the faintness of my faith, and the swooning of my sorrow.

This time he does not say, "Quicken me according to thy judgments," but, "Quicken me, O Lord, according to thy lovingkindness." This is the great gun which he brings up last to the conflict: it is his ultimate argument, if this succeed not he must fail. He has long been knocking at mercy's gate, and with this plea he strikes his heaviest blow. When he had fallen into great sin this was his plea, "Have mercy upon me, O God, according to thy lovingkindness," and now that he is in great trouble he flies to the same effectual reasoning. Because God is love he will give us life; because he is kind he will again kindle the heavenly flame within us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 159. — *Consider how I love thy precepts.* Search me. Behold the evidence of my attachment to thy law. This is the confident appeal of one who was conscious that he was truly attached to God; that he really loved his law. It is similar to the appeal of Peter to the Saviour (John 21:17), "Lord, thou knowest all things; thou knowest that I love thee." A man who truly loves God may make this appeal without impropriety. He may be so confident, so certain, that he has true love for the character of God, that he may make a solemn appeal to him on the subject, as he might appeal to a friend, to his wife, to his son, to his daughter, with the utmost confidence that he loved them. A man ought to have such love for them, that he could affirm this without hesitation or doubt; a man ought to have such love for God, that he could, affirm this with equal confidence and propriety. — *Albert Barnes.*

Ver. 159. — *Consider how I love thy precepts.* He saith not, consider how I perform thy precepts; but how I love them. The comfort of a Christian militant, in this body of sin, is rather in the sincerity and fervency of his affections than in the absolute perfection of his actions. He fails many times in his obedience to God's precepts, in regard of his action; but love in his affection still remains; so that both before the temptation to sin, and after it, there is a grief in his soul, that he should find in himself any corrupt will or desire, contrary to the holy will of the Lord his God; and this proves an invincible love in him to the precepts of God. — *William Cowper.*

Ver. 159. — *Consider,* etc. Translate (the Hebrew being the same as in verse 158) "Behold how I love thy precepts," as is evinced in that when "I beheld the transgressors I was grieved." He begs to God to behold this, not

as meritorious of grace, but as a distinctive mark of a godly man. — *A. R. Fausset.*

Ver. 159. — *I love thy precepts: quicken me.* The love wherewith he loved God came from that love wherewith God first loved him. For by seeing the great love wherewith God loved him, he was moved and refereed to love God again. So that his meaning is thus much: Thou seest, Lord, that I am an enemy to sin in myself, for I forget not thy law; thou seest that I am an enemy to sin in others, for I am grieved to see them transgress thy law; wherefore, O Lord, "quicken me, "and let thy loving mercy whereby thou hast created me and redeemed me in Christ, whereby thou hast delivered me from so many troubles, and enriched me with so many and continual benefits, renew, revive, quicken, and restore me. — *Richard Greenham.*

Ver. 159. — *Quicken me.* Often as the Psalmist had repeated his prayer for quickening grace, *it was not a "vain repetition, "or an empty sound. Each time was it enlivened with abundant faith, intense feeling of his necessity, and the vehemency of most ardent affection. If the consciousness of the faintness of our strength and the coldness of our affections should lead us to offer this petition a hundred times a day in this spirit, it would never fail of acceptance. — *Charles Bridges.*

*Nine times is the petition urged, verses 25, 37, 40, 88, 107, 149 154, 156, and 159.

Ver. 159. — *According to thy lovingkindness.* We need not desire to be quickened any further than God's lovingkindness will quicken us. — *Matthew Henry.*

HINTS TO PREACHERS.

Ver. 159. —

1. His own love avowed.
2. God's love pleaded.
3. Renewed life implored.

Ver. 159. —

1. Attention invited: "Consider how."
2. Profession made: "I love thy precepts."

3. Petition offered: "quicken me, "etc.

4. Plea suggested: "according to, "etc. — *G.R.*

Ver. 159. — *My love and thy lovingkindness.* The saint's love.

1. Avowed. "Thou knowest all things, "etc.

2. Submitted. In humble insistence on its sincerity. In sense of its insufficiency. In prayer to God not to over look it.

3. Lost sight of in the sudden glory of God's lovingkindness. Where is my love now?

4. Recovered and humbly brought for quickening. Lord, I'll say no more about it: "Quicken me." — *W.B.H.*

Ver. 159. — *Quicken, me for love's sake.*

1. A prayer for quickened life.

2. Awakened by love to the divine rule of life.

3. Enforced by the plea of that love.

4. Addressed to the God of love. — *C.A.D.*

Ver. 159. — Consider, —

1. The holy unsatisfaction of the believer: "Quicken me, "etc.

(a) A prayer frequently occurring in the psalm, and always urged with great earnestness.

(b) Its importunity proves the possession of spiritual life; in fact, none but the living ones crave quickening.

(c) The most earnest feel the most acutely their indwelling sin, and appreciate most highly thorough sanctification.

(d) Thus, this is, perhaps, the only unsatisfaction perfectly pure in its character.

2. The assuring Divine attribute to which he can appeal: "According to thy lovingkindness."

(a) An attribute, not only made known in tile word, but made manifest to us in our experience of its gentle dealing.

(b) An attribute that covers sin, and is touched with a feeling of our infirmities.

(c) An attribute that must be affected with the cry for quickening grace.

3. The consideration he ought to be able to lay before God: "Consider how I love thy precepts."

(a) Because from the word he learnt of the lovingkindness, and through it received life.

(b) Without it the prayer cannot be genuine.

(c) It is a good reason for expecting more grace; for "whosoever hath, to him shall be given, "etc. — *J.F.*

PSALM 119:160

EXPOSITION.

Ver. 160. The sweet singer finishes up this section in the same way as the last by dwelling upon the sureness of the truth of God. It will be well for the reader to note the likeness between Psalm 119:144, 152, and the present one.

Thy word is true. Whatever the transgressors may say, God is true, and his word is true. The ungodly are false, but God's word is true. They charge us with being false, but our solace is that God's true word will clear us.

From the beginning. God's word has been true from the first moment in which it was spoken, true throughout the whole of history, true to us from the instant in which we believed it, and true to us before we were true to it. Some read it, "Thy word is true from the head; "true as a whole, true from top to bottom. Experience had taught David this lesson, and experience is teaching us the same. The Scriptures are as true in Genesis as in Revelation, and the five books of Moses are as inspired as the four Gospels.

And every one of thy righteous judgments endureth for ever. That which thou hast decided remains irreversible in every case. Against the decisions of the Lord no writ of error can be demanded, neither will there ever be a repealing of any of the acts of his sovereignty. There is not one single mistake either in the word of God or in the providential dealings of God. Neither in the book of revelation nor of providence will there be any need

to put a single note of errata. The Lord has nothing to regret or to retract, nothing to amend or to reverse. All God's judgments, decrees, commands, and purposes are righteous, and as righteous things are lasting things, every one of them will outlive the stars. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." God's justice endureth for ever. This is a cheering thought, but there is a much sweeter one, which of old was the song of the priests in the temple; let it be ours, "His mercy endureth for ever."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 160. — *Thy word is true from the beginning.* Literally, "The beginning of thy word is truth, "in antithesis to the "enduring for ever, "in the future, in the next clause. Cocceius and Hengstenberg take it, "The sum of thy word is true, "as in Numbers 26:2 31:26. But the antithesis noticed above in the English version is thus lost; and the old versions support the English version. Also, if it were "the sum, " the plural ought to follow, viz., "of thy words, "not "word." — A. R. Fausset.

Ver. 160. — *Thy word is true from the beginning,* etc. As if he should say, I believe that thou wilt thus quicken me, because the very beginning of thy word is most just and true; and when thou didst first enter into covenant with me, I did find that thou didst not deceive me, not beguile me. And when by thy Spirit thou madest me believe thy covenant, thou meanest truth; and I know that as thou didst promise, thou wilt perform, for thou art no more liberal in promising than faithful and just in performing, and thy judgment will be as righteous as thy promise is true. I know that as soon as thou speakest, truth proceedeth from thee; and even so I know thou wilt defend and preserve me, that thy judgments may shine as righteous in thee. — Richard Greenham.

Ver. 160. — *Thy word is true from the beginning,* etc. God's commandment and promise is exceeding broad, reaching to all times. Was a word of command "the guide of thy youth"? I assure thee it will be as good a staff of thine age. A good promise is a good nurse, both to the young babe and to the decrepit old man. Your apothecaries' best cordials in time will lose their spirits, and sometimes the stronger they are, the sooner. But hath a promise cheered thee, say, twenty, thirty, forty years ago? Taste it but now afresh, and thou shalt find it as fresh, and as full of refreshment as ever. If it hath been thy greatest joy in thy joyful youth, I tell thee, it

hath as much joy in it for thy sad old age. That may be said of God's word, which the prophet saith of God himself (Isaiah 46:4): "And even to your old age I am he; and even to hoar hairs will I carry you." Doth not the Psalmist say as much here, "Thy word is true from the beginning"? It's well, it begins well. But will it last as well? Yes: he adds, "and every one of thy righteous judgments endureth for ever." Answerable to which is that other expression (verse 152), "Concerning thy testimonies, I have known of old that thou hast founded them for ever." "For ever," and "founded for ever." O sweet expression! O grounded comfort! Brethren, get acquainted with God's word and promise as soon as you can, and maintain that acquaintance everlastingly; and your knowledge of it shall not either go before, or go beyond its truth. Know it as soon and as long as you will or can, and you shall never find it tripping or failing; but you may after long experience of God say of it, "I have known of old that thou hast founded it for ever." — *Anthony Tuckhey*, 1599— 1670.

HINTS TO PREACHERS.

Ver. 160. —

1. Early: "true from the beginning."
2. Late: "endureth for ever." Or, Truth and immutability the believer's Jachin and Boaz.

PSALM 119:161

EXPOSITION.

Ver. 161. *Princes have persecuted me without a cause.* Such persons ought to have known better; they should have had sympathy with one of their own rank. A man expects a fair trial at the hand of his peers: it is ignoble to be prejudiced. Moreover, if honour be banished from all other breasts it should remain in the bosom of kings, and honour forbids the persecution of the innocent. Princes are appointed to protect the innocent and avenge the oppressed, and it is a shame when they themselves become the assailants of the righteous. It was a sad case when the man of God found himself attacked by the judges of the earth, for eminent position added weight and venom to their enmity. It was well that the sufferer could truthfully assert that this persecution was without cause. He had not

broken their laws, he had not injured them, he had not even desired to see them injured, he had not been an advocate of rebellion or anarchy, he had neither openly nor secretly opposed their power, and therefore, while this made their oppression the more inexcusable, it took away a part of its sting, and helped the brave hearted servant of God to bear up.

But my heart standeth in awe of thy word. He might have been overcome by awe of the princes had it not been that a greater fear drove out the less, and he was swayed by awe of God's word. How little do crowns and sceptres become in the judgment of that man who perceives a more majestic royalty in the commands of his God. We are not likely to be disheartened by persecution, or driven by it into sin, if the word of God continually has supreme power over our minds.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 161. — *Princes have persecuted me.* The evil is aggravated from the consideration that it is the very persons who ought to be as bucklers to defend us, who employ their strength in hurting us. Yea, when the afflicted are stricken by those in high places, they in a manner think that the hand of God is against them. There was also this peculiarity in the case of the prophet, that he had to encounter the grandees of the chosen people— men whom God had placed in such honourable stations, to the end they might be the pillars of the Church. — *John Calvin.*

Ver. 161. — *Without a cause.* I settle it as an established point with me, that the more diligently and faithfully I serve Christ, the greater reproach and the more injury I must expect. I have drank deep of the cup of slander and reproach of late, but I am in no wise discouraged; no, nor by, what is much harder to bear, the unsuccessfulness of my endeavours to mend this bad world. — *Philip Doddridge.*

Ver. 161. — *Without a cause.* We know what persecutions the body of Christ, that is, the holy Church, suffered from the kings of the earth. Let us therefore here also recognize the words of the Church: "Princes have persecuted me without a cause." For how had the Christians injured the kingdoms of the earth? Although their King promised them the kingdom of heaven, how, I ask, had they injured the kingdoms of earth? Did their King forbid his soldiers to pay and to render due service to the kings of the earth? Saith he not to the Jews who were striving to calumniate him, "Render therefore unto Caesar the things which are Caesar's; and unto God

the things that are God's"? Matthew 22:21. Did he not even in his own person pay tribute from the mouth of a fish? Did not his forerunner, when the soldiers of this kingdom were seeking what they ought to do for their everlasting salvation, instead of replying, "Loose your belts, throw away your arms, desert your king, that ye may wage war for the Lord," answer, "Do violence to no man, neither accuse any falsely; and be content with wages?" Luke 3:14. Did not one of his soldiers, his most beloved your companion, say to his fellow soldiers, the provincials, so to speak, of Christ, "Let every soul be subject unto the higher powers"? and a little lower he addeth, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another." Romans 13:1,7,8. Does he not enjoin the Church to pray even for kings themselves? How, then, have the Christians offended against them? What due have they not rendered? In what have not Christians obeyed the monarchs of earth? The kings of the earth therefore have persecuted the Christians without a cause. — *Augustine.*

Ver. 161. — *But my heart standeth in awe of thy word.* If there remains any qualm of fear on thy heart, fear from the wrath of bloody men threatening thee for thy profession of the truth, then to a heart inflamed with the love of truth, labour to add a heart filled with the fear of that wrath which God hath in store for all that apostatize from the truth. When you chance to burn your finger, you hold it to the fire, which being a greater fire draws out the other. Thus, when thy thoughts are scorched, and thy heart scared with the fire of man's wrath, hold them a while to hell fire, which God hath prepared for the fearful (Revelation 21:8), and all that run away from truth's colours (Hebrews 10:39), and thou wilt lose the sense of the one for fear of the other. *Ignosce imperator*, saith the holy man, *tu carcerem, Deus gehennam minatur*; "Pardon me, O Emperour, if I obey not thy command; thou threatenest a prison, but God a hell." Observable is that of David: "Princes have persecuted me without a cause: but my heart standeth in awe of thy word." He had no cause to fear them that had no cause to persecute him. One threatening out of the word, that sets the point of God's wrath to his heart, scares him more than the worst that the greatest on earth can do to him. Man's wrath, when hottest, is but a temperate climate to the wrath of the living God. They who have felt both have testified as much. Man's wrath cannot hinder the access of God's love to the creature, which hath made the saints sing in the fire, in spite of

their enemies' teeth. But the creature under God's wrath is like one shut up in a close oven, no crevice is open to let any of the heat out, or any refreshing in to him. — *William Gurnall*.

Ver. 161. — *My heart standeth in awe of thy word.* There is an awe of the word, not that maketh us shy of it, but tender of violating it, or doing anything contrary to it. This is not the fruit of slavish fear, but of holy love; it is not afraid of the word, but delighteth in it, as it discovereth the mind of God to us; as in the next verse it is written, "I rejoice at thy word." This awe is called by a proper name, reverence, or godly fear; when we consider whose word it is, namely, the word of the Lord, who is our God, and hath a right to command what he pleaseth; to whose will and word we have already yielded obedience, and devoted ourselves to walk worthy of him in all well pleasing; who can find us out in all our failings, as knowing our very thoughts afar off (Psalm 139:2), and having all our ways before him, and being one of whom we read, — "He is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins" (Jos 24:19), that is to say, if we impenitently continue in them. Considering these things we receive the word with that trembling of heart which God so much respects. — *Thomas Manton*.

Ver. 161. — *In awe of thy word.* I would advise you all, that come to the reading or hearing of this book, which is the word of God, the most precious jewel, and most holy relic that remaineth upon earth, that ye bring with you the fear of God, and that ye do it with all due reverence, and use your knowledge thereof, not to vain glory of frivolous disputation, but to the honour of God, increase of virtue, and edification both of yourselves and others. — *Thomas Cranmer*, 1489-1555.

Ver. 161. — *Awe of thy word.* They that tremble at the convictions of the word may triumph in the consolations of it. — *Matthew Henry*.

HINTS TO PREACHERS.

Verses 161-168. — *What the word is to the believer.* The object of (ver. 161), joy (ver. 162), love (ver. 163), praise (ver. 164), the producer peace (ver. 165), and hope (ver. 166); therefore exceedingly loved (ver. 167), faithfully kept (ver. 168).

Ver. 161,162. — *God's word, the object of godly fear and godly joy.*

1. It makes the heart quake by its purity and power.
2. It makes the heart rejoice by its grace and truth. — *W.H.J.P.*

Ver. 161. —

1. Wrong without cause.
2. Right with abundant cause.

Ver. 161 (second clause). — Awe of God's word— its propriety, its hallowed influence, the evil of its absence.

Ver. 161. — *Restrained by awe.*

1. The causelessness of persecution.
2. The temptations to evil occasioned thereby— to revenge: to apostasy.
3. The safeguard against falling: awe of God's word. 1 Samuel 24:6 Daniel 3:16-18 Acts 4:19 5:29 — *C.A.D.*

PSALM 119:162

EXPOSITION.

