



Henry Hart

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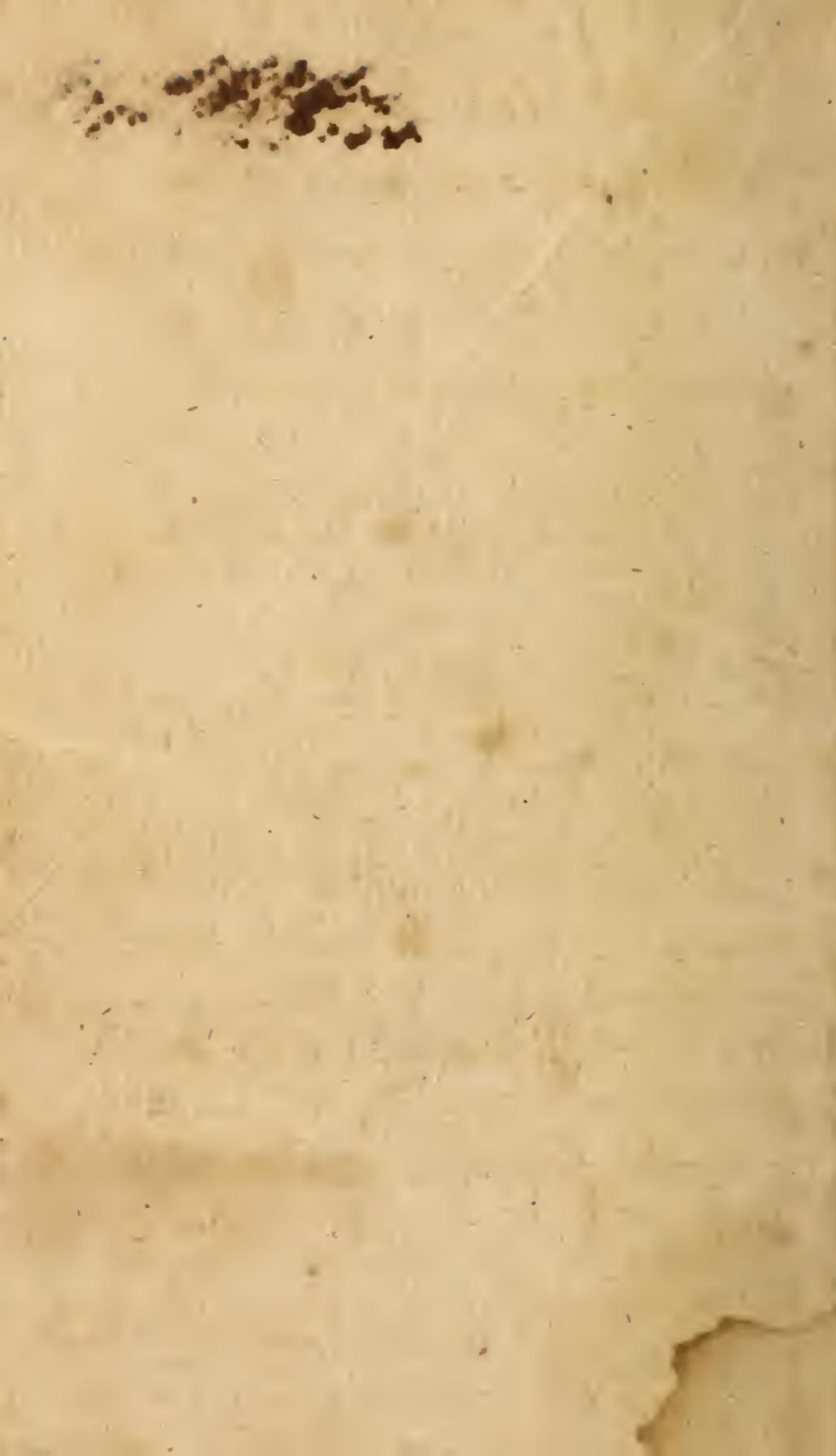
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T H E

P S A L M S,



PARAPHRASED ACCORDING TO THE
NEW-TESTAMENT INTERPRETATION,
AND
Adapted to the common CHURCH-TUNES.

WITH

An ILLUSTRATION at the Beginning of each Psalm, or else a Reference to its Parallels; and an introductory VERSE, expressive of its Spirit and Scope.

To the whole is prefixed,

A-GENERAL PREFACE, serving to shew, that these inspired Songs are not expressive of the private Frames and Experiences of the Penmen; but are either historical and commemorative of public Events concerning the Church; or prophetic and descriptive of the Person, Character, Mission, Offices and Kingdom of the LORD JESUS CHRIST.

Designed to be sung in Churches and Families.

BY JOHN BARCLAY, A. M.
Minister of the BEREAN ASSEMBLY in EDINBURGH.

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1845

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P R E F A C E.

IS it not surprising at this day, when all honest freedom of inquiry is beginning to be so much indulged, that those vast mountains of rubbish which whole legions of commentators have been heaping for ages upon the Psalms, are still suffered to lie almost unmolested, untouched? For what though some one, happily, may have discovered, assayed, and laid open the golden vein of truth which runs through that precious portion of the book of God; where have they been found who have pursued the track, and wrought the mine? or, if some have actually begun to put their hands to the work, yet in such a shy, reserved, partial, hidden manner have they proceeded, that we may still say, where are they? who are they? as if they had been stealing away, rather than boldly avouching the cause of truth.

How much the cause of truth, to the hurting of many souls, hath suffered by wresting that particular book of divine inspiration, may appear from a comparison of the common stream of commentators with the words of the Holy Ghost; who hath certified us, 'that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time,' or at any time, as the margin reads, 'by the will of man: but holy men of God spake as they were moved by the Holy Ghost.' Now, where has the Holy Ghost, in the whole public interpretation of the Old Testament writings by the apostles, given any one hint for applying any one of the Psalms, or any one part of a Psalm, to David, or any one of the penmen, concerning whom we hear so much, whosoever they were? Is not a dead silence observed

on this head throughout the whole New Testament? A shrewd hint, that, whoever was employed, the Holy Ghost had no hand in any such applications: for he hath said to the churches concerning the salvation which the apostles preached, ‘ that the prophets
 ‘ inquired and searched diligently, who prophesied
 ‘ of the grace that should come unto you: searching
 ‘ what, or what manner of time the Spirit of Christ
 ‘ which was in them did signify, when it testified
 ‘ before-hand the sufferings of Christ, and the glory
 ‘ that should follow. Unto whom it was revealed,
 ‘ that not unto themselves, but unto us they did mi-
 ‘ nister the things which are now reported unto you,
 ‘ by them that have preached the gospel unto you,
 ‘ with the Holy Ghost sent down from heaven;
 ‘ which things the angels desire to look into.’ Agree-
 ably to all this David had said by the same Spirit in his last words, ‘ The Spirit of the Lord spake by me,
 ‘ and his word was in my tongue.’ And the Lord said to the Jews, ‘ Search the Scriptures, for in them
 ‘ ye think ye have eternal life; and these are they
 ‘ which testify of me.’ It was the Scriptures of the Old Testament to which they were referred; and this teacheth us, that Christ is the great and principal subject of them; and that our most painful study and learned researches are to no profit as to eternal life, and consequently to nothing at all, if we cannot discern God testifying of his own Son, our Lord Jesus Christ, in them. As, in that place, he refers to the Scriptures in general, so, when going to accomplish his obedience in his death at Jerusalem, he tells his disciples expressly of the matter, pointing to the Psalms in particular, saying, ‘ The things which are
 ‘ written in the Prophets and in the Psalms concern-
 ‘ ing me have an end.’ And accordingly, in the New Testament we find many of the Psalms expressly applied to him; which shews, as Christ is the great subject of the Scriptures in general, so in particu-
 lar,

cular, and especially of the Psalms: and therefore we should search for Christ in them, even in them all: for, if no part of the Psalms is to be explained of Christ, but what is in as many words applied to him in the New Testament, as some would make us think, so neither is any such part of the Law and the Prophets to be understood of him; and so a great part of the Old Testament, speaking of Christ, must go for nothing as to any saving purpose; nay, must be considered as a blot upon the face of Jesus; for the Spirit teacheth us by truth, and not by falsehood; for, if I am reading any passage speaking of Christ, and apply it otherways, I cannot be profited; it is impossible, whatever pious views I may have, seeing I rob God of his glory, and give it to another, deceiving myself, and being deceived: now, deceit can never be of God, nor for the glory of God.

But, as we have said, the New Testament explains the Old, by letting us into the spiritual intent, truth, or meaning thereof: with this key we are warranted to open up and explain those passages which are not directly mentioned in the New: neither need we be afraid of any dangerous mistake, as long as we are guided by that light which shineth in the face of Jesus.

If then we would express praise with knowledge, and sing the Psalms with understanding and grace (and there can be no grace without truth) in our hearts, we must go to the apostles, who alone had the Holy Ghost given them to search into the mind of Christ, and declare to the churches those things which God had kept secret from the foundation of the world, even the hidden things of God, wrapped up in the mystery of all the prophecies, promises, signs, and figures, that had gone before, shewing, like the outer leaves of an unblown flower, that some better things were to come, whose form and beauty should appear displayed to open view, in the fulness

of their glory, when the proper season appointed of God should arrive.

If this matter had been well attended to, we had not seen reverend fathers, and admired doctors, gravely explaining, that is, perverting and destroying, the New Testament by the Old, casting the vail of Moses again upon the face of Jesus, and hiding the glory by that which in itself had no glory, spreading night and tenfold darkness between us and the Sun of righteousness, giving us stones for bread, serpents for fishes, the letter, instead of the Spirit, the ministration of death, instead of life, the reveries of their own carnalized imaginations, instead of the eternal truths and consolations of the Holy Spirit. Let the reader, who is acquainted with such teachers and their adherents, judge how far they are guilty. How dangerous are their glosses upon the Psalms!

Prudential considerations, perhaps, should lead one cautiously to inquire, if it would not be construed calumny to insinuate, that you will hardly meet with a place of public teaching in the kingdom wholly free from the gross abuse here complained of. Therefore, to cut off occasions from those who might be disposed to take them, instead of making irritating assertions, however justifiable in proof, let the person of like precious faith with the apostles consider, how he ought to be moved with the highest indignation and pity, when he hears a set of men, with their admirers, substituting what they call their moral virtue, sincere obedience, good dispositions of heart, and such like names, (I say names, for in their sense and connection they can be nothing else but names, falsehoods, and not truth), instead of Jesus Christ and him crucified, for the justification and acceptance of sinners with God. They leave you at no loss for their meaning; for, to pass by other devices of theirs to establish an imperfect instead of a perfect obedience, (O master-plot of hell, to establish the torments
of

of hell instead of the glory of heaven!), they will read you all the passages in the Psalms, where the righteousness, integrity, and uprightness of Jesus Christ are mentioned and rewarded; these they explain for proof and illustration of their sense, namely, that our own virtuous inclinations and actions are the express conditions of our obtaining the mercy of God, and acceptance with him. So, many of them are not ashamed, nor afraid, after all that the witnesses for the Lord Jesus have advanced, broadly to speak out.

They have different ways of phrasing and disguising the matter: sometimes they will tell you, that Jesus Christ by his death laid a foundation for the acceptance of your repentance and faith, and that he works these graces in you, and upon account of them you are accepted of God; at other times, to the same purpose, they will tell you, that Jesus Christ purchased by his death the blotting out of all past scores, and that he gives you the Spirit to work in you the moral virtues, and all good works, which if you bring forth, you are justified and accepted in the sight of God on account of them: whereas, they might as well have taught you of your being accepted and justified in the sight of God, upon the account of an energy from hell upon your spirit, the one being as true as the other; seeing there is no acceptance, no justification of any person with God but through the blood of the Lamb only, excluding, in this respect, all our good works, as much as our bad works.

No matter, they go on in their way, hardy, zealous, undaunted: no wonder the blind be foremost; for Satan hath blinded their eyes, and they see not their danger: how else could you see them set whole congregations of poor deceived people a-singing the xvth and xxivth Psalms, according to that blasphemous view they have given of that righteousness whereby a man can ascend into the hill of God? as if it could be any other but the righteousness of God,
even

even the righteousness of his Servant whom he upholdeth, his Elect in whom his soul delighteth, for whose righteousness sake Jehovah is well-pleased, because he hath magnified the law and made it honourable, and is become the end thereof for righteousness to every one that believeth; having purged away the sins of his people by himself, and then entered into the highest heavens with his own blood, their accepted Head and Forerunner, having obtained eternal redemption for them; who enter along with him in his right, in their appointed time, not by works of righteousness which they themselves have done, but by that finished, accepted, everlasting work of righteousness which He, their Lord, their Representative, hath done for them; whom he also sanctifies throughout, in body, soul, and spirit, to the glory of his Father, and so makes meet for the inheritance purchased and prepared by himself for his saints in light.

Nevertheless, as if it were a heinous guilt to leave any saying of the Lord unwrested to the destruction of as many as shall fully imbibe the spirit of their doctrine, they persevere in their purpose, and make the xviiith Psalm also chime in to the same tune, where it is said, 'The Lord recompensed me according to my 'righteousness,' &c. ver. 19—27. which they apply to the good people of their own flock, as being similar in their experience to David.—Not a word here of the good Shepherd who laid down his life for his sheep! In like manner, Psalm xxvi. never fails to be sung in the same strain, especially on a communion occasion, when you behave by all means to be put in mind of some earthly altar; 'I will wash mine 'hands in innocency.'—Whose innocency? your own indeed! for, does not the royal psalmist David say, 'I will wash mine hands in innocency, so will 'I encompass thine altar, O Lord?'—He had need to be very pure, who would adventure upon such a boast!

boast! Psalm cxviii. 19. ‘Open to me the gates of
 ‘righteousness,—this is the door,’ &c. seldom escapes
 being pressed into the same service. If they happen up-
 on such occasions to drop a word about the righteous-
 ness of Christ, you may expect to hear it upheld on-
 ly as a pattern to your righteousness; that, as he en-
 tered into heaven by his own perfect obedience, even
 so might you, by the highest perfection of obedience
 which you can attain to, to wit, your sincere, though
 imperfect obedience, or endeavours after it; which is,
 they say, your gospel-perfection, and which the new
 covenant, with many other things which the Holy
 Ghost gives as little allowance for, admits of, ac-
 cording to them; I say, according to them, if so be
 you will allow the scope of a whole sermon to ex-
 plain itself.

The texts commonly made to stand on the front
 of such destroying doctrines are such as these, all the
 words of the Lord Jesus speaking of himself; ‘I de-
 ‘light to do thy will, O my God—O how love I
 ‘thy law!’ Or, bearing witness to the righteousness
 of the law which he came to fulfil; ‘As I live, saith
 ‘the Lord, I have no pleasure in the death of him
 ‘that dieth,’ &c.—‘The man that doeth these things
 ‘shall live by them.’—‘Verily, verily, I say unto
 ‘you, except your righteousness shall exceed the
 ‘righteousness of Scribes and Pharisees,’ &c. or
 some such passage of a like spirit, where a righteous-
 ness is recommended, by which a man may have en-
 trance given him into the kingdom of heaven.

As they make this righteousness in their texts
 something else, and not the very righteousness of the
 Lord Jesus Christ, it is evident, that all their af-
 ter-talk of sincerity, virtue, repentance, faith, (for
 faith is a name they must deal in too, though they
 take away the sense of it, and give you one more
 suitable to their own ideas), goodness of disposition,
 and the like, can be nothing else but a round-about
 way

way of bringing in an absolute juggle, (not designed, it may be, by them, but at least by the father of lies, who makes whom he may the venders of his abominations), a mere shuffling, cutting, dealing, and playing, of a pack of unintelligible words.

The effect of those their doctrines of vanity, where they take place, may be compared to the admission of a multitude of swine into a garden full of precious roots and flowers. So have they used their endeavours to root up every precious thing in the book of Psalms, and indeed in the whole word of God, as if they had received a commission to deal by the Scriptures as the Israelites did with regard to the land of Moab, ‘ To smite every fenced city, ‘ and every choice city, and to fell every good tree, ‘ and to stop all wells of water, and to mar every ‘ piece of good land with stones.’ Thus they utterly spoiled the Moabites. And thus the end of those who are possessed with such a false spirit of doctrine, except they be again dispossessed, may be represented by that herd who ran from the Gadarene-mountains violently down a steep place, and were all choaked in the sea.

They who have conscience for it, may call such ones Christians, if they please, and then, when they have done so, endeavour to sanctify Satan by calling him Saint. But saints indeed will do well to consider those words of their Lord, as they stand in their own connection, ‘ Every plant which my heavenly ‘ Father hath not planted shall be rooted up.’

These are the men who are for ever filling your ears with something or other about philosophers, ‘Tully, Seneca, Socrates, the divine Plato, as they call that other whom the devil at Delphos is said to have deified, (honest heathens, the wonderful things the light of nature teaches you!), the moral sense, the beautiful, the sublime, the decent, the fair, the handsome, and sometimes the *το καλον* and the *το περιπον*, (for

(for they love to speak plain!), with other ravings of the same stamp.

There is another, but in many respects very different kind of men, indeed, whom you will find also at the head of their thousands and ten thousands, who do, verily, highly, as justly, disapprove of those misinterpretations of the Psalms, and other scriptures concerning righteousness, &c. just now mentioned, yet are by no means free themselves of some sort of corrupt leaven; which shews its malignity in them also, but in a different appearance from the former.

Observe them only expatiating and enlarging upon their darling heads of spiritual desertions, hidings of God's countenance, withdrawings of his favour, or a sense of it at times from his accepted dear children, doubts and fears about their estate, darkness concerning their interest in Christ; which, with their other kindred topics of discourse, make up no small part of their doctrine and popularity.

To give a taste of this same leaven: after these, or the like words, of the Lord Jesus have come in their way, 'In my prosperity I said, I shall never be moved: Lord, by thy favour thou hast made my mountain to stand strong. Thou didst hide thy face, and I was troubled.' These expressions, the meaning whereof is not difficult to see, when viewed in the light of the apostolic testimony, do they compare with, and illustrate by that testimony? No; but with the experiences of Job, who, in the day of his affliction, said, 'O that it were with me as in months past, when the candle of the Lord shined upon my head!' Is the cause of Job's complaint a secret? but whatever he feared, doubted, or complained of, it was not, certainly it was not, concerning his state with God, or his interest in Christ; seeing in that he triumphs, and in that only, saying, 'I know that my Redeemer liveth.—Though he slay me,

‘ me, yet will I put my trust in him :—then shall I
‘ be at rest.’

They proceed next to David's experiences as what frequently happen, say they, or may happen to all faints. How they trumpet forth that famous saying of his which he said in his heart, ‘ One day I shall
‘ perish by the hand of Saul,’ &c. If that of David had any relation to a believer's fears of falling into perdition, it is plain, that the reading of the sentence to the end, would have given the conclusion a quite contrary turn, being a proof, that, like David, they thought they should escape, and not fall. Why do you trifle with us in the name of the Lord! Have we need of this? or, if such a doctrine is to be maintained, has it need to be maintained with such weapons?

They are now come to the Psalms; and there, see how they seize upon every strong figure of speech which the Holy Ghost hath used, expressive of the sufferings of Christ, and of the following glory! Lo, how heartily, blindly, and boldly they apply them all as expressive of the frames of the spirits of David, Heman, and Asaph, in the times of their soul-trouble and spiritual desertion; till at length, through their prayers, supplications, fastings, and tears, they find a glorious outgate (as they speak) by a new and sensible manifestation! and these same risings and fallings in their spirits or frames, through the vain supposition that they were the experiences of mere mortals, are considered, upheld, and ascertained, as so many incontrovertible models or patterns of God's sovereign way of dealing with his children, whom the New Testament says, he fills with peace and joy in believing, so that they even glory in God (which is not an accidental coming and going thing, but an essential permanent part of their character) through their Lord Jesus Christ, by whom they have now received the atonement.

But those leaders, in diametrical opposition to the apostles, apply upon occasions to the saints and faithful in Christ Jesus, all such passages in the Psalms as the following: ‘ My soul is fore vexed—The sorrows
 ‘ of death compassed me—The pains of hell got hold
 ‘ upon me—Thine arrows stick fast in me—Deep
 ‘ calleth unto deep at the noise of thy water-spouts:
 ‘ all thy waves and thy billows are gone over
 ‘ me—Horror hath overwhelmed me: I sink in deep
 ‘ mire, where there is no standing—I am come into
 ‘ deep waters, where the floods overflow me—I am
 ‘ like a pelican of the wilderness—I have eaten ashes
 ‘ like bread, because thou hast lifted me up, and cast
 ‘ me down—The deep waters are come into my
 ‘ soul—My soul refused to be comforted—I remem-
 ‘ bered the wormwood and the gall—I remembered
 ‘ God, and was troubled—While I suffer thy ter-
 ‘ rors, I am distracted,’ or torn asunder—‘ Will the
 ‘ Lord cast off for ever? and will he be favourable
 ‘ no more? Is his mercy clean gone for ever? And
 ‘ doth his promise fail for evermore? Hath God for-
 ‘ gotten to be gracious? hath he in anger shut up
 ‘ his tender mercies? Selah. And I said, this is
 ‘ mine infirmity: but I will remember the years of
 ‘ the right hand of the Most High,’ &c. What ideas
 have those men of the power and operation of the Comforter upon the spirits of the saints, when they think that their state, even at any juncture, may be described in the very same language which describes the power and operation of God’s wrath upon the spirit and body of their Redeemer, when standing in their room, and drinking up for them that cup of bitterness which the Father had put into his hand, that they, in place thereof, might have a cup of salvation, thanksgiving, and eternal consolation, put into theirs?

O vain men, how came ye to make sad the hearts
 of those whom the Lord by the sadness of his heart

hath made glad? how many distressed ones go with a back bowed down always through the influence and burden of your strange doctrines? How came ye to rob them of their peculiar privileges and titles, calling them desponding believers, whom their God and Father had filled with the Holy Ghost, and all his divine consolations and fruits, love, peace, hope, joy, joy unspeakable and full of glory?

How came ye to overlook, that the infirmity, or weakness, which ye attributed to them, was their strength, their glory, their crown?—What else mean such passages as these? ‘He was crucified through
 ‘ weakness; but raised again by the power of God
 ‘ —Put to death in the flesh; but quickened by the
 ‘ Spirit.’ And the years of the right hand of the most High, which he said he would remember, are they not explained by such passages as these? ‘For
 ‘ the joy that was set before him, he endured the
 ‘ cross, and despised the shame, and is now set down
 ‘ again on the right hand of the Majesty on high.—I
 ‘ have glorified thee, upon earth: I have finished the
 ‘ work which thou gavest me to do. And now, O Fa-
 ‘ ther, glorify thou me with the glory which I had
 ‘ with thee before the world was;’ which glory is spoken of in the book of Proverbs, ‘The Lord possessed
 ‘ me in the beginning of his way, before his works
 ‘ of old. I was set up from everlasting. Then I was
 ‘ by him as one brought up with him: and I was
 ‘ daily his delight, rejoicing always before him: re-
 ‘ joicing in the habitable parts of his earth, and my
 ‘ delights were with the sons of men.’ Was it not for the joy of bringing many sons and daughters to glory, that he came into the world, ‘made of a wo-
 ‘ man, made under the law, made the curse?’ Yea verily; for their sakes, ‘in the days of his flesh, he
 ‘ offered up prayers and supplications, with strong
 ‘ crying and tears, to him that was able to save him
 ‘ from death;’ which he was then undergoing, and
 was

was heard according to all his desire, and exalted for his submission and obedience to his Father. It was he who sunk in the miry clay; and was raised, and set upon a rock. The waves of wrath went over him, the deep waters broke in upon his soul, and his soul was troubled; so that he cried, ‘ My soul is sorrowful, exceeding sorrowful,’ sorrowful round about, ‘ sorrowful even to death.’ His spirit was distracted, torn asunder by the terrors of Jehovah. The arrows of God stuck fast in him: the mercy of God went clean from him; and the judgments of God rested upon him, for a light to the nations of them who are saved; that they might have the boldness, and not the amazement, through the blood of their Lord, the atonement; who obtained for them the remission and kingdom, not in the way of favour or mercy to himself, but in the way of strict absolute justice, as the due wages of his own most absolute perfect obedience in their stead.

But alas! though all this true doctrine concerning the sufferings of the Lord and following glory be strenuously maintained by those men we speak of, yet they have not thought of it in such as the above-mentioned passages of the Psalms; and therefore, according to the softest thing that can be said, they have inadvertently made all they maintain of the truth in so far of none effect, by pouring into the hearts of God’s children the vinegar, wormwood, and gall of God’s wrath, which their Surety drank wholly up to their immortal consolation. Wherefore, to ascribe to them any part of the expiatory sufferings of their Lord, as described in the words of the Holy Ghost; what is it, let candour say, but implicit blasphemy? designed, or undesigned, does not alter the case of those who are wounded, when they ought to be healed.

The question here is not, whether there be such a doctrine or no, as those men plead for; but whether

ther it be to be found in those advanced proofs of theirs from the Psalms, which, it is alledged in opposition to their sentiments, have a sense of their own, quite separate from, and absolutely unconnected with, if not altogether everfive of theirs?