Ver. 162. *I rejoice at thy word, as one that findeth great spoil.* His awe did not prevent his joy; his fear of God was not of the kind which perfect love casts out, but of the sort which it nourishes. He trembled at the word of the Lord, and yet rejoiced at it. He compares his joy to that of one who has been long in battle, and has at last won the victory and is dividing the spoil. This usually falls to the lot of princes, and though David was not one with them in their persecutions, yet he had his victories, and his spoil was equal to their greatest gains. The profits made in searching the Scriptures were greater than the trophies of war. We too have to fight for divine truth; every doctrine costs us a battle, but when we gain a full understanding of it by personal struggles it becomes doubly precious to us. In these days godly men have a full share of battling for the word of God; may we have for our spoil a firmer hold upon the priceless word. Perhaps, however, the Psalmist may have rejoiced as one who comes upon hidden treasure for which he had not fought, in which case we find the analogy in the man of God who, while reading the Bible, makes grand and blessed discoveries of the grace of God laid up for him, — discoveries which

surprise him, for he looked not to find such a prize. Whether we come by the truth as finders or as warriors fighting for it, the heavenly treasure should be equally dear to us. With what quiet joy does the ploughman steal home with his golden find! How victors shout as they share the plunder! How glad should that man be who has discovered his portion in the promises of holy writ, and is able to enjoy it for himself, knowing by the witness of the Holy Spirit that it is all his own.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 162. — *I rejoice at thy word, as one that findeth great spoil.* He never came to an ordinance but as a soldier to the spoil, after a great battle, as having a constant warfare with his corruptions that fought against his soul. Now he comes to see what God will say to him, and he will make himself a saver *or gainer*, and get a booty out of every commandment, promise, or threatening he hears. — *John Cotton* (1585-1652), in "*The way of life.*"

Ver. 162. — *I rejoice at thy word.* "Euripides, "saith the orator, "hath in his well composed tragedies more sentiments than sayings; " and Thucydides hath so stuffed every syllable of his history with substance, that the one runs parallel along with the other; Lysias's works are so well couched that you cannot take out the least word but you take away the whole sense with it; and Phocion had a special faculty of speaking much in a few words. The Cretians, in Plato's time (however degenerated in St. Paul's), were more weighty than wordy; Timanthes was famous in this, that in his pictures more things were intended than deciphered; and of Homer it is said that none could ever peer him for poetry. Then how much more apt and apposite are these high praises to the book of God, rightly called the Bible or the book as if it were, as indeed it is, both for fitness of terms and fulness of truth, the only book to winch (as Luther saith) all the books in the world are but waste paper. It is called the word, by way of eminency, because it must be the butt and boundary of all our words; and the scripture, as the lord paramount above all other words or writings of men collected into volumes, there being, as the Rabbins say, a mountain of sense hanging upon every tittle of it, whence may be gathered flowers and phrases to polish our speeches with, even sound words, that have a healing property in them, far above all filed phrases of human elocution. — *Thomas Adams.*

Ver. 162. — *As one that findeth great spoil.* This expressive image may remind us of the inward conflict to be endured in acquiring the spoils of this precious word. It is so contrary to our natural taste and temper, that habitual self-denial and struggle with the indisposition of the heart can alone enable us to "find the spoil." But what "great spoil" is divided as the fruit of the conflict! How rich and abundant is the recompense of the "good soldier of Jesus Christ, "who is determined through the power of the Spirit to "endure hardness, "until he overcome the reluctance of his heart to this spiritual duty. He shall "rejoice in finding great spoil." Sometimes — as the spoil with which the lepers enriched themselves in the Syrian camp— it may be found unexpectedly. Sometimes we see the riches and treasures contained in a passage or doctrine, long before we can make it our own. And often when we gird ourselves to the conflict with indolence, and wanderings, under the weakness of our spiritual perceptions and the power of unbelief, many a prayer, and many a sigh is sent up for Divine aid, before we are crowned with victory, and are enabled, as the fruit of our conquest joyfully to appropriate the word to our present need and distress.
— *Charles Bridges.*

HINTS TO PREACHERS.

Ver. 162. —

1. The treasure hid: "great spoil" hidden in the divine word.
2. The treasure found: "as one that findeth, "etc.
 - (a) By reading.
 - (b) By meditation.
 - (c) By prayer.
3. The treasure enjoyed: "I rejoice, "etc. — *G.R.*

Ver. 162. — David's joy over God's word he compares to the joy of the warrior when he finds great spoil.

1. This great joy is sometimes aroused by the fact that there is a word of God.
 - (a) The Scriptures are a revealing of God.
 - (b) The guide of our life.
 - (c) A sure pledge of mercy.

- (d) The beginning of communion with God.
- (e) The instrument of usefulness.

2. Frequently the joy of the believer in the word arises out of his having had to battle to obtain a grasp of it.

- (a) We have had to fight over certain doctrines before we could really come at them.
- (b) The same may be said of the promises.
- (c) Of the precepts.
- (d) Of the threatenings.
- (e) Even about the word which reveals Christ.

3. At times the joy of the believer lies in enjoying God's word without any fighting at all: "One that findeth."

4. There is a joy arising out of the very fact that Holy Scripture may be considered to be a spoil.

- (a) A spoil is the end of uncertainty.
- (b) It is the weakening of the adversary for any future attacks.
- (c) It gives a sense of victory.
- (d) There is, in dividing the spoil, profit, pleasure, and honour.
- (e) The spoiling of the enemy is a prophecy of rest. See "Spurgeon's Sermons, "No. 1641: "Great Spoil."

PSALM 119:163

EXPOSITION.

Ver. 163. *I hate and abhor lying.* A double expression for an inexpressible loathing. Falsehood in doctrine, in life, or in speech, falsehood in any form or shape, had become utterly detestable to the Psalmist. This was a remarkable state for an Oriental, for generally lying is the delight of Easterns, and the only wrong they see in it is a want of skill in its exercise so that the liar is found out. David himself had made much progress when he had come to this. He does not, however, alone refer to falsehood in conversation; he evidently intends perversity in faith and teaching. He set down all opposition to the God of truth as lying, and then he turned his whole soul against it in the most intense form of indignation. Godly men should detest false doctrine even as they abhor a lie.

But thy law do I love, because it is all truth. His love was as ardent as his hate. True men love truth, and hate lying. It is well for us to know which way our hates and loves run, and we may do essential service to others by declaring what are their objects. Both love and hate are contagious, and when they are sanctified the wider their influence the better.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 163. — *I hate and abhor lying*, etc. One sees here how the light on David's soul was increasing more and more unto the perfect day. In the earlier part of this psalm, David in the recollects of his own sin had prayed, "Remove from me the way of lying, "and the Lord had indeed answered his prayer, for he now declares his utter loathing of every false way: "I hate and abhor lying." And we see, in some measure, the instrument by which the Holy Spirit wrought the change: "Thy law do I love"; nay, as he adds in a later verse, "I love them exceedingly." And so it ever must be, the heart must have some holier object of its affection to fill up the void, or there will be no security against a relapse into sin! might talk for ever on the sin, the disgrace, and the danger of lying, and though at the time and for a time my words might have some influence, yet, unless the heart be filled with the love of God and of God's law, the first temptation would prove too powerful. The Bible teaches us this in a variety of ways. God says to Israel, not only "cease to do evil, "but, "learn to do well." And still more pointedly does the apostle, when he was warring against drunkenness, say, "Be not drunk with wine, wherein is excess, — but be filled with the Spirit." — *Barton Bouchier*.

Ver. 163. — *I hate and abhor lying*. "Lying, "according to Scripture usage, not only signifies speaking contrary to what one thinks, but also thinking contrary to the truth of things, and, particularly, the giving to other of that worship and glory which are due to the true God alone to think and act aside from God's truth. The men who persecuted that godly man thought of earthly prosperity and power as they should not have thought; they judged God's servant falsely, and they thought wickedly Of God himself. The man of God took a view of these things; he saw wickedness and the vileness of them, and he continued— "Falsehood I hate and abhor: thy law do I love." From all the false and delusive ways of men, from all the pride and pomp that surround courts, from the sinful and pursuits of worldly men, as well as from the ostentatious idolatry heathen nations, he could turn with heart delight to the contemplation Jehovah, in

that wonderful ritual which manifested the divine mercy in vicarious sacrifices, and observances, and festivals; and to that holy law which was given as man's rule of duty and grateful obedience, and these he loved as the manifestations of God's grace. — *John Stephen.*

Ver. 163. — *I hate and abhor lying*: not only "hate" it, nor simply I "abhor" it, but "hate and abhor," to strengthen and increase the sense, and make it more vehement. Where the enmity is not great against the sin, the matter may be compounded and taken up; but David will have nothing to do with it, for he saith, — I loathe and abhor it, and hate it with a deadly hatred. Slight hatred of a sinful course is not sufficient to guard us against it. — *Thomas Manton.*

Ver. 163. — Sin seemeth to have its name from the Hebrew word "sana", to hate, the word here used, because it is most of all to be hated, as the greatest evil, as that which setteth us furthest from God the greatest good. None can hate it but those that love the law of God; for all hatred comes from love. A natural man may be angry with his sin, but hate it he cannot; nay, he may leave it, but not loathe it; if he did, he would loathe all sin as well as any one sin. — *Abraham Wright.*

Ver. 163. — *Lying*. All injustice is abominable: to do any sort of wrong is a heinous crime, but lying is that crime which, above all others, tendeth to the dissolution of society and disturbance of human life; which God therefore doth most loathe, and men have reason especially to detest. Of this the slanderer is most deeply guilty. "A witness of Belial scorneth judgment, and the mouth of the wicked devoureth iniquity," saith the wise man: Proverbs 19:28. He is indeed, according to just estimation, guilty of all kinds of injury, breaking all the second table of commands respecting our neighbour. Most distinctly he beareth false witness against his neighbour: he doth covet his neighbour's goods, for 'tis constantly out of such an irregular desire, for his own presumed advantage, to dispossess his neighbour of some good, and transfer it on himself, that the slanderer uttereth his tale: he is also a thief and robber of his good name, a deflowerer and defiler of his reputation, an assassin and murderer of his honour. So doth he violate all the rules of justice, and perpetrates all sorts of wrong against his neighbour. — *Isaac Barrow.*

HINTS TO PREACHERS.

Ver. 163. — *Opposite poles of the Christian character.*

1. Why I hate lying, because it comes from the devil (Proverbs 8:44, Acts 5:3): it leads to the devil (Revelation 11:8, 22:15): it is base, dangerous, degrading (Proverbs 19:5, 1 Timothy 4:2, 2 Timothy 3:13): it is hated by the Lord (Proverbs 6:16,17, 7:22).

2. Why I love the law. Because it emanates from God; is the reflection of his character; is the ideal of my character.

3. How I came thus to hate and love. By the grace of God: ver. 29. — G.A.D.

Ver. 163. —

1. Opposite things.

2. Opposite feelings.

PSALM 119:164

EXPOSITION.

Ver. 164. *Seven times a day do I praise thee because of thy righteous judgments.* He laboured perfectly to praise his perfect God, and therefore fulfilled the perfect number of songs. Seven may also intend frequency. Frequently he lifted up his heart in thanksgiving to God for his divine teachings in the word, and for his divine actions in providence. With his voice he extolled the righteousness of the Judge of all the earth. As often as ever he thought of God's ways a song leaped to his lips. At the sight of the oppressive princes, and at the hearing of the abounding falsehood around him, he felt all the more bound to adore and magnify God, who in all things is truth and righteousness. When others rob us of our praise it should be a caution to us not to fall into the same conduct towards our God, who is so much more worthy of honour. If we praise God when we are persecuted our music will be all the sweeter to him because of our constancy in suffering. If we keep clear of all lying, our song will be the more acceptable because it comes out of pure lips. If we never flatter men we shall be the better condition for honouring the Lord. Do we praise God seven times a day? Do we praise him once in seven days?

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 164. — *Seven times a day do I praise thee.* Affections of the soul cannot long be kept secret; if they be strong they will break forth in actions. The love of God is like a fire in the heart of man, which breaks forth, and manifests itself in the obedience of his commandments, and praising him for his benefits; and this is it which David now protests, that the love of God was not idle in his heart, but made him fervent and earnest in praising God, so that "seven times a day" he did praise God. For by this number the carefulness of holy devotion is expressed, and the fervency of his love. In praising God he could not be satisfied, saith Basil. — *William Cowper.*

Ver. 164. — *Seven times a day do I praise thee.* "As every grace," says Sibbes, "increaseth by exercise of itself, so doth the grace of prayer. By prayer we learn to pray." And thus it was with the Psalmist; he often times anticipated the dawning of the morning for his exercise of prayer; and at midnight frequently arose to pour out his soul in prayer; now he adds that "seven times in a day," or as we might express it, "at every touch and turn," he finds opportunity for and delight in praise. Oh for David's spirit and David's practice! — *Barton Bouchier.*

Ver. 164. — *Seven times a day do I praise thee.* A Christian ought to give himself up eminently to this duty without limits. — *Walter Marshall.*

Ver. 164. — *Seven times a day do I praise thee.* Not as if he had seven set hours for this duty every day, as the Papists would have it, to countenance their seven canonical hours, but rather a definite number is put for an indefinite, and so amounts to this, — he did very often in a day praise God; his holy heart taking the hint of every providence to carry him to heaven on this errand of prayer and praise. — *William Gurnall.*

Ver. 164. — *Seven times a day.* Some of the Jewish Rabbis affirm that David is here to be understood literally, observing, that the devout Hebrews were accustomed to praise God twice in the morning, before reading the ten commandments, and once after; twice in the evening before reading the same portion of inspiration, and twice after; which makes up the number of seven times a day. — *James Anderson's note to Calvin in loc.*

HINTS TO PREACHERS.

Ver. 164. — Praise rendered. Frequently, statedly, heartily, intelligently.

Ver. 164. — *Perpetual praise.*

1. True praise is ever warranted.
2. True praise is ever welcome.
3. True praise is never weary. — *C.A.D.*

Ver. 164. —

1. Some never praise thee; but, "seven times a day, "etc.; for I delight to do so. "Thy righteous judgments" are a terror to them, a joy to me.
2. Some feebly and coldly praise thee, while, "seven times, "etc. My warm devotion must frequently express itself in praise.
3. Some are content with occasionally praising thee, but, "seven times, "etc. They think it enough to begin and end the day with praise, while all the day long I am in the spirit of praise.
4. Some soon cease to praise thee, but, "seven times, "etc. Not seven times only, but "unto seventy times seven." Even without ceasing, will I praise thee. — *W.H.J.P.*

PSALM 119:165

EXPOSITION.

Ver. 165. *Great peace have they which love thy law.* What a charming verse is this! It dwells not with those who perfectly keep the law, for where should such men be found? but with those who love it, whose hearts and hands are made to square with its precepts and demands. These men are ever striving, with all their hearts, to walk in obedience to the law, and though they are often persecuted they have peace, yea, great peace; for they have learned the secret of the reconciling blood, they have felt the power of the comforting Spirit, and they stand before the Father as men accepted. The Lord has given them to feel his peace, which passed all understanding. They have many troubles, and are likely to be persecuted by the proud, but their usual condition is that of deep calm— a peace too great for this little world to break.

And nothing shall offend them, or, "shall really injure them." "All things work together for good to them that love God, to them who are the called according to his purpose." It must needs be that offences come, but these lovers of the law are peacemakers, and so they neither give nor take offence. That peace which is founded upon conformity to God's will is a living and lasting one, worth writing of with enthusiasm, as the Psalmist here does.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 165. — *Great peace have they which love thy law.* Amidst the storms and tempests of the world, there is a perfect calm in the breasts of those, who not only do the will of God, but "love" to do it. They are at peace with God, by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul; at peace with all men, by the spirit of charity; and the whole creation is so at peace with them that all things work together for their good. No external troubles can rob them of this "great peace," no "offences" or stumbling blocks, which are thrown in their way by persecution, or temptation, by the malice of enemies, or by the apostasy of friends, by anything which they see, hear of, or feel, can detain, or divert them from their course. Heavenly love surmounts every obstacle, and runs with delight the way of God's commandments. — *George Horne.*

Ver. 165. — *Great peace have they which love thy law.* There have been Elis trembling for the ark of God, and Uzzahs putting out their hand in fear that it was going to fall; but in the mids't of the deepest troubles through which the church has passed, and the fiercest storms that have raged about it, there have been true, faithful men of God who have never despaired. In every age there have been Luthers and Latimers, who have not only held fast their confidence, but whose peace has deepened with the roaring of the waves. The more they have been forsaken of men, the closer has been their communion with God. And with strong hold of him and of his promises, and hearts that could enter into the secret place of the Most High, although there has been everything without to agitate, threaten, and alarm, they have been guided into perfect peace. — *James Martin*, in, "*The Christian Mirror, and other Sermons*", 1878.

Ver. 165. — *Great peace have they which love thy law.* Clearness of conscience is a help to comfortable thoughts. Yet observe, that peace is not

so much effected as preserved by a good conscience and conversation; for though joy in the Holy Ghost will make its nest nowhere but in a holy soul, yet the blood of Christ only can speak peace; "being justified by faith, we have peace:" Romans 5:1. An exact life will not make, but keep conscience quiet; an easy shoe does not heal a sore foot, but it keeps a sound one from hurt. Walking with God according to gospel rules hath peace entailed upon it, and that peace is such a treasure, as thereby, a Christian may have his rejoicing from himself. Galatians 6:4,16. His own heart sings him a merry tune, which the threats and reproaches of the world cannot silence. The treasure of comfort is not expended in affliction; death itself doth not exhaust but increase and advance it to an eternal triumph. O the excellency and necessity of it! Paul laid it up for a death-bed cordial: "Our rejoicing is this, the testimony of our conscience:" 2 Corinthians 1:12. And Hezekiah dares hold it up to God, as well as cheer up himself with it on approaching death. A conscience good in point of integrity will be good also in point of tranquillity: "The righteous are bold as a lion": they have great peace that love and keep God's commandments: Proverbs 28:1 Psalm 119:165. And saith the apostle, "If our heart condemn us not, then have we confidence towards God" (1 John 3:2), and I may add also, towards men. Oh! what comfort and solace hath a clear conscience! A conscientious man hath something within to answer accusations without; he hath such a rich treasure as will not fail in greatest straits and hazards. I shall conclude this with a notable saying of Bernard: — "The pleasures of a good conscience are the Paradise of souls, the joy of angels, a garden of delights, a field of blessing, the temple of Solomon, the court of God, the habitation of the Holy Spirit." — *Oliver Heywood*.

Ver. 165. — *Great peace*. Note that for "peace" the Hebrew word is *myl w*, *shalom*: it signifies not only "peace," but also perfection, wholeness, prosperity, tranquillity, healthfulness, safety, the completion and consummation, of every good thing; and so it is frequently taken by the Hebrews; hence in salutations, wishing one the other well, they say, *PI myl w*, *shalom lekha*, i.e., "peace be with thee"; as if one should say, "may all things be prosperous with thee." — *Thomas Leviticus Blanc*.

Ver. 165. — *They which love thy law*. To love a law may seem strange; but it is the only true divine life. To keep it because we are afraid of its penalties is only a form of fear or prudential consideration. To keep it to preserve a good name may be propriety and respectability. To keep it

because it is best for society may be worldly self interest. To keep it because of physical health may be the policy of epicurean philosophy. To keep it because we love it is to show that it is already part of us— has entered into the moral texture of our being. Sin then becomes distasteful, and temptations lose their power. — *W.M. Statham*, quoted in "*Atictoilette Commentary on the Psalms*", 1879.

Ver. 165. — *And nothing shall offend them.* Hebrew, "they shall have no stumbling block." 1 John 4:10, "There is none occasion of stumbling in him" who abides in the light, which makes him to see and avoid such stumblingblocks. Wealth, tribulation, temptation, which are the occasion to many of falling (Isaiah 8:14,15; Ezekiel 3:20 7:19 14:3 4:7), are not so to him. — *A.R. Faussett*.

Ver. 165. — Learn the true wisdom of those of you who are new creatures, and who love God's holy law. All of you who are really brought to Christ are changed into his image, so that you love God's holy law. "I delight in the law of God after the inward man." "The statutes of the Lord are right, rejoicing the heart": Psalm 19. The world says: What a slave you are! you cannot have a little amusement on the Sabbath— you cannot take a Sabbath walk, or join a Sabbath tea party; you cannot go to a dance or a theatre; you cannot enjoy the pleasures of sensual indulgence— you are a slave. I answer: Christ had none of these pleasures. He did not want them: nor do we. He knew what was truly wise, and good, and happy, and he chose God's holy law. He was the freest of all beings, and yet he knew no sin. Only make me free as Christ is free— this is all I ask. "Great peace have they which love thy law: and nothing shall offend them." — *Robert Murray M Cheyne*, 1813-1843.

Ver. 165. — *Nothing shall offend them.* They that have this character of God's children, will not be stumbled at God's dispensations, let them be never so cross to their desires, because they have a God to fly unto in all their troubles, and a sure covenant to rest upon. Therefore the reproaches cast upon them, and on the way of God, do not scandalize them; for they have found God in that very way which others speak evil of; they are not so offended by anything that attends the way of God, as to dislike or forsake that way. Nevertheless we must take heed that we be not offended. — *John Bunyan*.

HINTS TO PREACHERS.

Ver. 165. —

1. Great love to a great law.
2. Great peace under great disquietude.
3. Great upholding from all stumblingblocks.

Ver. 165. — *Perfect peace.*

1. The law of God should be regarded with love.
2. Love to the law is productive of great peace. Peace with God through the blood of reconciliation: peace with self by good conscience and suppression of evil desires: peace with men by charity.
3. The peace which springs from love to the law is a security against stumbling: "nothing shall offend them; "neither the daily cross (Mark 5:21,22) nor the fiery trial (Mark 4:7); nor the humbling doctrine (John 6:60,66, etc.). — *C.A.D*

Ver. 165.

1. The characters described— "they which love thy law."
2. The blessing they enjoy: "great peace."
3. The evils they escape: "nothing shall offend them." — *G.R.*

Ver. 165. — *The peace and security of the godly.*

1. Their peace. It arises from—
 - (a) Freedom from an accusing conscience.
 - (b) Conformity to the requirements of the law.
 - (c) Enjoyment of the privileges revealed in the law.
 - (d) Assurance of divine approval and benediction.
2. Their security.
 - (a) They are prepared for every duty.
 - (b) They are proof against every temptation.
 - (c) They are pledged to final perseverance.
 - (d) They have the promise of divine protection. — *W.H.J.P.*

Ver. 165. —

1. An honourable title: "They which love thy law."

2. A good possession: "Great peace have they."
3. A blessed immunity: "Nothing shall offend them." — *J.F.*

PSALM 119:166

EXPOSITION.

Ver. 166. *Lord, I have hoped for thy salvation, and done thy commandments.* Here we have salvation by grace, and the fruits thereof. All David's hope was fixed upon God, he looked to him alone for salvation; and then he endeavoured most earnestly to fulfil the commands of his law. Those who place least reliance upon good works are very frequently those who have tile most of them; that same divine teaching which delivers us from confidence in our own doings leads us to abound in every good work to the glory of God. In times of trouble there are two things to be done, the first is to hope in God, and the second is to do that which is right. The first without the second would be mere presumption: the second without the first mere formalism. It is well if in looking back we can claim to have acted in the way which is commanded of the Lord. If we have acted rightly towards God we are sure that lie will act kindly with us.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 166. — *LORD, I have hoped for thy salvation*, etc. This is the true posture in which all the servants of God should desire to be found—hoping in his mercy, and doing his commands. How easy were it to demonstrate the connection between the mental feeling here recognized, and the obedience with which it is here associated! It is the hope of salvation which is the great and pervading motive to holiness, and it is the consciousness of obedience to the will of God which strengthens our hope of interest in the divine mercy. — *John Morison.*

Ver. 166. — *Lord, I have hoped for thy salvation.* This saying he borrowed from good old Jacob. Genesis 49:18. — *John Trapp.*

Ver. 166. — *I have done thy commandments.* Set upon the practice of what you read. A student in physics doth not satisfy himself to read over a system or body of physics, but he falls upon practising physics: the life blood of religion his in the practical part. Christians should be walking

Bibles. Xenophon said, "Many read Lycurgus's laws, but few observe them." The word written is not only a rule of knowledge, but a rule of obedience; it is not only to mend our sight, but to mend our pace. David calls God's word "a lamp unto his feet" (Psalm 119:105). It was not only a light to his eyes to see by, but to his feet to walk by. By practice we trade with the talent of knowledge, and turn it to profit. This is a blessed reading of Scripture, when we fly from the sins which the word forbids, and espouse the doctrines which the word commands. Reading without practice will be but a torch to light men to hell. — *Thomas Watson*.

Ver. 166,167,168. — He that casts the commands behind his back is very presumptuous in applying the promises to himself. That hope which is not accompanied with obedience will make a man ashamed. He that has learned the word of God knows that the law is not made void by faith, but established: Romans 3:31. Christ the church's Head and Prophet, in his sermon upon the mount shows the extent of the law, requiring purity in the heart and thoughts, as well as in the life and actions, and condemns them "who shall break the least of these commands and shall teach men so"; but "those that teach and do them, "he owns as great in his kingdom: Matthew 5:19. The law spoken on Mount Sinai is established by the Legislator Christ in Mount Zion as a rule of righteousness. And they who are rightly instructed, "which walk according to this rule, "will have both heart and conversation ordered according to its direction, and "peace and mercy will be upon them, " and hereby they will show themselves to be indeed the Israel of God. — *Nathanael Vincent*.

HINTS TO PREACHERS.

Ver. 166. —

1. A hope which is not ashamed.
2. A life which is not ashamed.
3. A God of whom he is not ashamed.

Ver. 166. — *A good hope through grace.*

1. Salvation is God's gift: "thy salvation."
 2. Is apprehended by hope: "I have hoped."
 3. Is accompanied by obedience: "and done thy commandments."
- Hebrews 6:9. — *C.A.D.*

PSALM 119:167

EXPOSITION.

Ver. 167. *My soul hath kept thy testimonies.* My outward life has kept thy precepts, and my inward life— my soul, has kept thy testimonies. God has borne testimony to many sacred truths, and these we hold fast as for life itself. The gracious man stores up the truth of God within his heart as a treasure exceedingly dear and precious— he keeps it. His secret soul, his inmost self, becomes the guardian of these divine teachings which are his sole authority in soul matters.

And I love them exceedingly. This was why he kept them, and having kept them this was the result of the keeping. He did not merely store up revealed truth by way of duty, but because of a deep, unutterable affection for it. He felt that he could sooner die than give up any part of the revelation of God. The more we store our minds with heavenly truth, the more deeply shall we be in love with it: the more we see the exceeding riches of the Bible the more will our love exceed measure, and exceed expression.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 167. — *My soul hath kept thy testimonies; and I love them exceedingly.* Should he not have said, first, I have loved thy commandments, and so have kept them? Doubtless he did so; but he ran here in a holy and most heavenly circle, I have kept them and loved them, and loved them and kept them. If we love Christ, we shall also live the life of love in our measure, and his commandments will be most dear when himself is most precious. — *Thomas Shepard*, in "*The Sound Believer*", 1671.

Ver. 167. — *My soul.* It is a usual phrase among the Hebrews, when they would express their vehement affection to anything, to say, "My soul": as Psalm 103:1 104:1, "My soul, praise thou the Lord," and Luke 1. "My soul doth magnify the Lord." — *Richard Greenham*.

Ver. 167. — *I love them exceedingly.* It is only a reasonable return to God; for the Father loved me so exceedingly as not to spare his own Son, but to give him up for me; and the Son loved me so exceedingly that he gave

himself to me, and gave me back to myself when I was lost in my sins, original and actual. — *Gerhohus* (1093-1169), in *Neale and Littledale*.

Ver. 167,168. — Let not our consciousness of daily failures make us shrink from this strong expression of confidence. It is alleged as an evidence of grace, not as a claim of merit, and therefore the most humble believer need not hesitate to adopt it as the expression of Christian sincerity before God. David aspired to no higher character than that of a poor sinner: but he was conscious of spirituality of obedience, "exceeding love" to the divine word, and an habitual walk under the eye of his God—the evidences of a heart (often mentioned in the Old Testament) "perfect with him." — *Charles Bridges*.

HINTS TO PREACHERS.

Ver. 167. — Past and present.

Ver. 167. —

1. The more we keep God's testimonies the more we shall love them.
2. The more we love them the more we shall keep them. — *G.R.*

Ver. 167.

1. The jewels: "Thy testimonies."

- (a) Rare; none like them.
- (b) Rich; surpassing valuation.
- (c) Beautifying those who wear them.
- (d) Glittering with an internal and essential splendour, in the darkness of this world.
- (e) Realising in truth the old superstitions regarding precious stones having medicinal and magic virtues.

2. The cabinet: "My soul."

- (a) Exactly made to receive the jewels.
- (b) A wonderful piece of divine workmanship; but all ruined and marred unless applied to the use designed.
- (c) The only receptacle out of which the genuine beauty of God's testimonies can so shine as to excite the admiration of beholders.

3. The lock that keeps all safe: "I love them exceedingly."

(a) Love is the strongest hold fast in the universe.

(b) It is needed, for ten thousand thieves prowling around to steal from us the treasure.

(c) A love "exceedingly" is a heavenly patent; no ingenuity can pick it; it is fire proof and burglar proof against hell itself. — *J.F.*

PSALM 119:168

EXPOSITION.

Ver. 168. *I have kept thy precepts and thy testimonies.* Both the practical and the doctrinal parts of God's word he had stored up, and preserved, and followed. It is a blessed thing to see the two forms of the divine word, equally known, equally valued, equally confessed: there should be no picking and choosing as to the mind of God. We know those who endeavour to be careful as to the precepts, but who seem to think that the doctrines of the gospel are mere matters of opinion, which they may shape for themselves. This is not a perfect condition of things. We have known others again who are very rigid as to the doctrines, and painfully lax with reference to the precepts. This also is far from right. When the two are "kept" with equal earnestness then have we the perfect man.

For all my ways are before thee. Probably he means to say that this was the motive of his endeavouring to be right both in head and heart, because he knew that God saw him, and under the sense of the divine presence he was afraid to err. Or else he is thus appealing to God to bear witness to the truth of what he has said. In either case it is no small consolation to feel that our heavenly Father knows all about us, and that if princes speak against us, and worldlings fill their mouths with cruel lies, yet he can vindicate us, for there is nothing secret or hidden from him.

We are struck with the contrast between this verse, which is the last of its octave, and Psalm 119:176, which is similarly placed in the next octave. This is a protest of innocence, "I have kept thy precepts," and that a confession of sin, "I have gone astray like a lost sheep." Both were sincere, both accurate. Experience makes many a paradox plain, and this is one.

Before God we may be clear of open fault and yet at the same time mourn over a thousand heart wanderings which need his restoring hand.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 168. — *I have kept thy precepts, for all my ways are before thee.*

When men are some way off in a king's eye they will be comely in their carriage; but when they come into his presence chamber to speak with him they will be most careful. Because saints are always in God's sight, their constant deportment must be pious and seemly. — *George Swinnock.*

Ver. 168. — *I have kept thy precepts,* etc. The Hebrew word *yneshamar*, that is here rendered "kept," signifies to keep carefully, diligently, studiously, exactly. It signifies to keep as men keep prisoners, and to keep as a watchman keeps the city or the garrison; yea, to keep as a man would keep his very life. But now mark what was the reason that David kept the precepts and the testimonies of the Lord so carefully, so sincerely, so diligently, so studiously, and so exactly. Why, the reason you have in the latter part of the verse, "for all my ways are before thee." O sirs! it is as necessary for him that would be eminent in holiness, to set the Lord always before him, as it is necessary for him to breathe. In that 31st of Job you have a very large narrative of that height and perfection of holiness that Job had attained to, and the great reason that he gives you, for this is in the 4th verse, "Doth not he see my way, and count all my steps?" The eye of God had so strong an influence upon his heart and life, that it wrought him up to a very high pitch of holiness. — *Thomas Brooks.*

Ver. 168. — *All my ways are before thee.* That God seeth the secrets of our heart, is a point terrible to the wicked but joyful to the godly. The wicked are sorry that their heart is so open: it is a boiling pot of all mischief, a furnace and forge house for evil. It grieveth them that man should hear and see their words and actions; but what a terror is this— that their Judge, whom they hate, seeth their thought! If they could deny this, they would. But so many of them as are convinced and forced to acknowledge a God, are shaken betimes with this also— that he is All seeing. Others proceed more summarily, and at once deny the Godhead in their heart, and so destroy this conscience of his All knowledge. But it is in vain: the more they harden their heart by this godless thought, the more fear is in them; while they choke and check their conscience that it crow not against them it checks them with foresight of fearful vengeance and for

the present convinceth them of the omniscience of God, the more they press to suppress it. But the godly rejoice herein; it is to them a rule to square their thoughts by; they take no liberty of evil thinking, willing, wishing, or affecting, in their hearts. Where that candle shineth, all things are framed as worthy of him and of his sight, whom they know to be seeing their heart. — *William Struther*, 1633.

Ver. 168. — *All my ways are before thee.* Walk, Christian, in the view of God's omniscience; say to thy soul, *cave, videt Deus*; take heed, God seeth. It is under the rose, as the common phrase is, that treason is spoken, when subjects think they are far enough from their king's hearing; hut did such know the prince to be under the window, or behind the hangings, to their discourse would be more loyal. This made David so upright in his walking: "I have kept thy precepts, for all my ways are before thee." If Alexander's empty chair, which his captains, when they met in counsel, set before them, did awe them so as to keep them in good order; how helpful would it be to set before ourselves the fact that God is looking upon us! The Jews covered Christ's face, and then buffeted him: Matthew 14:65. So does the hypocrite; he first says in his heart, God sees not, or at least forgets that he sees, and then he makes bold to sin against him; like that foolish bird, which runs her head among the reeds, and thinks herself safe from the fowler, as if because she did not see her enemy, therefore he could not see her. *Te mihi abscondam, non me tibi* (Augustine). I may hide thee from my eye, but not myself from thine eye. — *William Gurnall*.

HINTS TO PREACHERS.

Ver. 168. —

1. The claim of God's word upon our utmost obedience. "I have kept thy precepts and thy testimonies." He does not mean that he had kept them perfectly; for that were to contradict other expressions in the psalm. He means that he kept them sincerely and strove to keep them perfectly, as one who realized their claim upon him.

(a) The whole word is divine: an equal authority pervades every precept; no distinction should be made of more or less obligation.

(b) The whole word is pure and right; expediency, or making the measure and manner of obedience suitable to our own purpose, is a false principle; to be carefully distinguished from righteous expediency,

which is the foregoing of a personal right in consideration of another's benefit.

(c) The moral code of the word is a unity; obedience is like a connected chain, a wilful flaw in one link renders all useless.

2. The consciousness which greatly helps obedience: "For all my ways are before thee."

(a) "Are before thee, "as plainly seen by thee.

(b) "Are before thee, "constantly observed.

(c) "Are before thee; "deliberately placed before thee by me, that they may be corrected and directed. — *J.F.*

Ver. 168. — *All my ways are before thee.*

1. The saint's delight.

2. The sinner's distress. — *W.W.*

Ver. 168 (second clause). —

1. Necessarily so: for thou art the omniscient God: Psalm 134:3.

2. Voluntarily so: for I choose to walk in thy sight. See Psalm 16:9

3. Consciously and blessedly so. For the light of thy countenance inspires and gladdens me. See Psalm 89:15. — *W.H.J.P.*

Ver. 168 (*second clause*). — *Living in the sight of God* Actually the case with all; designedly the case of the godly; happily the case of the favoured; preeminently the case of those who abide in fellowship.