If they would allow any weight at all to their positions, and not expose themselves with their tenets to ridicule, they ought to shew the world the sealed authority of the Lord supreme, the only Judge of such controversies. Let them carry the cause to the only lawful court which binds the conscience of the Christian, and hear what the apostles of Christ say, whom he commissioned his ruling and judging Princes over all the Israel of God, to bind and loose on earth all those things which he himself hath bound and loosed in heaven. We behold them endowed for this purpose with power from on high, shortly after the ascension of the Lord, and not before; upon their decisions, therefore, from the beginning of their acts to the end of their testimony, let us rest all our matters: neither does this make void Moses and the Prophets, any more than the Lord made void his own parables by his interpretations of them; or the prophecies and the law, by fulfilling them.

The apostles, the apostles alone, are the voice of God to the Christian churches; and not Moses and the Prophets. Let nothing therefore be imprinted on our hearts, but the hand-writing of the apostles. The hand-writing of the apostles is God's *imprimatur*.

Do you believe, then, O friends, and freely allow us, that the Spirit of Christ in his apostles is his own, his only interpreter, exclusive of you and of all the universe? You must either give up your argument, take shame to yourselves, and give God the glory, or advance some other guise kind of proofs than those from the Psalms, from Job, or even those so much insisted upon by you all, ever and anon insisted

sisted upon, from Isaiah, chap. 1. ‘ Who is among
 ‘ you that feareth the Lord, that obeyeth the voice
 ‘ of his servant, that walketh in darkness and hath
 ‘ no light? let him trust,’ &c. Is this a description
 of a believer in darkness, and without light (as your
 argument supposeth) concerning his spiritual state,
 or his interest in the love of God? According to the
 prophetic style, one would naturally think in this
 place of a person in some temporal calamity, who
 was assured of his eternal happiness, but uncertain
 as to the particular event of his earthly affairs, which
 his heavenly Father had kept in his own hand, for
 the daily exercise of faith, whereby such a one was
 assured all would be well upon the whole, though
 for the present he had in himself no assurance of his
 way, but only in his God, whom he could trust in all
 events; as if a son, destitute of all things, in the
 midst of a dreary wilderness, not knowing one inch
 of his way towards safety, should there, upon the
 spot, meet with his own father, friend, and guide,
 who had come forth to seek him, with power, and
 will, and great desire, to conduct him to his own
 abode. But you have other things in your head.

‘ Feareth! and obeyeth!’ Are fear and obedience,
 then, marks with you of one that knoweth not whe-
 ther the Lord loveth him or not? The apostles would
 have taught you, that there can be no such fear, or
 reverence and obedience, as here spoken of, without
 love for their principle; and no such love without
 the person’s knowledge of God’s love to him.
 ‘ Herein is love, not that we loved God, but that
 ‘ he loved us.—We love him, because he first loved
 ‘ us;’ and manifested his love to us. Obedience is
 the expression of this love: thus the debtor and Ma-
 ry loved much, because they knew their Lord, their
 creditor, had forgiven them much. But you join
 creeds with one who daringly said, ‘ God can read

‘ the truth of love in thy heart towards him, when
 ‘ thou canst not read the truth of love in his
 ‘ heart towards thee.’ But, says another, whose
 creed is rather more sterling, as being one whom
 God hath confirmed, and upheld for a pattern to all
 them who should afterwards believe, ‘ I know
 ‘ whom I have believed—Who loved me, and gave
 ‘ himself for me.’

Your allegation from Song ii. is answered by these
 remarks: for, whatever the spouse sought her Lord,
 her Beloved, for, it was not for clearness about her
 interest in his love; for she loved him because she
 knew her interest in his love. But how absurd is
 your application of this place? is it possible for you
 to ascertain your sense of it? might you not as well,
 as some of you have done, have alledged these words
 of the Lord in proof of your point, that the chil-
 dren of God are sometimes forsaken, and know not
 his love to them; therefore they cleave to him by
 the faith of adherence, as you speak, while they want
 what you call the faith of assurance; and so cry in
 their mournful moods, when they are without the
 sun, with their Lord on the cross, ‘ My God, my
 ‘ God, why hast thou forsaken me?’ Dare you stand
 by this interpretation? see where it will lead you;
 being, if it be any thing at all in your way, a con-
 clusion against the Son of God, that he was for a
 time without the knowledge of his interest in his
 Father’s love. But why was he forsaken? was it not
 that those who believe on him might never be for-
 saken?

Again, Isaiah xlii. 3. ‘ A bruised reed shall he
 ‘ not break; and the smoking flax shall he not
 ‘ quench,’ makes nothing for your purpose, being
 descriptive of the character of the Messiah, going on
 in the steadiness of his heart, fulfilling his Father’s
 counsels, upholding his own elect, and all things for
 the elect’s sake, till he has called, prepared, and
 presented

presented them all to his Father at the restoration of all things, when he shall deliver up the kingdom, and wipe tears from every eye in the new heavens and the new earth, where the inhabitants shall not say they are sick: where there shall be no more sighing, nor crying, nor groaning, nor curse. So that, as far as a bruised reed and the smoking flax may be true emblems representing the state of a gracious heart, they were as true of Enoch, Noah, Elijah, Daniel, and the Virgin Mary, in their days, and all their days, equally at one time as another, from the first dawning of faith in their hearts till they finished their course with joy, as of any other heart whatsoever, even of the weakest believer in whom the Holy Ghost dwells at this day. So little ground is there for building your doctrine on the words of the prophet.

But if you leave the prophets, and come to the apostles; alledging, that even Paul cries out sometimes so pitiably, Rom. vii. 24. ‘O wretched man that I am! who shall deliver me from the body of this death?’ Observe, he cries out also with the same breath in answer to his own exclamation, ‘I thank God, through Jesus Christ our Lord.’ Which same emphatic question and answer are not to be understood of some particular frames of his, at particular and different times; but of the one even and uninterrupted echo of the heart of every one of those who have the first fruits of the Spirit, groaning within themselves while in this tabernacle, being burdened, waiting for the adoption, namely, the redemption of the body, when they shall be delivered from this bondage of corruption into the glorious liberty of the children of God.

If it be urged from Heb ii. 15. that there we read of some weak and doubting believers, ‘who through fear of death were all their life-time subject to bondage,’ whom Christ came to deliver.

Remark

Remark the answer to your last argument, and the connection of the present text, and then honestly say, if the persons there said to have been all their lifetime through fear of death subject to bondage, are not all those whom the Lord by his death delivered from sin, death, and the power of Satan, even all whom he sanctified in himself, who are all his brethren, of one father, with whom he partook in flesh and blood, Abraham, Samuel, and John the apostle, as much as any other person whatsoever of the blood of Adam, whom he loved and washed in his own blood; having found them all in the same condemnation, that he might bring them all to the same absolution and glory in himself. Now, how oddly does your account of certain saints fearing death and damnation, being in bondage, agree with the apostle's account of himself and all the called of God? 'Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.—We groan to have the earthly house of this tabernacle dissolved, that we may be clothed upon with our house from heaven; and in this we are always confident, knowing that while we are at home in the body, we are absent from the Lord. And we wait for the Lord from heaven.'

Lastly, if you insist upon 2 Pet. i. 10. where believers are called upon to give all diligence to make their calling and election sure, that therefore believers may be ignorant of their calling and election, and consequently in darkness as to their interest in Christ; it is asked of you, to whom is this calling and election to be made sure, according to your sense? To God? Absurd! can worms of the earth have any influence upon the purpose or knowledge of God? To themselves? No; the address to them came too late for that: for they were already designed as Elect, and called according to the foreknowledge

Judge of God, &c. 1 Pet. i. 2. as being made partakers of the divine nature through the knowledge of their Lord and Saviour, &c. Now, if they are supposed not to know their own character and designation, the exhortation proceeding upon their knowledge of that character and designation must go for nothing. To whom then are they called to shew their calling and election; even to all who may behold them; as the Lord said to his disciples, John xv. 'You have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. —Herein is my Father glorified that ye bear much fruit, so shall ye be,' that is, approve yourselves to be, 'my disciples.' And again, 'The foundation of God standeth sure, having this seal, 'The Lord knoweth them who are his. And, Let every one that nameth the name of Jesus depart from iniquity.—I know my sheep, and am known of them, and they know my voice, and they follow me.'—Shew your faith by your works: as your charity by your alms-giving. Make your calling and election sure. Prove them, manifest them sure. Let the Spirit of life within you have free scope in the direction of your life and motions, that it may appear you were not sealed to the day of redemption for nothing. Thus a man is declared just by his works, even as God himself is justified, or declared just in his works. Thus children, servants, wives, subjects, soldiers, make sure their loyalty and love by their obedience according to the relation, election, and calling, as we may express it, of their several respective states. Thus good fruit makes sure the goodness of the mother-tree. Thus Isaac made it sure that the Lord was true, and Sarah barren no more. Thus all witnesses of truth establish and make sure the facts which they only shew, and not do. So do ye make your sure calling and election appear,

appear, as being God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them; as dear children, holy and beloved, walking worthy of God to all well-pleasing, as knowing your election of God.

Those spoken of 1 John ii. 13. are evidently the same persons considered in different respects, and not believers of different ranks, or degrees in grace, as weaker and stronger: certain it is, the weakest of them, even in your view, are not described as doubting of their interest in Christ, but assured of that; in which point they are equal all of them. 'I write unto you, little children, because your sins are forgiven you for his name's sake.—I have not written to you, because you know not the truth, but because you know it, and that no lie is of the truth: for ye have an unction from the Holy One, and ye know all things.' And again, 'Hereby know we that he abideth in us by the Spirit which he hath given us.—And we know that we are of God.—And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.'

It is now entreated of you, in the name of the Lord Jesus, that you excuse this freedom, and consider the answers which have been given to your arguments, whereby your principal weapons have been endeavoured to be wrested out of your hands, that you might not for the future endeavour to abuse yourselves, and your hearers, by abusing the book of Psalms, or any other portion of the book of God; and that, at least, one might be clear of the blood of all men. Beware, O beware of that judaizing spirit of yours, lest thereby it come to pass that Christ profit

fit you and your followers nothing; and you be found guilty of undoing, to all intents and purposes, before God and man, the doctrine of sanctification, which is by the Spirit of Christ; as the former set of men were found guilty of undoing by their doctrines (which you hated) the doctrine of justification, which is by the blood of Christ.

There is a third set of people whom it is not easy to describe at full length, as being a mixture of many things, but who seem to be strongly characterized by their leading features in the writings of the apostles, as deceiving, and being deceived, spoiled and spoiling with philosophy and vain deceit, after the tradition of men, after the rudiments or elements of the world, and not after Christ; being given up to profane and vain babblings, and oppositions of science falsely so called. One of these gentlemen will think nothing of reading you a text, for example, out of the iiid, xvith, or lxxiid Psalm; and then, without any ceremony, apply it to some earthly constitution, or establishment of human wisdom's devising, which may have struck his fancy as a proper subject for him to display his talents upon, as much (if the Holy Ghost, Acts ii. and xiii. chap. may be allowed to know his own meaning) in the spirit of the Psalm, as if you had been entertained by the performer with a story or two out of the Fairy Tales, or with a parcel of Lady Mary Wortley Montague's Letters from Constantinople, instructing you concerning the seraglios, customs, and dresses, that obtain among the Turks.

This way of doing puts one in mind of that precious creature who courted his mistress in the words of the Song of Solomon, and called her the Fair Circassian; or that other, a minister too, who, in a letter I lately saw, congratulated his friend on his having married a wife with a portion, in the very language of the Lord Jesus, saying, 'The lines have fallen to me in pleasant places.' How terrible is this!

this! Were even those rare divines of the last age farther gone in guilt and absurdity, who, in all the long-robed gravity of their wisdom, solemnly burlesqued the Psalms, and that in the name of the Lord, after prayers read, and a blessing implored that they might be enabled suitably to apply and improve? And so with a vengeance they did apply and improve—how suitably, let the world judge! 'The King—the Lord's Anointed—his righteousness—his righteous cause—his glory filling the whole land—his flourishing crown—righteous sceptre—peace of his government, &c. To whom were all those elogiums from the Psalms applied? To the Lord, of whom they were meant? No. To David? Nor to him neither. To whom then? To whom but to the good King Charles of blessed memory! Let *Eikon Basiliké* and Dr. Juxon speak the rest, and tell the world one manner in which the Psalms have been abused to the vilest of purposes—and let all others who chuse contend in this point for the palm of impiety and downright jargon with Bonaventure the Monk, who applied in an abominable piece of his (rendered afterwards infallible by his Holiness at Rome, so they call their pope) every word of the Psalms, speaking of the Lord Jesus, to his virgin mother. But those who have ears to hear, let them hear, and beware of wresting the holy word, lest they wrest it to their own destruction; after the manner of a certain celebrated plunderer of hills and glens, who was wont to evade the edge of the eighth commandment, by alledging, that Moses was no friend to honest gentlemen of his profession, when he said, 'Thou shalt not steal;' but that David, a far better fellow, had repealed that law of Moses, when he said, Psalm l. 10. 'The cattle upon a thousand hills are mine.'

You see now, it was not of yesterday that the Psalms began to be perverted; nor in one manner only. But to conjure, if it be possible, at least to es-

say it, all those dreams and delusions, puns and forgeries, upon the book of Psalms, let it be seriously weighed, if it be lawful for us to give an interpretation of any part thereof different from, that is, contrary to, what the Holy Ghost hath given. Would not you plainly say, that the man openly blasphemed, who should give another interpretation of the parables of the sower and seeds, of the wheat and tares, than the Lord hath given? And why, pray, should not we look with equal detestation and contempt upon the man who should deal so by the Psalms, or any other part of the Holy Scriptures? Here, perhaps, you will say, that some of the Psalms may be safely explained in the manner you speak of, there is no question; but would you have us to explain the whole of them after the same fashion? Yes indeed; the whole hundred and fifty; if so be the Spirit by whom they were inspired hath given us a key so to do.—Make that appear, and the controversy is at an end.—Amen. Here we rest the issue. Take your Bible then with the parallel places, and finish the proof yourself. You will find your profit in the pursuit, and the process of the argument simple and easy, if you afford but a moderate degree of candour and attention.

1st, Carefully mark all the Psalms whereof you see any part applied to Christ in the New Testament, as spoken of him, or by him. Now, where any part of a Psalm is explained as spoken of, or in the person of Christ, so must the whole of that Psalm, whatever seeming objections lie against it; for this obvious reason, that (as will appear by ocular demonstration, if you read the places in question) the whole of every such Psalm is spoken in one person, who is himself frequently the continued subject of the Psalm from the beginning to the end thereof; and every thing besides in the Psalm is but a predicate, as they say, or declaration of the same subject, or (which does not alter the case) an imprecation, or a prayer, or a blessing,

bleffing, or a description, or a narrative, uttered by the fame perfon.

There are indeed a few Pfalms which feem to be in the way of dialogue, or chorus; fuch as Pfalm ii. xxiv. xlv. xci. cii. cxxi. cxxxii. and perhaps feveral others; yet thofe are all evidently fo full of Meffiah the Lord, that, though there be a change of perfons fpeaking in them, they make no infringement upon the general rule here advanced; founded, not on a metaphyfical subtlety, but on plain common fenfe, level with every one's apprehenfion who in fuch matters knows but the right hand from the left. For illuftration, take the following examples: Pfal. xl. 6—9. is brought in, Heb. x. 5. as fspoken by Chrift: fhew a change of perfon in the fpeaker, and indeed the alledged interpretation of the reft of the Pfalm falls to the ground; allow the fpeaker the fame, and it ftands good, in fpite of all the power of contradiction and wit.—Pfalms xviii. 49. is applied, Rom. xv. 9. as fspoken by Chrift concerning his bringing the Gentiles into the fellowfhip of the gofpel: therefore, as the fpeaker is one, the whole Pfalm is defcriptive of the warfare and victory of Meffiah, the Prince, bringing judgment to victory.—Pfalms xxxv. 19. is quoted by the Lord, John xv. 25. as fspoken of himfelf: his words are remarkable, (left we fhould retain fome ridiculous notion of a type and antitype); ‘ But this
‘ cometh to pafs, that it might be fulfilled which is
‘ written in their law, They hated Me without a
‘ caufe.’—Pfalms lxix. 9. is alfo introduced in a very obfervable manner, Rom. xv. 3. ‘ Even Chrift pleaf-
‘ ed not himfelf; but as it is written, the reproaches
‘ of them that reproached thee are fallen upon Me.’ Not a word of David! This Pfalm is more frequently quoted of Chrift in exprefs words, than any other in the book.—Pfalms lxviii. 18. is explained, Eph. iv. 8. of Chrift's afcenfion, receiving and giving of the Holy Ghofl.—Pfalms xlix. 4. and lxxviii. 2. are faid

to be fulfilled, Matth. xiii. 35. when the Lord began to open his mouth in parables: this interpretation lets us into the meaning of the historical Psalms, which are so many Old Testament parables, wherein the Lord himself is the historian.—Psalms lvii. 7. and cviii. 3. quoted of Christ, Rom. xv. 9. where harp and psaltery are called upon to awake and praise, will let us into the meaning of all those Psalms where all such instruments of music, organs, and those of ten strings, are introduced, with cymbals and dances, into the worship of God; being designed, in the temple-service, for figures to express that spiritual worship, joy, and exultation, which are uttered in harmonious concert by the mouths of all the redeemed assembly and church of the first-born, in the power and communion of the one Spirit; which same dances, organs, and instruments of music of all kinds, were never more to be employed in such service, after that dispensation, and earthly economy, whereof they were a part, along with the temple and sacrifices, were set aside and abolished for ever, when the true temple and sacrifice, even the Lord Christ, was come: otherways, if such things had been to continue in use among the churches of Christ, we should certainly have had some precept or example left us by him, or his apostles, without which, the using of them in churches must be as ridiculous absurdity, superstition, and will-worship, as if you were to blow trumpets at the new moon—to circumcise yourself and your sons after the example of Abraham—to present yourself with all your family three times a-year before the Lord at Jerusalem—or, after the manner of Josiah, and upon the same authority, to make a covenant with the Lord and all the people, according to all the words and manner found written in the book of the law of the Lord by the hand of his servant Moses! and indeed, in this last particular piece of Jewish service, you will find thousands, and ten

thousands of your fellow-subjects, at their very hearts bloodily in earnest to join you. Such persons would do well to consider the spirit of the apostle's doctrine, Gal. v. 1—5. where we are plainly given to understand, that, if we acknowledge our obligation in part to bear that yoke and burden, we are bound to the whole; and that the nature of that same acknowledged part is like the poisonous fly in the apothecary's ointment; Christ shall profit us nothing; nay, Christ shall be our death, and not our life: for, if light had not come, there had been no condemnation for walking in darkness. But of this by the bye.

—Psalm cxvi. 10. is applied, 2 Cor. iv. 13. as spoken by Christ.—So also Psalm cxvii. 1. in Rom. xv. 11.

—Psalm cxviii. 22. in like manner, Matth. xxi. 42.

—And, to mention no more under this head, Psalm cxix. upon the true application whereof so much depends, as for substance, in many other places, so in particular, ver. 139. parallel to Psalm lxix. 9. is brought by the Holy Ghost, who leads into all truth, unto the remembrance of the disciples, John ii. 17. as written before-hand of the Lord, the purger of his Father's house, 'My zeal, the zeal of thine house hath consumed me, hath eaten me up.' And the very sentence which the Lord passeth, Matth. vii. 23. upon those whom he there condemns, you read *verbatim*, ver. 115. of this Psalm, 'Depart from me, ye that work iniquity.' So you see this cxixth Psalm, and the Sermon upon the Mount, are spoken by the same person: and, alas! you are blind, if you do not see them both running in the same strain and spirit, explaining, vindicating, establishing the law in that very sense in which he alone, who is perfect as his Father is perfect, fulfilled it in his heart, in his life, in his death, according to the perfection of Jehovah's self. Rejoice, O believer!

These few examples, out of fifty others equally clear, which might have been brought, may suffice

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by way of a hint, which every one may pursue at pleasure, for the illustration of the first rule: which brings us to what is equally plain and conclusive,

A 2d rule of interpretation, namely, That wherever you meet with a Psalm that is not directly applied itself to Christ, yet, if there be any part of it evidently parallel to any part of another Psalm which is so applied, you must apply them both alike, because of the sameness of the person and subject, as argued above; according to that mathematical axiom, If two things are equal to one third thing, they are equal to one another. Thus, for illustration of this remark, if you allow Psalm xl. to be spoken in the person of Christ, you cannot deny but the lxxth. (which is only a repetition with little variation of the five last verses of the xlth) must of necessity be explained in the same way; not of David, but of his Lord. In this view, Psalm cviii. where Christ's spiritual dominion over his church, gathered out of all nations, tongues, kindreds, and languages, is described in such terms as seemed good to the Holy Ghost, will fix the meaning of Psalm lx. where also Moab, Edom, and Philistia, are introduced with Judah and Israel, as subjected, owning, and triumphing in their subjection to their own eternal King. So also, Psalms ii. xx. xxi. xxiv. lxi. lxxii. lxxxix. cxlix. ascertain the meaning of many others, as of one another; where the King and his acts are praised, according to the quotation from Psalm ii. by the apostles, Acts iv. 25. Psalm xxiv. where the ascension of the eternal King, having received the exaltation and dominion over all, for his obedience to the death, is celebrated under the character of a perfect man, according to the law, ascending into the hill of God, from whence he should never be moved; this Psalm, I say, will vouch for Psalm xv. where the same character and reward are described. To call any mere mortal the eternal King,

would be an iniquity to be punished by the judge. And what better is it to tear from him his character for which he received the glory, and give it to another? Will he give his glory to another? his praise to graven images? Consider this, ye who have ascribed the perfection of righteousness, described in those Psalms, to sinful worms. Psalm xxii. and cxvi. where the Lord says, ‘ I will pay my vows in the presence of the people, in the midst of the congregation,’ &c. do evidently shew who is the speaker in all those Psalms, where such expressions are used. What light will this observation spread upon many Psalms, and upon many hearts? on Psalm lxxv. 1. for one example, ‘ Praise waits for thee, O Lord, in Zion—O thou that hearest prayer, unto thee shall all flesh come.’—Why? ‘ Unto thee shall the vow be performed.’ What vow? Even his vow, who said, ‘ I come to do thy will, O God.’—And ‘ Mine iniquities have taken hold upon me,’ Psalm xl. 11. as here, ‘ iniquities prevail against me.’ He charges himself alone with the iniquities and sufferings for them; but in the blessedness and glory he takes in his saints, saying, ‘ Our transgressions thou shalt purge away—we shall be satisfied,’ &c. Ought not the minister to observe such things, especially upon sacramental occasions, when the people are shewing forth the death of the Lord, that is, his vow fulfilled in his own blood to the praise of his Father for ever, that they might eternally sing the song of the Lamb that was slain? How different would be the effect of this lively true persuasion upon the heart of the humble adorer, from that insipid unscriptural notion of some kind of covenant, vow, engagement, bargain, obligation, which people are said to be making, or renewing with their Lord, in the eating of his supper? How can they maintain this their doctrine, and deny the unbloody sacrifice of the mass? for if the commemorating, or keeping in remembrance of a fulfilled

fulfilled covenant or vow, be a renewing or making of a covenant or vow, the Papists will rid their feet as well as they, when they come to give an account of their propitiatory sacrifice of the mass for the dead and for the living.