Ver. 168. —

1. The practical and doctrinal teachings of God before us.

2. All our ways before him.

3. The sort of conduct which these two causes will produce.

PSALM 119:169

EXPOSITION.

The Psalmist is approaching the end of the psalm, and his petitions gather force and fervency; he seems to break into the inner circle of divine

fellowship, and to come even to the feet of the great God whose help he is imploring this nearness creates the most lowly mew of himself, and leads him to close the psalm upon his face in deepest self humiliation, begging to be sought out like a lost sheep.

EXPOSITION.

Ver. 169. *Let my cry come near before thee, O LORD.* He is tremblingly afraid lest he should not be heard. He is conscious that his prayer is nothing better than the cry of a poor child, or the groan of a wounded beast. He dreads lest it should be shut out from the ear of the Most High, but he very boldly prays that it may come before God, that it may be in his sight, under his notice, and looked upon with his acceptance; yea, he goes further, and entreats, "Let my cry come near before thee, O Lord." He wants the Lord's attention to his prayer to be very close and considerate. He uses a figure of speech and personifies his prayer. We may picture his prayer as Esther, venturing into the royal presence, entreating an audience, and begging to find favour in the sight of the blessed and only Potentate. It is a very sweet thing to a suppliant when he knows of a surety that his prayer has obtained audience, when it has trodden the sea of glass before the throne, and has come even to the footstool of the glorious seat around which heaven and earth adore. It is to Jehovah that this prayer is expressed with trembling earnestness—our translators, filled with holy reverence, translate the word, "O LORD." We crave audience of none else, for we have confidence in none beside.

Give we understanding according to thy word. This is the prayer about which the Psalmist is so exceedingly anxious. With all his gettings he would get understanding, and whatever he misses he is resolved not to miss this priceless boon. He desires spiritual light and understanding as it is promised in God's word, as it proceeds from God's word, and as it produces obedience to God's word. He pleads as though he had no understanding whatever of his own, and asks to have one given to him. "Give me understanding." In truth, he had an understanding according to the judgment of men, but what he sought was an understanding according to God's word, which is quite another thing. To understand spiritual things is the gift of God. To have a judgment enlightened by heavenly light and conformed to divine truth is a privilege which only grace can give. Many a man who is accounted wise after the manner of this world is a fool

according to the word of the Lord. May we be among those happy children who shall all be taught of the Lord.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

This commences a new division of the psalm, indicated by the last letter of the Hebrew alphabet, the letter Tau, corresponding to our "t, "or "th." — *Albert Barnes.*

Ver. 169. — *Let my cry come near before thee, O LORD.* That is, as some will have it, Let this whole preceding Psalm, and all the petitions (whereof we have here a repetition) therein contained, be highly accepted in heaven. — *John Trapp.*

Ver. 169. — *Let my cry come near before thee, O LORD.* We are now come to the last section of this psalm, wherein we see David more fervent in prayer than he was in the first, as ye shall easily observe by comparing them both together. The godly, the longer they speak to God, are the more fervent and earnest to speak to him; so that unless necessity compel them, they desire never to intermit conference with him.

Many prayers hath he made to God in this psalm: now in the end he prays for his prayers, that the Lord would let them come before him. Some men send out prayers, but God turns them into sin, and puts them away back from him: therefore David seeks favour to his prayers. — *William Cowper.*

Ver. 169. — *Give me understanding.* This was the prayer of Solomon (1 Kings 3:9), and we are told that it pleased the Lord, and as a reward he added temporal prosperity, which the young king had not asked. Yet Solomon meant less by his prayer than his father David did; for we see in him little trace of the deep devotion for which his father was so remarkable. The Psalmist here prays a deep prayer which can only be answered by the Holy Ghost himself enlightening the soul. The understanding is a most important member of our spiritual frame. Conscience is the understanding exercised upon moral questions, and if that be not right, where shall we be? Our understanding of the word of God comes by teaching, but also through experience: we understand hardly anything till we experience it. Such an enlightening experience is the gift of God, and to him we must look for it in prayer. — *C.H.S.*

Ver. 169. — *Give we understanding.* The especial work of the Holy Spirit in the illumination of our minds unto the understanding of the Scripture is called "understanding." The Psalmist prays "Give me understanding, and I shall keep thy law" (verse 34). So the apostle speaks to Timothy: "Consider what I say; and the Lord give thee understanding in all things": 2 Timothy 2:7. Besides his own consideration of what was proposed unto him, which includes the due and diligent use of all outward means, it was moreover necessary that God should give him understanding by an inward effectual work of his Spirit, that he might comprehend the things wherein he was instructed. And the desire hereof, as of that without which there can be no saving knowledge of the word, for advantage by it, the Psalmist expresses emphatically, with great fervency of spirit in verse 144: "The righteousness of thy testimony is everlasting: give me understanding, and I shall live." Without this he knew that he could have no benefit by the everlasting righteousness of the testimonies of God. All understanding, indeed, however it be abused by the most, is the work and effect of the Holy Ghost for "the inspiration of the Almighty giveth understanding": Job 32:8. So is this spiritual understanding in an especial manner the gift of God. In this "understanding" both the ability of our mind and the due exercise of it is included. This one consideration, that the saints of God have with so much earnestness prayed that God would give them understanding as to his mind and will as revealed in the word, with his reiterated promises that he would so do, is of more weight with me than all the disputes of men to the contrary. No farther argument is necessary to prove that men do not understand the mind of God in the Scripture in a due manner, than their supposal and confidence that so they can do without the communication of a spiritual understanding unto them by the Holy Spirit. This self confidence is directly contrary unto the plain, express testimonies of the word. — *John Owen.*

Ver. 169. — *Give me understanding.* Why should the man of God here pray for understanding? Had he not often prayed for it before? Was he a novice in knowledge, being a prophet? Doth not our Saviour Christ reprehend repetitions and babbling in prayer? True it is our Saviour Christ doth reprehend that babbling which is without faith and knowledge and a feeling of our wants; but he speaketh not against those serious repetitions which proceed from a plentiful knowledge, abundant faith, and lively feeling of our necessities. Again, although it cannot be denied but he was a man of God, and had received great grace, yet God giveth knowledge to

his dearest saints in this life but in part, and the most which we see and know is but little. Besides, when we have knowledge, and knowledge must be brought into practice, we shall find such difficulties, such waywardness, such forgetfulness, such wants, that although we have had with the prophet a very good direction in the general things of the word, which are universal and few, yet we shall find many distractions in our practices, which must be particular and many; and we shall either fail in memory by forgetfulness, or in judgment by blindness, or in affection by dulness. So easily may we slip when we think we may hold our journey on. Wherefore the man of God, through that examination which he took of his heart and affections, seeing those manifold straits and difficulties, prayeth in the verse following, not for the renewing of men in general in their troubles, but for the considering of his own particular condition. — *Richard Greenham.*

Ver. 169. — *According to the word.* David here seeks understanding not carnally, for the wisdom of the flesh is death: but he seeks understanding according to God's word. Without this the wisdom of man is foolishness; and the more subtil he seems to be in his ways, the more deeply he involves himself in the snare of the devil. "They have rejected the word of the Lord; and what wisdom is in them?" Jeremiah 8:9. But seeing he was an excellent prophet, and protested before that he had more understanding than the ancients, yea, than his teachers; how is it that he still prays for understanding? In answer to this we are to know, that there is a great difference between the gifts of nature and grace. Nature oftentimes gives to man very excellent gifts, as rare memory, knowledge, quick wit, strength, external beauty; but therewithal it teacheth not man to consider that in which he is wanting; whereof it comes to pass, that he waxeth proud of that which he hath. This is a common thing to men in the state of nature, that of small gifts they conceive a great pride: but grace, as it gives to man more excellent gifts than nature can afford, so it teacheth him to look unto that which he wants, that he be not puffed up by considering that which he hath, but carried in all humility of heart to pray for that which he wants. — *Abraham Wright.*

HINTS TO PREACHERS.

Verses 169-176. — *The concluding cry.* Bespeaking audience for his the Psalmist asks for understanding and deliverance (ver. 169, 170); raises to praise God (ver. 171), and to speak of God (ver. 172), and cries for help (ver. 173), salvation (ver. 174), life (ver. 175), and (ver. 176).

HINTS TO PREACHERS.

Ver. 169,170. —

1. The singular dignity of prayer. We are on earth, but our prayers pass the seraphim and "come near before God."
2. The powerful right of prayer— to urge with God his own word: "according to thy word."
3. The triumphant possibilities of prayer. Blessing us in mind and estate. For time and eternity. "Give me understanding." "Deliver me."
4. The amazing license accorded to prayer. To double and reiterate its requests (as here). — *W.B.H.*

Ver. 169. —

1. Admission to the royal court.
2. Instruction from the royal throne.
3. Reliance on the royal word.

PSALM 119:170

EXPOSITION.

Ver. 170. *Let my supplication come before thee.* It is the same entreaty with a slight change of words. He humbly calls his cry a supplication, a sort of beggar's petition; and again he asks for audience and for answer. There might be hindrances in the way to an audience, and he begs for their removal— let it come. Other believers are heard— let my prayer come before thee.

Deliver me according to thy word. Rid me of mine adversaries, clear me of my slanderers, preserve me from my tempters, and bring me up out of all my afflictions, even as thy word has led me to expect thou wilt do. It is for this that he seeks understanding. His enemies would succeed through his folly, if they succeeded at all; but if he exercised a sound discretion they would be baffled, and he would escape from them. The Lord in answer to prayer frequently delivers his children by making them wise as serpents as well as harmless as doves.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 170. — *Let my supplication come before thee*, etc. The sincere worshipper cannot be contented with anything short of actual intercourse with God. The round of duty cannot please where the spirit of grace and supplication has not been vouchsafed. A filial disposition will pour itself forth in earnest longings after communion with God. Nor will the hope of gracious audience be founded on any other plea save that of the sure word of Jehovah's promise. It is in accordance with that word, and not in opposition to it, that the child of God expects to be heard. All his deliverance he feels to be from the Lord, and all that he looks for from heaven he anticipates in answer to prayer. O for more of that faith which makes its appeal to the divine veracity, and which looks with steadfast eye to the promise of a covenant keeping God. — *John Morison*.

Ver. 170. — *Let my supplication come before thee*. Observe the order of the words here and in the preceding verse. First we had, "Let my cry come near; "then "Give me understanding, "and that "according to thy word, "and now we have "Let my prayer enter in (LXX., Syr., Arb., Vulg.,)before thee." Just so, if you wish for an interview with a man of very high rank, first you come near his house, then you ask for information and instruction as to his intentions, then you ask permission to enter, lest you should be driven away and refused admittance. Knock therefore at the door of the heavenly palace: knock, not with your bodily hand, but with the right hand of prayer. For the voice can knock as well as the hand, as it is written, "It is the voice of my Beloved that knocketh": So 5:2. And when you have knocked, see how you go in, lest after entering you should not get the sight of the King. For there are many who make their way into palaces, and do not at once get an audience of an earthly sovereign, but have to watch constantly to obtain an interview at last. Nor have they the choice of the opportunity, they come when they are sent for, and then present their petition, if they wish to be favourably received. — *Ambrose, in Neale and Littledale*.

HINTS TO PREACHERS.

Ver. 170-174. — The pleader: Psalm 119:170. The singer: Psalm 119:171. The preacher: Psalm 119:172. The worker: Psalm 119:173. The waiter: Psalm 119:174.

Ver. 170. —

1. Access sought.
2. Answer entreated.
3. Argument employed.

PSALM 119:171

EXPOSITION.

Ver. 171. *My lips shall utter praise, when thou hast taught we thy statutes.*

He will not always be pleading for himself, he will rise above all selfishness, and render thanks for the benefit received. He promises to praise God when he has obtained practical instruction in the life of godliness: this is something to praise for, no blessing is more precious. The best possible praise is that which proceeds from men who honour God, not only with their lips, but in their lives. We learn the music of heaven in the school of holy living. He whose life honours the Lord is sure to be a man of praise. David would not only be grateful in silence, but he would express that gratitude in appropriate terms: his lips would utter what his life had practised. Eminent disciples are wont to speak well of the master who instructed them, and this holy man, when taught the statutes of the Lord, promises to give all the glory to him to whom it is due.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 171. — *My lips shall utter praise.* You have stood at the fountain head of a stream of water, and admired while it bubbled up, and ran down in a clear little rivulet, till at length it swelled the mighty river. Such is the allusion here. The heart taught of God, cannot contain itself, but breaks out in praise and singing. This would be the effect of divine illumination, and this would be felt to be a privilege, yea, and a high duty. Have you not found so, believers, specially on common occasions? Be assured, such utterances are the sign of a renewed heart; yea, of a heart filled with all gratitude of right feeling. — *John Stephen.*

Ver. 171. — *My lips shall utter praise*, etc.

*O make me, Lord, thy statutes learn!
Keep in thy ways my feet,
Then shall my lips divinely burn;
Then shall my songs be sweet.*

*Each sin I cast away shall make
My soul more strong to soar;
Each deed of holiness shall wake
A strain divine the more.*

*My voice shall more delight thine ear
The more I wait on time;
The service bring my song more near
The angelic harmony.*

T. H. Gill, in "Breathings of the Better Life" 1881.

HINTS TO PREACHERS.

Ver. 171. — Taught; taught to praise; praising; praising for being taught.

Ver. 171. — Learning to sing by learning to obey.

Ver. 171. — *The Happy Scholar.*

1. He rejoices in the lesson he has learnt.
2. In the Teacher who has taught him.
3. Looks forward to the end of his lesson as the time for the full singing of his song. — C.A.D.

Ver. 171. — *Lessons in Praise.* —

1. It is saints' work.
2. It is sacred work, not to be hurriedly rushed into.
3. It needs Spirit instructed singers. — W.B.H.

PSALM 119:172

EXPOSITION.

Ver. 172. *My tongue shall speak of thy word.* When he had done singing he began preaching. God's tender mercies are such that they may be either said or sung. When the tongue speaks of God's word it has a most fruitful subject; such speaking will be as a tree of life, whose leaves shall be for the healing of the people. Men will gather together to listen to such talk, and they will treasure it up in their hearts. The worst of us is that for the most part we are full of our own words, and speak but little of God's word. Oh, that we could come to the same resolve as this godly man, and say henceforth, "My tongue shall speak of thy word." Then should we break through our sinful silence; we should no more be cowardly and half hearted, but should be true witnesses for Jesus. It is not only of God's works that we are to speak, but of his word. We may extol its truth, its wisdom, its preciousness, its grace, its power; and then we may tell of all it has revealed, all it has promised, all it has commanded, all it has effected. The subject gives us plenty of sea room; we may speak on for ever: the tale is for ever telling, yet untold.

For all thy commandments are righteousness. David appears to have been mainly enamoured of the preceptive part of the word of God, and concerning the precept his chief delight lay in its purity and excellence. When a man can speak this from his heart, his heart is indeed a temple of the Holy Ghost. He had said aforetime (Psalm 119:138), "Thy testimonies are righteous," but here he declares that they are righteousness itself. The law of God is not only the standard of right, but it is the essence of righteousness. This the Psalmist affirms of each and every one of the precepts without exception. He felt like Paul— "The law is holy, and the commandment holy and just and good." When a man has so high an opinion of God's commandments it is little wonder that his lips should be ready to extol the ever glorious One.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 172. — *My tongue shall speak of thy word.* One duty of thankfulness promised by David is, to speak of God's words for the edification of others. Every Christian man, as he is a priest to offer sacrifice unto God, so is he a

prophet to teach his brethren; for unto us all stands that commandment, "Edify one another in their most holy faith." But, alas, ye shall see many Christians now, who at their tables, and in their companies, can speak freely upon any subject; only for spiritual matters, which concern the soul, there they are dumb, and cannot say with David, "My tongue shall speak of thy word." — *William Cowper*.

HINTS TO PREACHERS.

Ver. 172. —

1. The orator: "My tongue shall speak."
2. His chosen theme: "of thy word."
3. His inward impulse: "for all thy commandments are righteousness."

Ver. 172. — *Savoury Speech.*

1. A resolution all believers should make.
2. The qualification all believers should seek (Psalm 45:1; Matthew 7:34,35)
3. The edification believers would thus secure. — *C.A.D.*

PSALM 119:173

EXPOSITION.

Ver. 173. *Let thine hand help me.* Give me practical succour. Do not entrust me to my friends or thy friends, but put thine own hand to the work. Thy hand has both skill and power, readiness and force: display all these qualities on my behalf. I am willing to do the utmost that I am able to do; but what I need is thine help, and this is so urgently required that if I have it not I shall sink. Do not refuse thy succour. Great as thy hand is, let it light on me, even me. The prayer reminds me of Peter walking on the sea and beginning to sink; he, too, cried, "Lord, help me, "and the hand of his Master was stretched out for his rescue.

For I have chosen, thy precepts. A good argument. A man may fitly ask help from God's hand when he has dedicated his own hand entirely to the obedience of the faith. "I have chosen thy precepts." His election was

made, his mind was made up. In preference to all earthly rules and ways, in preference even to his own will, he had chosen to be obedient to the divine commands. Will not God help such a man in holy work and sacred service? Assuredly he will. If grace has given us the heart with which to will, it will also give us the hand with which to perform. Wherever, under the constraints of a divine call, we are engaged in any high and lofty enterprise, and feel it to be too much for our strength, we may always invoke the right hand of God in words like these.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 173. — *Let thine hand help me.* David having before made promises of thankfulness, seeks now help from God, that he may perform them. Our sufficiency is not of ourselves, but of God; to will and to do are both from him. In temporal things men oftentimes take great pains with small profit; first, because they seek not to make their conscience good; next, because they seek not help from God: therefore they speed no better than Peter, who fished all night and got nothing till he cast his net in the name of the Lord. But in spiritual things we may far less look to prosper, if we call not for God's assistance: the means will not profit us unless God's blessing accompany them. There is preaching, but for the most part without profit; there is prayer, but it prevails not; there is hearing of the word, but without edifying; and all because in spiritual exercises instant prayer is not made unto God, that his hand may be with us to help us. — *Abraham Wright.*

Ver. 173. — *I have chosen thy precepts.* Hath God given you a heart to make choice of his ways? O bless God! There was a time when you went on in giving pleasing to the flesh, and you saw then no better thing than such a kind of life, and the Lord hath been pleased to discover better things to you, so as to make you renounce your former ways, and to make choice of another way, in which your souls have found other manner of comforts, and satisfactions, and contentments than ever you did before. Bless God as David did: "Blessed be the Lord who hath given me counsel" ... Seeing God hath thus inclined your heart to himself, be for ever established in your choice: seeing God hath shown to you his ways, as Pilate said in another case, "That I have written I have written": so say you, "That I have chosen I have chosen." — *Jeremiah Burroughs, in "Moses his Choice."*

Ver. 173, 174. — *I have chosen. My delight.* Cheerfulness accompanies election of a thing. Lumpishness is a sign we never chose it, but were

forced to it. Such cheerfulness in service procures cheerfulness in mercies: Isaiah 64:5, "Thou meetest him that rejoiceth and worketh righteousness." He puts to his hand to help such an one. Christ loves not melancholy and phlegmatic service; such a temper in acts of obedience is a disgrace to God and to religion: to God, it betrays us to have jealous thoughts of God, as though he were a hard master; to religion, it makes others think duties are drudgeries, and not privileges. — *Stephen Charnock*.

HINTS TO PREACHERS.

Ver. 173. —

1. "To will is present with me."
2. "How to perform that which I would, I find not."
3. "Help. Lord."

Ver. 173. —

1. Help needed to keep the divine precepts.
2. Help sought: "Let thy hand, "etc. We should choose nothing and do nothing in which we cannot ask help from God. — *G.R.*

Ver. 173. —

1. God's Hand.
 - (a) Its warm hold (John 5:29).
 - (b) Its wealth of contents (Psalm 104:28).
 - (c) Its heavy blow (Psalm 39:10).
 - (d) Its weight (1 Samuel 5:11).
 - (e) Its saving reach (Isaiah 54:1).
 - (f) Its sweet shadow (Isaiah 49:2), etc.
2. The saint plucks him by the sleeve: "Let thy hand help me."
 - (a) His humble representation.
 - (b) His down drawing of the hand of God. — *W.B.H.*

Ver. 173. — *Let Thy hand help me.*

1. Thy reconciling hand: "stretched out."
2. Thy comforting hand; like that which touched Daniel and John.
3. Thy supplying hand. "Thou openest thy hand, "etc.

4. Thy protecting hand: "all his saints are in thy hand": Deuteronomy 33:3. "Great Shepherd of the sheep."
5. Thy supporting hand: "I will uphold thee."
6. Thy governing hand: "all my times are in thy hand."
7. Thy chastening hand: "Thy hand was heavy upon me."
8. Thy prospering hand: "the hand of the Lord was with, "etc. — W.J.

PSALM 119:174

EXPOSITION.

Ver. 174. *I have lounged for thy salvation, O LORD.* He speaks like old Jacob on his deathbed; indeed, all saints, both in prayer and in death, appear as one, in word, and deed, and mind. He knew God's salvation, and yet he longed for it; that is to say, he had experienced a share of it, and he was therefore led to expect something yet higher and more complete. There is a salvation yet to come, when we shall be clean delivered from the body of this death, set free from all the turmoil and trouble of this mortal life, raised above the temptations and assaults of Satan, and brought near unto our God, to be like him and with him for ever and ever.

I have longed for thy salvation, O Jehovah; and thy law is my delight. The first clause tells us what the saint longs for, and this informs us what is his present satisfaction. God's law, contained in the ten commandments, gives joy to believers. God's law, that is, the entire Bible, is a well spring of consolation and enjoyment to all who receive it. Though we have not yet reached the fulness of our salvation, yet we find in God's word so much concerning a present salvation that we are even now delighted.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 174. — *I have longed for thy salvation, O LORD,* ere. The thing which we learn hence out of David's joining these two together, I long for salvation, and thy law is my delight, is this, that it is not enough for a man to say, he longs and desires to be saved, unless he makes a conscience to use the appointed means to bring him thereunto. It had been but hypocrisy in David to say he longed for salvation, if his conscience had not been able to witness with him that the law was his delight. It is mere mockery for a

man to say he longeth for bread, and prayeth to God every day to give him his daily bread, if he yet walk in no calling, or else seek to get it by fraud and rapine, not staying himself at all upon God's providence. Who will imagine that a man wishes for health, who either despiseth or neglects the means of his recovery? God hath in his own wisdom appointed a lawful means for every lawful thing; this means, being obediently used, the comfortable obtaining of the end may be confidently looked for; the means being not observed, to think to attain to the end is mere presumption. God will deliver Noah from the flood, but Noah must be "moved with reverence, "and "prepare the ark" (Hebrews 11:7), or else he could not have escaped. He would save Lot from Sodom, but yet Lot must hurry him out quickly, and not look behind him till he have entered Zoar: Genesis 19:17. He was pleased to cure Hezekiah of the plague, but yet Hezekiah must take "a lump of figs, and lay it upon his boil:" Isaiah 38:21. He vouchsafed to preserve Paul and company at sea, yet the sailors must "abide in the ship, "else ye cannot be saved, saith Paul: Acts 27:31. — *Samuel Hieron, 1572-1617.*

Ver. 174. — *I have longed for thy salvation.* It is God's salvation proper that he must desire— "thy salvation" — for nothing else could satisfy his pure mind— perfect peace with God, perfect purity and perfect hope. Now, if you ask what was God's way of delivering, and what was his way of salvation, the answer is, it was set forth in his word, and was what the Psalmist calls his "law." God's salvation and his law were discerned to be one. "I have longed for thy salvation, O LORD; and thy law is ray delight." — *John Stephen.*

Ver. 174. — *I have longed for thy salvations, O LORD.* "Salvation, "by the "hand, "or arm of Jehovah, (which is often in Scripture a title of Messiah,)hath been the object of the hopes, the desires, and "longing" expectations of the faithful, from Adam to this hour, and will continue so to be until he, who hath already visited us in great humility, shall come again in glorious majesty to complete our redemption and take us to himself. — *George Horne.*

Ver. 174. — *I have longed for thy salvation, O LORD.* For a present salvation from the guilt and power of sin, and for future salvation, in the full and everlasting enjoyment of God in heaven. David had the happiness to be a partaker, both of pardoning mercy and of sanctifying grace; yet still he longed for more of this salvation, that is, for a more assured faith of

pardoning mercy, and larger measures of sanctifying grace. A gracious soul is insatiable; the more it hath received, the more it desires to receive. Enjoyment, instead of surfeiting, sharpens the appetite. Nay, so sweet is the relishing of spiritual things, that every renewed taste of them quenches the thirst for other things.

Thy law is my delight. Here David chooses the term "law" for denoting the whole revelation of God's will, to remind us of the inseparable connexion between privilege and duty, faith and obedience, holiness and comfort; and to teach us that we ought to be thankful to God for the direction he hath given us in the road to heaven, no less than for the promises by which we are assured of the possession of it. — *Robert Walker*, 1716— 1783.

Ver. 174. — *Thy law is my delight.* Religion will decay or flourish, as it is our duty or our delight. The mind is incapable of continued exertion for duty; but it readily falls in with "delight." Thus our duties become our privileges, while Christ is their source and life. Every step of progress is progress in happiness. This verse of which experience is the best interpreter is the believer's language in his lively, as well as in his fainting state. For the more he knows and enjoys of the divine presence, the more he longs to know and enjoy it. — *Charles Bridges*.

Ver. 174. — *Delight*, in the plural, "delights," as in verses 24, 77, 92, 143. God's word is an abundant source of pleasure to his people. — *William S. Plumer*.

HINTS TO PREACHERS.

Ver. 174. —

1. Jacob's longings.
2. Moses' choice.

Ver. 174. — God's servant drinking at salvation's well, but unsated.

1. Longing yielding to delight.
 - (a) At God's salvation.
 - (b) At the rich Scripture inventory.
2. Delight bringing forth further longing.

- (a) For deeper discoveries in the word.
- (b) Richer experiences in the life.
- (c) Heaven's consummation. — *W.B.H.*

Ver. 174. —

- 1. Sighings for heaven. Holiness, happiness, God.
- 2. Sips by the way. The word of God, the will of God, service of God, the God in all. — *W.B.H.*

Ver. 174. — *I have longed for thy salvation.* Thy holy salvation. Thy full salvation. Thy free salvation. Thy present salvation. Thy permanent salvation. — *W.J.*

Ver. 174. — *I have longed,* etc. This longing arises,

- 1. From a painful consciousness of the need of salvation.
- 2. From a perception of the glories of God's salvation.
- 3. From the promises which give assurance of the possibility of obtaining this salvation.
- 4. From the gracious promptings of the Holy Ghost. — *W.H.J.P.*

PSALM 119:175

EXPOSITION.

Ver. 175. *Let my soul live.* Fill it full of life, preserve it from wandering into the ways of death, give it to enjoy the indwelling of the Holy Ghost, let it live to the fulness of life, to the utmost possibilities of its new created being.

And it shall praise thee. It shall praise thee for life, for new life, for eternal life, for thou art the Lord and Giver of life. The more it shall live, the more it shall praise, and when it shall live in perfection it shall praise thee in perfection. Spiritual life is prayer and praise.

And let thy judgments help me. While I read the record of what thou hast done, in terror or in love, let me be quickened and developed. While I see thy hand actually at work upon me, and upon others, chastening sin, and smiling upon righteousness, let me be helped both to live aright and to

praise thee. Let all thy deeds in providence instruct me, and aid me in the struggle to overcome sin and to practise holiness. This is the second time he has asked for help in this portion; he was always in need of it, and so are we.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 175. — *Let my soul live, and it shall praise thee*, etc. This verse containeth three things, first, David's petition for life: "Let my soul live." "My soul; "that is, myself: the soul is put for the whole man. The contrary: "Let me die with the Philistines, "said Samson (Judges 21:30); Hebrew, margin, "Let my soul die." His life was sought after by the cruelty of his enemies; and he desireth God to keep him alive.

Secondly, His argument from the aim of his life; "And it shall praise thee." The glorifying of God was his aim. The fruit of all God's benefits to profit us, and praise God. David professes that all the days of his life he would live in the sense and acknowledgment of such a benefit.

Thirdly, The ground of his hope and confidence in the last clause: "And let thy judgments help me." Our hopes of help are grounded on God's judgments, whereby is meant his word. There are judgments decreed, judgments executed; doctrinal judgments, and providential judgments, That place intimates the distinction: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil:" Ecclesiastes 8:11. There is *sententia lata et dilata*. Here God's judgments are put for the sentence pronounced; and chiefly for one part of them, the promises of grace. As also, "I have hoped in thy judgments:" Psalm 119:43. Promises are the objects of hope. — *Thomas Manton*.

Ver. 175. — *Let my soul live*. What is the life that the Psalmist is now praying for, but the salvation for which he had just expressed his longing? The taste that he has received makes him hunger for a higher and more continued enjoyment— not for selfish gratification, but that he might employ himself in the praise of his God. Indeed, as we have drawn towards the close of this Psalm, we cannot but have observed that character of praise to pervade his experience, which has been generally remarked in the concluding Psalms of this sacred book. Much do we lose of spiritual strength for want of occupying ourselves more in the exercise of praise. — *Charles Bridges*.

Ver. 175. — *Live and praise.* The saint improves his earthly things for an heavenly end. Where layest thou up thy treasure? Dost thou bestow it on thy voluptuous appetite, thy hawks and thy hounds; or dost thou lock it up in the bosom of Christ's poor members? What use makest thou of thy honour and greatness? To strengthen the hands of the godly or the wicked? And so of all thy other temporal enjoyments. A gracious heart improves them for God; when a saint prays for these things, he hath an eye to some heavenly end. If David prays for life, it is not that he may live, but "live and praise God." When he was driven from his regal throne by the rebellious arms of Absalom see what his desire and hope were, 2 Samuel 15:25: "The king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation." Mark, not shew me my crown, my palace, but the ark, the house of God. — *William Guruall.*

Ver. 175. — *Live and praise.* Liveliness of soul is the Spirit's gift, and it will show itself in abounding praises. — *Henry Law.*

Ver. 175. — *Let thy judgments help me.* In the second clause it would be harsh to understand the word "judgments" of the commandments, to which it does not properly belong to give help. It seems, then, that the prophet, perceiving himself liable to numberless calamities — even as the faithful, by reason of the unbridled license of the wicked, dwell in this world as sheep among wolves, — calls upon God to protect him in the way of restraining, by his secret providence, the wicked from doing him harm. It is a very profitable doctrine, when things in the world are in a state of great confusion, and when our safety is in danger amid so many and varied storms, to lift up our eyes to the judgments of God, and to seek a remedy in them. — *John Calvin.*

Ver. 175, 176. —

*Though like a sheep estranged I stray,
Yet have I not renounced thy way.
Thine hand extend; thine own reclaim;
Grant me to live, and praise thy name.*

Richard Mant.

HINTS TO PREACHERS.

Ver. 175. —

1. The highest life.
2. The highest occupation.
3. Both dependent on the highest aid.

Ver. 175. — *Praise.*

1. The noblest employment of life— to praise God.
2. The noblest presentation of praise— the holy life.
3. The noblest application of divine judgments— to inspire praise.

PSALM 119:176

EXPOSITION.

Ver. 176. This is the finale, the conclusion of the whole matter: *I have gone astray like a lost sheep* — often, wilfully, wantonly, and even hopelessly, but for thine interposing grace. In times gone by, before I was afflicted, and before thou hadst fully taught me thy statutes, I went astray. "I went astray" from the practical precepts, from the instructive doctrines, and from the heavenly experiences which thou hadst set before me. I lost my road, and I lost myself. Even now I am apt to wander, and, in fact, have roamed already; therefore, Lord, restore me.

Seek thy servant. He was not like a dog, that somehow or other can find its way back; but he was like a lost sheep, which goes further and further away from home; yet still he was a sheep, and the Lord's sheep, his property, and precious in his sight, and therefore he hoped to be sought in order to be restored. However far he might have wandered he was still not only a sheep, but God's "servant," and therefore he desired to be in his Master's house again, and once more honoured with commissions for his Lord. Had he been only a lost sheep he would not have prayed to be sought; but being also a "servant" he had the power to pray. He cries, "See thy servant," and he hopes to be not only sought, but forgiven, accepted, and taken into work again by his gracious Master.

Notice this confession; many times in the psalm David has defended his own innocence against foul mouthed accusers, but when he comes into the presence of the Lord his God he is ready enough to confess his transgressions. He here sums up, not only his past, but even his present life,

under the image of a sheep which has broken from its pasture, forsaken the flock, left the shepherd, and brought itself into the wild wilderness, where it has become as a lost thing. The sheep bleats, and David prays, "Seek thy servant."

His argument is a forcible one, — *for I do not forget thy commandments*. I know the right, I approve and admire the right, what is more, I love the light, and long for it. I cannot be satisfied to continue in sin, I must be restored to the ways Of righteousness. I have a home sickness after my God, I pine after the ways of peace; I do not and I cannot forget thy commandments, nor cease to know that I am always happiest and safest when I scrupulously obey them, and find all my joy in doing so. Now, if the grace of God enables us to maintain in our hearts the loving memory of God's commandments it will surely yet restore us to practical holiness. That man cannot be utterly lost whose heart is still with God. If he be gone astray in many respects, yet still, if he be true in his soul's inmost desires, he will be found again, and fully restored. Yet let the reader remember the first verse of the psalm while he reads the last: the major blessedness lies not in being restored from wandering, but in being upheld in a blameless way even to the end. Be it ours to keep the crown of the causeway, never leaving the King's highway for By path Meadow, or any other flowery path of sin. May the Lord uphold us even to the end. Yet even then we shall not be able to boast with the Pharisee, but shall still pray with the publican, "God be merciful to me a sinner;" and with the Psalmist, "Seek thy servant."

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 176. — *I have gone astray like a lost sheep*. Though a sheep go astray, yet it is soon called back by file voice of the shepherd: "My sheep hear my voice." Thus David when he went against Nabal was called back by the Lord's voice in a woman; and when he had slain Uriah he was brought again by Nathan. And therefore if we will be sheep, then though we sometimes go astray, yet we must be easily reclaimed. — *Richard Greenhorn*.

Ver. 176. — *I have gone astray like a lost sheep*, driven out by storm, or dark day, or by the hunting of the dogs chased out from the rest of the flock. — *David Dickson*.

Ver. 176. — *I have gone astray like a lost sheep*, etc. And this is all the conclusion— "a lost sheep!" This long psalm of ascriptions, praises, avowals, resolves, high hopes, ends in this, that he is a perishing sheep. But, stay, there is hope— "Seek thy servant." "I have gone astray like a lost sheep." The original is of the most extensive range, comprehending all time past, and also the habitual tendencies of the man. The believer feels that he had gone astray when the grace of God found him; that he had gone astray many times, had not the grace of God prevented it. He feels that he went astray on such and such unhappy occasions. He also feels that he hath gone astray in all that he hath done; and indeed that he is astray now. But the word expresses the habitual tendency likewise — I go astray like a lost sheep, and this rendering is in keeping with the prayer, "Seek thy servant." The third member is also properly rendered in keeping with it: "I go astray like a lost sheep; seek thy servant; for I do not forget thy commandments." All this is descriptive of the remaining corruption that is in the believer. He is not unmindful of the Lord; he has the root of the matter in him, the seed of divine life; yet he does go astray; whence the necessity of the prayer: "Seek thy servant." Isaiah's description of men, although conveyed in the same terms, is evidently more sweeping, as the context words show: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This would seem to apply to the race of man. Rather is the experience of the Psalmist similar to that described by the apostle Paul: "I find a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." And the Psalmist had the same remedy at the early period, as had the apostle in the later times; for God's salvation is one. The Psalmist's remedy was, "Seek thy servant;" the apostle's, : "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." — *John Stephen*.