Has not your spirit burnt within you, Christian, with very indignation, vexation, and shame, when you have been told, with the symbols of your Lord's body and blood in your hands, that you were come to his table to renew or make your covenant with God, to make up your peace with God, to get an interest in Christ, and to get this interest cleared up, and so forth? May we not ask you, if your eating and drinking in such circumstances was not saying Amen?—Then, behold, as the conclusion of the whole matter and service for the day, uprears itself an admired creature, the most esteemed of the whole association, and with all possible solemnity of manner, reads you out, for the ground of the ensuing discourse, in the forecited cxvith Psalm, these words of the Lord Jesus, ' I will pay my vows now before the Lord, in the presence of all the people.' Then proceeds the worthy preacher, helping your devotion, and saying, ' Upon what particular occasion David penned this Psalm is not certain; but certain it is he had been in great distress and soul-trouble; the sorrows of death compassed him; the pains of hell got hold upon him; but out of the deeps he cried to his God, he made supplication and was delivered.—What was his pious resolution upon this remarkable out-gate? what ought to be yours, my friends, especially on the back of this great solemnity? have you got any soul-good, you will be ready to say with David on his deliverance, " I will bless the Lord as long as I live," and in the words of my text, " I will now pay my vows"—Why pay thy vows, David? Let David say in his own words, ' Thou hast delivered my soul from death, my

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“ eyes from tears, my feet from falling.—I am thy servant, Lord, thy servant, the son of thy hand-maid; thou hast loosed my bands.” By this time we are hurried all at once into the midst of things, and begin to hear the method; which is, in the first place, to shew us, who have been making our covenant, and renewing our vows to God, the obligations lying upon us, after the pious and devout example of holy David, to pay our vows, and keep our covenant; and—But lest you say I am going to preach, instead of prefacing—God forbid I should preach in such a strain! The words are good; but are they well applied? as Achish said of David when he feigned himself mad, and scrabbled on the door, and let his spittle fall upon his beard, &c. ‘ Have I need of madmen, that ye have brought this fellow to me?’ Have we need to have our eyes drawn away from the atonement? to have David preached to us, instead of Christ, from such a text? Take away the cross of Christ, that alone pillar of confidence, from any place of the book of God, where the Holy Ghost has made it to stand forth in its glory, to attract the heart and eye of the true worshipper, and place what you will in the room thereof, though you should shew us all in heaven and earth besides, you do no more than if you should say, Behold the tower of Babel! or, the image of the great goddess Diana! worship them! and glory in your gods! Might not a Jew, should he happen to be present, hearing such an harangue from the cxvith Psalm, delivered by a man of elocution, cry out in raptures, An admirable sermon! you have no more to do but to substitute David, or such like, in the place of Christ, and you are the very man of his heart. Should it be so with Christians too? would not the congregation have been more edified if the minister had followed Philip’s example, and begun at the same place and preached to them Jesus? putting them in remembrance, how
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he had paid his vows, made the covenant good, and the peace with God in his own blood, that they might rejoice in him, and not in themselves; in his vows, and not in their own? Say not, the doctrine of thanksgiving is hereby denied: no; it is established in the cross of Christ, and in the power of his Spirit.—For an appendix to this second rule, it may be added,

3dly, That whatever Psalm has a part of it parallel to any passage in the Law or the Prophets, evidently pointing to the Messiah, or the spiritual things of his kingdom, must be allowed the same kind of sense. Thus, Psalm lxxv. 9. to the end, and such others, will be easily and safely understood by such passages as compare the kingdom of heaven to seed sown, and producing a plentiful harvest, being blessed and watered from heaven, till at length the year is crowned with the goodness of the Lord. The whole prophecies of Isaiah are full of spiritual things represented by earthly resemblances of the same kind, where the context determines the sense, and shews what we are to understand by fruitful fields, rivers of water, streams in the desert, showers of rain, clean grain, pure provender, forests clapping their hands, hills singing, cattle rejoicing, &c. See Isaiah vii. xxxi. xxxv. lv. and John vii. 38. Acts ii. 18. One might argue strongly,

4thly, For the confirmation of this doctrine, from the manifest impiety and absurdity (as would appear from the face of the whole Word of God) of applying numberless passages in the Psalms to David, or any man whom God ever created, except to the man Christ Jesus alone, though there had been no direct nor indirect application of them to him besides the general tenor of the Scriptures, which is the only analogy of faith or form of sound words which the church of Christ can allow. What mere creature that ever dwelt in flesh and blood could lift up its mouth,

mouth, and say to Jehovah, glorying in itself and its own deserts, ' Judge me, and try me—Examine heart and reins, O God—Preserve me, because I am holy—Thou wilt prolong my life from generation to generation—Let them shout for joy who love my righteousness—The world is dissolved; but I hold up the pillars thereof?' How do these things agree to any but the holy One of God, of whose years there shall be no end? Who upholdeth all things by the word of his power; who obtained through his own righteousness power over all flesh, that he might give eternal life to as many as the Father hath given him. If with this key we open the i. and cxix. Psalms, we will be admitted into the secrets of a perfect heart; and behold our Lord made under the law, exercised, panting and wrestling under the curse, till at length, through his own obedience, he attain to the everlasting joy, his own due reward, which he gives to his people who rejoice and delight with him in all the perfection of the law only as fulfilled in his blood.

To pursue this important point through all the variety of examples which might be adduced, till they amounted to a full and particular proof with regard to every single Psalm, would make a considerable volume of itself: and good service it would be for any one who had time and ability equal to the task; that there might remain no shadow of hesitation, where the scriptures, were spiritual things compared with spiritual, would appear to speak so plain.

Those directing passages in the Psalms may be considered as so many erected poles in the corners of a highway, ascertaining, not only that those remarkable places where they stand are in the course thereof, but also all the intermediate spaces from one to another.—So that, it is apprehended, the whole number of the Psalms are comprised in this scheme of interpretation. For we have no other direction left

us whereby we may interpret them; seeing it is manifest, there is not a Psalm, or portion of a Psalm, applied in the whole New Testament as expressive of David's state, but all of Christ's, who is the way, the truth, and the life; so that, if we expound any thing in the Psalms as relating to David, we do it without his leave who hath the keys of the house of David. It would not, perhaps, be much beyond the fact, if it were affirmed, that there are more references to the Psalms as speaking of Christ, than to the whole writings of Moses and the prophets taken together.

How careful are the apostles to caution their hearers to beware of thinking of David at all as the person spoken of in the Psalms! See Acts ii. and Acts xiii. The manner of their quotations is also remarkable, having foreseen, through the Spirit, no doubt, the abuse that was to happen of that book. Thus they say, David being a prophet saith—David in Spirit saith—God saith in David—Christ saith in David—The Holy Ghost saith by the mouth of David; but more frequently, when any quotation is brought from the Psalms, David is not mentioned at all, but only Christ speaking in David; thus, 'Christ saith when he cometh into the world—It is written, I will confess to thee among the nations— I believed, therefore have I spoken.'

It was owing to the mistakes the Jews entertained about the Psalms, and other lively oracles which were delivered to them, that they rejected and crucified the Lord, even because he interpreted them in another manner than they: and yet the guilt and danger of misinterpreting them now must be greater than theirs, according to our greater proportion of light: for as the light, so is the condemnation to them that walk in darkness.

Now it may be proper to consider a few of the most common objections which are brought against this method of interpreting the Psalms; some of them
frivolous

frivolous enough, it must be confessed, but not the less insisted upon because of that circumstance, and therefore not the less needing, however little deserving, to be answered.

Objection 1. If your scheme must hold, what shall become of all those books, devotional, practical, and trying, and of preachings innumerable; lectures, and lecture-books, which are full, and some of them full of nothing else but of David's own exercises and experiences? What a foolish figure, in particular, would the most of our celebrated treatises on regeneration, and cases of conscience make, if you were to deny them their own use of their own grand magazine of frames and soul-postures wherewith they tell us David, Heman, and Asaph, were exercised in their day? Moreover, what would you do with the contents at the top of the Psalm in every Bible which represent almost all of them as descriptive of the penman's own state?

Ans. We would have nothing to do with them at all. And would you have any more, if they be not for the truth, but against it? What shall become of them then? As the chief priests said to Judas when he came and told them, he had sinned in betraying innocent blood, 'Sec thou to that.' So let every man see to his own work. And whether it be better to give ear to the fond imaginations of men all brim-full of their own sense, or to the infallible dictates of the Holy Ghost concerning his own meaning, let the objector judge.—But who are you to oppose so many?

Ans. And who are many enow to oppose the Holy Ghost? Do we maintain any thing about the Psalms on our own authority?

Obj. 2. Many of the Psalms have a title shewing the occasion of their being composed, which title being a part of the inspired text, plainly determines them to the very occasion there mentioned, from which occasion and its circumstances, as to the prophet's

phet's state, you must seek the meaning of those Psalms.

Ans. If you allow the text to be inspired, is it to be imagined the Holy Spirit would inspire men to utter their own experiences, and never once give the least hint of the matter in all the New-Testament revelation, where alone we are commanded to look for the interpretation of all the foregoing inspirations? But waving this, and also that controversy, whether the title be indeed a part of the text, and not rather, like the dates of some of the Epistles, only a note perhaps of some ancient commentator; it is alledged, that the title, however true and express, can never more or less determine the sense of the Psalm to the occurrences therein mentioned, more than the date of a letter can determine the sense of the contents. That the seeming, or even real occasion of an ancient prophetic writing is no mark at all to direct the interpretation to that occurrence, but rather quite the reverse, will appear from Isaiah vii. If you ponder well the occasion and circumstances, never occasion seemed to bid fairer for determining the whole of the prophet's message to itself, and present things; yet then and there, on an occasion looking quite the other way, (were human wisdom the judge), and in the midst of a very mingled unlikely-like assemblage of things, was uttered that ever-memorable prophecy said to be fulfilled when Jesus was born of Mary the virgin. Fix the meaning to a son of Isaiah's, and you mock the Holy Spirit, who tells us (Matth. i. 21.) nothing of Isaiah's son, but of Christ, when he explains the prophecy. If you say Isaiah's child, in his conception, birth, and infancy, was a type of Christ, and that the prophecy was literally fulfilled in him, the type, being applicable only in a very remote and figurative way to the Messiah; it is enquired of you, How could Shear-Jashub, or any son afterwards born

to Isaiah of the prophetess, be a figure, in his conception, birth, infancy, of one who was to be born of a virgin, through the power of the Highest overshadowing, &c.

The truth is, the carnal people were always blinded, but never enlightened by the times and occasions wherein the prophecies were uttered: so that the time and occasion (as might be made appear by a hundred instances) are so far from being a guide to find out the meaning of the Psalm or prophecy, that, if we follow them, they will land us into the very midst of falsehood; and we will find ourselves in such a situation, as the Assyrians, who, seeking the prophet, found themselves in the midst of the streets of Samaria. Would to God we may all escape as well! It was not Isaiah's prophecies alone that blinded, stopped, stupified the eyes, the ears, the hearts of the people; but those also of Moses, David, Jeremiah, and all as many as spake in the name of the Lord: therefore, if we have eyes to see, ears to hear, and hearts to understand, let us see, hear, and understand the Spirit of God shewing the consolations, tenderness, and meaning of his own heart, by the apostles, that we may drink in the sincere milk of the word, and grow thereby; instead of sucking at the dead breasts of titles, occasions, and carnal things of carnal times: what can we receive in this way, but wind, putrefaction, and death? Truly it is the one thing needful for us, to sit with Mary at our Lord's feet, and hear his word! Observe, on every occurrence, how the Lord takes occasion from thence immediately to draw away the attention of his hearers from present things and occasions, to something quite different from those in hand, even as different as heavenly from earthly. The man would appear crazy, who should affirm, that the Lord came down from heaven to instruct the world in those things which they knew as well before as since; such as the nature of bread, water,

water, sowing, building, making of war, &c. though he applies, as the prophets had done before, all those terms in the manifestation of his witness-bearing to the truth. But why seek farther for a proof and illustration of this point, than those very Psalms in dispute? Take Psalm xviii. for an example of the weakness of your objection; the title is allowed good, 2 Sam. xxii. 1. yet you have seen the interpretation the apostle hath established, without any relation at all to the title or occasion of its being written; which should have fixed the sense to David's own circumstances, as you alledge. Indeed the title itself, wherein David is called the servant of the Lord, might have led us to think of some other one than David; for the servants or prophets of the Lord used not to be inspired to make declarations of their own sufferings and glory. What they themselves at the time understood of the meaning, is of no importance for us to know, were it in our power to search it out. Perhaps they knew little more of it than of an affecting dream or parable, whose meaning, in the time of God's good pleasure, was afterwards to be discovered by the interpretation. Peradventure, the apostles were the first who knew it. Certainly they were, in any thing of a full sense. The Holy Ghost was given in vain, if the least one in the kingdom of heaven were not to know the meaning of their prophecies better than the greatest prophet of them all, whose faith and patience with their fellow-saints were sustained by the prospect of something afar off, carrying their eyes beyond the things which were then present, to the futurities which are now come, which they saw in the dark, like a light at a distance, pointing out their own habitation, that they might not, like bewildered, despairing, over-fatigued travellers, fall down and rest on the spot where they were, before they came to their appointed place. When David was pursued by Saul, by Doeg, by

Abfalom, by Shimei, when skulking in the wilderness like a partridge on the mountains of Israel, beset by the Ziphites, insulted by Nabal, hunted on every side like a wild beast, ready to fall into every snare, trembling for his father's family, and all Israel whom he loved, in jeopardy every moment of his life, entangled in the thickest thorns of perplexity, not knowing to-day how to escape to-morrow—— Was it unlike God to shew him, and by him all the twelve tribes, in the glass of a new revelation, on each of those occasions, some part of the sufferings of the Messiah and of his glory, for his and their comfort, till the desire of their hearts should come? In like manner, in the time of prosperity, lest temporal victories and deliverances should be taken for the fulness of their joy, and embraced as the accomplishment of the promises made to the fathers, they were shewed, as a proper antidote to such earthly infections, the glories of the Messiah's reign, succeeding to his sufferings. Has it not always been the way of our heavenly Father to lift, as it were, and act the child with his children, speaking to men, in the language of men, the things of God; and to every nation and people, according to the natural confusion of their own language and apprehensions; that light, and spirit, and heaven, might arise upon them, like the sun out of darkness, by the just degrees of his own decree, till the fulness of glory should blaze out in meridian splendour? Hence, in the days of David, Saul, Doeg, Shimei, Abfalom, Goliath,—dogs, bulls, lions, wolves, bears, serpents, vipers, unicorns, asps, were proper language for describing traitors, and false brethren, chief priests and rulers of the people, scribes and pharisees, Herod, Pontius Pilate, soldiers, thieves, murderers, slanderers, false witnesses, devils; who all swarmed about the blessed Lord to destroy him, and in him his church.

If this way of interpretation is not allowed, you must say, the Father of our spirits has been but trifling with us; and that he only meant to shew us earthly things, because he only used, in all his revelations to us, our own earthly language, the only one he has given us to understand. Would not this way of yours make the history of the fall an old wife's tale, or something sillier? as if the serpent had been merely and literally that animal so called, without any evil spirit informing and actuating him; though the devil is called, in plain allusion to this matter, the old crooked serpent.

Lastly, upon this point; We may say of everything that was present to David, the fathers, and all the prophets, though the revelations to them run in terms corresponding, indeed, to the language, and manners, and things present with them, as God said to Abraham concerning Ishmael, who was born after the flesh, and not by promise, 'This is not thy son; but in Isaac shall thy seed be called:'—which seed was Christ.

Obj. 3. David was a type of Christ; and therefore, though we do not deny there may be something of a spiritual meaning in some of the Psalms relating to Christ, yet there is always a true literal sense which we must keep by; 'for our spiritual edification in Christ, no doubt!' And if at any time they are applied to Christ, it is only by way of accommodation, in a secondary kind of sense; while the genuine, original, primary sense is only true of the type, and not of the antitype.

Ans. That David, being an anointed king and prophet, had appointed him by the Lord an official part to act, in which sense the priests and all the other kings and prophets of that nation, as well as he, might be called the visible representatives, messengers or officers of Christ, is freely allowed; but that David (or any of them) in any other

sense was a type of Christ, so as to have states, frames, and experiences, similar to Christ's, which were typical of Christ's states, frames, experiences, remains to be proved. Shew wherein David is, and wherein not, a type of Christ; for that he cannot be so always, is evident from Psalm xl. where it is said, 'I come to do thy will, O God—A body hast thou prepared me'—to wit, for a sacrifice or sin-offering. How did David typically offer up himself a sacrifice or sin-offering? or what greater likenesses had David to the sufferings of Christ and following glory, than thousands of other believers before or since his coming in the flesh? They were all ordained to suffer with Christ in this world, and to reign with him in the next; nay, not only to be as he was, in tribulation while in the body, but also to glory, triumph, and reign, even in that tribulation itself: so that when they glory, they glory not alone in the joy to come, but in those things also which concern their infirmities. Are the saints, therefore, because they have all their adversity and prosperity given them of God: for their joy, and his own glory—are they therefore all types of Christ? But lest you say we mock, were all the Old-Testament saints types of Christ? How absurd the supposition! Why then single out David for a type, except you tell us where it is written? It is not supposed you would make him a type also in his murder and adultery, though you would do well to consider how far your argument would lead you. As to that scheme of applying quotations from the Old Testament to Christ only by way of accommodation, though all the doctors of the world were at it, as, alas! some of them are, it is such an outrageous insult and burlesque put upon the Holy Ghost, that it ought not even to be once named among saints as a thing possible with God! It unhinges at one blow the whole Old Testament and the New! It rests the veracity of all the prophets and apostles, that is, of
 God,

God, upon a mere moveable slip-board of dissimulation and deceit! So that, according to it, the gospel may be yet but a cunningly devised fable, and not the accomplishment of the promises made to the fathers! By the help of that same accommodation of yours, a sharp wit might have taught the apostles to have established their doctrine as the fulfilment of ancient prophecies, from the tradition of the elders, Æsop's fables, or even Mahomet's Alcoran, had it then existed, by taking suitable passages in those books, tearing them away from their original sense and connection, and framing them so as to express another quite different meaning in the same words; which is your famous accommodation! a business suited only to the genius and abilities of that father of lies, who is said to have solaced a congregation of witches, on the night before they were to be burnt, by preaching to them, from John xiv. 1. 'Let not your hearts be troubled; ye believe in God, believe also in ME;' meaning himself. But be that as it will, in his temptation of the Lord, and in all his temptations wherewith he tempts people by misrepresenting the Scriptures, he discovers, to those who are not ignorant of his devices, his abundant skill and address at accommodating!

Obj. 4. But many parts of the Psalms are such, that it is impossible to conceive how they can be interpreted, as spoken of, or in the person of Christ.

Ans. This is such an objection as concludes with equal strength against what yourself must allow to be the apostolic application; all those things which you ignorantly boggle at, confessions of sin, heavy complaints, prayers and supplications for pardon and deliverance, thanksgivings and exultations for these, vehement expostulations with God, with men, weighty imprecations upon enemies, Jewish language and manners, (and do you scruple at them in the Psalms!), and the like, being all to be found in those very

Psalms

Psalms incontestibly interpreted by the apostles of Christ: so that the objection lies not against man, but the Holy Ghost himself: take Psalms xl. lxix. xvi. xxii. lxxxix. xxxv. for instances. This is such an observation as the whole weight of the cause might be made to rest upon it. But to be more particular: it can be no objection against our interpretation of the Psalms, though there may be some strong metaphorical expressions, spirited exclamations, and, to our apprehension, several other very strange things in them, which we cannot exactly shew the meaning of, being certain we have all the sense or spirit of them somewhere in the New Testament. For the illustration of this point, you may consider our true country proverb, Every hair casts its own shadow: which remains still true, though it be no easy affair to untwist the rope, and say, which is the particular shadow of every individual hair. And we are the easier on this head when we hear the apostle, Heb. ix. in general discoursing of the holy of holies, the ark of the covenant, the golden pot that had manna, Aaron's rod that budded, the mercy-seat, &c. as shadows, the bodily substance whereof was Christ, and then saying, 'Of which things we cannot now speak particularly.' Thus, when the house was built, there was the less need of the pattern or model; unless you will say that, because a house is built after some plan, therefore we dwell in the house and in the plan together. Neither need we have insisted so much upon this point, if it had not been for the mischievous consequences following upon a misinterpretation of the Psalms; many things wherein, no doubt, as well as in all the other writings of ancient inspiration, may be like the snuffers, pans, shovels, basons, pins, loops, taches, knops, flowers, chapiters, and certain additions of thin-work over upon the altar of incense; which things, being part of the tabernacle and temple, were typical; yet who but a madman will offer

to shew you their correspondent antitypes? you may take also into this account the almost universal prejudice arising from the false teaching of near three thousand years since the Psalms were delivered to the Jewish church: from whence our translators, though perhaps the most unexceptionable in the world, having had David always running in their head, have given their whole translation of the Psalms a strong cast towards him. See, for example, how they have called Christ's righteousness, as in the margin, Psalm xxxv. 27: 'A righteous cause,' not knowing so well how to think of David's righteousness in such a connection; as it is not easy to see how they could, without softening the matter, and bringing it down the best way they could to fit David's case. But the most egregious blunder of this kind, perhaps, in their whole work, you meet with, Psalm xxiv. 6. where they make the Spirit to describe a generation of people under that one singular peculiarly-appropriated character of the only Holy One and Just, who alone ascended by his own righteousness into the highest heavens, and received the blessing from the Eternal, even power over all flesh, that he might give eternal life to as many as the Father hath given him: 'This,' say they, 'is the generation of them,' &c. instead of 'This!' or 'This He! O generation of them that seek him,' &c.; *This* being evidently meant of the Messiah's self described in the remaining, as in the former part of the Psalm; while the generation of them that seek him is not spoken of at all, but only spoken to, and called upon, as it were, to behold *This perfect One, this King of glory*. To justify this observation to the merely English reader, let him observe, that the word *is*, between *this* and *the generation*, is a supplement of the translators, as will appear by its being printed in a different letter from the rest; which is the mark whereby to know when they add any word, for which there is none in the original,

original, to fill up what they take to be the meaning, that the sentence may run smooth without a break.

But to return: though the meaning of many things in the Psalms may be difficult through so many causes, that it is not easy to say precisely what it is; nevertheless, where the Holy Ghost hath vouchsafed us a clear revelation of what was hid in the mysteries of old, let us not shut our eyes against the true light where it shineth, but wisely consider that intimate union, inseparable connection, and eternal fellowship, subsisting between Christ and his church; inso-much that they are called One, One Person, Head and Members, Spirit and Body; so that their names are one. He is the Lord our Righteousness; 'And this the name wherewith she shall be called, the Lord our Righteousness:' he is called the Anointed; they are the anointed: he is the Son of God; they are the children of God in him: he is Heir of God; they are heirs of God, joint-heirs with Christ: he is the Seed of the woman; they are the seed of the woman: they are called Jacob, Israel, and David; so is he, Jer. xxx. 9. Ezek. xxxiv. 23. Hos. iii. 5. and elsewhere. Thus, the spouse's name, interest, and estate, are swallowed up in those of her husband; her debts are his debts; her friends his friends, her enemies his enemies, and so in every instance; they are one in law, married to the Lord, one spirit, one body, no more twain but one flesh, he in them, and they in him: 'This is a great mystery,' saith the apostle; 'but I speak concerning Christ and his church.' What God hath joined together let no man put asunder.

This indissoluble bond of union between Christ and his church, whereby he cannot be considered without her, nor she without him, will account for all those confessions of sin, prayers for pardon, and deliverances from grievous distresses, thanksgivings, and pleadings of righteousness, appeals to holiness, justice,

justice, mercy, faithfulness, truth, earnest expostulations with God, bitter lamentations, floods of tears, animated exclamations, heavy denunciations, vows of obedience, &c. and all these uttered, sometimes as by one, sometimes as by many, in the singular or plural number, all to the same meaning, according to the good pleasure of the Holy Ghost, who hath fully ascertained his own sense throughout the whole series of revelations taken together in their own coherence, which to the children of God are but one context, whoever were his clerks or penmen.—Suppose David not merely an amanuensis or penman, (like all the other prophets), but himself the chief speaker, and speaker of himself indeed, in the Psalms, and it is all a riddle, paradox, and contradiction! a jumbled mass of confusion! impiety! nonsense!—Suppose it Christ the Lord who speaks himself, of himself, (David being only his prophet, secretary, or writer), and of his church in himself, for could they be separated but for a moment, he from them, or they from him, then they, nay the Godhead, were no more; for he has pledged his faithfulness for it, that they cannot be separated: suppose it Christ, I say, in this connection with his church, and all is plain, easy, direct truth, light, glory, and eternal joy. How could sinners call his righteousness theirs, if he had not called their sin his? Read Isa. liii. and such passages as these: It pleased God to ‘make him sin for us who knew no sin, that we might be made the righteousness of God in him—He bare our sins in his own body—He was made a curse for us—In all things made like to his brethren, except sin.’ For though he had no personal sin, or sin which he himself in his own person committed, yet you see how he had the sins of his elect charged upon him. Do you marvel then when you see him, the holy Lamb of God, standing and bearing the sin of the world, agonizing in every pore, and his soul full of that hell

er wrath of God for sin, which would have swallowed up the whole universe of God besides, and him too, in eternal ruin, if he had not been sustained by his own eternal power and Godhead—Do you consider him suffering in such circumstances, I say, and marvel that he should cry, ‘ Mine iniquities have taken hold upon me; I am not able to look up—‘ The iniquities of my heels’ (or, at my heels, the iniquities of those who follow me, who am their leader) ‘ do compass me about—My bowels are full of a loathsome disease—and this I have because of my folly and my committed sins—O God, thou knowest my foolishness, and my sins are not hid from thee,’ Psalm lxix. 5. Thus he could say as the Kinsman-Redeemer, the friendly Surety, acknowledging for his own, standing good for, paying and discharging by himself alone, all the debts of his beloved friends; and yet at the same time maintaining his innocence, and saying, Psalm xviii. 23. ‘ I kept myself from mine iniquity:’ his darling and predominant sin, which he loved and obeyed, say you, meaning it of David. Who is in the right, let the Lord of David judge, and us consider.