Ver. 176. — *I have gone astray*. The original word signifies either the turning of the foot, or the turning of the heart, or both, out of the way. "I have gone astray like a lost sheep;" that is, I have been deceived, and so have gone out of the way of thy holy commandments. Satan is an ill guide, and our hearts are no better: he that follows either, quickly loseth himself; and until God seeketh us (as David prays in the next words), we cannot find our way when we are once out of it. — *Joseph Caryl*.

Ver. 176. — *I have gone astray.* Gotthold one day saw a farmer carefully counting his sheep as they came from the field. Happening at the time to be in an anxious and sorrowful mood, he gave vent to his feelings and said: Why art thou cast down, my soul? and why disquieted with vexing thoughts? Surely thou must be dear to the Most High as his lambs are to this farmer. Art thou not better than many sheep? Is not Jesus Christ thy shepherd? Has not he risked his blood and life for thee? Hast thou no interest in his words: "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand"? John 10:28. This man is numbering his flock; and thinkest thou that God does not also count and care for his believing children and elect, especially as his beloved Son has averred, that the very hairs of our head are all numbered? Matthew 10:30. During the day, I may perhaps have gone out of the way, and heedlessly followed my own devices; still, at the approach of evening, when the faithful Shepherd counts his lambs, he will mark my absence, and graciously seek and bring me back. Lord Jesus, "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." — *Christian Striver* (1629-1693), in *Gotthold's Emblems*.

Ver. 176. — *I have gone astray*, etc. Who is called "the man after God's own heart"? David, the Hebrew king, had fallen into sins enough — blackest crimes — there was no want of sin. And, therefore, unbelievers sneer, and ask, "Is this your man after God's own heart?" The sneer, it seems to me, is but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, temptations, the often baffled, never ended struggle of it, be forgotten?...David's life and history, as written for us in those psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discover in it the faithful struggle of an earnest human soul towards what is good and best. Struggle often baffled — sore baffled — driven as into entire wreck; yet a struggle never ended, ever with tears, repentance, true unconquerable purpose begun anew. — *Thomas Carlyle*, (1795-1881), in "Heroes and Hero Worship."

Ver. 176. — *For I do not forget thy commandments.* In all my wandering; with my consciousness of error; with my sense of guilt; I still do feel that I love thy law, thy service, thy commandments. They are the joy of my heart, and I desire to be recalled from all my wanderings, that I may find perfect happiness in thee and in thy service evermore. Such is the earnest wish of every regenerated heart. For as such a one may have wandered from God,

yet he is conscious of true attachment to him and his service; he desires and earnestly prays that he may be "sought out, "brought back, and kept from wandering any more. — *Albert Barnes*.

Ver. 176. — *For I do not forget thy commandments.* The godly never so fall but there remains in them some grace, which reserves a hope of medicine to cure them: so David here. Albeit he transgressed some of God's commandments, yet he fell not into any full oblivion of them. — *William Cowper*.

Ver. 176. — I do not think that there could possibly be a more appropriate conclusion of such a Psalm as this, so full of the varied experience and the ever changing frames and feelings even of a child of God, in the sunshine and the cloud, in the calm and in the storm, than this ever clinging sense of his propensity to wander, and the expression of his utter inability to find his way back without the Lord's guiding hand to restore him; and at the same time with it all, his fixed and abiding determination never to forget the Lord's commandments. What an insight into our poor wayward hearts does this verse give us— not merely liable to wander, but ever wandering, ever losing our way, ever stumbling on the dark mountains, even while cleaving to God's commandments! But at the same time what a prayer does it put into our mouths, "Seek thy servant, "— "I am thine, save me." Yes, blessed be God! there is One mighty to save. "Kept by the power of God through faith unto salvation." — *Barton Bouchier*.

As far as I have been able, as far as I have been aided by the Lord, I have treated throughout, and expounded, this great Psalm. A task which more able and learned expositors have performed, or will perform better; nevertheless, my services were not to be withheld from it on that account, when my brethren earnestly required it of me. — *Augustine*.

HINTS TO PREACHERS.

Ver. 176. —

1. My confession: "I have gone astray."
2. My profession: "thy servant."
3. My petition: "seek thy servant."
4. My plea: "for I do not forget, "etc.

Ver. 176. —

1. The confession: "I have gone astray."
2. The petition: "Seek thy servant."
3. The plea: "For I do not, "etc. — *G.R.*

Ver. 176. — The last verse as such. The closing minor cadence.

1. The highest flights of human devotion must end in confession of sin: "I have gone astray."
2. The sincerest professions of human fidelity must give place to the acknowledgment of helplessness: "seek thy servant."
3. The loftiest human declarations of love to God's law must come down to The mournful acknowledgment that we have only not forgotten it. — *C.A.D.*

WORKS UPON THE 119 PSALM.

Two and Twentie Sermons of Maister Iohn Caluin. In which Sermons is most religiously handled, the hundredth and nineteenth Psalme of Daud, by eight verses apart according to the Hebrew Alphabet. Translated out of French into Englishe by Thomas Stocker. Imprinted at London for John Harison and Thomas Man. 1580. *4to*

"An Exposition on the 119 Psalme." In "The Workes of...M. RICHARD GREENHAM" *pp.* 379-608, folio, 1612.

A Holy Alphabet for Sion's Scholars; Full of Spiritval Instrvctions, and Heavenly Consolations, to direct and encourage them in their Progresse towards the New Ierusalem: Deliuered, by way of Commentary vpon the whole 119 Psalme. By WILLIAM COWPER, Minister of God's Word, and B. of Galloway...*4to.* London... 1613. Also in Bishop Cowper's Works *pp.* 359 474, folio, 1629.

"Summary and Holy Observations collected out of the route first Octonaries or parts of the hundred and nineteenth Psalme."

The above will be found in "A Commentarie upon the first and second chapters of Saint Paul to the Colossians...together with divers places of Scripture briefly explained. By Mr. Paul Bayne, B. D. London: 1635." *4to*

One Hundred and Ninety Sermons on the Hundred and Nineteenth Psalm. By the Rev. THOMAS MANTON, D.D., Folio. London, 1725. Also 3

vols., 8vo., 1842; 3 vols. (with Life), 1845; and in vols. 7,8, and 9 of Nichol's (now Nisbet's) edition of Manton's Works.

An Hundred, Seventy and Six, SACRED OBSERVATIONS. Upon the Several VERSES of (The Sweetest of PSALMES) the Hundred and Nineteenth PSALM, Stated, Opened, and Applied (as a brief Exposition thereon) to the People of WEST COWES, in the Isle of WIGHT, being the Exercise of my Publick Ministry, in their New Chappel, lately Consecrated by the Right Reverend Father in God, George Lord Bishop of WINTON.

The preceding forms the latter part of a very small 8 vo. entitled "MOSES REVIVED, "on "The Unlawfulness of Eating Blood"; by John Moore, 1669. The exposition is simply worthless, and we notice it merely to save collectors of Psalm literature trouble and expense.

Exposition of Psalm 119 as illustrative of the Character and Exercises of Christian Experience. By the Rev. CHARLES BRIDGES, M.A. 12mo 1827, and many subsequent editions.

Lord's Day Literature: or, Illustrations of the Book of Psalms, from the Hundred and Nineteenth Psalm consecutively. By R. B. SANDERSON, Esq., B.A. 12mo 1842.

The Utterance of the 119. Psalm; expounded in a Series of Lectures. By the Rev. JOHN STEPHEN, A.M. Free John Knox's, Aberdeen... 1861. 2mo

PSALM 120

PSALM 120:1

THE SONG OF DEGREES OR THE GRADUAL PSALMS.

This little psalter within the psalter consists of fifteen brief songs. Why they are grouped together and what is meant by their generic name it would be hard to tell. The conjectures are very many, but they are mere suppositions. Out of them all the conjecture of Dr. Jebb best commends itself to my own mind, though it would be quite consistent with this suggestion to believe that the series of songs arranged by David became the Pilgrim Psalms of after ages, and were chanted by the Lord's people as they went up to the temple. They are "Songs of the Goings Up; "so some read the word. Those who delight to spiritualize everything find here Ascents of the Soul, or language fitted to describe the rising of the heart from the deepest grief to the highest delight. I have thought it well to indicate the methods by which learned men have tried to explain the term "Songs of Degrees, " but the reader must select his own interpretation. —*C.H.S.*

In the thirteenth chapter of the First Book of Chronicles, it is related, that David brought up the Ark from Kirjath-jearim to the house of Obed-edom. The word (**hjl**) used in the seventh verse, for "bringing up" the Ark, is of the same etymology with, and cognate to that which is translated "degrees." And upon this occasion the great event was celebrated by the accompaniment of sacred music. "And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." Again, in the fifteenth chapter of the same book, in the fourteenth verse, the same term is employed for bringing up the Ark to Jerusalem; and the choral services of the Levites are mentioned in immediate connection. And in the fifth chapter of the Second Book of Chronicles (fifth verse), we are told that Solomon assembled the people at the dedication of the Temple, to bring up the Ark from Sion to the Temple of the Lord. —*John Jebb.*

I abide in the simple and plain sense as much as I may, and judge that these psalms are called The Psalms of Degrees because the Levites or priests were wont to sing them upon the stairs or some high place; even as with us he that begins the Psalms or preacheth, standeth in a place above the rest, that he may be the better seen and heard: For it seemeth not that these psalms were sung of the multitude which were in the Temple, or of the rest of the choir, but of certain which were appointed to sing them, or at least to begin them on the stairs to the rest, and so have their name; like as some other of the Psalms have their name and title from the singer. But how should a man know all their rites and ceremonies, especially after so long a time, whereby they are now clean worn out of the memory of all men? Seeing therefore among such a multitude of psalms, when the law was yet in his full force and power, some were wont to be sung with one manner of ceremony, and some with another, according to the time and place, as the use and custom then was, let this suffice us to think that this title pertaineth to no point of doctrine, but only to the ceremony of the singers, what manner of ceremony soever it was. —*Martin Luther, in "A Commentarie upon the Psalmes of Degrees, " 1577.*

There were fifteen steps by which the priests ascended into the Temple, on each of which they sang one of these fifteen psalms. —*David Kimchi.*

Whatever view of the Songs of Degrees you may take besides, you cannot leave out some association of them with the steps, without ignoring the unanimous belief about them handed down from time immemorial amongst the people who gave them to us; without, in fact, implying that at some epoch or other this strange association of the steps with the psalms was gratuitously invented, and, being invented, secured general acceptance in the sacred literature of the Hebrew nation. It is quite impossible to believe such a thing, when we are dealing with a people so jealous of precedent and authority in religion as the Hebrews have always been. I see, in fact, no sufficient reason why we should not follow the leading of the Mishna and feel that Songs of Degrees, Songs of the Steps, is as much as to say Songs in the sacred Orchestra. —*H.T. Armygeld, in "The Gradual Psalms, "1874.*

The great Carmelite expositor, Michael Ayguan, alleges that the fifteen psalms were divided by the Jews into three portions of five, with prayers intercalated, much as the Gregorian division of matins into three nocturns; and that each of the three grades of advance in the spiritual life is betokened by each quinary; the beginners, the progressors, and the perfect;

or, in other terms, those who are severally in the purgative, the illuminative, and the unitive way. And thus it will be noticed that in Psalms 120-124, there is constant reference to trouble and danger; in 125-129 to confidence in God; in 130-134, to direct communion with him in his house. And Genebrardus, a later commentator, defines the fifteen degrees of going up out of the valley of weeping to the presence of God to be

- (1) affliction,
- (2) looking to God,
- (3) joy in communion,
- (4) invocation,
- (5) thanksgiving,
- (6) confidence,
- (7) patient waiting for deliverance,
- (8) God's grace and favour,
- (9) fear of the Lord,
- (10) martyrdom,
- (11) hatred of sins,
- (12) humility,
- (13) desire for the coming of Christ,
- (14) concord and charity,
- (15) constant blessing of God. —*Neale and Littledale.*

No trace in history, or authentic tradition, can be found of these steps, which owe their construction solely to the accommodating fancy of the Rabbins, who, as usual, imagined facts, in order to support their preconceived theories. —*John Jebb.*

It is an additional objection to this Rabbinical conceit, that David, whose name several of these psalms bear—and others of which have evident reference to his time and circumstances—lived in the time of the tabernacle which had no steps. —*James Anderson's Note to Calvin in loc.*

In the version of Theodotian, executed in the early part of the second century, with the express view of correcting the errors of the Septuagint, as well as in the translations by Aquila and by Symmachus, these psalms are rightly described as songs for the journeys up, and are thus at once referred to the stated pilgrimages to the Temple. The expressions, "Thou shalt go up to appear before the Lord thy God thrice in the year" (Exodus 39:24), "If this people go up to do sacrifice" (1 Kings 3:27) —a form of

expression constantly employed as often as these sacred journeys are mentioned—is precisely that which the psalms themselves exhibit: "I was glad when it was said unto me, Go up unto the house of the Lord"; and while we may well adopt this view, for the additional reason that it is in harmony with the whole spirit and sentiment which they breathe throughout, we shall find these psalms to form at the same time one of the most admirable and instructive manuals of devotion with which the love of our heavenly Father, through the grace of the Holy Spirit, has been pleased to bless us. —*Robert Nisbet, in "The Songs of the Temple Pilgrims," 1863.*

If the traditionary interpretation of the title, Song of Degrees, be accepted, that they were sung by devout pilgrims on their way to Jerusalem to keep the great feasts of the Lord, we may suppose that companies toiling up this long ascent would relieve the tedium of the way by chanting some of them.

From the customs of Orientals still prevalent, I think it highly probable that such an explanation of the title may be substantially correct. Nothing is more common than to hear individuals and parties of natives, travelling together through the open country and along mountain paths, especially during the night, break out into singing some of their favourite songs. Once, descending from the top of Sunnin, above Beirut, with a large company of natives, they spontaneously began to sing in concert. The moon was shining brightly in the clear sky, and they kept up their chanting for a long time. I shall not soon forget the impression made by that moonlight concert, as we wound our way down the eastern side of Lebanon to the Buka'a, on the way to Ba'albek. Through the still midnight air of that lofty region the rough edge of their stentorian voices, softened into melody, rang out full and strong, waking the sleeping echoes far and wide down the rocky defiles of the mountain. Something like this may have often rendered vocal this dreary ascent to Jerusalem. It is common in this country to travel in the night during the summer, and we know that the Hebrew pilgrims journeyed in large companies. On his ascent along this road from Jericho to the Holy City, Jesus was attended not only by the twelve apostles, but by others, both men and women; and it would be strange indeed if sometimes they did not seek relief from this oppressive solitude by singing the beautiful songs of Zion. —*William M. Thomson, in "The Land and the Book," 1881.*

When we consider the place in the psalter which these "Songs of Degrees, or of the goings up" occupy, we see good reason to accept the statement

(of the Syriac version, and of S. Chrysostom, Theodoret, Euthymius, and other Fathers, and also of Symmachus, Aquila, and of Hammond, Ewald, and many moderns), that these psalms describe the feelings of those Israelites who went up with Zerubbabel and Jeshua, and afterwards with Ezra, and still later with Nehemiah, from the land of their captivity and dispersion at Babylon, Susa, and other regions of the East, to the home of their fathers, Jerusalem. Hence, in some of the foregoing psalms, we have seen a reference to the dedication of the Second Temple, Psalm 118, and of the walls of Jerusalem Psalm 102, and to the building up of the nation itself on the old foundation of the law of God, given to their fathers at Sinai Psalm 119. —*Christopher Wordsworth.*

Gesenius has the merit of having first discerned the true meaning of the questioned inscription, inasmuch as first in 1812, and frequently since that time, he has taught that the fifteen songs have their name from the step like progressive rhythm of their thoughts, and that consequently the name, like the triolet (roundelay) in Western poetry, does not refer to the liturgical usage, but to the technical structure. The correctness of this view has been duly appraised more particularly by Deuteronomy Wette, who adduces this rhythm of steps or degrees, too, among the more artificial rhythms. The songs are called Songs of Degrees or Gradual Psalms as being songs that move onward towards a climax, and that by, means of πλοκη (επιπλοκη), i.e., a taking up again of the immediately preceding word by way of giving intensity to the expression; and they are placed together on account of this common characteristic, just like the Michtammim, which bear that name from a similar characteristic. —*Franz Delitzsch.*

"Go up, go up, my soul!" must be the motto of one who would enter into the meaning of these psalms. They are a Jacob's ladder whose foot is fixed on the earth, but the top reaches up to the "heavenly Jerusalem."

The rhythmical structure of these psalms (in which one line is built up upon another stair wise) is a suitable outward accompaniment of the interior character of the psalms. Short, pointed lines fall in well with the flow of mystico allegorical thought: —as in "Nearer, my God, to thee, "or, "Jerusalem; the golden." —*William Kay.*

We may notice the following characteristics of nearly all these psalms: sweetness and tenderness; a sad pathetic tone; brevity; an absence generally of the ordinary parallelism; and something of a quick, trochaic rhythm. — "The Speaker's Commentary."