After all, perhaps, you will still cry out, as if no key were already given, How shall we explain Psalm li.? I do confess, nothing but a true knowledge and love (which are the peculiar gifts of God, and always go together) of that vicarious righteousness of Christ, to which the law beareth witness, and the Father beareth witness, by raising him again from the dead, and by declaring his own faithfulness and justice in justifying the ungodly for the sake thereof, when he gives them the belief or knowledge of it, will be likely to satisfy you, if you are yet unsatisfied. Therefore, before you proceed any farther in quest of argument, consult your own heart, if you are really in love with that exchange of sin and righteousness, commonly called imputed, which the whole testimony

of God is full of; if you believe, that Jesus Christ was as really clothed with the sins of them that shall be saved, or that they became as really his own, so that it behoved him to own them, and die for them, washing them away in his blood, before he could be free of them, as that they who shall be saved, are by his Spirit clothed with his righteousness, which is made really theirs; so that, upon account thereof, they are justified, accepted, sanctified, and glorified of God. If this be your faith, and love, and joy, and you are not of those traitors who mean, like Judas, to discard the Lord Christ and his righteousness out of the world, by glossing away the spirit of his mediatorial work and character, it is to be hoped, you will ponder what follows; namely, that the objection from the title of the Psalm has been already solved, and that this Psalm, ver. 16. as being parallel to Psalm xl. 6. has been already shewed as an express quotation of the words of the Lord Jesus Christ. If David was the speaker in the former part of the Psalm, by what argument do you shew that he ceases to speak in the 16th verse? If you say, it is not the Lord but David who speaks there, you are guilty of Ananias' and Sapphira's crime; nay worse, you do not merely lie to, but actually do give the lie to, the Holy Ghost. Do you conceive the Holy Ghost removes, in the xlth Psalm, that which God hath no desire to, delight or pleasure in, (even as the creditor hath no desire to, delight or pleasure in, the debtor's bond, or renewal of his bond, but only in the payment thereof), and brings in that which he hath a desire to, delight or pleasure in, even the doing of the will of God by Christ; by which will, done and fulfilled by Christ, those who are Christ's are sanctified, completed, and perfected for ever? do you conceive this, I say, in Psalm xl. and in Psalm li. where the same thing is removed, that the Holy Ghost doth bring in another thing which is not de-

spised; that is, desired, delighted, and acquiesced in; even the contrite heart, and broken spirit of David? Can the Spirit of God indeed amuse us, amaze us, deceive us, by speaking the same words in the same connection, and yet meaning different things? Were not this to juggle us out of all certainty whatsoever? What could a sly Socinian sophister do more? Compare Isa. lvii. 15. and lxvi. 2. with Matth. iii. 17. which three passages, with others parallel to, and explanative of, Psalm li. 16, 17. if you do not see spoken of the Messiah, you may read your character, 2 Cor. iv. 3. as blind and lost; yea verily, except you repent and believe the gospel—What! did it not belong to him who washed away all sin, original and actual, (Rom. v. 9. to the end), in his own blood, to say, that he was conceived in, or under that sin? Was not he made under the law, the broken law, convincing of sin and wrath? If God desired truth in the inward part, could not he shew it, and righteousness pure as Jehovah is pure? Might not he, the true passover, and sacrifice of every kind, for sin, say, ‘Purge me with hyssop,’ the emblematic sign in sprinkling the blood of the atonement? Might not he say so, who was baptized with the baptism of Jehovah’s wrath in his own blood, that his people might have that peace-speaking blood sprinkled upon their conscience? Might not he say, ‘Deliver me from blood-guiltiness,’ or, as the margin reads, ‘bloods,’ who gave blood for blood, even his own blood, the blood of God for the guilt of Adam as it relates to them, and all the other guilt of those who are saved, who through guiltiness had forfeited their bloods, even their lives, bodies, and souls, to the pains of hell for ever? Might not he say to his Father, ‘Create in me a clean heart, and renew within me a right spirit?’ He in whom all things were first restored; who gives the clean heart, and creates the right spirit; might not he, who, because of the lost glory, endured

endured the wrath, and restoreth all things, having obtained the Spirit and power, say, ‘ Restore to me
 ‘ the joy of thy salvation; and take not thy good
 ‘ Spirit from me; and cause the bones which thou
 ‘ hast broken to rejoice?’ Might not he who received the Holy Ghost, that he might give the gifts of God to men, say, ‘ Then will I teach transgressors
 ‘ thy way; and sinners shall be converted to thee?’ Might not he plead for Zion, who gave himself for the price of her redemption? Might not he plead God’s good pleasure for Jerusalem, his church, the city of the living God, who offered for her ransom that which was better than bullock, or ox, or any thing that hath horns and hoofs, (Psalm lxi. 31.), even the broken heart, the contrite spirit, when through the eternal Spirit he offered himself a sweet-smelling sacrifice of peace to God? Was it unlike the Holy Ghost, the advocate, who takes of the Father’s and of the Son’s, and shews to the saints, leading them into all truth, helping their infirmities, making intercession for them, according to the will of God, with groanings that cannot be uttered; was it unlike the Holy Ghost, I say, upon such an occasion as is spoken of in the title of that Psalm, to represent to David, whose sin was forgiven him, the Lord Jesus the true sacrifice, propitiation, and high-priest, making the atonement and intercession in his own blood, for all his elect, and for all their sins? Is not this the way in which the Holy Ghost gives his consolations now to every particular believer, through the blood of the Lamb, through faith in his blood? as it is written, ‘ If any man sin, we have an advocate with
 ‘ the Father, even Jesus Christ the Righteous, whose
 ‘ blood cleanseth from all sin. And he is the Pro-
 ‘ pitiation for our sins, and not for ours only, but
 ‘ also for the whole world,’ namely, of them who believe on his name. Did the one Spirit use a different way in the days of David? Moreover, how

could David's sacrifices of a broken and contrite heart or spirit make the sacrifices of the people accepted? or his repentance for a private sin be the cause why they should be spared, built up, and blessed? for the people never suffered for the private sins of their kings, but only for those committed, in their public character as kings, in their government; such as the numbering of the people, the breaking of the princes covenant with the Gibeonites by Saul. As for this private and personal sin of David, the bloody sword was entailed as a temporal punishment upon his own house only, and not upon the kingdom in general, which had nothing to fear from the sin, nor to hope from the repentance of it, so as to be thrown down and rejected, or built up and accepted with their offerings, either for the one or the other. Now, judge for yourself, whether this Psalm be a private prayer of David, which we deny, or the public intercession of the Messiah himself for his whole church, ministered by the Holy Ghost in Old Testament style, and only written by David, and wherein David had only his own portion equally with Mary Magdalene and Noah the preacher of righteousness; the Psalm being a prayer of the same nature, spirit, and extent, with that other intercessory prayer of the Lord, John xvii. not for the consolation of one only, but for the whole election of God, for whom the Lord, having made the atonement by his blood, makes the prayer by his spirit: which we affirm. Who is in the right, that day will shew, when the fire will consume all but the true foundation, and that which is built thereupon by the Holy Ghost.

As to the curses, in precatious, and denunciations of wrath, wherewith the Psalms abound, they can only be uttered by him who has also power and authority to bless: so that the blessings and the cursings in the Psalms are by no means the feeble wishings and wouldings of a thing crushed before the moth,
like

like David, who is both dead and buried, and his sepulchre also with himself turned to dust in its place to this day; but they are the utterances of him who hath all judgment committed into his hand; of the exceeding great and eternal weight of glory to them who love him and his righteousness, being the called according to his purpose; and of the exceeding great and eternal weight of wrath to them who hate him and his righteousness, being abominable, and disobedient, and to every good work reprobate. To strengthen this remark, it is observable, that those blessings and curses are always laid in the balance, one over against the other, as the sanctions of Jehovah round the blood and righteousness of the Lamb, in whom his soul acquiesceth: and they are all to be found where the sufferings and glory of Christ are unquestionably meant, as in Psalms xl. lxix. cix. &c. shewing, that the whole love of God, or wrath of God, are centered upon every one, as their hearts are centered, or not centered, upon the alone object of his delight, the Lamb that was slain, but now in the midst of the throne, who is the only bond and centre of union between God and his creatures, whether in heaven or in earth; to whom be glory for ever. Amen. He, he alone bleisseth, and they are blessed; he curseth, and they are cursed: if he say it, who can disannul it? Behold, he hath spoken to the children of his love, and said, 'Come to me, ye blessed,' &c.—But to the children of his wrath he saith, 'Depart from me, ye cursed,' &c.—'As for those mine enemies, who would not that I should reign over them, bring them hither, and slay them before my face;' as it is written, Luke xix. 27. A true commentary upon such passages as these in the Psalms; 'Let them be confounded and ashamed that set themselves against me—Pour out thine anger upon them, and let thy wrathful indignation take hold upon them—Let them go down alive into hell—Let

' shame cover them—Let the pit close her mouth
 ' upon them—Let them be blotted out for ever.'—
 These things are further explained in the New Testa-
 ment: ' The dead shall hear the voice of the Son of
 ' man—And some shall arise to shame and everlast-
 ' ing contempt—And these shall go away into ever-
 ' lasting punishment, but the righteous into life eter-
 ' nal.'—' Kiss ye the Son ' Behold the King who
 hath the government of his Father's house upon his
 shoulders. Turn away your eyes from David, and
 behold the Branch of the root of Jesse, who hath the
 keys of death and hell; who openeth, and no man
 shutteth; who shutteth, and no man openeth. Be-
 hold, he hath said, said to every creature under hea-
 ven, ' Bless, and curse not.' Would you jump into
 Jehovah's judgment-seat? or plead for David's being
 there, usurping the word out of his mouth? wrench-
 ing the sword out of his hand? scattering the bolts of
 the Almighty's wrath? and dealing with his arm
 damnation or salvation round the world, according
 to his good pleasure? certainly! as people were fa-
 vourers or opposers of him and his righteous cause?
 Behold what you have done, when you contended for
 David against the Lord speaking in the Psalms!—Ve-
 rily! in the sight of God! those curses, uttered in the
 Psalms, are so far from being an argument against,
 that they are an irrefragable testimony of God, bear-
 ing his own peculiar seal and character, proving that
 it is his own Son in person that speaks in those
 Psalms. Therefore, if thou wouldst not be found
 fighting even against God here also, you must allow
 that David, in all the curses uttered in the Psalms,
 is only the mouth of God, to whom vengeance belong-
 eth, who saith, ' I will recompense, saith the Lord'
 —And again, ' Let them shout for joy who love thy
 ' salvation, and say, Let thy name be magnified—
 ' But let them be destroyed together who wish me
 ' evil

' evil—who persecute the soul of thy turtle—adding
 ' iniquity unto their iniquity, and bow down their
 ' back alway—Let them be desolate, for a reward of
 ' their shame, who say unto me, Aha! aha!'—To
 speak thus, was it not his prerogative alone, who
 was hated without a cause, insulted, scoffed, reproach-
 ed as an associate with publicans and people of bad
 fame, a glutton, a wine-biber, a raiser of sedition,
 and Sabbath-breaker, a profaner of the temple, a
 madman, a devil in communion with Beelzebub;
 blindfolded, buffeted, spitted upon, scourged, crown-
 ed with thorns, clothed with a robe of mockery;
 crucified, and blasphemed every where, evermore,
 by the serpent and all the serpent's seed, in his own
 person, and in the persons of all his members—was
 it not his prerogative, I say, to utter his Father's
 wrath, and execute the judgment due upon the de-
 vil and all the devil's children? Was he not exalted?
 Sent he not the Holy Ghost of purpose to convince
 the world of sin, of righteousness, and of judgment,
 because the prince of this world is judged, and cast
 out with his children for ever, for their rebellion
 against the Son? Thus hath the Son declared, ' If I
 ' had not come and spoken to you, you had had no
 ' sin,' (no sin in rejecting me); ' but now I have
 ' come and spoken to you, and done the works
 ' which none other man did, you have no cloak for
 ' your sin—I am come the light into the world—He
 ' that believeth on me shall not walk in darkness—
 ' But this is the condemnation, that the light is
 ' come into the world, and men loved darkness ra-
 ' ther than the light, because their deeds are evil;'
 and therefore, Psalm lxix. 22. &c. is said to be ful-
 filled, Rom. xi. 9. in the destruction of those who
 believed not the apostles testifying of Christ and his
 righteousness—So that, if thou believe not those same
 his apostles, all the curses of Jehovah's power, by
 Christ, and for Christ's sake, shall be even poured
 into

into thy spirit; and eternity shall shew, that it was not a fellow-worm you had to do with, talking or praying about the destiny of his enemies, or those of the church; but Christ himself, the Lord in person, God over all blessed for ever, appearing with his own blood, which you trample under foot, and wherewith he sanctified himself, and with his own Spirit, to which you do despite, against you, and as many as shall continue to the death, calling God a liar, by discrediting his testimony which he hath given concerning his Son.—The very appearance of a curse, therefore, in any Psalm, were there no other evidence of the Psalm's being spoken by the Lord, is an infallible mark of interpretation to go by; that we may learn not to blaspheme, but ascribe to him his own prerogative, who hath power to cast both soul and body into hell-fire.

What a piteous thing is it to see Dr. Watt and others making palliations and apologies for the harsh Jewish spirit, as they call it, and unkindly genius or nature of that dispensation appearing in the curses and imprecations uttered in the Psalms! And then you are roundly advised by them, after their own method, to leap over such passages in your devotions, as if you had stumbled on a deadly snake; for this reason, add they, because they are unsuitable to be used by us now-a-days, under our milder dispensation, which breathes nothing but love and gentleness—True! to all who rejoice in the cross of Christ. But does the gospel curse the fearful and unbelieving less bitterly than the law? or, had we ever heard a word of the law, but for the sake of the gospel? or of the gospel but for the sake of the law? Are these two contrary the one to the other? or is there any curse in Moses, the Psalms, the prophets, but in as far as there is gospel in them unbelieved? Was there ever any condemnation, but because light was come, and the darkness comprehended it not? Where is
the

the ground, then, for any person acknowledging the New Testament, in singing the Psalms in churches, families, or by themselves, to pass by any passage, because of the curse therein? seeing the curses and blessings are both by the same Spirit, and equally essential eternal parts of the same plan, wherein is manifested the character of God and glory of his love, guarded and defended by the sanction of all his infinite power and wrath, whose name, even our God in Christ, (for no where else was he ever seen, either in creation, preservation, or redemption, but in Christ), is ‘a consuming fire.’—He that would shew his zeal for the love and blessings of God, by being against the wrath and the curses, is like a man who should pull up the hedges for the beauty and defence of the garden. It is the universal voice of the New Testament, speaking as expressly as ever the old did, That ‘he who believeth shall be saved’—that ‘he hath life, and shall not come into condemnation;’ but that ‘he who believeth not shall be damned,’—nay, ‘is condemned already;’ and (while this is his character, that he believeth not) ‘he shall not see life; but the wrath of God abideth upon him:’ and, ‘if any man love not the Lord Jesus Christ, let him be Anathema Maranatha.’ So saith the Lord, the Spirit, to the churches: who hath ears to hear, let him hear.

5thly, and lastly, If it be objected, that the other prophets introduce their prophecies by ‘Thus saith the Lord;’ but David in the Psalms never useth that form: therefore, he speaks not of the Lord, but of himself.

Ans. The apostles have obviated this objection, by assuring us, that the Lord speaks, and not David, where no such form is used, as in Psalm xl. 16. But if there were any thing in your objection, it would destroy not only the inspiration of the Psalms, but of the whole New Testament, wherein no such form

form is used, in the manner of Moses and the prophets, by the Lord or his apostles; God being in them all in all, issuing out his own mandates as a King, immediately of himself. And this is a proof in comparing the Lord with his prophets, who were faithful in all things as servants, that in himself, as in the Son over his own house, dwelt the fulness of the Godhead bodily: and that the apostles were not, like the prophets, moved only at times by the Spirit of Christ, but always, and without intermission; so that they needed not say, 'Thus saith the Lord;' the Lord himself being always personally, or, as it were personally, present by his Spirit, without intermission, giving his own testimony with his own mouth through them: and so, after the same manner, in the Psalms; even as a person of authority, personally acting and present, speaking immediately with his own mouth, or writing with his own hand, shews himself by his speech or writing; and the manner thereof.

After all, *6thly*, if it be asked, Why are we so zealous for the right interpretation of the Psalms? and where is the great harm of mistaking the meaning of any part of the Old Testament, seeing the New is so full and clear about Christ?

Ans. This zeal is shown for the sake of the truth, even that full and clear truth in the New Testament about Christ. And the harm of mistaking the meaning of the Psalms, as has been already made appear, lies in a great measure in this, that of however little importance those mistakes are supposed to be in themselves, yet they have been employed to hide the light, and eat out the spirit of the New Testament: so that, taken along with those errors, it turns out to be not only a dead, but a killing and destroying letter, instead of a ministration of life; every member thereof being, as it were, disjointed and broken; as, if you let an error escape you in the first figures of a calculation,

calculation, it will cause the whole sum to turn out a falsehood, however painfully the operations are carried on afterwards; or, as the physicians say, an error in the first concoction cannot be rectified in any after process of digestion. But when the Psalms are considered as spoken of Christ, or as Christ speaking in them, we behold the love of God, surrounded and guarded with all the terrors of his wrath, blazing forth in the face of Jesus; in whom we see God all light, and no darkness at all, even perfectly well pleased through the blood of the atonement; so that we may come boldly forward, and worship with enlarged hearts.

Had our critics and commentators laboured with equal diligence, to find out and shew the relation the Psalms have to the New Testament, as they have done to edify us with the penmen, and particular occasions and times when they were written, and the sense which either ancient or modern Jews, and those called primitive fathers, have put upon them, the church might have rejoiced in their labours; but, as they now stand forth so many maskers (alas! there are few exceptions) of the face of Jesus, if you have got a glimpse of that face, how can you look upon those who have been endeavouring to hide the glory thereof from your view, by casting on the ancient veils—but with the greatest thankfulness to him, who, commanding the light to shine out of darkness, hath enlightened your own mind with his glory! while, at the same time, you cannot but look upon them with the same kind of emotion, as if you had stood in the days of Solomon in the court of the temple, at the dedication thereof, beholding the offerings accepted, and the glory of the Lord filling the whole house; and then beheld a band of drunken priests, running, raking and scavenging together, with might and main, all the ashes about the place, with the sith and dung of the slain beasts, and then throwing them

all in a heap upon the altar, smothering the heavenly fire, and polluting the sacrifices! Their design perhaps was to feed the fire with fuel, and lay on more sacrifices according to the law; but what of that, if in their madness and wine they cast on dung? Let God be true, and every man a liar. If this method of interpretation hold, which allows only the apostles to give their sense of the Psalms, holding every other sense whatsoever foreign and spurious, as many as hold it, not to speak of many obvious advantages they may enjoy, will be delivered from two great evils; *1st*, That countenance and authority alledged from the Psalms to establish the righteousness of a sinful creature, where the Holy Ghost had established the everlasting righteousness of God. *2^{dly}*, They will be delivered from that manifold kind of confusion which has been established on a false view of the Psalms, where the Holy Ghost had established that faith which is of his own gift and operation, which he defines and manifests where it is, the evidence or assurance of things not seen, the substance of things hoped for. Where is this evidence, where is this substance to be found? Even in the hearts where they are, and no where else. What a general absurdity, then, is that which they call a general faith? Is not the truth of God, or object of faith, one particular individual truth or object? Is not all faith particular? fixed and determined to the particular individual subject wherein it is, however extensive the truth or object of belief be? Certainly. You believe, and see, and hear, and love, and live, in yourself alone, and not in another: neither indeed can it be otherways. If this be so, is it not truly an affecting thing to see those, whom in many respects you would incline to say 'God speed' to—ranking themselves under different heads and denominations; maintaining on the one side, That justifying and saving faith is a persuasion, that Christ died for you in particu-

lar, and that you through his blood shall be saved—and this same is their appropriating act, whereby, they say, Christ becomes theirs! as if the Scripture had any where said so—as if you could be saved through the belief of any thing but what the Scripture hath said; which is true, whether you believe it or not—as if a blind person could receive his sight, a deaf person his hearing, a dead person his life, (the cases are quite parallel), by a persuasion that they saw, heard, and lived—while, in opposition to this false doctrine, it is as falsely as zealously maintained on the other side, That a person may be very well assured or persuaded of the truth of the testimony concerning Jesus, (which persuasion or assurance they compare to one end of an arch founded upon a rock), and yet at the same time remain in great doubt concerning his own particular interest in Jesus; which latter thing they compare to the other end of the foresaid arch founded upon the sand—Well, how shall this end also be established? By your self-denied obedience, say they; by your continued subjection to the gospel. How shall I know this same self-denied obedience, this continued subjection to the gospel, except I know the principle from whence they proceed? for if I do not bring forth my fruits to the glory of my own Father and God, in the name of the Lord Jesus, as sanctified, washed, justified, and by the Spirit of adoption crying, ‘Abba, Father,’ I can never conclude they are proofs of my obedience and subjection to the gospel. These fruits do not flow merely from the relation subsisting between God and me, but from that relation known; and the fruits are not the means whereby the relation is known, but acknowledged; as it is written, ‘Hereby acknowledge we,’ (as it may be rendered), ‘that we have passed from death to life, because we love the brethren.’ Take away the knowledge, the certain knowledge of my own personal relation, union,

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interest,

interest, communion with God; and you dry up, at the same time, all the springs of my self-denial and obedience, or painful labour of love. Can I obey, unless I love? Can I love, unless I am loved, and know that I am loved? Says one, Would to God, I were as certain of my own particular interest in Christ, as I am of the truth of the gospel in general! Did that man know what he was saying, he would have precisely the same assurance and certainty of his own particular interest in Christ, as of the general truth of the gospel: for is it not written, 'Christ is the end of the law for righteousness to every one that believeth.' Believeth! what? even what is there said, that 'Christ is the end of the law.' Do you know you believe or understand, according to the testimony, what you call the general truth? the conclusion is as direct upon you for your own particular interest therein: for they who believe, believe not in general, but in particular; even as no person ever saw the light in general for others, and was blind himself: so no person has any ground to believe there is salvation for others, but he has the same evidence it is to himself. And those people, who say they believe there is salvation for others, according to the gospel, and say they doubt of their own interest therein, do evidently lie; they do not understand what they pretend to believe: for no person can believe, without being conscious or certain, that he himself in particular believes. They ask you, Is assurance of the essence of faith? They might as well ask you, if the sun be of the essence of the sun? for what is faith but the assurance God gives one through his word by the Spirit? and this being particular in a person's own self, and not in another, he has as much assurance that he believes, when he believes, as that he sees, hears, lives, loves, hates, desires, rejoices, &c. when he is in very deed so affected; which affections he hath no manner of evidence for, but that he is conscious

scious of his being so affected: and yet it is not by persuading himself that he is so affected, that he really is so; but, being so affected, it is impossible but he must have a consciousness or persuasion of his being so. Says another, in one of his dissertations lately published, All faith must indeed include something particular in the nature of it. He gives you an instance in the believer of the law and its threatenings, which, says he, strike the person in particular, as if he himself were the very one pointed at; even so with regard to the gospel he believes—not that his sins are actually forgiven him, and that he shall be saved—but that there is mercy and forgiveness with God for sinners in general, and that he may be saved, or something to that purpose. Who taught him to say so of a believer of the gospel? Not the Holy Ghost: for he says, 1 John ii. 12. ‘I write unto you, little children, because your sins are forgiven you for his name’s sake’—and verse 21. ‘I have not written to you, because ye know not the truth, but because ye know it, and that no lie is of the truth.’—Says another, the patron of his own story, about an official Saviour to all mankind who shall be saved and damned; These words, 1 Cor. i. 30. ‘Christ made to you of God wisdom, righteousness,’ &c: are not absolutely to be understood of the saints and faithful at Corinth and other places, but in a qualified sense: thus, he is made so by office; if you apply to him, he will be made so; not that he is already actually made so; but he is so officially to all mankind sinners indefinitely, their Goel, their Kinsman-Redeemer. God deliver whom he will deliver from such abominations! which are the more dangerous, the liker they are to the truth; even as forged money or bills receive all their currency from their being the more exactly counterfeited.—These forgeries and counterfeits of faith had not been mentioned in this place, but for the sake of the truth, which, by their currency, is

greatly sunk, and debased. If it had been possible, the falsehoods they maintain about faith and the Psalms, &c. had been mentioned without the persons or parties who maintain them at all—and if some find themselves more exactly described than they would wish—if the cap fit them, they are welcome to wear it—if it do not, there is no harm done, they are not the persons meant.—But as men, and sects of men, have given the stamp and authority of their respective names and sects to their notions and nostrums, these behoved to be described by such stamps and marks as they were not ashamed to give them. And he ought to be ashamed, who would be ashamed or afraid to expose, as far as in him lies, whatever is found in opposition to the truth of God.

Here observe, notwithstanding the paragraph may appear somewhat disjointed, that though the assurance of faith and the assurance of hope be indeed most justly distinguished, as differing in nature one from another, yet the distinction and foundation of it, which some men make between them, is evidently weak and ridiculous, being the most foreign thing in the world from the meaning of the Holy Ghost, who does not even insinuate, (as those men say he declares), that the assurance of hope is less certain than the assurance of faith, but only that the assurance of hope regards the good thing as *certainly to come*, which the assurance of faith regardeth as *certainly true*: so that the assurance of faith, or the good hope through grace is not opposed to, or distinguished from, the *certainty*, but the *futurity* only, of the good thing to come, which is equally the object of the hope and faith, and of the hope; because first of the faith: so that the assurance of hope, were there any degrees in the case, is rather an advance upon the assurance of faith, than a less or more uncertain thing; seeing, by the grace of faith, whatever good thing one looks upon to be true, by the grace

of hope, with equal assurance, he looks for (if absent) to come: so that, whatever assurance there was in the faith, there is precisely as much in the hope built upon that faith. Both the assurance of faith and the assurance of hope are found in the Lord Jesus, in whom surely they included equal certainty; and, from the application of them both to him, take the meaning of them both, as existing by his Spirit in his followers, who have the same spirit of faith and hope with him, their head and pattern, concerning whom it is written that he said, ‘ I believed, and therefore have I spoken,’ 2 Cor. iv. 13. Behold the assurance of faith in him—Was the assurance of his hope less certain? ‘ Moreover also, my flesh shall rest in hope,’ Acts ii. 26. Behold the assurance of hope, which is founded, as certainly as God is true, in the assurance of faith.

To conclude: if these loose hints, thrown together in the order in which they occurred, do not make their own apology, it will be in vain to attempt a vindication of them, or of the following paraphrase: those who are convinced, and love the cause, will need none; those who are otherways will receive none.

The Scripture of itself is our only possible rule, both for faith and good manners, and not any human book, or pretended standard whatsoever; for so it is written, 2 Tim. iii. 16, 17. ‘ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.’

PRAY tell me, friend, what will you be
 The wiser, if you do not see
 The meaning of that page, or book,
 In which you for instruction look?

And

And though you should the meaning find,
Unless according to the mind
And message of the Holy Ghost,
You'll find your pains and labour lost.

Yea, though according to the mind
And message by the Lord design'd,
You are not yet a jot the better,
Except yourself perceive the matter.

Now, how can you perceive it so,
Except you first the Scriptures know?
But if you have the Scriptures known,
The truth of God is all your own:

Whence I most firmly do conclude,
The word of God alone is good,
To teach, instruct, correct, reprove,
To perfect men in faith and love.

T H E
P S A L M S,

PARAPHRASED ACCORDING TO THE

New-Testament Interpretation.

P S A L M I.

THAT the Person who is described and praised in this Psalm, can be none other but the very SON of GOD, 'made of the woman, made under the law, become in all things like unto his brethren, 'except sin,' may be confidently collected from the absolute pureness and perfection of that character, which is here delineated, and attributed to him: for, as the Lamb of God behoved to be without spot and without blemish, so this person is represented, on the one hand, as free of transgression, and, on the other, as conformed to the law of the Lord; which is his perpetual delight and meditation.—Upon which account he is pronounced BLESSED, and, by a resemblance abundantly familiar to the inspired writers, likened to a tree planted by streams of water, bearing fruit round all the season, prospering every way, and flourishing, with undecayed leaf, in full, undiminished, everlasting glory. Now, all this exactly corresponds with the glorious things, every where spoken of that Holy One of God, EMMANUEL, under these sacred appellations, 'The Stem of the Root of Jesse; the Root and Offspring of David; the Branch; the Good Olive; the TREE of LIFE in the midst of the paradise of God, and on either side of the river, which
† A ' beareth

' beareth twelve manner of fruits, and *yieldeth*
 ' *fruit every month*; and whose *leaves* are for the
 ' healing of the nations,' &c. We find the Lord
 himself also, in the same parabolical style, address-
 ing his disciples to the following purpose, ' Now
 ' are ye clean through the word which I have
 ' spoken unto you. Abide in me, and I in you.
 ' As *the branch* cannot bear fruit of itself, except
 ' it abide in *the vine*; no more can ye, except ye
 ' abide in me. I am *the VINE*, ye are the
 ' branches; he that abideth in me, and I in him,
 ' the same bringeth forth much fruit: for with-
 ' out me ye can do nothing.'—And, on other
 occasions, dropping the figure, ' My meat is to
 ' do the will of him that sent me, and to finish
 ' his work—Lo, I come to do thy will, O my
 ' God; yea, thy law is within my heart—Fa-
 ' ther, the hour is come; glorify thy Son, that
 ' thy Son also may glorify thee—I have glorified
 ' thee on the earth; I have finished the work
 ' which thou gavest me to do. And now, O Fa-
 ' ther, glorify thou me with thine own self, with
 ' the glory which I had with thee before the world
 ' was.'—For this, in answer to his prayer, ' he
 ' was raised from the dead, crowned with glory
 ' and honour, and highly exalted, and a name
 ' given him, which is above every name; that at
 ' the name of JESUS every knee should bow, of
 ' things in heaven, and things in earth, and
 ' things under the earth; and that every tongue
 ' should confess that Jesus Christ is Lord, to
 ' the glory of God the Father.'—Thus the
 Son, who became the servant of the Father to
 bring many sons and daughters to glory, was re-
 compensated, made most blessed for ever, and ex-
 ceeding glad with his Father's countenance.—
 Now, surely, such a character, and such a blef-
 sedness, as the legal due *reward* of that character,
 must originally, and in the first instance, belong
 to the Son of God, considered personally, or by
 himself; and to others only by way of imputation,

communication, and derivation from him: for to whom, besides him alone, of all the sons of Adam, will such a character and *blessedness* otherways apply? For, separate from him, and as they are in themselves, the verdict of JEHOVAH stands thus declared and confirmed against them all; ‘There is none righteous, no not one.’ Neither can they be justified in his sight by the deeds of the law; ‘for by the law is the knowledge of sin.’ They are all under the curse, shut up by the law under sin, under wrath, &c. But, though this be the situation of all who believe not the gospel, yet ‘by him all who do believe it are justified from all things from which they could not be justified by the law of Moses.’ Thus his people all become righteous, as the prophet speaks, not indeed through works of righteousness done by themselves, but ‘through the righteousness of God, which is by the faith of Jesus Christ to all, and upon all them that believe,’ who are ‘justified freely by his grace through the redemption that is in Jesus Christ’—who is made of God the end of the law for righteousness’ (or personal justification) to every one that believeth’—as it is written, ‘If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’—In singing this Psalm, therefore, the true worshippers are directed to rejoice in CHRIST JESUS, their Mediator, Advocate, and Forerunner, who for them magnified the law, and made it honourable, by redeeming them from the curse thereof with his own blood; and, being now through the knowledge of the truth set everlastingly beyond the reach and fear of condemnation by the law, they are taught to consider it in the hand of the Mediator, as ‘the royal law of liberty;’ to reverence it, to love it, and to obey it; not with terror, as slaves trembling for fear of

damnation, nor with mercenary considerations, as hirelings working for the wages of eternal life, but with the pure, generous affections of love, gratitude, and joy, before the Lord their Saviour, who hath redeemed them not only from the curse of the law, but also from all such unhallowed and dispiriting meditations concerning it; constrained by his love to hate evil, and to give thanks at the remembrance of his holiness; while, with holy heart-subduing awe, astonished and amazed at such sovereign, distinguishing mercy, manifested towards themselves, they behold the terrors of the Lord falling dreadful upon all the fearful and unbelieving, and overwhelming them with eternal perdition.—So shall it fare with all those whom death, in an evil hour, shall surprise without faith, and so without Christ, ‘without God, without hope in the world.’—*Like chaff*, they shall be *driven away* in the judgment, and burnt with everlasting fire; whereas those, who are in union with Christ by the faith of his resurrection, shall, *like the palm-tree*, flourish evermore: because he liveth, who is the Lord their Righteousness, from whom their fruit is found, they shall live also, and live with God.—Upon the whole, it may be observed, that the same distinct line of interpretation runs visibly, like a beam of light, through the otherways utterly impenetrable darkness and obscurity of all the prophetic writings, but most eminently through the whole book of Psalms; dispelling the clouds of erroneous representation, and clearly discovering the glory of God, as it shines, and ever shone, in the face of Jesus; and darting, into every wise and understanding heart, the instructions and consolations of the Holy Ghost. See particularly, among many others, these following Psalms, *viz.* iii. iv. v. xv. xvi. xvii. xviii. xxiv. xxv. xxvi. xxxv. xl. &c. but especially the cxix. throughout—All of which, as shall be shown in the proper place, belong to the same class, and must, of consequence, be opened by the same key.

*Tb' eternal perfect blessedness
Of David's LORD and SON,
Whose everlasting righteousness
For us the blessing won,
Let all the churches sweetly sing!
And chant aloud their joy!
The LORD, EMMANUEL, is our King;
He'll death and hell destroy.*

- 1 **T**HAT Man! how great's his blessedness!
And JESUS is the Man,
Who comes with perfect righteousness,
The Holy peerless ONE!
His Father's law must be fulfill'd,
So holy, just, and good!
Or else, devoted to be spill'd,
Must flow, the sinner's blood—
- 2 He rush'd into the fiery flame,
He lov'd the law so well,
For sinners bearing all the blame,
And bearing pains of hell.
For sons of Adam, all astray,
Have wander'd to and fro;
But He's the Shepherd, and the way
Whereby the flock shall go.
- 3 His sheep shall hear their Shepherd's voice,
(He calls to pastures green),
And, hearing, they shall all rejoice,
And with him still be seen.
No fox, nor prowling wolf, shall dare
Among them to appear;
For pow'r, and love, and wisdom, are
Their guardians round the year.
- 4 Their Lord, exalted, they shall see,
'The BRANCH of JESSE's stem,
To royal glory, like the tree
Of life by EDEN's stream;

6 *The PSALMS according to*

While they around, like all the trees
Of paradise, shall grow;
And on them, an immortal breeze,
The BREATH of GOD, shall blow.

5 Immortal as their SIRE, the King,

Immortal are the sons:
Immortal praises they shall sing,
And wear immortal crowns.

But, ah! the foolish are not so;
The sons of unbelief;

On them a fiery *blast* shall blow,
And change their joy to grief.

6 Their glory shall to vapour turn,

Their blossom fly like smoke—
Thus sin-enchanted souls shall mourn,
How soon the spell is broke!

To judgment!—judgment!—See the King
Amid surrounding fire!

All heav'n before him on the wing,
The worlds below retire.

'The thrones are set, the heav'ns are fled,
The worlds are now no more!—

In glory gay the saints are clad;
In hell the sinners roar.

'Then, now to-day—while yet, 'To-day,'

'The HOLY GHOST proclaims,
Hear what the SON OF GOD doth say;
Whose word—or saves—or damns.

PSALM II.

THIS Psalm stands in the front of a large catalogue of parallel ones, all evidently supposing, or expressly, as here, declaring and ascertaining, according to Rom. i. 4. the divine, eternal Sonship, character, and office of Jesus Christ, the King of glory,

glory, in his mediatorial kingdom, of grace and truth; the blessedness of his faithful subjects; and the utter destruction of all his enemies, the unbelievers, who will not have him to reign over them. Luke xix. 14. Acts iv. 25. and xiii. 33. Heb. i. 5. and v. 5.

Among many others, wherein the expression is various, but the sense undeniably the same, the following Psalms are parallel with this, and set beyond all possibility of controversy with regard to their subject; as any one, who will be determined by the Holy Ghost's public and infallible interpretation in the New Testament, may clearly perceive by reading them over, and consulting the marginal references as he goes along; *viz.* the two next, xvi. xviii. xx. xxi. xxii. xxiv. xxix. xlv. xlvi. xlvii. xlviii. l. lx. lxi. lxiii. lxviii. lxxii. lxxxix. xci. xciii. xcvi. xcvii. xcviii. xcix. cviii. cx. cxlv. and cxlix.

*Messiah rais'd again from death,
 Declar'd the SON OF GOD—
 Kiss ye the SON—prevent his wrath—
 Or feel his iron rod:
 For those the Saviour who despise,
 And his salvation scorn,
 Exil'd for ever from the skies,
 Must mourn in hell forlorn.*

1 **W**HY rage and roar, like rolling seas
 Against the solid shore,
 Those mad tumultuous enemies,
 With such a fierce uproar?
 They rise, and swell, and foam their shame,
 And fret themselves in vain;
 But shall return, from whence they came,
 Into the deeps again:
 Like gath'ring clouds the people low'r,
 And plot conspiracies;
 But sooner shall the flying show'r
 Dissolve th' empyreal skies,

Than

- Than they accomplish their design,
 And meditation vain,
 Against Jehovah, who combine,
 And his Messiah's reign.
- 2 The kings of earth, ah, grov'ling worms!
 Low sov'reigns of the dust!
 Have vainly strove to raise high storms—
 And vainly flies the gust:
- 3 'Come, come,' say they, 'let us arise,
 'And boldly burst their cords:
 'We'll bravely break their feeble ties,
 'And laugh at all their words.'
- 4 But he who fills the heav'nly throne
 Serenely sees, and smiles,
 Till, with a fierce indignant frown,
 He all their boasting spoils:
- 5 In rage, he shall suspend their threats,
 And toss them in his ire
 To hell, with their infernal feats,
 Due to eternal fire!
- 6 'But, high-exalted, reigns my King,
 'For I have set him high;
 'And all my hosts shall homage bring,
 'And low before him lie.—
- 7 'The firm decree I will declare:
 'Jehovah said to me,
 'Thou art my only Son, my heir;
 'I have begotten thee:
- 'This day, by raising from the dead,
 'I have declar'd my Son;
 'And, of my kingdom, thee have made
 'Head and foundation-stone:
- 8 'Demand of me thine heritage:
 'The kingdom all is mine;
 'But, lo, my faithfulness I pledge,
 'My kingdom shall be thine:

- ‘ The nations shall together flow,
 ‘ All round the earthly ball,
 ‘ And lowly at thy footstool bow,
 ‘ Obedient to thy call.
 9 ‘ But proud rebellion, soon subdu’d,
 ‘ Falls by thine iron rod
 ‘ Of sovereign pow’r, to pieces hew’d,
 ‘ By thee, O mighty God.’
 10 Now, therefore, understand, ye kings ;
 Ye judges, stand chastis’d ;
 While all your glory homage brings,
 Your hearts be well advis’d ;
 11 Jehovah serve in trembling fear ;
 In trembling fear exult ;
 Advancing, to the Son draw near ;
 Nor dare your God insult.
 12 Greet ye the Son, and hail him GOD—
 Behold ! he comes along—
 Submit yourselves, and kiss the rod,
 Or perish in the throng.
 For, ere his wrath begin to burn,
 And flame a quenchless fire,
 Blest, blest are they to him who turn,
 And so prevent his ire !

P S A L M III.

THE last Psalm, as was already observed in the illustration thereof, perfectly ascertains the meaning of this and the following one—Both whereof are remarkably similar, in spirit and expression, to Psalm xxvii.—The attentive reader, who enters into these views, will find abundance of pleasure and profit, by tracing out and discovering the innumerable and surprising parallels, that run through the whole divine effusions of the one Spirit breathing in the Psalms, and prophesying of all the

the then future things, now past, and accomplished in Messiah our King.—Blessed are they who are honoured to look within the veil, and to behold his glory.

*Clap, clap your hands, exult, and sing,
Ye saints, for evermore!
For death's bereaved of his sting,
And hell's dominion's o'er:
Messiah, coping with his foes,
O'ercame by pray'r and pow'r:
He laid him down, he slept, he rose;
But death did them devour.*

- 1 **H**OW sore, O Lord, oppres'd I am!
What hosts around me rise!
'They rage like wolves against thy Lamb:
Lord, hear my piercing cries.
For, breathing forth their deadly spite,
They tease me night and day,
My soul designing to affright,
And scare my hope away.
- 2 'In God, ev'n God, no help,' they say,
'Remains for him at all;'
But God, ev'n God, supports my way,
And I shall never fall.
- 3 For thou my shield and glory art,
Th' exalter of my head,
Strength of my strength, heart of my heart,
The raiser of the dead.
- 4 Avaunt, my foes!—I cry'd to God;
My God reply'd to me,
From his celestial high abode,
And set my spirit free.
- 5 I laid me down, I quietly slept,
Jehovah hush'd my pain,
And all the while my soul he kept;
Then wak'd me up again.

6 I will not fear though thousands ten
Of fierce surrounding foes
Should rush upon me all amain—
The Lord will ward their blows.

7 Arise, O Lord, preserve **THY WORD**;
Behold, my foes are here!
But brandish thou thy flaming sword,
And, lo, they disappear!

The dragon thou hast bruise'd, O Lord,
And sav'd **THE WOMAN'S SEED**;
The dragon's teeth, crush'd by **THE WORD**,
Have caus'd his heel to bleed.

8 Thus thou, my Father, hast fulfill'd
Thy purposes of grace;
And thus Messiah's blood is spill'd,
O Israel, for thy peace.

P S A L M IV.

BESIDES what has been already observed in the respective illustrations of the three foregoing Psalms, it ought, for the honour and further ascertainment of the meaning of this Psalm, with its parallels, to be remarked, that it contains in its own bosom one peculiar, decisive characteristic evidence of its divine Author, as the only speaker therein: for who besides the King of glory alone, 'who is God over all, blessed for ever,' can, with any propriety, be supposed to use such an expostulation as this, 'O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing? Selah.'—So expostulates the eternal Wisdom, the uncreated Word, Prov. i. 22. 'How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof. Behold, I will pour out my spirit unto you; I will make known

‘ known my words unto you.’—Thus also, the enemies of this King are directly charged with ‘ changing their glory into the similitude of an ‘ ox that eateth grass,’ Psalm cvi. 20.—In the same derisive strain, they are upbraided by the Lord God, Jer. ii. 11. ‘ Hath a nation changed ‘ their gods, which yet are no gods? but my people have changed their glory for that which doth ‘ not profit.’—And, Rom. i. 22. it is said, ‘ They ‘ became vain in their imaginations, and their ‘ foolish heart was darkened. Professing them- ‘ selves to be wise, they became fools; and chan- ‘ ged the glory of the incorruptible God into an ‘ image made like to corruptible man, and to ‘ birds, and to four-footed beasts, and to creep- ‘ ing things.’—And, last of all, though these were the figures, or outward signs the spirit of the worship thereby signified was the devil; for so it is expressly asserted by the apostle, 1 Cor. x. 20. ‘ I ‘ say, that the things which the Gentiles sacrifice, ‘ they sacrifice to devils, and not to God.’—Opposed to this false object of worship, become almost universal among the nations, we behold the one, living, and true God, declaring himself ‘ the Just ‘ God, the Saviour, the Lord, besides whom ‘ there is none—in whom all the seed of Israel ‘ shall be justified, and shall glory.’ Is. xlv. 20, &c. compared with John xvii. 3. Rom. iii. 26. 1 Cor. viii. 5, 6. and 1 John v. 12.

Christ glories in his grand employ;
Fools glory all in vain—
The highest pleasures they enjoy
Decay—but his remain:
He boldly to his Father cries;
The Father bears his Son,
And gives him from the grave to rise—
The prize his valour won.

1 O Righteous Father, see thy Son!
 My Father, and my God,

Lo, I thy righteous will have done,
 Thy righteous paths have trod :
 God of my righteousness, I call,
 I claim my merits due ;
 For gladly I a victim fall,
 And gladly pay my vow.

Thou hast releas'd my troubled soul,
 Imprison'd in the dust ;
 And now thou wilt perfect the whole
 Concernments of the Just.

2 How long will ye, O sons of men,
 My glory turn to shame ?
 How long, pursuing fictions vain,
 Profane Messiah's name ?

3 But know, ye foolish sons of strife,
 The Lord hath chosen me,
 His Holy One, the Prince of Life,
 The Lord of all to be :
 When to Jehovah I appeal,
 And plead my righteousness,
 Then he his justice will reveal
 In truth and holiness.

4 With trembling fear before him fall,
 Ye sinners, and repent,
 Yielding to him, the Judge of all,
 Ere he his anger vent :
 Like children, chasten'd by the rod,
 Lie still, be quiet, and muse,
 Deep-trembling at the word of God,
 Nor more his grace abuse.

5 Off'rings present of righteousness,
 And in the Lord confide :
 His love the humble heart will bless ;
 His pow'r will punish pride.

6 ' O, who will shew us any good ? '
 Exclaim the grov'ling throng,

Whose sensual souls lurk in their blood;
They sing nō other song.

But, panting-high for joys divine,
Lo, my soul melts away—
Lord, cause thy face on us to shine,
And change our night to day.

7 More joy into my heart is pour'd,
O Lord, by sight of thee,
'Than they, in corn and vintage stor'd,
Enjoy with mirth and glee.

8 I will both lay me down in peace,
My God embracing me,
And sleep, embosom'd in his grace,
Till morning shadows flee:
For thou, O Lord, possessest me,
And mak'st me safely dwell;
And thou alone shalt set me free
From reach of death and hell.

P S A L M V.

To ascertain the speaker, and consequently the meaning of this Psalm also, it is only necessary to consider, if it can be any other than the very Christ of God, who boldly builds his plea for acceptance upon justice, which hath no pleasure in sin, but hateth all the workers of iniquity.—These, under the notion of his enemies, from whom he prays to be separated and delivered, he describes, as explained, Rom. iii. 13. imprecating and denouncing vengeance against them for their rebellion against God; and concludes with encouraging, and announcing the blessedness of, those who put their trust in the Lord, according to his own peculiar prerogative, being the Judge of all, and having all power in heaven and earth in his hand, that those whom he bleffeth may be blessed, and those whom he curseth may be cursed.

*Messiah pleads, and gains his plea
 In perfect righteousness;
 But, lo, from him, confounded flee
 The foes of holiness:
 For unbelief in Tophet ends,
 And everlasting wo;
 Whereas Messiah's faithful friends
 With him to heav'n shall go.*

1 **L**ORD, let thine ear drink in my tale,
 And weigh my honest speech
 In thine own even-poized scale,
 Where envy cannot reach:
 For envy hunts my soul to thee,
 My Lord, my God, my King!
 The fierce pursuer makes me flee
 And closely to thee cling.

2 To thee my pray'r I will display;
 My groans shall plead for me:

3 From th' ev'ning to the morning ray,
 I'll spread my hands to thee.
 Mine eye shall hang upon thy nod,
 Mine ear upon thy lip;
 My soul shall hold thee fast, O God;
 No fiend shall loose my gripe.

Both fiends and men with subtile guile
 Against my soul conspire:

Untry'd they leave no wicked wile
 'To vex me in their ire.

4 But thou, my God, assert my right,
 Assert thy holiness;
 For thou dost not in fraud delight,
 Nor love unfaithfulness.

The man of God in God shall dwell,
 And God shall dwell in him;
 But evil men inhabit hell,
 And hell inhabits them.

5 All things consist by God the Lord:
 The Lord upholds them all;
 But raging fools, who scorn his word,
 By his decree shall fall:

His eyes shall fright and scatter them,
 And drive them far away,
 Like darkness scatter'd by the beam
 That cheers the face of day.

6 For men of blood and perfidy,
 Are curs'd in all their ways:
 The workers of iniquity,
 The Lord detests and slays—

7 But I into thine house will come,
 And feast upon thy love;
 Thine holy mount shall be my home:
 No term shall me remove.
 My ways shall all supported be,
 My heart comforted too,

8 In perfect rectitude, by thee,
 Who seest and seal'st me TRUE.

But as for those mine enemies,
 Against whom I implore,
 With their unjust confederacies,
 Who me oppress so sore;
 Within their mouth there is no truth,
 Their very breath is hell;
 Their throat's an open grave, and doth
 Breathe pestilential smell;

Whilst yet their words, like dropping oil,
 Distilling from their tongue,
 With sly insinuating guile,
 Sound as a lovely song:

10 Destroy them, God, and cause them fall
 By thine avenging sword;
 O'erwhelm and foil their counsels all
 By thy decisive word.

Through multitude of stratagems,
 Devis'd by them and hell,
 Lord, let them, with their very names,
 Be raz'd, who dare rebel—
 11 But they who, fill'd with faith and hope,
 Depend on thee, O God,
 Rejoicing in a perfect scope,
 Shall sing in thine abode:

Exulting in thy love divine,
 And shouting o'er their toil,
 They laugh to see the vict'ry thine,
 And triumph o'er the spoil.
 12 And laugh they may, exult and sing,
 And shout for evermore;
 For I, their Shepherd, Lord, and King,
 Their sorrows all have bore.

Jehovah, therefore, with his love
 Hath circled all around,
 And, King o'er all the heav'ns above,
 His own Messiah crown'd:
 In God's Messiah let them joy,
 Who God's Messiah love,
 For they the kingdom shall enjoy,
 And reign with him above.

P S A L M VI.

IN this Psalm also, there is only one speaker; and he, as being himself altogether free from unrighteousness, has authority to say, 'Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.'—These words, cited from this and other Psalms, are spoken by the Lord, Matth. vii. 23. If any dubiety still remain in your mind concerning the person who saith these things, consult Heb. v. 7. Phil. ii. 6. John v. 22. Matth. vii. 23. and xxv. 41.

*W*en smitten by his Father's rod,
*I*n his deep agony,
*O*ppress'd, and lab'ring with the load
*O*f our iniquity,
*B*ehold, the Lamb of God implores
*D*eliv'rance not in vain:
*B*oth death and hell he overpow'rs,
*A*nd loads his foes with pain.

- 1 **L**ORD, in thine ire chastise me not:
 Thy chastisement I'll bear;
 But cannot bear thine anger hot:
 'Tis that would give me fear.
 For, lo, behold, thy servant, Lord,
 Before thee trembling stands,
 With bosom bare, to meet thy sword,
 Thrust home by thy own hands.
 Ordain'd by thee a sacrifice,
 For all thine elect race,
 'Tis life and joy,' thy servant cries,
 'For me to be their peace.'
 'Tis life and joy for me and them;
 Our persons are most dear
 To thee, our God, as thy own name;
 But sin must vengeance bear:
 My blood shall, therefore, well atone
 For all their deadly crimes;
 And, when the shades of death are flown,
 We'll shine in heav'nly climes.
- 2 But, now, my bones are all on fire;
 'Tis death and hell within;
 For wrath and indignation dire
 Are pour'd on me for sin.
- 3 Lord, heal me when thy time is come:
 How long, how long, O Lord,
 Ere I shall taste of comfort some,
 Some respite from thy sword!

My soul, affrighted, trembling flies,
 And throws herself on thee,
 And, when the pangs of death surprife,
 She'll in thy bosom be.

4 Then, O Jehovah, for the love
 Thou bearest thy own name,
 Thou'lt not destroy thy Turtle-dove,
 Who comes thy love to claim.

5 For in the grave if I should lie,
 And never rise again,
 To view the glories of the sky,
 But with the dead remain :

Who should aloft thy praises raise ?
 Who sing thy faithfulness ?
 Who triumph in thy righteous ways ?
 And who thy name confess ?

But well I know, thy word is past,
 (Thy word shall be fulfill'd),
 When thy Messiah breathes his last,
 When love thy Lamb has kill'd,

(For love has slain thy Lamb, O God,
 The love of thee alone),

Then I shall sing beyond thy flood,
Death, when thy worst is done !

6 I travail all my days in birth,
 I fill the world with groans ;
 But, lo, my groans shall turn to mirth,
 And fill the world with sons.

Ten thousand thousand joyful heirs,
 O God, to thee and me,
 Solace my soul for all my cares :
 Mine offspring, Father, see !

7 Mine eye grew dim, my heart grew sad,
 For this, full many a day ;
 But, now, thy face hath made me glad :
 My grief is fled away.