Though it may be they are so called because of their excellency; a song of degrees being an excellent song, as an excellent man is called a man of high degree (1 Chronicles 17:17); these being excellent ones for the matter of them, their manner of composure, and the brevity of them. —*John Gill*.

This being a matter of small moment, I am not disposed to make it the subject of elaborate investigation; but the probable conjecture is, that this title was given to these psalms because they were sung on a higher key than others. The Hebrew word for degrees being derived from the word, **hl** *x tsalah*, to ascend, or go up, I agree with those who are of opinion that it denotes the different musical notes rising in succession. —*John Calvin*.

Hezekiah liveth, these fifteen years, in safety and prosperity, having humbled himself before the Lord for his pride to the ambassadors of Babel. The degrees of the sun's reversing, and the fifteen years of Hezekiah's life prolonging, may call to our minds the fifteen Psalms of Degrees; viz. from Psalm 120 and forward. There were Hezekiah's songs that were sung to the stringed instruments in the house of the Lord (Isaiah 38:20): whether these were picked out by him for that purpose may be left to conjecture. —*John Lightfoot*, 1602—1675.

WORKS UPON PSALMS 120-134, COMMONLY CALLED THE PSALMS OF DEGREES.

A Commentarie upon the Fifteene Psalmes, called "Psalmi traduum", that is, Psalmes of Degrees: Faithfully copied out of the Lectvres of D. Martin Luther, very fruitful and comfortable for all Christian afflicted consciences to reade. Translated out of Latine into English by HENRY BVI, L. London....1577. *Quarto, Black Letter. Preface by John Fox, the Martyrologist. Another edition, 1615. Also 8vo., Lewes: 1823; and London: 1819.*]

THE ASCENTS OF THE SOUL: OR, DAVID'S Mount Towards GOD'S House. Being Paraphrases on the Fifteen Psalms of Degrees. Written in Italian, By the Illustrious GEO. FRANCESCO LOREDANO, a Noble Venetian, 1656. Rendered in English, Anno Domi 1665. By Henry Hare, Lord Coleraine. London...1681. Small folio.

Lamentations Scala Santa: or, *A Scale of Devotions*, Musical and Gradual. Being Descants on the Fifteen Psalms of Degrees, in Metre; with

Contemplations and Collects upon them, in Prose, 1670. By *Henry Hare, Lord Coleraine*. London...1681. *Small folio*.

The Pilgrim Psalms: an Exposition of the Songs of Degrees. Psalms 120-134. By the Rev. N. M'MICHAEL, D.D., Dunfermline... Edinburgh and London: 1860. *Cr. 8vo*.

The Songs of the Temple Pilgrims. An Exposition, Devotional and Practical, of the Psalms of Degrees. By ROBERT NISBET, D.D., Edinburgh. London: 1863. [12mo.]

The Gradual Psalms: a Treatise on the Fifteen Songs of Degrees, with Commentary, based on Ancient Hebrew, Chaldee, and Christian Authorities. By Rev. H. T. ARMFIELD, M.A., F.S.A. London; 1874. *Cr. 8vo*.]

The Pilgrim Psalms. An Exposition of the Songs of Degrees. By the Rev. SAMUEL COX. London: 1874. *Cr. 8vo*. In "The Golden Diary of Heart Converse with Jesus in the Book of Psalms"...By ALFRED EDERCHEIM, D.D., Ph.D., London, 1877, there are Expositions of Psalms 121, 124, 127, and 133.

The Caravan and the Temple, and Songs of the Pilgrims. Psalms 120-134. By EDWARD JEWITT ROBINSON. London... 1878.

Suddenly we have left the continent of the vast Hundred and Nineteenth Psalm for the islands and islets of the Songs of Degrees. It may be well to engage in protracted devotion upon a special occasion, but this must cast no slur upon the sacred brevities which sanctify the godly life day by day. He who inspired the longest psalm was equally the author of the short compositions which follow it.

TITLE. —A SONG OF DEGREES. —We have already devoted a sufficient space to the consideration of this title in its application to this psalm and the fourteen compositions which succeed it. These appear to us to be Pilgrim Psalms, but we are not sure that they were always sung in company; for many of them are in the first person singular. No doubt there were solitary pilgrims as well as troops who went to the house of God in company, and for these lonely ones hymns were prepared.

SUBJECT. —A certain author supposes that this hymn was sung by an Israelite upon leaving his house to go up to Jerusalem. He thinks that the

good man had suffered from the slander of his neighbours, and was glad to get away from their gossip, and spend his time in the happier engagements of the holy feasts. It may be so, but we hope that pious people were not so foolish as to sing about their bad neighbours when they were leaving them, for a few days. If they wished to leave their houses in safety, and to come home to kind surroundings, it would have been the height of folly to provoke those whom they were leaving behind by singing aloud a psalm of complaint against them. We do not know why this ode is placed first among the Psalms of Degrees, and we had rather hazard no conjecture of our own. We prefer the old summary of the translators—"David prayeth against Doeg"—to any far fetched supposition: and if this be the scope of the psalm, we see at once why it suggested itself to David at the station where the ark abode, and from which he had come to remove it. He came to fetch away the ark, and at the place where he found it he thought of Doeg, and poured out his complaint concerning him. The author had been grievously calumniated, and had been tortured into bitterness by the false charges of his persecutors, and here is his appeal to the great Arbiter of right and wrong before whose judgment seal no man shall suffer from slanderous tongues.

EXPOSITION.

Ver. 1. *In my distress.* Slander occasions distress of the most grievous kind. Those who have felt the edge of a cruel tongue know assuredly that it is sharper than the sword. Calumny rouses our indignation by a sense of injustice, and yet we find ourselves helpless to fight with the evil, or to act in our own defence. We could ward off the strokes of a cutlass, but we have no shield against a liar's tongue. We do not know who was the father of the falsehood, nor where it was born, nor where it has gone, nor how to follow it, nor how to stay its withering influence. We are perplexed, and know not which way to turn. Like the plague of flies in Egypt, it baffles opposition, and few can stand before it. Detraction touches us in the most tender point, cuts to the quick, and leaves a venom behind which it is difficult to extract. In all ways it is a sore distress to come under the power of "slander, the foulest whelp of sin." Even in such distress we need not hesitate to cry unto the Lord. Silence to man and prayer to God are the best cures for the evil of slander.

I cried unto the LORD (or Jehovah). The wisest course that he could follow. It is of little use to appeal to our fellows on the matter of slander,

for the more we stir in it the more it spreads; it is of no avail to appeal to the honour of the slanderers, for they have none, and the most piteous demands for justice will only increase their malignity and encourage them to fresh insult. As well plead with panthers and wolves as with black hearted traducers. However, when cries to man would be our weakness, cries to God will be our strength. To whom should children cry but to their father? Does not some good come even out of that vile thing, falsehood, when it drives us to our knees and to our God? "And he heard me". Yes, Jehovah hears. He is the living God, and hence prayer to him is reasonable and profitable. The Psalmist remembered and recorded this instance of prayer hearing, for it had evidently much affected him; and now he rehearses it for the glory of God and the good of his brethren. "The righteous cry and the Lord heareth them". The ear of our God is not deaf, nor even heavy. He listens attentively, he catches the first accent of supplication; he makes each of his children confess, — "he heard me". When we are slandered it is a joy that the Lord knows us, and cannot be made to doubt our uprightness: he will not hear the lie against us, but he will hear our prayer against the lie.

If these psalms were sung at the ascent of the ark to Mount Zion, and then afterwards by the pilgrims to Jerusalem at the annual festivals and at the return from Babylon, we shall find in the life of David a reason for this being made the first of them. Did not this servant of God meet with Doeg the Edomite when he enquired of the oracle by Abiathar, and did not that wretched creature believe him and betray him to Saul? This made a very painful and permanent impression upon David's memory, and therefore in commencing the ark journey he poured out his lament before the Lord, concerning the great and monstrous wrong of "that dog of a Doeg", as Trapp wittily calls him. The poet, like the preacher, may find it to his advantage to "begin low, "for then he has the more room to rise: the next Psalm is a full octave above the present mournful hymn. Whenever we are abused it may console us to see that we are not alone in our misery we are traversing a road upon which David left his footprints.

EXPLANATORY NOTES AND QUAIN SAYINGS.

Title. — "A Song of Degrees". A most excellent song, Tremellius rendereth it; and so indeed this and the fourteen following are, both for the matter, and for the form or manner of expression, which is wondrous short and sweet, as the very epigrams of the Holy Ghost himself, wherein each

verse may well stand for an oracle. And in this sense, "adam hammahalal", or, a man of degrees, is put for an eminent or excellent man: 1 Chronicles 17:17. Others understand it otherwise; wherein they have good leave to abound in their own sense; an error here is not dangerous. —*John Trapp*.

Whole Psalm. —In the interpretation of these psalms, which sees in them the "degrees" of Christian virtues, this psalm aptly describes the first of such steps—the renunciation of the evil and vanity of the world. It thus divides itself into two parts.

1. The Psalmist, in the person of one beginning the grades of virtue, finds many opponents in the shape of slanderers and ill advisers.
2. He laments the admixture of evil—"Woe is me". —*H.T. Armfield*.

Whole Psalm. —It is a painful but useful lesson which is taught by this first of the Pilgrim Psalms, that all who manifest a resolution to obey the commands and seek the favour of God, may expect to encounter opposition and reproach in such a course... This these worshippers of old found when preparing to seek the Lord in his Temple. They were watched in their preparation by malignant eyes; they were followed to the house of prayer by the contempt and insinuations of bitter tongues. But their refuge is in him they worship; and, firmly convinced that he never can forsake his servants, they look up through the cloud of obloquy to his throne, and implore the succour which they know that his children shall ever find there. "O Lord, in this my trouble deliver my soul". —*Robert Nisbet*.

Whole Psalm. —The pilgrims were leaving home; and lying lips commonly attack the absent. They were about to join the pilgrim caravan; and in the excitements of social intercourse their own lips might easily deviate from truth. The psalm, moreover, breathes an intense longing for peace; and in this world of strife and confusion, when is that longing inappropriate? Is it any marvel that a Hebrew, with a deep spiritual longing for peace, should cry as he started for the Temple, "Let me get out of all that, at least for a time. Let me be quit of this fever and strain, free from the vain turbulence and conflicting noises of the world. Let me rest and recreate myself a while in the sacred asylum and sanctuary of the God of peace. God of peace, grant me thy peace as I worship in thy presence; and let me find a bettered world when I come back to it, or at least bring a bettered and more patient heart to its duties and strifes". —*Samuel Cox*.

Ver. 1. —*In my distress I cried unto the Lord*, etc. See the wondrous advantage of trouble, —that it makes us call upon God; and again see the wondrous readiness of mercy, that when we call he heareth us! Very blessed are they that mourn while they are travelling the long upward journey from the Galilee of the Gentiles of this lower world to the heavenly Jerusalem, the high and holy city of the saints of God. —*J.W. Burgon, in "A Plain Commentary"*.

Ver. 1. —*In my distress*. God's help is seasonable; it comes when we need it. Christ is a seasonable good... For the soul to be dark, and for Christ to enlighten it; for the soul to be dead, and Christ to enliven it; for the soul to be doubting, and for Christ to resolve it; and for the soul to be distressed, and for Christ to relieve it; is not this in season? For a soul to be hard, and for Christ to soften it; for a soul to be haughty, and for Christ to humble it; for a soul to be tempted, and for Christ to succour it; and for a soul to be wounded, and for Christ to heal it? Is not this in season? —*R. Mayhew, 1679.*

Ver. 1. —*Cried. Heard*. The verbs are in the past tense, but do not refer merely to a past occasion. Past experience and present are here combined. From the past he draws encouragement for the present. —*J.J. Stewart Perowne.*

Ver. 1. —*And he heard me*. The effectual fervent prayer of a righteous man availeth much: Jas 5:16; Zec 13:9. He that prayeth ardently, speeds assuredly (Psalm 91:15); and the delayed return of prayer should be carefully observed and thankfully improved: Psalm 66:20. —*John Trapp.*

HINTS TO PREACHERS.

Ver. 1. —A reminiscence.

1. It is threefold; distress, prayer, deliverance.
2. It has a threefold bearing: it excites my hope, stimulates my petitions, and arouses my gratitude.

Ver. 1. —

1. Special trouble: "In my distress."
2. Special prayer: "I cried unto the Lord."
3. Special favour: "He heard me." —*G.R.*

PSALM 120:2

EXPOSITION.

Ver. 2. *Deliver my soul, O Lord, from lying lips.* It will need divine power to save a man from these deadly instruments. Lips are soft: but when they are lying lips they suck away the life of character and are as murderous as razors. Lips should never be red with the blood of honest men's reputes, nor salved with malicious falsehoods. David says, "Deliver my soul": the soul, the life of the man, is endangered by lying lips; cobras are not more venomous, nor devils themselves more pitiless. Some seem to lie for lying sake, it is their sport and spirit: their lips deserve to be kissed with a hot iron; but it is not for the friends of Jesus to render to men according to their deserts. Oh for a dumb generation rather than a lying one! The faculty of speech becomes a curse when it is degraded into a mean weapon for smiting men behind their backs. We need to be delivered from slander by the Lord's restraint upon wicked tongues, or else to be delivered out of it by having our good name cleared from the liar's calumny.

And from a deceitful tongue This is rather worse than downright falsehood. Those who fawn and flatter, and all the while have enmity in their hearts, are horrible beings; they are the seed of the devil, and he worketh in them after his own deceptive nature. Better to meet wild beasts and serpents than deceivers: these are a kind of monster whose birth is from beneath, and whose end lies far below. It should be a warning to liars and deceivers when they see that all good men pray against them, and that even bad men are afraid of them. Here is to the believer good cause for prayer. "Deliver us from evil", may be used with emphasis concerning this business. From gossips, talebearers, writers of anonymous letters, forgers of newspaper paragraphs, and all sorts of liars, good Lord deliver us!

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 2. —*Deliver my soul, O Lord, from lying lips*, etc. An unbridled tongue is "vehiculum Diaboli", the chariot of the Devil, wherein he rides in triumph. Greenhorn doth describe the tongue prettily by contraries, or diversities: "It is a little piece of flesh, small in quantity, but mighty in quality; it is soft, but slippery; it goeth lightly, but falleth heavily; it striketh soft, but woundeth sore; it goeth out quickly, but burneth vehemently; it

pierceth deep, and therefore not healed speedily; it hath liberty granted easily to go forth but it will find no means easily to return home; and being once inflamed with Satan's bellows, it is like the fire of hell." The course of an unruly tongue is to proceed from evil to worse, to begin with foolishness, and go on with bitterness, and to end in mischief and madness. See Ecclesiastes 10:13. The Jew's conference with our Saviour began with arguments: "We be Abraham's seed," said they, etc.; but proceeded to blasphemies: "Say we not well that thou art a Samaritan, and hast a devil?" and ended in cruelty: "Then took they up stones to cast at him." John 8:33,48,59. This also is the base disposition of a bad tongue to hate those whom it afflicts: Proverbs 26:28.

The mischief of the tongue may further appear by the mercy of being delivered from it, for,

1. So God hath promised it (John 5:15,21). "God saveth the poor from the sword, from their mouth, and from the hand of the mighty," and "thou shalt be hid from the scourge of the tongue," or from being betongued, as some render it, that is, from being, as it were, caned or cudgelled with the tongues of others. "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (Psalm 31:20); that is, from all calumnies, reproaches, evil speakings of all kinds. God will preserve the good names of his people from the blots and bespatterings of malicious men, as kings protect their favourites against slanders and clamours.

2. So the saints have prayed for it, as David: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." —*Edward Reyner*.

Ver. 2. —*Deliver my soul, O Lord, from lying lips*, etc. In the drop of venom which distils from the sting of the smallest insect, or the spike of the nettle leaf, there is concentrated the quintessence of a poison so subtle that the microscope cannot distinguish it, and yet so virulent that it can inflame the blood, irritate the whole constitution, and convert day and night into restless misery; so it is sometimes with the words of the slanderer. —*Frederick William Robertson*.

Ver. 2. —*Lying lips* bore false witness against him, or with a "deceitful tongue" tried to ensnare him, and to draw something from him, on which they might ground an accusation. —*George Horne*.

HINTS TO PREACHERS.

Ver. 2. —The unjustly slandered have, besides the avenging majesty of their God to protect them, many other consolations, as

1. The consciousness of innocence to sustain them.
2. The promise of divine favour to support them: "I will hide thee from the scourge of the tongue."
3. There is the consideration to soothe: "Blessed are ye when men shall revile you and persecute you, "etc.
4. That a lie has not usually a long life.
5. There is, lastly, for comfort, the repairing influence of time. —*R. Nisbet.*

Ver. 2. —A prayer against slander. We are liable to it; it would do us great injury and cause us great pain; yet none but the Lord can protect us from it, or deliver us out of it.

PSALM 120:3

EXPOSITION.

Ver. 3. *What shall be given unto thee?* What is the expected guerdon of slander? It ought to be something great to make it worth while to work in so foul an atmosphere and to ruin one's soul. Could a thousand worlds be bribe enough for such villainous deeds? The liar shall have no welcome recompense: he shall meet with his deserts; but what shall they be? What punishment can equal his crime? The Psalmist seems lost to suggest a fitting punishment. It is the worst of offences—this detraction, calumny, and slander. Judgment sharp and crushing would be measured out to it if men were visited for their transgressions. But what punishment could be heavy enough? What form shall the chastisement take? O liar, "what shall be given unto thee?"