- 8 ' Away from me, ye workers all
 ' Of foul iniquity!'
 9 The Lord hath heard my fervent call,
 And doom'd your souls to die.
 10 Thus, Lord, let all mine enemies,
 Whelm'd with eternal shame,
 Lie sunk in hell, who scorn to prize
 Thy dear Messiah's name.
-

P S A L M VII.

IF the following paraphrase of this Psalm, as spoken in the person of Messiah the Lord, shall not seem to carry its own evidence in its bosom, the considerate reader will be pleased to consult, among others, these few parallels, with their respective evidences, *viz.* Psal. ix. x. xviii. xxxv. xlv. and xciv.

*Messiah pleads his innocence,
 And prays his cause may fail,
 If e'er he gave a just offence,
 Or harm'd the public weal;
 But, lo, the Lord attests his cause,
 And magnifies the same;
 While sin on sinners vengeance draws,
 And clothes them o'er with shame.*

- 1 **M**Y God, Jehovah, see my state!
 My soul resorts to thee:
 She claims thy wings for her retreat
 From those who cause her flee.
 O how they flow, like vultures keen,
 In clouds, against thy Son,
 And all, with deadly havock, ween
 'To tear me bone from bone!
 Preserve me from their cruel claws,
 And save me in thy love;
 2 Lest they should triumph o'er thy laws,
 And o'er thy Turtle-dove.

- 3 O Lord, my God, if I have done
A wicked thing at all;
Then, charge it home on me thy Son,
Let me before thee fall.
- If ere a sinful deed, my hand,
A sinful word, my tongue,
Or sinful thought, my heart has stain'd,
Let me, then, bear the wrong;
Let me before the hunters go,
Like chaff before the wind;
And let my blood like water flow;
No mercy let me find.
- 4 If ere I recompens'd ought
But kindness to my foe,
For all the evil he hath wrought
Towards my overthrow;
- 5 Then, let him tear mine honour down,
And lay it in the dust,
And tread upon mine ancient crown,
His prize and conquest just!
- 6 But rise, O Lord, in burning wrath,
Mine innocence attest,
And give mine ambush'd foes to death,
Who give my soul no rest.
Thy faithfulness I claim, O Lord;
I claim no more than due;
That I be judged by thy word:
Thy word attests me TRUE.
- 7 Thy people, therefore, all around,
Redeemed by my blood,
Assembled, shall thy praises sound,
Through heav'n and earth, aloud.
Advance thy glory, and thy Son,
O'er all thy worlds abroad:
The glory of thy kingdom won,
Returns to thee, O God.

8 Jehovah shall the people judge,
 And judge them by the SON;
 Nor shall the just his judgment grudge;
 But, ah, how sinners moan!
 Jehovah, judge me by thy word;
 Jehovah judge thy Son:
 I'll stand before thy brandish'd sword;
 Nor dread what I have done.

I'll plead the perfect righteousness
 I've finish'd in my blood;
 And, now, thy pledged faithfulness
 Shall make thy promise good.

9 Let mischief fall on sinners all,
 For so is thy decree;
 For thou behold'st, and quite unfold'st
 The secrets thou dost see.

The just shall rise, and reach the skies;
 But sinners sink to hell:
 So let them die, eternally,
 Against me who rebel.

10 But God, my shield, will keep the field,
 And ward off all their blows:

11 The just he loves, and them he proves,
 And quite destroys their foes.

For the defence of innocence
 Is aye my Judge's part;
 But he detests those hellish pests,
 The men of double heart.

12 Unless they turn, they soon shall mourn,
 And feel the glitt'ring sword:
 I see it high, in act to fly,
 And smite them, at his word.

13 For, war declar'd, and bow prepar'd,
 With all the shafts of death,
 He but suspends, for holy ends,
 To aggravate the wrath.

- 14 Behold, their prince, who fell long since
 From truth and glory down,
 By falsehood he, through God's decree,
 Soon lost his high renown:
 He travails still with only ill,
 And falsehood does conceive;
 Lo, falsehood's birth is all his mirth;
 For falsehood he shall grieve.
- 15 He made a pit, and digged it,
 And he is fall'n therein:
- 16 Thus mischief shall, returning, fall
 On all the men of sin.
- 17 But I will praise, in lostiest lays,
 Confessing to the Lord,
 His righteousness, and faithfulness,
 According to his word.
 Messiah's song shall spread along,
 And fill the heav'ns and earth,
 Diffusing all around the ball,
 His glory, joy, and mirth.

P S A L M VIII.

THIS Psalm, similar in spirit and subject to the
 iid with its parallels, as explained, Matth. xi. 25.
 and xxi. 16. 1 Cor. i. 27. Heb. ii. 6, 7. and 1 Cor.
 xv. 27. clearly ascertains and demonstrates the Lord
 Jesus Christ also to be the subject of Psalms cxiii.
 and cxlviii. with others referred to the reader —
 As to the meaning or spirit of these universal ex-
 pressions, 'All sheep and oxen,' &c. being made
 subject to Christ, consult Isa. lx. with its parallels,
 as interpreted in New-Testament language, with-
 out figure or parallel, according to the words of
 the Lord, 'All that the Father hath given me,
 'shall come unto me'—and 'All power in heaven
 'and earth is given unto me.'—And, speaking to
 the Father, John xvii. 4. 'Thou hast given him
 ' (the

‘ (the Son) power over all flesh that he might
 ‘ give eternal life to as many as thou hast given
 ‘ him.’

N. B. As some inconsiderate persons have not been wanting, who have thought proper to controvert the view here given of this Psalm, and most absurdly to apply it to Adam; I shall here quote the words of the prophet, above referred to, at length—‘ The abundance of the sea shall be
 ‘ converted unto thee; the forces of the Gentiles
 ‘ shall come unto thee. The multitude of camels
 ‘ shall cover thee, the dromedaries of Midian and
 ‘ Ephah; all they from Sheba shall come: they
 ‘ shall bring gold and incense, and they shall shew
 ‘ forth the praise of the Lord. All the flocks of
 ‘ Kedar shall be gathered together unto thee; the
 ‘ rams of Nebaioth shall minister unto thee: they
 ‘ shall come up with acceptance on mine altar,
 ‘ and I will glorify the house of my glory;’ Isa. lx.
 5, 6, 7. To the same purpose in other places, ‘ The
 ‘ lion and the lamb shall lie down together; and the
 ‘ child shall *play on the hole* of the asp,’ &c.—Meaning, that people ‘ of all tongues, kindreds, nations,
 ‘ and languages, barbarians, Scythians, bond and
 ‘ free,’ represented by these figures, shall, by the everlasting gospel, be subdued and converted to the kingdom of the Messiah; who, in point of authority, commission, and power, is the Lord and Heir of all things, reigning at the Father’s right hand, till his enemies be made his footstool; but all things are not yet *actually* subdued by their Lord, nor shall they all in fact be put under him, until the time of the restoration of all things, when the last enemy, death, shall be destroyed, and death and hell shall be cast into the lake which burneth with fire and brimstone; when the kingdom shall be delivered up to the Father, and God shall be all in all.

*Messiah, bless’d for evermore,
 Ye sons of God, exalt, adore;*

*Ascribe to him the glory due;
For he the kingdom won for you:
Behold, his Godhead stands confess,
Of all his Father's pow'r possess:
Let heav'n, and earth, and seas, and all,
Under his feet subjected fall.*

1 **O** Lord, our Lord, how gloriously
Hast thou advanc'd thy name on high,
Above the earth, above the heav'n!
To thee alone be glory giv'n!

2 From mouths of babes and sucklings, lo,
Thou makest, Lord, thy praises flow:
With spirits fervent how they sing
Hosannas to the Lord their King!

Ye rulers, stand reprov'd here,
And lend the babes your list'ning ear:
If these were now to hold their peace,
The stones would cry out in their place—

3 When I behold the spacious sky,
With all thy glorious works on high,
The moon with all her starry host,
Who such a great Creator boast;

4 I'm lost in wonder and surprize,
My heart within me melts, and cries,
Lord, what is man! how great is he,
When all these but his servants be,
Who nightly round him shine and run t—
But what are they to thee, O sun!
Eclips'd by thee, their glory dies,
And vanishes from all the skies.—

So fades the sun, and waxes wan,
Compar'd to thee, O Son of Man!
'The Sun, and all whereon he shines,
Like shades of night when day declines,
Hide their diminish'd face, and fly
'To nothing—when Messiah's nigh;

For thou, Jehovah, filest him
With light that never shall grow dim.

- 5 Yet Him, eclips'd a little while,
Inveil'd in flesh, like mortals vile,
Below the angels thou hast made,
And in the mould'ring tomb hast laid.—
But shall the Son corruption see,
'Triumphed o'er, O Death, by thee?
Nay; Death, by death, he shall destroy,
And life, eternal life, enjoy.—

Jehovah, thou hast rais'd him high,
And made him to thy face draw nigh,
With all thy glory overspread,
With all thine honours crown'd his head.

- 6 Thy kingdom he shall well maintain,
And o'er thy works for ever reign:
The earth, the air, the fire, the sea,
Themselves beneath his feet shall lay.

- 7 Thy subjects all shall come, and greet,
And lick the dust before his feet:
The angels and archangels high,
In low submission keen shall vie;
Themselves their tribute, earthly things,
Shall humbly bring the King of Kings;
The sheep, from ev'ry past'ring hill,
Shall all around the circle fill:

The oxen, from the flow'ry field,
Shall, ev'ry hoof, their homage yield;
The wild beasts, tam'd, in thousand droves,
Shall run to him from all their groves;

- 8 The fowls of air shall fill the sky,
And, hov'ring, round their Sov'reign fly;
The whales, with all their following train,
Shall roll the tribute of the main.

Thus, all who breathe the breath of life,
Shall nobly vie in loyal strife,

(Thro' nature's universal form,
From th' angel to the creeping worm),
Who shall the choicest present bring,
And loudest acclamations sing,
Who lowest in submission fall
Before Messiah, Lord of all.—

- 9 In name of our eternal God,
We'll sound the joyful news abroad,
' Messiah reigns for evermore !'
Let God's redeem'd the Lord adore !
O Lord, our Lord, how gloriously
Hast thou advanc'd thy name on high,
Above the earth, above the heav'n !
To thee alone be glory giv'n !

P S A L M IX.

To justify the interpretation of this Psalm, as spoken in the person of the Messiah, according to the paraphrase, the reader will do well to consider the text ; and so let him judge, if it would not be absurd to interpret it otherwise. But, if that does not satisfy him, let him consult the parallels, particularly Psalms xxxv. and lvii.

*Exalted to his Father's throne,
And reigning by his pow'r,
Messiah, who the kingdom won,
Shall Antichrist devour:
Nor man, nor spirit, shall escape,
Against him who rebel ;
For Antichrist, in ev'ry shape,
Must be consign'd to hell.*

- 1 I'LL praise thee, Lord, with my whole heart,
And all the world shall know ;
I'll raise thy fame with all mine art,
And make my song to glow.

Thy glorious deeds I will unfold,
 Thy faints shall feel my joy:
 My joy is more than can be told;
 To feel is to enjoy.

2 I'll sing the glory of thy name,
 Triumphant in my song,
 While heav'n and earth adopt my theme,
 And sing with me along.

3 My foes shall hear, and stand aghast;
 My voice shall them confound:
 Their pride and insolence are past,
 And sunk beneath the ground.

4 For thou, Jehovah, hast my cause
 And righteousness sustain'd;
 As I've maintain'd thy holy laws,
 And in thy love remain'd.
 Thou sit'st on thy eternal throne,
 Dispensing equity;

5 Thou hast the nations all undone
 Who wrought iniquity.

O'erthrown by thee, th' ungodly one
 Shall perish utterly,
 His very name t' oblivion gone,
 Destroy'd eternally.

6 Thy counsels always have prevail'd,
 Supported by thy pow'r;
 Full many a city, therefore, wail'd
 Her last destructive hour;

Because, while war was on the way,
 Like sister Sodom late,
 She scorn'd, she knew not, in her day
 The ways of peace and praise.—
 In desolation let them be,
 Who thus forsake the Lord,
 And perish, name and memory,
 Who spurn thy precious word!

- 7 For thou, Jehovah, hast prepar'd
 Thy throne for judgment pure;
 Thy judgment soon shall be declar'd,
 Which shall, like thee, endure.
- 8 The Lord shall judge the people all
 According to his word;
 The perverse ones shall early fall
 By that two-edged sword.
- 9 But they who, poor and sore distress'd,
 Present their humble pray'r,
 Shall see their proud oppressors press'd
 With heavy dark despair.
- 10 Who know thee, O Jehovah, they
 Shall place their hope in thee;
 In humble confidence they pray,
 Nor shall ashamed be.
- Because thou hast thy promise plodg'd,
 They build upon thy name;
 They hold thy faithfulness engag'd,
 And thou wilt hold the same.
- 11 Let hallelujahs round thee rise,
 And round mount Zion ring;
 Thy glory fills the earth and skies:
 Let all the people sing.
- 12 For when the Lord required blood
 For blood of guilty men,
 I boldly for the sinners stood,
 And was remember'd then:
 I lifted up my voice, and cry'd,
 My Lord, remember me;
 Behold thy justice satisfy'd,
 My blood doth cry to thee.
- 13 Deliver me from those hell-bounds,
 Who riot on my pain;
 And from the dark and direful bounds
 Of death redeem again;

14 That I may all thy praises sing,
 My tongue thy glory tell,
 While Zion's daughters round the ring
 Support the chorus well.

I'll dance before the Lord of Hosts,
 In his salvation high :

My soul in thy salvation boasts ;
 And so shall earth and sky.

15 The nations, joining all in one,
 Conspir'd against my life ;
 But they conspir'd against their own,
 And perish'd in the strife :

They digg'd a pit, they digg'd it deep,
 A trap they did prepare ;

In their own pit themselves now weep,
 And mourn in their own snare.

16 Through Me, Jehovah shall be known
 To all the sons of men,
 When death and hell are overthrown,
 And I'm return'd again.

Jehovah's judgment shall take place,

The just shall welcome me ;

But, for their sin, the guilty race

Shall from my presence flee.

17 I'll turn the sinners into hell,
 Ev'n those who know not God :
 Against me all who dare rebel
 Shall thus be under-trod.—

18 Because this present mean disguise,

Which hides my glory now,

Shall soon vanish from their eyes,

My glory brought to view :

Though, poor and needy for a while,

I wait before the Lord,

My faints with me shall quickly smile,

When I shall be restor'd.—

- 19 Arise, arise, O Lord, prevail
 Against my bitter foes;
 Nor let thy servant longer wail
 Beneath their cruel blows.
- 20 Exert thy pow'r, exalt thy Son,
 Affright the nations all;
 That they may know themselves undone,
 Unless they humbly fall,
- And breathe submission in the dust,
 Acknowledging their Lord,
 Messiah, holy, high, and just,
 Who rests upon thy word:
 And on thy word, along with me,
 Thy saints shall rest them all,
 ' That Antichrist o'erthrown shall be;
 ' But Christians never shall.'

P S A L M X.

CONCERNING this Psalm, nothing more needs be said, but that it is evidently a continuation of the last; with this further evidence of its meaning, that it begins in terms precisely parallel with the xxiid Psalm, and issues, like it, in the perfect victory, and eternal reign, of the Messiah with his saints, contrasted with the final and fearful overthrow of all the powers of antichristian darkness; which shall be completely accomplished only at the resurrection of the just, and the restoration of all things, when death and hell shall be cast into the lake which burneth with fire and brimstone, and the mediatorial kingdom delivered up to the Father, that God may be all in all.

*Messiah, suff'ring for a while,
 And sore beset with woes,
 Repels the pow'r, the pride, the guile,
 Of all his spiteful foes;*

But,

*But, raised, by the Lord, on high,
His King for evermore,
Gives all his friends, eternally,
Aloft with him to soar.*

1 **H**OW long, Jehovah, wilt thou stay
Away from helping me?

In this my fated troublous day,
How long I cry to thee?

How long, absconding from my wo,
And deaf unto my groans,

Wilt thou permit my tears to flow;
My soul to waste in moans?

If thou to save my soul art slow,
They who my soul pursue,

Are not so slow to make me know
The worst their rage can do.

2 Their swelling pride is hard to bear,
Who thus against me swell,

And fill my trembling heart with fear:
Their pride, my God, repel.

Let them who would my soul surprise
Be caught in their own toil;

The plots which they for me devise,
Upon themselves recoil.

3 The impious son of fraud and guile
Applauds himself and smiles,

While, brooding o'er his projects vile
And hatching slier wiles,

He glories in his heart's desire,
Detesting God the Lord;

But God the Lord's avenging ire
Hath doom'd him to the sword.

4 Through pride of heart there is no room
For God in him at all;

Nor will he pray to change his doom,
Till vengeance on him fall.

- He knows not God, and therefore he
 Abhorreth all his ways ;
 So proud, he scorns to bow a knee ;
 So thankless, scorns to praise.
- 5 His ways directly lead to hell ;
 And thine are far above ;
 Thy ways with him can never dwell,
 Thy truth can never move.
- Opposing him, at thee and thine,
 He madly storms and sneers,
 And puffs at all thy ways divine,
 And oppositely steers.
- 6 His vaunting heart hath vainly said,
 I never shall be mov'd,
 Nor in the dungeon low be laid,
 Nor ever disapprov'd.
- 7 His mouth is full of foul deceit,
 Obscene and bitter words,
 Which modesty forbids repeat :
 He speaketh darts and swords.
- 8 In ambush, by the city gates,
 He lurketh in the dark,
 A rav'ning wolf, that eager waits
 His passing prey to mark ;
- Then, when he sees the innocent,
 He springs upon the prey ;
 And, when his hellish rage is spent,
 He takes the life away.
- 9 His evil eye 's upon the good ;
 He turn's to ev'ry shape ;
 That he may riot in their blood,
 And nothing may escape :
- Now, roaring like a lion strong,
 He tries the open course ;
 That he may seize the flying throng,
 And overpow'r by force :

- 10 Now, couching private in his den,
 And crouching as in fear,
 He sends his eyes along the plain,
 'To watch, surprize, and tear.
- 11 His heart's his only counsellor;
 And there he hath decreed,
 'That God will ne'er observe him more,
 Nor cause his heart to bleed:
 For God is far above, says he,
 And I am far below;
 How can he such a distance see,
 'To spy a friend or foe?
- 12 Jehovah, rise, arise, my God,
 And vindicate my cause;
 Lift up thy hand, smite with thy rod
 The man who mocks thy laws.
 Let not the humble be forgot,
 The meek afflicted one:
 How they contrive, and fight, and plot,
 That he may be undone!
- 13 But wherefore do they God contemn?
 And his Belov'd deride?
 They think, he never will condemn,
 Nor check their daring pride.
- 14 But thou, Jehovah, hast beheld,
 And seen their desp'rate spite,
 Against thy Christ who have rebell'd:
 Their fury, Lord, requite.
- Lo, I to thee commit my cause,
 And with thee leave my plea;
 Jehovah, judge me by thy laws,
 By them avenge thou me.
- 15 Beat back, and break the sword and arm
 Of my insulting foe;
 And let himself first bear th' alarm
 Down to the shades below.

- 16 Messiah now, exalted, reigns
 'Th' eternal, sov'reign King :
 The worlds to come, in pious strains,
 Their own Messiah sing.—
 The faithless, God-despising race,
 Are fled before his name ;
 And painted hypocrites, so base !
 Lie buried in their shame.
- 17 For God hath heard the humble cries
 Of his obedient Son,
 And rais'd him to the heav'nly skies,
 Because his will was done.
- 18 Thus God hath fav'd the fatherless,
 And judg'd the widow's cause ;
 And pluck'd the heirs of righteousness
 From hell's devouring jaws.

P S A L M XI.

SEE the illustration of Psalm lxxv.

*Messiah's foes against him rise ;
 But he defies them all,
 And fearless to his mountain flies,
 From whence he sees them fall :
 For his foundation stands secure,
 The righteousness of God ;
 While they the fiercest strokes endure
 Of God's avenging rod.*

- 1 **J**EHOVAH's wings around me spread ;
 His wisdom, pow'r, and love,
 Shall guard and well defend the head
 Of me his Turtle-dove :
 Why say ye then, ' Poor trembler, fly
 ' Unto thy mountain strong ?'
 For I have built my nest on high
 The cherubim among.

2 I see the fowlers bend their bow,
 Their arrows on the string;
 But laugh at all their fool'ries, now,
 Below my Saviour's wing.
 They thought to smite me in the dark,
 And stain their shafts with blood;
 But, lo, they miss'd the fairest mark!
 'They aim'd their shafts at God.

3 If God's foundations be destroy'd,
 What hath Messiah done?
 Himself in vain he hath employ'd,
 His kingdom still unwon!

4 But thou hast pledg'd thine holiness,
 Jehovah, unto me,
 When I fulfil thy righteousness,
 I shall thy kingdom see.

In balance of thy holy will,
 'To weigh both great and small,
 'Thou reignest on thy holy hill,
 'The sov'reign Judge of all.

5 For thou art just, and justice thou
 Wilt give to ev'ry one;
 Behold, thy pledged justice, now,
 Is claim'd by me, thy Son.

Thy Son hath done thine holy will,
 And magnify'd thy law;
 Thy loyal subjects all to fill
 With godly fear and awe.

But those who spurn thy precious grace,
 And trample on my blood,
 Shall sink to hell before my face,
 O'erwhelm'd as with a flood.

6 For thou, my God, wilt not forbear
 To judge the impious train,
 'To fill their trembling heart with fear,
 And, on their heads, to rain

Fire, storms, and tempests, burning coals,
 With fierce sulphureous flames,
 Thy terrors breathing through their souls—
 Thus perish let their names!

- 7 Jehovah loveth uprightnes,
 And it alone regards;
 Messiah pleads his righteousnes,
 And claims his due rewards:
 Behold, eternal life for us,
 He purchas'd by his blood:
 Let Christians glory in the cross,
 By which they're just with God!

P S A L M XII.

THIS Psalm, like the last, abundantly plain of itself, needs no particular illustration; only the judicious reader will consult the marginal references.

*The Prince Messiah intercedes
 For his own elect faithful race;
 But prays to quash the impious deeds
 Of all the scorers of his grace:
 Though hypocrites may reign a while,
 Advanc'd to fame by this world's god;
 The Lord at length shall judge the vile,
 And smite them with his iron rod.*

- 1 **J**EHOVAH, help me, help me soon;
 My strength begins to waste away,
 My life is like the waning moon,
 My body soon will turn to clay:
 Jehovah, save thine elect race;
 In saving me thou savest them;
 The godly men do fail apace,
 And few remain to praise thy name.

- 2 The vile falacious hypocrites
 Possess the hearts of wolves and bears;
 And yet their countenance invites,
 As if the hearts of lambs were theirs:
 They softly speak, and softly smile,
 And softly ev'ry thing they do,
 Yet meditating all the while
 The deadly plots they have in view.
 Their words and ways are all reverse;
 The very saints of God they seem;
 And yet their tongues like daggers pierce,
 Their hearts with adders poison teem.
- 3 But will not God confound their tongues,
 With bold, audacious, boasting pride,
 Who turn his threats to mirthful songs,
 And scoffingly his name deride?
- 4 We'll glory in our lips, say they,
 We'll triumph in our tongues deceit,
 And hold them all a lawful prey
 We catch in our entangling net:
 We are our own, and all is ours
 We seize upon by any means;
 And what we seize our mouth devours:
 God will not blame, our fancy weens—
- 5 But for the poor oppress'd, who groan,
 - Harass'd by the lawless sword,
 T' avenge their injuries anon,
 Lo! God hath pledg'd his faithful word.
- 6 The word of God may well compose
 The most afflicted anxious mind;
 His word alone no alloy knows,
 Like silver perfectly refin'd.
- 7 Jehovah will his children save
 By his pure everlasting word;
 With which their foes they well may brave,
 As with a sharp two-edged sword.

- 3 The wicked walk on ev'ry side,
 And flatt'ry fills the circle round,
 The vilest men triumphant ride,
 And occupy usurped ground;
 When, lo, Messiah, in his strength,
 Shall break upon them like the sun,
 And shine away those clouds at length,
 Which swiftly from his presence run—
*Thou Sun of righteousness, arise,
 Arise with healing in thy wings,
 And chase away thine enemies,
 And reign for ever, King of Kings!*
-

P S A L M XIII.

CONSULT the text and the parallels.

*Messiah, mourning heavily,
 Compressed with the grievous load
 Of our transferr'd iniquity,
 Pours out his heart before his God;
 He pleads the glory of his name,
 How sullied would the same appear,
 If th' enemy should work his shame—
 Then sings of God's salvation dear.*

- 1 **H**OW long, Jehovah, wilt thou leave
 My soul before thee thus to grieve?
 How long shall sorrow me bereave?
 And wilt not thou my soul relieve?
- 2 How long shall I consult my soul,
 And look upon my running sore,
 And wish in vain to be made whole,
 And only on mine anguish pore?
- O wilt thou still forget me, Lord,
 And only hide thy face from me?
 Is this according to thy word?
 According to thy own decree?

How long shall my exalted foe,
Triumphing, revel in my blood?
And shall the Lord, my God, not know,
Till I am swallow'd in this flood?

3 Consider, Lord, and hear my groans;
O Lord, my God, enlighten me,
Lest thou in death shall hear my moans;
For ev'n in death I'll moan to thee.

4 Let not mine enemy prevail;
For see how proudly, Lord, he boasts,
That all my tears shall nought avail,
Though shed before the Lord of hosts!