Or what shall be done unto thee, thou false tongue? How shalt thou be visited? The law of retaliation can hardly meet the case, since none can slander the slanderer, he is too black to be blackened; neither would any of us blacken him if we could. Wretched being! He fights with weapons which true men cannot touch. Like the cuttlefish, he surrounds himself with an

inky blackness into which honest men cannot penetrate. Like the foul skunk, he emits an odour of falsehood which cannot be endured by the true; and therefore he often escapes, unchastised by those whom he has most injured. His crime, in a certain sense, becomes his shield; men do not care to encounter so base a foe. But what will God do with lying tongues? He has uttered his most terrible threats against them, and he will terribly execute them in due time.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 3. —*What shall be given unto thee? or what shall be done unto thee, thou false tongue?* What dost thou expect, "thou false tongue," in pleading a bad cause? What fee or reward hast thou for being an accuser instead of an advocate? What shall it profit thee (as we put it in the margin); what shalt thou gain by thy deceitful tongue? or (as our margin hath it again), "What shall the deceitful tongue give unto thee," that thou goest about slandering thy brother, and tearing his good name? Hath thy deceitful tongue houses or lands to give thee? hath it any treasures of gold and silver to bestow upon thee? Surely, as itself is so it gives only "Sharp arrows of the mighty, with coals of juniper" as the next verse intimates... The tongue indeed will speak often in these cases gratis, or without a fee; but it never doth without danger and damage to the speaker. As such speakers shoot arrows, like the arrows of the mighty, and as they scatter coals, like the coals of juniper, so they usually get an arrow in their own sides, and not only burn their fingers, but heap coals of fire upon their own heads. Ungodly men will do mischief to other men purely for mischief's sake: yet when once mischief is done it proves most mischievous to the doers of it; and while they hold their brethren's heaviness a profit, though they are never the better, they shall feel and find themselves in a short time much the worse. —*Joseph Caryl.*

Ver. 3,4. —*What shall be given?* Intimating that his enemy expected some great reward for his malice against David; but, saith the Psalmist, he shall have "sharp arrows of the Almighty, with coals of juniper"; as if he had said, "Whatever reward he have from men, this shall be his reward from God". —*John Jackson, in "The Morning Exercises", 1661.*

Ver. 3,4. —*The victim of slander,* in these heavy complaints he has just uttered, may be indulging in excess, which pious friends are represented as coming forward to reprove by reminding him how little a true servant of

God can be really injured by slander. Hence, as in the margin of our Bibles, the psalm assumes the dramatic form, and represents his fellow worshippers as asking the complainer: What evil, O servant of God, can the false tongue give to thee! Nursling of Omnipotence, what can it do to thee... The answer of suffering nature and bleeding peace still returns: "It is like the sharp arrows of the mighty, like coals of juniper". An arrow from the bow of a mighty warrior, that flies unseen and unsuspected to its mark, and whose presence is only known when it quivers in the victim's heart, not unaptly represents the silent and deadly flight of slander; while the fire which the desert pilgrim kindles on the sand, from the dry roots of the juniper, a wood which, of all that are known to him, throws out the fiercest and most continued heat, is not less powerfully descriptive of the intense pain and the lasting injury of a false and malicious tongue. —*Robert Nisbet*.

Ver. 3,4. —*Coals of juniper*, these "shall be given unto thee". As if he had said, thou shalt have the hottest coals, such coals as will maintain heat longest, implying that the hottest and most lasting wrath of God should be their portion. Some naturalists say that coals of juniper raked up in the ashes will keep fire a whole year; but I stay not upon this. —*Joseph Caryl*.

HINTS TO PREACHERS.

Ver. 3. —The rewards of calumny. What can they be? What ought they to be? What have they been?

Ver. 3. —

1. What the reviler does for others.
2. What he does to himself.
3. What God will do with him.

PSALM 120:4

EXPOSITION.

Ver. 4. *Sharp arrows of the mighty*. Swift, sure, and sharp shall be the judgment. Their words were as arrows, and so shall their punishment be. God will see to it that their punishment shall be comparable to an arrow

keen in itself, and driven home with all the force with which a mighty man shoots it from his bow of steel, — "sharp arrows of the mighty". Nor shall one form of judgment suffice to avenge this complicated sin. The slanderer shall feel woes comparable to coals of juniper, which are quick in flaming, fierce in blazing, and long in burning. He shall feel sharp arrows and sharper fires. Awful doom! All liars shall have their portion in the lake which burneth with fire and brimstone. Their worm dieth not, and their fire is not quenched. Juniper coals long retain their heat, but hell burneth ever, and the deceitful tongue may not deceive itself with the hope of escape from the fire which it has kindled. What a crime is this to which the All merciful allots a doom so dreadful! Let us hate it with perfect hatred. It is better to be the victim of slander than, to be the author of it. The shafts of calumny will miss the mark, but not so the arrows of God: the coals of malice will cool, but not the fire of justice. Shun slander as you would avoid hell.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 4. —*Sharp arrows of the mighty, with coals of juniper.* The world's sin is the world's punishment. A correspondence is frequently observed between the transgression and the retribution... This law of correspondence seem to be here indicated. Similar figures are employed to express the offence and the punishment of the wicked. "They bend their tongue like a bow for lies." "Who whet their tongue like a sword, and bend their bows to shoot in secret at the perfect." But let the slanderer be upon his guard. There is another bow besides that in his possession. The arrows are sharp and burning; and when they are sent from the bow by the arm of Omnipotence, nothing can resist their force, and in mortal agony his enemies bite the dust. "He hath bent his bow, and made it ready. He hath also prepared for him the instruments of death: He ordaineth his arrows against the persecutors." "God shall shoot at them with an arrow; suddenly shall they be wounded; so shall they make their own tongue fall upon themselves." This train of thought is also pursued in the illustration of fire. James compares the tongue of slander to fire. "And the tongue is a fire, a world of iniquity: so is the tongue among the members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Such is the tongue, and here is the punishment: "Coals of juniper, "remarkable for their long retention of heat. And yet what a feeble illustration of the wrath of God, which burns down to the lowest hell! "His

lips are full of indignation, and his tongue as a devouring fire." Liars are excluded from heaven by a special enactment of the Sovereign; and all of them "shall have their part in the lake which burneth with fire and brimstone, which is the second death." "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" With what solemn awe should we not cry out to the Lord, "Gather not my soul with sinners, nor my life with bloody mens!" —*N. McMichael*, in "*The Pilgrim Psalms*", 1860.

Ver. 4. —*Sharp arrows of the mighty*. He compares wicked doctrine to an arrow which is not blunt, but sharp; and moreover which is cast, not of him that is weak and feeble, but that is strong and mighty; so that there is danger on both sides, as well of the arrow which is sharp and able to pierce, as also of him which with great violence hurleth the same. —*Martin Luther*.

Ver. 4. —*Arrows. Coals of juniper*. When the tongue is compared to "arrows", there is a reference (according to the Midrash), to the irrevocableness of the tongue's work. Even the lifted sword may be stayed, but the shot arrow may not. The special point to be drawn out in the mention of "coals of juniper", is the inextinguishableness of such fuel. There is a marvellous story in the Midrash which illustrates this very well. Two men in the desert sat down under a juniper tree, and gathered sticks of it where with they cooked their food. After a year they passed over the same spot where was the dust of what they had burned; and, remarking that it was now twelve months since they had the fire, they walked fearlessly upon the dust, and their feet were burned by the "coals" beneath it, which were still unextinguished. —*H.T. Armfield*.

Ver. 4. —*Coals of juniper*. The fire of the Retham burns for a very long time covered with its ashes; like malignant slander. But the secret malignity becomes its own terrible punishment. —*William Kay*.

Ver. 4. —*Coals of juniper*. We here at *Wadf Kinnah* found several Bedouins occupied in collecting brushwood, which they burn into charcoal for the Cairo market; they prefer for this purpose the thick roots of the shrub Retham, "*Genista raetam*" of Forskal, which grows here in abundance. —*Johann Ludwig Burckhardt*, 1784-1817.

Ver. 4. —*Coals of juniper*. At this time we spoke four "ships of the desert", bound for Cairo, and loaded with "coals of juniper", or, in other

words, with charcoal made from the roots or branches of the ratam, or white broom of the desert, the identical bush referred to by the sacred writer. —*John Wilson*, in "*The Lands of the Bible visited and described*", 1847.

Ver. 4. —By "coals of juniper, "we understand arrows made of this wood, which when heated possesses the property of retaining the heat for a long time; and consequently, arrows of this kind, after having been placed in the fire, would in the hands of the warrior do terrible execution. Some persons think that this verse is not to be understood as a figurative description of calumny, but rather of the punishment which God will inflict upon the calumniator. They therefore regard this as an answer to the question in the preceding verse: "What shall he give?" etc. —*George Phillips*.

HINTS TO PREACHERS.

Ver. 4. —The nature of slander and the punishment of slander.

Ver. 4. —

1. The tongue is sharper than an arrow.

(a) It is shot in private.

(b) It is tipped with poison.

(c) It is polished with seeming kindness.

(d) It is aimed at the most tender part.

2. The tongue is more destructive than fire. Its scandals spread with greater rapidity. They consume that which other fires cannot touch, and they are less easily quenched. "The tongue", says an Apostle, "is a fire...and setteth on fire the course of nature; and it is set on fire of hell". A fiery dart of the wicked one. —*G.R.*

PSALM 120:5

EXPOSITION.

Ver. 5. *Woe is me, that sojourn in Mesech, that I dwell in the tents of Kedar!* Gracious men are vexed with the conversation of the wicked. Our poet felt himself to be as ill at ease among lying neighbours as if he had lived among savages and cannibals. The traitors around him were as bad as

the unspeakable Turk. He cries "Woe is me!" Their sin appalled him, their enmity galled him. He had some hope from the fact that he was only a sojourner in Mesech; but as years rolled on the time dragged heavily, and he feared that he might call himself a dweller in Kedar. The wandering tribes to whom he refers were constantly at war with one another; it was their habit to travel armed to the teeth; they were a kind of plundering gypsies, with their hand against every man and every man's hand against them; and to these he compared the false hearted ones who had assailed his character. Those who defame the righteous are worse than cannibals; for savages only eat men after they are dead, but these wretches cat them up alive.

*"Woe's me that I in Mesech am
A sojourner so long;
That I in tabernacles dwell
To Kedar that belong.*

*My soul with him that hateth peace
Hath long a dweller been;
I am for peace; but when I speak,
For battle they are keen.*

*My soul distracted mourns and pines
To reach that peaceful short,
Where all the weary are at rest,
And troublers vex no more".*

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 5. — *Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!* Mesech was a son of Japheth; and the name here signifies his descendants, the Mosques, who occupied that wild mountain region which lies between the Caspian Sea and the Black Sea. Kedar, again, was a son of Ishmael; and the name here signifies his descendants, the wandering tribes, whose "hand is against every man, and every man's hand against them." There is no geographical connection between those two nations: the former being upon the north of Palestine, and the latter upon the south. The connection is a moral one. They are mentioned together, because they were fierce and warlike barbarians. David had never lived on the shores of the Caspian Sea, or in the Arabian wilderness; and he means no more than this, that the persons with whom he now dwelt were as savage and quarrelsome as Mesech and Kedar. After a similar fashion, we call rude and

troublesome persons Turks, Tartars, and Hottentots. David exclaims, I am just as miserable among these haters of peace, as if I had taken up my abode with those savage and treacherous tribes. —*N. McMichael*.

Ver. 5. —*Woe is me, that I sojourn in Mesech*, etc. David exclaims, Alas for me because, dwelling amongst false brethren and a bastard race of Abraham, he was wrongfully molested and tormented by them, although he had behaved himself towards them in good conscience. Since then, at the present day, in the church of Rome, religion is dishonoured by all manner of disgraceful imputations, faith torn in pieces, light turned into darkness, and the majesty of God exposed to the grossest mockeries, it will certainly be impossible for those who have any feeling of true piety within them to lie in the midst of such pollutions without great anguish of spirit. —*John Calvin*.

HINTS TO PREACHERS.

Ver. 5. —Bad lodgings. Only the wicked can be at home with the wicked. Our dwelling with them is trying, and yet it may be useful

(1) to them,

(2) to us: it tries our graces, reveals our character, abates our pride, drives us to prayer, and makes us long to be home.

Ver. 5.—

1. None but the wicked enjoy the company of the wicked.

2. None but the worldly enjoy the company of worldlings.

3. None but the righteous enjoy the company of the righteous. —*G.R.*

PSALM 120:6

EXPOSITION.

Ver. 6. *My soul hath long dwelt with him that hateth peace*. Long, long enough, too long had he been an exile among such barbarians. A peace maker is a blessing, but a peace hater is a curse. To lodge with such for a night is dangerous, but to dwell with them is horrible. The verse may apply to any one of the Psalmist's detractors: he had seen enough of him and

pined to quit such company. Perhaps the sweet singer did not at first detect the nature of the man, for he was a deceiver; and when he did discover him he found himself unable to shake him off, and so was compelled to abide with him. Thoughts of Doeg, Saul, Ahithophel, and the sons of Zeruiah come to our mind, —these last, not as enemies, but as hot blooded soldiers who were often too strong for David. What a change for the man of God from the quietude of the sheepfold to the turmoil of court and the tumult of combat! How he must have longed to lay aside his sceptre, and to resume his crook. He felt the time of his dwelling with quarrelsome spirits to be long, too long; and he only endured it because, as the Prayer book version has it, he was constrained so to abide.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 6. —The Arabs are naturally thievish and treacherous; and it sometimes happens, that those very persons are overtaken and pillaged in the morning who were entertained the night before with all the instances of friendship and hospitality. Neither are they to be accused for plundering strangers only, and attacking almost every person whom they find unarmed and defenceless, but for those many implacable and hereditary animosities which continually subsist among them; literally fulfilling the prophecy of Hagar, that "Ishmael should be a wild man; his hand should be against every man, and every man's hand against him". —*Thomas Shaw*, 1692-1751.

Ver. 6. —Our Lord was with the wild beasts in the wilderness. There are not a few who would rather face even these than the angry spirits which, alas, are still to be found even in Christian Churches. —*Wesleyan Methodist Magazine*, 1879.

Ver. 6,7. —What holy and gentle delight is associated with the very name of peace. Peace resting upon our bosom, and soothing all its cares: peace resting upon our households, and folding all the members in one loving embrace: peace resting upon our country, and pouring abundance from her golden horn peace resting upon all nations, and binding them together with the threefold cord of a common humanity, a common interest, and a common religion! The man who hates peace is a dishonour to the race, an enemy to his brother, and a traitor to his God. He hates Christ, who is the Prince of peace. He hates Christians, who are men of peace. —*N. McMichael*.

HINTS TO PREACHERS.

Ver. 6. —

1. Trying company.
2. Admirable behaviour.
3. Undesirable consequences: "When I speak, they are for war".

PSALM 120:7

EXPOSITION.

Ver. 7. *I am for peace.* Properly, "I am peace"; desirous of peace, peaceful, forbearing, —in fact, peace itself.

But when I speak, they are for war. My kindest words appear to provoke them, and they are at daggers drawn at once. Nothing pleases them; if I am silent they count me morose, and if I open my mouth they cavil and controvert. Let those who dwell with such pugilistic company console themselves with the remembrance that both David and David's Lord endured the same trial. It is the lot of the saints to find foes even in their own households. Others besides David dwelt in the place of dragons. Others besides Daniel have been cast into a den of lions. Meanwhile, let those who are in quiet resting places and peaceful habitations be greatly grateful for such ease. "Deus nobis haec otia fecit": God has given us this tranquillity. Be it ours never to inflict upon others that from which we have been screened ourselves.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Ver. 7. —*I am for peace*, etc. Jesus was a man of peace; he came into our world, and was worshipped at his nativity as the Prince of peace: there was universal peace throughout the world at the time of his birth; he lived to make peace "by the blood of his cross": he died to complete it. When he was going out of the world, he said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid": John 14:27. When he was risen from the dead, and made his first appearance to his disciples, he said unto them. "Peace be unto you": he is the peace maker: the Holy

Ghost is the peace bringer: his gospel is the gospel of peace; it contains the peace of God which passeth all understanding. "I am for peace: but when I speak, they are for war". The bulk of the Jewish nation abhorred Christ, they were for putting him to death; to avenge which, the Lord brought the Roman army against them, and many of them were utterly destroyed. So David literally was for peace with Saul; yet, when opportunities made way for any negotiations, it was soon discovered Saul was for war, instead of peace, with him.

May we see how this, which is the introductory psalm to those fourteen which follow, styled Songs of Degrees, hath a concern with our Lord Jesus Christ; and that David the son of Jesse was in many cases a type of him, and several of his enemies, sorrows, and griefs, forerunning figures of what would befall Messiah, and come upon him. Amen. —*Samuel Eyles Pierce*.

Ver. 7. —*I am for peace*. Good men love peace, pray for it, seek it, pursue it, will give anything but a good conscience for it. Compare Matthew 5:9; Hebrews 7:14: *W.S. Plumer*. "It is a mark of a pious man, as far as in him is, to seek peace": *Arnesius*. "I would not give one hour of brotherly love for a whole eternity of contention": *Dr. Ruffner*.

Ver. 7. —*When I speak, they are for war*. He spoke with all respect and kindness that could be; proposed methods of accommodation; spoke reason, spoke love; but they would not so much as hear him patiently; but cried out, To arms! To arms! so fierce and implacable were they, and so bent on mischief. Such were Christ's enemies: for his love they were his adversaries; and for his good words and good works they stoned him; and if we meet with such enemies we must not think it strange, nor love peace the less for our seeking it in vain. "Be not overcome of evil", no, not of such evil as this; "but", even when thus tried, still try to "overcome evil with good". —*Matthew Henry*.

HINTS TO PREACHERS.

Ver. 7. —The character of the man of God. He is at peace. He is for peace. He is peace. He shall have peace.

Ver. 7. —

1. Piety and peace are united.
2. So are wickedness and war. —*G.R*