— If he prevail against my soul;
And in the tumult o'er me swell,
Who shall the troubles then console
Of him whom thou dost love so well?

5 But I have trusted in thy love:
Thy love shall never make me 'sham'd:
Nor shall thy sweet salvation move,
Salvation which my soul has claim'd.

6 To thee, Jehovah, I will sing;
And all thy saints shall sing with me;
For thou hast made Messiah king;
And he makes all his subjects free:
Messiah's subjects shall rejoice,
And lift aloud the voice of praise;
For God hath fill'd him with his joys,
And he shall 'stablish all their ways.

P S A L M XIV.

CONSULT the text and parallels.

*The sons of men, gone all astray
From God the Lord, have lost the way
That leads to peace and happiness,
And turn'd to those of foolishness:*

Except

*Except they shall repent, they die
In sin, and perish utterly;
But those who in Messiah trust,
Shall shine for ever with the just.*

- 1 **T**HE fool hath made a foolish boast,
And foolishly his soul hath lost;
He said in's heart, There is no God;
'Till, chastis'd by his iron-rod,
He found there was a God indeed;
But, ah! too late his heart did bleed,
When fierce avenging wrath took place,
In terror to the faithless race.
- 2 They are corrupt, their works are vile,
And all their doings breathe of guile:
This was the verdict from on high,
When God the Lord did well espy,
And searched ev'ry son of man,
To see if there was e'er a one
That had a title to be wise,
To claim of God the heav'nly prize.
- 3 'They, ev'ry one, have disappear'd,
No bold ambitious head is rear'd;
'There is not one, on all the field,
'That boasts to handle spear or shield,
'To stand in cause of God the Lord,
And move according to his word:
All, shamefully to rebels turn'd!
Away from him are sternly spurn'd.—
- 4 Have they no knowledge, none at all,
Who scorn before the Lord to fall;
But fiercely eat my people up,
And glory on their blood to sup?
Away with them!—their blood shall flow,
Who know not mercy how to show;
But they shall know that I am God,
When in my fury they are trod.

- 5 Then they shall fear a grievous fear,
 And shed in hell a fruitless tear;
 But then my faints for ever shine,
 In their own sphere, their sphere divine:
 For I in them, and they in me,
 Shall all my royal glory see;
 My royal glory all is theirs:
 They are my joyful sons and heirs.
- 6 O wherefore then would you ashamed
 Those who my patronage do claim?
 What father will deny his sons?
 Or will the Lord his chosen ones?
 Have I bestow'd my Christ indeed,
 Mine only Son, for them to bleed;
 And shall I now withhold the grace
 He purchas'd for mine elect race?
- 7 Now shall the Saviour quickly come,
 To bring mine elect Israel home:
 Let Zion's daughter now rejoice,
 And Judah sing aloud her joys;
 Jehovah brings his people back,
 Jehovah's word is never slack;
 Let my redeemed captives sing,
 Their own Messiah is their King.

P S A L M XV.

IN this Psalm, under the notion of a sojourner in Jehovah's tabernacle, and a dweller in his holy hill, who shall never be moved, is described, positively and negatively, the perfect character and righteousness of the Messiah, the Shepherd of Israel, who entered into heaven with his own blood, the Forerunner of all his flock, having thereby, according to the condition of the law, obtained for them eternal redemption: for only the man who *doth these things shall inherit eternal life*, as the

reward

reward of his own work.—That this is the Messiah alone, and none of all his followers, is evident; for it is written, ‘As many as are of the ‘works of the law,’ (that is, who have no works but what themselves perform according to the law); ‘are under the curse;’ but ‘Christ is the ‘end of the law for righteousness to every one ‘that believeth’ and hath redeemed them from the curse of the law, being made a curse for them.—Moreover, the very person, described by his character in this Psalm, is declared just, and entitled to eternal life, as the equal reward of his own righteousness according to the law; as Jehovah sweareth by his own life, Ezek. xviii. and xxxiii. as Moses also, in Jehovah’s words, ‘describeth the ‘righteousness which is of the law, That the man ‘who doth these things shall live in them.’ Rom. x. 5.—Isaiah also describes the same character, and shews the issue thereof in the exaltation of the person to whom it belongeth, chap. xxxiii. 15, 16. ‘He that walketh uprightly,’ &c. ‘he shall ‘dwell on high’ &c. Who is this that walketh uprightly, who is exalted, and dwelleth on high? See the solution in the 5th verse of the same chapter: ‘The Lord is exalted; for he dwelleth on ‘high: he hath filled Zion with judgment and ‘righteousness.’—If any doubt still remain concerning the interpretation of this Psalm, consult Psalm xxiv. and you will find it is the King of glory, who receives the blessing; who shall not be moved; the Lord of glory, whom the rulers murdered, because they knew him not, nor yet the voice of their prophets which were read every day in their synagogues.—Thus the builders rejected the stone which was made the head of the corner.—‘This is the doing of the Lord, and marvelous in our eyes!’—See the first Psalm.

*The grand important question’s solv’d,
Which all the Rabbies wuzh in vain,*

And

*And Pharisees in vain revolv'd,
 'Who shall the heav'nly kingdom gain?'—
 Messiah gains the heav'nly prize,
 The Son of God, for sinners giv'n:
 For them he lives, for them he dies,
 That they by him might win to heav'n.*

- 1 **W**HAT holy pilgrim shall he be,
 Who shall possess thy holy hill,
 Jehovah, and sojourn with thee,
 And with thee tabernacle still?
- 2 He must be one who perfect walks,
 Whate'er temptations may assail;
 He must be one who purely talks,
 Nor ever varies in his tale:
- 3 True-sworn unto his heart, his tongue
 Must never tofs about a lie;
 Nor on his neighbour lay the wrong,
 Nor heed the vile reports that fly:
 He must be one who keeps the law;
 Who finishes a righteousnes,
 That God sustains without a flaw;
 God will in him admit no less.
- No fellow-mortal must have cause
 To charge him with an evil deed;
 Nay, God himself must yield applause,
 Ere for his sin his heart must bleed:
- 4 He must in contempt hold the vile,
 Who vilify the law of God;
 And by his truth confound their guile
 Who have upon his precepts trod:
- But he shall glorify the Just,
 As one who swore a solemn oath,
 That he would lay himself in dust,
 Because he saw Jehovah wrath.
 He comes to wipe away the stains
 That sin hath brought upon the law;

To suffer in himself the pains
Of hell, that men may stand in awe.

5 He lends without a saving clause ;
No Jew nor Gentile will oppress ;
But vindicates the holy laws
Of love, without injuriousness :
His pure disinterested love
Surpasseth all the sons of men :
His death for foes shall clearly prove,
' They cannot recompense again :'

He gives himself, he gives his all,
Though he possesseth earth and heav'n ;
Yet they, with all their hosts, are small,
To what by him is freely giv'n :
Now, who is he ? say, if ye can,
Who *so* shall gain the firm abode ?
Pilate shall say, ' BEHOLD THE MAN !'
And John, ' BEHOLD THE LAMB OF
' GOD !'

P S A L M XVI.

THAT the speaker in this Psalm is the Son of God, and there is no other speaker in it, is as evident, as that the Holy Ghost is a true witness; Acts ii. 25. and xiii. 35.—How grossly then have they been imposed upon themselves, and would have imposed upon us, who talk to us in their commentaries, and in their contents of this Psalm, of David flying to God for preservation, &c.

*Messiah trusteth in the Lord,
By whom transgressors are abhorr'd ;
He glories in his pleasant task,
And pleasant portion he did ask :
The Lord's his portion evermore,
And his redeem'd the Lord before ;*

*For, lo, the Lord will set him free,
O Death, from ev'ry form of thee.*

- 1 **M**Y God, sustain me in my day,
When all my woes upon me prey:
Because I place my hope in thee,
I never shall ashamed be:
- 2 For I have said to thee, O Lord,
(And thou wilt not reject my word),
'Thou art my God for evermore,
And in my blood I'll thee adore.
- 3 But yet the kindness I devise,
In this my bloody sacrifice,
Extendeth not, O God, to thee,
(Nor wilt thou e'er the happier be),
But to thy dear elected ones,
For whom I heave my deepest groans:
Lo, they by me shall joyful sing,
'To thee, my Father, God, and King:
They are thy holy ones on earth,
Who fill thy worlds with joy and mirth;
'They are thy noble glorious sons,
For whom I glory in my groans;
In them is all my sweet delight;
With them I travail day and night;
My spirit labours in their cause,
And claims of thee thy just applause.
- 4 'Their sorrows shall be multiply'd
Who from Jehovah turn aside;
Who turn into destruction's road,
And hasten to another god:
I will not taste their bloody cup,
Nor on their sacrifices sup;
My mouth abhors their very names,
My mouth which thy sweet praise proclaims.
- 5 How good's the portion I have got!
The Lord's my everlasting lot;

- Thou art my heritage divine!
 I'll drink thy praise in heav'nly wine;
 Jehovah well supporteth me;
 'To him all praise and glory be.
- 6 My lines in pleasant places fell,
 For with Jehovah I shall dwell.
- 7 In strains so high, I'll raise thy praise,
 As shall disgrace seraphic lays;
 Mount Zion, fam'd for praising well,
 Shall have no praise where I excel:
 Jehovah's pow'r preserveth me;
 His wisdom well sustains my plea;
 His love, diffus'd through all my heart,
 Is balm to mitigate my smart.
- 8 Jehovah is mine only prize,
 Whom I have set before mine eyes;
 Because he is at my right hand,
 By him securely I shall stand:
- 9 For this, my heart is fill'd with joy;
 My tongue, with thousands more, employ
 Themselves in shewing forth his praise
 Who shall my body quickly raise.
- 10 For lo, my flesh in hope shall dwell;
 Thou wilt not leave my soul in hell,
 Nor wilt thou let thy darling one,
 By vile corruption, be undone:
- 11 'The path of lives thou'lt make me see,
 From death and hell for ever free:
 Around thee, which shall never cloy,
 'There flow ten thousand streams of joy.
- Thus shall Messiah ever sing,
 And ev'ry saint shall praise our King;
 To God, we'll lift our voice aloud,
 'Till all the heav'ns re-echo, GOD;
 Thy universe, O God, shall shew,
 What praises to thy name are due;

For I thy Son, the heir of all,
Before thee, Father, lowly fall.

P S A L M XVII.

THE illustration the same as the last. Consult the parallels, especially those referred to in the last verse of this Psalm.

*According to the perfect laws
That guard the heav'nly road,
The perfect justice of his cause,
Messiah pleads with God:
If he shall stand, his foes must fall—
And fall they must to hell;
For he, deliver'd from them all,
With God in heav'n shall dwell.*

- † **J**EHOVAH, hear my just request,
Attend unto my cries;
And, to relieve me, come in haste:
My spirit to thee flies.
My plea is not a feigned one;
My heart abhors deceit:
2 Give judgment for me, Lord, anon,
I earnestly entreat.

Thine eyes have seen my perfect way;
Mine heart thou must approve;
For thou hast search'd me night and day,
And nothing found but love:
Nor shalt thou ever find in me
The ways of guile and fraud;
Nor in thy Darling ever see
But what thou shalt applaud.

- 4 When I behold the ways of men,
I see them all awry;
But all my paths are straight and plain,
Jehovah, in thine eye:

- For I determin'd in mine heart,
 I never should recede;
 Nor from thy law a hair-breadth part,
 In thought, or word, or deed.
- 5 Uphold me, Lord, uphold my way;
 For I uphold thy cause:
 I hate their paths who go astray,
 Who trample on thy laws.
- 6 I have unbosom'd all my heart,
 And pour'd it into thine;
 Thy tender mercy, Lord, impart:
 Thy tender mercy's mine!
- 7 Thy loving-kindness, marvellous,
 O how my heart admires!
 So high! so free! so glorious!
 What raptures it inspires!
- 8 In shadow of thy wings, so bland!
 While I securely lie,
 Mine enemies aloof shall stand,
 And pine away, and die:
- 9 Thus, too, my wise adherents shall
 Their boldest foe despise,
 By thee, my God, preserved all,
 As th' apple of thine eye;
- 10 But those who have oppress'd us,
 Whose god is only food,
 Shall under-lie thy heavy curse,
 Full-gorg'd with their own blood.
- Their horns how proudly have they push'd!
 How bellow'd with their tongues!—
 How they, with sanguine wishes flush'd,
 Are darted through the lungs!
- 11 How madly compass'd they our way,
 And set their eyes for blood,
- 12 Like rav'ning lions, for their prey,
 Close-lurking through the wood!

- 13 But God arose, and rescu'd me,
 With all my faithful train;
 From his own sword he set me free:
 His sword is bloody men.
- 14 From men, thy hand, O Lord, from men
 For ever keep me free,
 Men of this world, who fill their den
 With all they get from thee;
- Whose only portion is their lives,
 Whose pleasure is their race;
 But they must leave their widow'd wives,
 And to their babes give place.
- 15 But as for me, when I awake,
 And from the grave arise,
 With all thine elect, for my sake,
 I'll soar beyond the skies:
- I'll wing my way unto thy throne,
 And by thee take my place:
 Thy justice, Lord, shall set thy Son
 In brightness of thy face:
 And all thine elect, for my sake,
 Shall reign along with me,
 And on my throne their places take,
 Triumphant, Lord, in thee.

P S A L M XVIII.

THIS remarkable Psalm, which is, every syllable, spoken by one person, stands forth in a memorable manner, and in the first line of a multitude of others, rescued from the mercy of all the commentators, (who, like the unbelieving Jews of old, seldom allow free speech, even to the Holy Ghost, concerning the patriarch David); as the honest and free-hearted reader will be convinced by consulting the apostolic interpretation thereof, (and surely that is genuine), which applies it absolutely

solutely as spoken by the Rock of Israel, even by David's Lord himself; in whom every article of it is fulfilled; as the promise of Abraham's being the heir of the world was fulfilled no more in the person even of Isaac, than it was in that of Ishmael, but only in Christ, the one seed, in whom all the nations are blessed, and all the promises yea and amen: 'For this cause I will confess to thee among the nations,' &c. Psalm xviii. 49. Rom. xv. 8—13.

*Behold the song that David sung,
From Saul, and all his foes, made free—
Messiah's praises fill'd his tongue,
When he Messiah's day did see:
For David's wars, and battles won,
Were only present signs, from God;
Of David's Lord, and David's Sin,
Upon the saints of old bestow'd.*

- 1 I'LL sound the vict'ry now at length,
The vict'ry of eternal love;
2 I'll sing Jehovah: he's my Strength,
My Rock that never shall remove:
The sea may rage, the waves may roar;
But he's my Bulwark in the sea:
They may insult, and flow me o'er;
But they can do no more to me.

The pow'rs combin'd, of earth and hell,
Arose against me like a flood;
My Saviour's strength did theirs excel;
Jehovah then my fortress stood:
He is my God, my Mountain high,
More firm than th' everlasting hills:
In him I hope, to him I fly,
And he my whole desire fulfils.

I was beset upon the field
By thousands of surrounding foes;

I cry'd, ' My God, be thou my shield ;
 ' Defend me from their deadly blows.'²
 He bore upon them in his ire,
 And made them from his horns to fly ;
 He spurn'd and trod them in the mire,
 And left them in their blood to lie.

- 3 I'll sing, in elevated strains,
 The Lord who elevated me :
 I'll invoke my God, who deigns
 From all my foes to set me free :
 I'll praise the Lord with all my pow'r ;
 I love the Lord with all my heart :
 The Lord's my Buckler, my High-tow'r ;
 The Lord is always on my part.
- 4 The cords of death begirt me round,
 The floods of Belial round me roar'd ;
- 5 The bands of death my soul had bound,
 The horns of hell my sides had gor'd ;
- 6 I lifted up my voice to God,
 My anguish made my heart to roar ;
 He heard me from his high abode ;
 He stamp'd—and bade me mourn no more.
- 7 Then, lo, the earth in pangs was found ;
 The solid hills began to shake ;
 The mountains from their bases bound ;
 All Nature's frame was made to quake ;
 Because the Lord, in flaming wrath,
 Had issu'd forth an awful oath,
 That he would give their souls to death,
 Against my soul who had been wroth.
- 8 Columns of smoke his nostrils threw,
 Which roll'd before him as he came ;
 And, issuing from his mouth, there flew
 Great floods of melted fire and flame ;
- 9 The heav'ns he bended as he flew,
 In light and thunder, from on high,

While,

- While, underneath his feet, he threw
The clouds and darkness of the sky.
- 10 Upon the lofty cherubim,
Full royally Jehovah rode,
Born on the wings of winds, sublime,
His glory light'ning all abroad.
- 11 He made the darkness round him go;
In circles fire and lightnings play:
Deep waters his pavilion flow,
'Thick clouds their curtains round him lay.
- 12 The brightness of his eye dispell'd,
As he advanced nearer me,
The darkness, which his face had veil'd,
And made the day like night to be;
The clouds evanish'd fast away;
The waters roll'd themselves aside;
Hailstones and coals of fire did play
Along, as onwards he did ride.
- 13 Jehovah caus'd them hear a noise,
He thunder'd in the heav'ns aloud;
The Highest gave his highest voice,
Hailstones and coals of fire from God.
- 14 He sent his arrows from the bow,
And wing'd them with his fiercest fire;
His lightnings shot them thro' and thro',
And scatter'd them, in dreadful ire.
- 15 The channels of the deep were seen;
The world's foundations then were bar'd;
At thy rebuke, O Lord, I ween,
'The boist'rous floods and waves were scar'd:
Thy nostrils breath'd on them a blast,
They quickly fled away for fear—
- 16 He drew me from the wat'ry waste,
When he himself to me drew near.
- 17 To God, my Saviour, now I sing,
And laugh at ev'ry spiteful foe;

- They can't approach Jehovah's wing,
And there their nets upon me throw.
- 18 They circumven'd me in the day
Of my calamity; but then
Jehovah was my Rock and stay,
Who sav'd me from those cruel men.
- 19 He brought me forth from ev'ry snare,
And set me in this spacious place,
That I might laugh at fear and care,
In brightness of his gracious face:
He had compassion on my soul,
Because I was his sole delight;
Jehovah did my heart console,
Because my ways were always right.
- 20 According to my righteousness,
I was rewarded, Lord, by thee:
My perfect work and faithfulness
Did answer to the Lord for me.
- 21 For I his precepts all had kept,
I magnify'd his holy laws;
Nor from his paths aside had stept,
Nor ever had forsook his cause.
- 22 His judgments were before mine eye,
And from his acts I never swerv'd.
- 23 He laid on me iniquity;
But I from *it* myself preserv'd:
- 24 Therefore, I claim'd my due reward,
According to my righteousness:
I cry'd for justice, and was heard;
Jehovah did my right confess.
- 25 Jehovah will his mercy shew
Unto the man who mercy gives;
And upright things will surely do
Unto the man who upright lives:
- 26 Pure with the pure, just with the just,
Thou always wilt thyself present;

But if vain man, sprung from the dust,
Shall strive with God, he shall repent.

27 But thou wilt save th' afflicted ones,
And terrify, with stern rebukes,
Those who have bruis'd the broken bones,
And *cow'd* the *meeke* with haughty looks :

28 For thou wilt light my candle so,
I'll never more in darkness mourn ;
Jehovah's glories round me glow ;
My day to night shall ne'er return.

29 By thee, I've broke through troops of foes ;
By thee, my God, leapt over walls :
The more the battle round me glows,
The more my God to glory calls.

30 O God, how perfect is thy way !
Thy word's a crown of glory pure ;
A Buckler, too, to all who stay
And trust in thee ; who trust secure.

31 O ! save Jehovah, who is God ?
Who is our Rock save God Most High ?

32 My feet with strength Jehovah shod ;
Jehovah made my foes to fly :

33 More swiftly than the bounding hind ;
Or roc that skips along the hill,
He made my feet pursue, like wind,
And gave my foes up to my will.

He set me on his royal mount ;

34 He taught mine arms to weild the war ;
That bows of steel, of small account,
By me, like stubble, broken are.

35 The shield of his salvation he,
In kindness to my soul, did yield :

36 His right hand bath upholden me ;
His love bath made me win the field.

- 37 If any time a narrow pass
Had hemm'd me in on both my hands,
How shameful to retreat it was,
Fronted by thousand hostile bands!
- 38 Jehovah bore me fiercely on,
Against them, like a roaring flood;
Till all the vallies, overflown,
Were made to swim with seas of blood.
- 39 'Thy pow'r, Jehovah, was my sword;
It fell, like fire, upon my foes,
And suddenly them all devour'd;
- 40 'They fell—and never more arose.
- 41 They cry'd for pity, even to God;
But ah! their time was pass'd away:
No pity could to them be show'd,
Who had transgress'd th' appointed day.—
- 42 'Thus perish all mine enemies,
And those who hatred bear to me;
Let God himself forget their cries,
And make them from his presence flee:
For they're deliver'd to my bow,
Like driven stubble to the wind;
Like water, to the earth they flow,
And leave no trace of them behind.
- 43 Thus dissipated, now, the ring
Of those who round me fought in vain;
Jehovah, thou hast made me King,
'To rule o'er all thy wide domain:
No other Head the nations know;
The nations shall obedient come,
And to my sceptre bow them low,
And worship all around my dome.
- 44 The people whom I never knew,
Who never heard of me at all,
On hearing, they shall homage do,
And at my feet submissive fall:

- The sons of strangers fill the throng,
And they submission too shall feign;
But they shall fear, and pass along,
A base, dissembling, godless train!
- 45 The sons of strangers fade away,
And perish in their unbelief;
Like snow dissolv'd by heat of day,
They melt away, and die in grief—
- 46 Jehovah lives: bless'd be my Rock!
The God of my salvation high—
Exalteth me above the shock
Of all the storms abroad that fly.
- 47 Jehovah gives me full revenge
On all the nations who rebel;
But he will all my people range
Around my throne, who love me well.
- 48 I'll sing my Saviour evermore,
From death and hell who set me free;
And all my subjects shall adore
My God, who makes them sing with me.
- 49 I will confess Jehovah's name
Among the nations all abroad;
From Zion I will found thy fame,
Till all the world shall sing to God.
Aloft to God your voices raise,
The praise of his salvation sing;
Jehovah magnifies his ways;
Jehovah magnifies his King!
- 50 Jehovah magnified shall be;
His tender mercies fill my soul;
His joys have made my sorrows flee;
His love, my wounded spirit whole:
To him we'll keep a jubilee,
When time and all its things are o'er:
Jehovah sets Messiah free—
Christ—and his seed for evermore!

P S A L M XIX.

To a person entering into the New-Testament view of the Psalms, this one will appear perfectly plain, according to what is attempted in the paraphrase, as exactly parallel to Psalm xcvi. with all those of the same spirit and expression, wherein the Godhead and glory of the Son of God, the universal Lord and King over all, are described by the Holy Ghost as declared from heaven, and filling the whole earth, not with regard to creation and providence; (which operations of his also are abundantly described elsewhere); but, with regard to the manifestation of the everlasting gospel, and of the character and glory of God, shining in the face of Jesus, as held forth in the light of the apostolic testimony.—As the apostle Paul has actually interpreted this Psalm, Rom. x. 18.—So that the matter is for ever decided with those, who will be determined by the account given by the Holy Spirit of inspiration himself. As to the strong poetical colourings used in this Psalm, drawn from the grandest objects in the world, the heavens, the sun, and the glory of warriors, &c. according to those times and places, they are the very mother-tongue, so to speak, of all the prophets.—From the 11th verse, and downward to the end, the form of the discourse begins naturally to slide into the first person.—And that Messiah is the person, will appear manifest to him who considers the meaning of the parallels quoted in the margin; as the same shall be demonstrated in the proper places.

*Like fire descending down from heav'n,
 And rushing like a mighty wind,
 The Holy Ghost, the Saviour giv'n,
 Announc'd his glory to mankind:
 From day to day, from night to night,
 Th' apostles all his glory tell;
 His glory shines o'er all, like light,
 And all his saints in glory dwell.*

1 **T**HE brightness of his Godhead shines
 In streaming glory from the skies!
 The God of pow'r the heav'ns inclines;
 The darkness from his presence flies:
 The Holy Ghost, in flaming fire
 Descending, shews the Son of God—
 Let all the idol-gods retire,
 Let all the nations clear the road.

The pride of glory stained all,
 Messiah reigns the King alone!
 Let all the heav'nly armies fall,
 And worship David's Lord and Son!
 His day of pow'r proclaims him nigh,
 His glory shews him to the crowd;
 Let all his foes before him fly:
 Proclaim the gospel far and loud.

2 Day unto day, and night to night,
 The wonders of his kingdom tell;
 His wisdom is the high delight
 Of all in whom the same does dwell;
 His knowledge breathes more precious sweets,
 In ev'ry soul where-e'er it flows,
 More kindly than Arabia greets
 With ev'ry scent Arabia blows.

His bless'd Apostles! see, they come,
 Conducted by th' inspiring God,
 To bring his elect vessels home
 Unto their Father's dear abode:

3 There is no speech nor language known,
 From Zion to the farthest isles,
 Wherein his glory is not shown;
 No land unblest with his smiles.

4 Their line is gone through all the earth;
 Their high commission he extends,
 To fill the world with joy and mirth,
 Unto the world's remotest ends:

Their preaching, like the spacious sky,
 Embraceth ev'ry living thing—
 Behold the angels!—See them fly,
 Who th' everlasting Gospel bring!

The Gospel everlasting shines,
 Of men the light, the life, the breath;
 It gives a day that ne'er declines,
 A life that never ends in death:
 In it the Sun of glory dwells,
 And shines with healing in his wings;
 There is no light (for he excels)
 But his, from whence all glory springs.

5 In nuptial splendour, all array'd
 With garments wrought in heav'nly loom,
 See th' orient majesty display'd
 Of Christ, the dear divine Bridegroom!
 Rejoicing, from his rosy bow'r,
 'The soul and glory of the day!
 He comes, his morning-beams to pour,
 And o'er the mountains make them play:

6 Arising in the eastern skies,
 And gradually advancing on
 In course, thro' all the heav'ns he flies,
 Nor ceases till his race be done:
 The shades of death before him fly,
 And joys celestial fill their room;
 The barren heath, when he draws nigh,
 Like Paradise begins to bloom.

7 His ways are all eternal love;
 How perfect is his holy law!
 It turns the heart to joys above,
 And keeps the passions all in awe.
 Jehovah's testimony wise,
 Is faithful to transport the heart,
 To save the soul in sin that lies,
 To make the fool become alert.

- 8 Jehovah's precepts all are right,
 All his commands divinely pure,
 Unto the eyes imparting light,
 Unto the heart a comfort sure.
- 9 The reverential just regard
 Of all the *character divine*,
 As God himself hath *it* declar'd,
 Endures, and makes the face to shine.

- The judgments of the Lord are true,
 And in an even balance weigh'd :
 He gives to ev'ry one his due ;
 Nor is by any bias sway'd :
- 10 His ways are more desir'd by me,
 And more to be desir'd by you,
 Than all the gold that e'er shall be,
 Or has been, digg'd in rich Peru :

- His word more sweet than honey-combs,
 Than honey dropping from the comb,
 Into my heart with rapture comes,
 And brings his heav'n unto me home.
- 11 Moreover, I the truth will tell,
 Messiah comes to do thy will ;
 Thy word directs thy servant well :
 Jehovah, I thy word fulfil.

- T' obey thy word is to enjoy
 More revenues than earth can yield ;
 But O the evils that annoy
 Who trespass on thy will reveal'd !
- 12 Their errors who can understand ?
- 13 But thou wilt me preserve secure
 From ev'ry cause of reprimand :
 So I shall stand before thee pure.

- 14 Thy servant, I, Jehovah, come,
 To plead my perfect innocence,
 That I may dwell within thy dome,
 And never know departure thence :

To save himself, and save his seed,
 A righteousness that never fades,
 In perfect thought, and word, and deed,
 Thy own Messiah boldly pleads.

P S A L M XX.

THIS Psalm, it is allowed on all hands, is spoken in the person of the church, glorying in, and sympathising with, her King in the day of his calamity; while she breathes forth, at the same time, her fervent hope-inspired desires for his deliverance from all his troubles.—That not David, but his Lord, is the King, is certain from the last words of the Psalm, ‘ Save, Lord: let the King hear us when we call.’

*To clothe his saints around with praise,
 And raise them glorious by his fall,
 In mercy, to support their ways,
 Lo, Jesus fights their battles all—
 They, glorying in the Lord their King,
 And sympathising with him too,
 The travail of his spirit sing,
 And plead for him the vict'ry due.*

- 1 I'LL sing a song to my Belov'd,
 And in my song I'll breathe my joy;
 Jehovah shall himself be mov'd:
 Jehovah shall my harp employ.
 Jehovah hear thee in the day
 Of thy distress, and send thee ease;
 The name of Jacob's God thee stay,
 And speedily thy soul release.
- 2 Ten thousand legions from on high,
 Commission'd by the Father, come
 To lead thy soul above the sky,
 Escorting to thy Father's home.

- 3 Then shall thy sacrifice receiv'd,
 A sacrifice of pleasing smell,
 Compensate what thy soul has griev'd :
 Thy soul shall be rewarded well.
- 4 Let all thy gifts stand up for thee ;
 'The Lord fulfil thy counsels all :
 According to thy wishes, he
 Shall make thy foes before thee fall.
- 5 Thy subjects, we shall dance and sing,
 In thy salvation being sav'd :
 We'll fly to heav'n upon thy wing,
 And tell how well our Prince behav'd.
- We'll lift our standard in thy name,
 And elevate our Saviour's praise ;
 Th' achievements of our God proclaim,
 And trumpet loud Messiah's ways.
 Jehovah shall the kingdoms bring
 Of all the heathen scatter'd round,
 And cause them round Messiah sing,
 Messiah with his glory crown'd !
- 6 Known to the universe of God,
 As God hath made him known to me,
 Messiah shall be sung aloud,
 And all the world shall bow the knee :
 Anointed with the Holy Ghost,
 'Th' Anointed of the Lord most high,
 Of all Jehovah's pow'r shall boast :
 His arm shall bring salvation nigh.
- 7 In chariots some put confidence,
 And others fly with horses speed ;
 'The name of Christ is our defence,
 Who for his subjects came to bleed :
 He bow'd the head, and cried aloud,
 'TIS FINISH'D NOW !—*My Father see !*
Receive my Spirit, O my God !
 His death from death his subjects frees.

8 But, lo, o'erwhelm'd in endless wrath,
 Their own damnation on their head,
 They bow'd, they fell, they sunk in death,
 The Prince of life who murdered;
 But we arose, and spread our wings,
 And flew with him to God on high:
 The church of God exults and sings,
 KING JESUS *saves us when we cry!*

P S A L M XXI.

SEE the last Psalm, whereof this is evidently a continuation; with this difference only, that here the prayers of the church are wholly turned into triumph and praise.—Consult all the parallels, and especially from the 2d to the 8th verse of the Psalm itself; which no considerate person, either Jew or Gentile, ever yet thought of applying to any but the Messiah alone.—For how could they, without falling directly under the charge of blasphemy, and high treason against the King of heaven?

*The battle fought, the vict'ry won,
 The church, rejoicing in the spoil,
 Gives glory to her Lord alone,
 And hails him home from all his toil:
 He bought her life with his own death,
 And gave her foes to death and bell;
 But his fair kingdom did bequeath
 Unto his spouse he lov'd so well.*

1 I'LL sing Messiah, conqu'ring King!
 He glories in Jehovah's strength:
 Jehovah will the kingdom bring
 Subjected to the Son at length.
 The Son shall in Jehovah joy,
 In his salvation high exult;
 He'll laugh at all that would annoy;
 Each proud insulter he'll insult.

- 2 His heart's desire thou gavest him,
 The op'ning of his lips prevail'd;
 His eyes with longing grew not dim,
 Till with success his hopes were seal'd.
- 3 Thou hast prevented from above,
 And pour'd thy choicest blessings all;
 Upon his head a crown of love,
 His portion, thou hast made to fall.
- 4 He asked life; and life was giv'n,
 Ev'n such a length of days that he
 Should live, and reign thy king in heav'n,
 Nor of his reign a period see.
 Bestow'd on him by God above,
 Of purest gold a glorious crown:
- 5 How great's his triumph in thy love,
 His honour, and his high renown!
- 6 Thou hast him for a blessing set,
 A blessing to the nations all,
 A blessing brings them all in debt,
 Adoring evermore to fall.
 With gladness thou wilt fill his heart,
 With glory make his face to shine;
 The glory from thy face shall dart,
 Which fills thy King with light divine.
- 7 Because in thee the King hath hop'd,
 Jehovah, by thy favour he
 Hath all his rivals over-topp'd,
 And still Lord paramount shall be.
- 8 Thine hand shall find his enemies;
 Thine enemies, O God, are his;
 Thine hand shall hurl them from the skies,
 Downwards into their own abyfs.
- 9 Exiled from thy face, they roar,
 Sore tossed in the fiery lake;
 And there they roll for evermore,
 Because they did thy face forsake:

- Thus, swallow'd in Jehovah's wrath,
 The fire devours them up like grass;
 10 Their names shall perish in their death,
 Their works and children with them pass.
- 11 Because they turn'd aside, and chose
 Th' abominations of his soul,
 12 Jehovah, turning on his foes,
 Against them bade the battle roll.
 Now, strangled in their own device,
 With their own rage and choler choak'd,
 Fire-beacons, to deter from vice,
 They stand, who have Jehovah mock'd.
- 13 Thy strength to all the nations show,
 Exalt and glorify thy King:
 When we thy pow'r and glory know,
 We shall thy pow'r and glory sing—
 And thou, O King, our God and strength,
 In thine own glory quickly come,
 And to thy Father's house, at length,
 Conduct thy younger brethren home.

P S A L M XXII.

IF the Lord and his apostles knew how to interpret this Psalm, what better than blasphemy, let the honest reader say, is the talking of the commentators, and those who have devised what they call *the contents*, concerning *David* complaining, praying, or praising in this place?—Those who desire to know the mind of Christ, will diligently compare with the New Testament not only this, but also all the parallel Psalms, as referred to in the margin, which, on account of their number, for brevity's sake are here omitted.

*The song of Christ, the Well-belov'd,
 The Morning-hind let loose,
 Whose soul, like flowing water, mov'd,
 Of words like these made use,*

Deserted

*Deserted by the Lord his God,
And caught by death and hell,
When, underneath the heavy load
Of human guilt, he fell.*

1 **M**Y God, my God, why haſt thou me
Forſaken, thus to mourn?

How long at diſtance wilt thou be;
Nor to my ſoul return?

For thy ſalvation, O my God,
How pants my heart and prays!

In vain I call on thee aloud:
My grief conſumes my days.

2 By night, by day, I find no eaſe;
'Tis all the ſame to me,

Unleſs thy love my ſoul releaſe,
'I thy mercy ſet me free.

3 For, ſure, thy love abſolv'd ſtands,
'Thy mercy free from blame;

My ſpirit, in thy holy hands,
Shall never ſuffer ſhame.

For thou inhabiteſt the praiſe
Of Iſra'el thy belov'd;

They hop'd in thee, and found thy ways
Were peace and truth unmov'd.

4 Our fathers all advanc'd their claim,
And pled thy promis'd grace;

5 They were deliver'd by thy name,
And ſang the ſongs of peace.

No ſon of Adam e'er believ'd,
And hoped in thy word,

Who came away aſham'd and griev'd,
Unfav'd by thee, O Lord.

6 But I'm a worm, and not a man,
And as a worm am priz'd;

Oppreſs'd and trod by ev'ry one
Who ſees me thus diſguiſ'd!

- 7 Amid the throng when I appear,
 They mimic with their lips;
 They shake their heads, and at me sneer,
 While each his neighbour tips.
- 8 'He roll'd himself,' say they, 'on God,
 'And God may rescue too,
 'And bless him in his own abode,
 'If blessing be his due.'
- 9 But thou hast brought me from the womb,
 And usher'd in my birth;
 And thou wilt lay me in my tomb,
 And raise again with mirth.
- 10 By thee I hung upon the breast,
 And press'd my mother's knee;
 By thee my mother's heart was bless'd,
 And so the Son's shall be.
- 11 On thee, my God, on thee alone,
 My clasping arms shall cling.
 My Father, cast not off thy Son,
 When serpents hiss and sting:
 They wreath me round, they suck my blood,
 Envenoming my soul:
 O be not far away, my God!
 See how they round me roll!
- 12 Full many a fell tremendous bull
 Of Bashan round me roar,
 Who fill my soul with anguish full,
 And fiercely at me gore:
- 13 Like lions, how they round me rage,
 And, furious, lash their sides!
 Ten thousand deaths my soul besiege,
 And worse my soul abides.
- 14 My moisture, like a heavy dew
 Of blood, around me flows,
 While all my bones disjointed shew,
 To feast my cruel foes.

- My heart; like wax amidst the fire,
Dissolved in me, dies ;
- 15 My lungs can now no more respire ;
My strength like vapour flies.
- My tongue adhereth to my jaws,
In doleful plight I lie ;
My spirit pants without a pause,
While no Redeemer's nigh.
- 16 For dogs surround and press me close,
And prey upon me, fierce ;
'Th' assembled hell-hounds me inclose ;
My hands and feet they pierce.
- 17 My racked bones all start and stare,
And they who rack deride ;
And while they view my body bare,
'They jest on ev'ry side.
- 18 My garments they amongst them share,
And for my bloody vest
(Because a seamless work and rare)
By lot they all contest.
- 19 But be not thou, Jehovah, far
Away from helping me ;
Upon them turn the tide of war,
My Strength, and make them flee.
- 20 O rescue now my soul from death,
My Darling from the sword ;
And from the dog's devouring breath
Deliver me, O Lord.
- 21 Lord, pluck me from the lion's jaw,
And from the raging bear ;
Preserve me from his stretched paw,
'That grasps my flesh to tear—
Let hallelujahs now be sung,
Jehovah, unto thee !
From horns of unicorns when flung,
'Thou hast received me !

22 How gloriously thy pow'r is shown!
 (I will the wonder tell!)

For thou hast all my foes o'erthrown,
 And made their bed in hell.

23 This triumph is not solely mine;
 But all my brethren share:
 'To them thy character divine,
 'Thy name, I will declare.

Yea, in th' assembly of the just,
 Whom I have wash'd in blood,
 I'll raise thy glory from the dust:
 'The dust shall sing to God.

Let all who reverence thy name,
 The universal throng
 Of Jacob, lift aloud thy fame;
 All Isra'l join the song;

24 Because the Lord despised not,
 Nor indignation bore
 Against the man of humble lot,
 Who did the Lord implore.
 Jehovah did not hide his face,
 Nor did refuse his ear,
 When sorrow overwhelm'd my peace:
 I cry'd, and he did hear.

25 I'll fill thy house with songs of praise;
 For praise I vow to thee:
 'Thy church shall join in all my lays,
 And they shall feast with me.

26 'Thy poor afflicted ones shall eat,
 And shall be satisfy'd;
 And praise Jehovah for the meat,
 Wherewith their soul's supply'd.

Your heart for evermore shall live,
 Who eat this precious food:
 (You eat who do by faith receive
 Emmanuel's flesh and blood:

It is not any fruitless sign,
That will relieve the soul;
No real bread, no real wine:
The truth believ'd's the whole.

They only eat this bread divine,
Who on the Lord believe;
They only drink this heav'nly wine,
'The Spirit who receive).

27 Let all the earth remember now,
And turn unto the Lord;
Let all the nations to him bow,
And hail TH' EMBODY'D WORD.

28 Because Jehovah is the King,
The kingdom is THE LORD'S;
Let all the heathen round him sing,
'The kingdom is THE WORD'S.'

29 Proud high-swoln sons of lofty pride
Shall eat, and homage show,
And bow themselves on ev'ry side,
Ere down to dust they go.

There is not one who draweth breath
Of unbelieving men,
Shall save his soul alive from death
And everlasting pain.

30 But still EMMANUEL has a seed,
Who magnify their King;
And generations who succeed
This *song* of CHRIST shall sing:

31 They unto sons unborn shall shew
This everlasting blifs,
The righteousness he brought to view:
Jehovah hath done THIS—
This work of everlasting praise,
Of mercy, grace, and peace;
The chief of all Jehovah's ways
Of truth and holiness.

P S A L M XXIII.

As to this Psalm, which is evidently spoken wholly in one person, the only possible objection against supposing that person to be Jesus Christ, is this, *viz.* That he himself is the Lord, the good Shepherd, the Shepherd of Israel, who laid down his life for his flock; but this is such an objection as would lead the faints to conclude, that Jesus Christ is not their Father, Lord, and God, (though he expressly declares himself to be so, John xiii. 13. Rev. xxi. 7.), because he himself, in a certain and peculiar respect, is the Son, even the Only Begotten, the Eternal Son of the Father, who became the servant of the Father, that he might bring many sons and daughters to glory.

*O Isra'l, see thy Shepherd here,
For all his pasture-sheep appear!
Thy Lord, thy Mediator, he,
For thee, a servant deigns to be!
Himself becomes like one of you,
And gives his Father glory due,
That ye may so adore the SON,
And tread the track that he hath run.*

1 **M**Y God's my Shepherd! I'll not care
For any breath of moved air;
The winds may blow, the storm may roar;
Jehovah will preserve his store:
He'll hide me from the stormy wind,
And calm the tumults of my mind;
He'll shade me from the scorching heat,
And lull my soul in soft retreat.

2 He'll lead me to the pastures green,
And from the wolves my life will screen;
He'll feed me by the gentle streams,
Where I shall bask in sunny beams.

3 Although, amazed for a while,
Unconscious of his wonted smile,
O'erwhelm'd with grief, o'erwhelm'd with
My soul the Lord restores again. [pain,

4 Yea, though I walk in death's dark vale,
No terror shall my heart assail:
I'm with my God, I fear no ill,
Thy rod and staff me comfort still.

5 My table thou hast furnished,
Thy holy oil anoints my head,
Thou fill'st my cup with heav'nly wine,
Thou mak'st my face with joy to shine:

And, to confound my foes the more,
'These triumphs of thy love, before
'Their very presence thou hast shown,
And glorified thy HOLY ONE.

6 Thy love and mercy, all my days,
Shall fill my life with joy and praise;
And, when the blessed hour is come,
'Thou'lt take me to thy glory home.

My Father, Shepherd, Lord, and God,
For ever bless'd in thine abode,
I'll shout and sing to thee, along
With all my circling elect throng:
What thou, my Father, art to me,
'Thy Son to all thy flock shall be,
Till I thy kingdom perfect bring,
'Their Father, Shepherd, Lord, and King.

P S A L M XXIV.

ALTHOUGH it seems perfectly true, as all the commentators say, that this Psalm (and perhaps all the rest) was used to be sung in parts, by the different bands of sacred music which David (no doubt by the direction of the Holy Ghost) had appointed for the service of the sanctuary; yet, if

we attend any further than that, to the dull, dry, bare, and beggarly disquisitions of those carnally-minded Jewish-spirited interpreters, concerning the procession of the ark, its being received into the temple, and set upon its own place, with such like childish ideas, and nugatory observations, retailed and enumerated every day, and almost in every place of worship, in the most stale and tedious manner imaginable; how do we find our whole spirit, fervour, and devotion, in a most amazing manner, all at once, as if it were by enchantment, damped, destroyed, and shrunk to nothing, after the manner, if we may so say, of the plump kine, and full ears of corn, which were devoured and swallowed up by the lean, thin, blasted, and shrivelled!—But if, ceasing from the Rabbies and Doctors, we take the spirit of the Psalm from the Spirit who inspired it, and read it in its own light, the light of its parallels, and especially the light of the New Testament, we will find, instead of the darkness of the Mosaic veil, the glory of God shining in the face of Jesus, filling our whole hearts; particularly, we will discern, as here clearly represented, the three peculiarly distinguished estates of the Lord Jesus Christ, **THE SON OF GOD**:—I. Before his incarnation, as it is written, John i. 1. ‘ In the beginning was the **WORD**; ‘ and the **WORD** was with God, and the **WORD** ‘ was God—All things were made by him; and ‘ without him was not any thing made that was ‘ made.’—And Col. i. 17. ‘ He’ (the Son) ‘ is ‘ before all things, and by him all things consist.’—So also says the Psalm, ver. 1, 2. ‘ The ‘ earth is the **LORD**’s, and the fulness thereof— ‘ For he hath founded it.’—II. His estate of humiliation in the flesh, as it is written, John i. 14. ‘ And the **WORD** was made flesh, and dwelt ‘ among us, (and we beheld his glory, the glory ‘ as of the only begotten of the Father), full of ‘ grace and truth;’—and Gal. iv. 4. ‘ When the ‘ fulness of time was come, God sent forth his ‘ Son,

' Son, made of a woman, made under the law,
 ' to redeem them that were under the law, that
 ' we might receive the adoption of sons;'—and
 Phil. ii. 8. ' Being found in fashion as a man, he
 ' humbled himself, and became obedient unto
 ' death, even the death of the cross.—Wherefore
 ' God also hath highly exalted him.'—So saith al-
 so the Psalm, ver. 3—7. ' Who shall ascend in-
 ' to the hill of the Lord?—He that hath clean
 ' hands, and a pure heart—He shall receive the
 ' blessing from the Lord.'—(As to the 6th verse,
 see the general preface).—III. His estate of exal-
 tation, commencing, and manifesting itself, in the
 glory of his resurrection, ascension, &c. as it is
 written, 1 Pet. i. 21. ' God raised him up from
 ' the dead, and gave him glory;'—and Heb. ii. 9.
 ' We see Jesus, who was made a little lower than
 ' the angels for the suffering of death, crowned
 ' with glory and honour'—and Rom. i. 4. ' De-
 ' clared the Son of God with power, according to
 ' the Spirit of holiness, by the resurrection from
 ' the dead;'—and Acts i. 9. ' While they beheld,
 ' he was taken up, and a cloud received him out
 ' of their sight;'—and ver. 11. (the angels said),
 ' Ye men of Galilee, why stand ye gazing up into
 ' heaven? This same Jesus, which is taken up from
 ' you into heaven, shall so come, in like manner
 ' as ye have seen him go into heaven;'—and chap.
 iii. 21. ' Whom the heavens must receive till the
 ' times of restitution of all things.'—And saith not
 the Psalm also the same, addressing the heavens,
 by a figure divinely bold, if it be a figure at all;
 for what is said is done?—' Lift up your heads,
 ' O ye gates; and be ye lift up, ye everlasting
 ' doors; and the King of glory shall come in,'
 &c.—Now, unprejudiced reader, say, if you do
 not find spirit and life springing up within you
 from this view of Jesus, our Forerunner, passing
 into the heavens by his own blood once for all,
 and one for all, having obtained eternal redemp-
 tion; and say also, if you do not think this the

spirit and the truth of this present Psalm, and consequently of all its parallels, several whereof you will have remarked proposed for your own consideration in the illustrations of Psalms i. ii. iii. and xv. But, of all the evidences to the same purpose, which seize the heart, and command conviction, innumerable as they really are, none seem more surprisngly striking (though not quoted in the margin) than those which arise from the two following Psalms, *viz.* Psal. xlvii. 5. ‘ God is gone
‘ up with a shout;’ and Psal. lxxviii. 18. ‘ Thou
‘ hast ascended on high;’ explained and applied as fulfilled in Christ, Eph. iv. 8. ‘ Wherefore he
‘ saith, when he ascended up on high, he led cap-
‘ tivity captive, and gave gifts unto men—for the
‘ perfecting the saints; for the work of the mi-
‘ nistry; for the edifying of the body of Christ.’

*Behold the GOD, behold the MAN,
EMMANUEL, both conjoin'd in one,
The God of glory.—Zion, see,
Thy mighty One who saveth thee.
Rejoice, O earth, through all thy coasts;
Behold thy King, the Lord of Hosts,
Ascending heav'n most gloriously,
That men might dwell with God on high!*

1 **W**HO owns the earth, and all abroad,
Th' incarnate **W**ORD, the **C**HRI**S**T OF
GOD,

Who fram'd the worlds, and all in them—
Let heav'n and earth resound his fame!

2 He spread the dry-land o'er the sea,
And bade it on the floods to stay:
Establish'd by his pow'r divine,
Let land and sea to praise him join!

3 Who, who shall win the arduous way,
And in Jehovah's mountain stay?

4 His hands are clean, his heart is pure,
Who there shall go, and there endure:

- He must not lift aloft his mind
 'To vanities of any kind ;
 Nor must he to Jehovah swear,
 And then to vile deceit draw near.
- 5 He shall ascend the heav'nly throne,
 The prize his righteousness hath won :
 'To him the kingdom all is due ;
 The kingdom he bestows on you :
 Behold your King, who dares to trust
 Himself with God, though clad in dust!—
- 6 Who JACOB'S GOD desire to see,
 Blest generation! THIS IS HE!
- 7 Expand ye, wide expand, ye doors,
 Display, display your heav'nly bow'rs ;
 Expand, ye everlasting gates ;
 The King of glory at you waits!
- 8 But who of glory is the King,
 Of whom so gloriously you sing ?
 'The Lord of hosts, and none but he,
 'The King of glory boasts to be :
- He comes to seize the god-like prize ;
 'To dwell with God above the skies ;
 To claim Jehovah's grace and throne,
 The prize his val'rous arm has won,
- 9 Expand ye, wide expand, ye doors ;
 Display, display your heav'nly bow'rs ;
 Expand, ye everlasting gates ;
 'The King of glory at you waits!
- 10 But who of glory is the King,
 Of whom so gloriously you sing ?
 The Lord of Hosts, and none but he,
 The King of glory boasts to be.
 He comes to seize the god-like prize ;
 To dwell with God above the skies ;
 To claim Jehovah's grace and throne,
 The prize his val'rous soul has won.

P S A L M XXV.

To ascertain the meaning of this Psalm, as attempted in the paraphrase, and applied as spoken in the person of Christ, (for the whole thereof is spoken in one person), the candid inquirer will carefully consider not only the Psalm itself, but also the parallels, and, of these, particularly Psalms lxxxvi. and cxliii.

*The Man who never lifted up
His soul to any vanity;
Who never drank of folly's cup;
Who never stoop'd to raise a lie;
Whose sin, yet ne'ertheless, was great,
Though sin indeed he never knew;
THE SON OF MAN, for mercy set,
In mediation, here we view!*

- 1 **T**O thee my elevated soul,
Jehovah, takes her heav'nly flight;
She soars above th' ethereal pole,
And sings thy praise with sweet delight.
- 2 My God, my God, in thee I hope;
Let not my hope be put to shame,
Lest that my foes should take me up,
And basely slur thy holy name:
- How would my foes exult and laugh,
If I and mine were counted vile,
And drove away from thee, like chaff,
Unblessed with thy gracious smile!
- 3 But well I know, my saints with me
Shall ne'er be cover'd o'er with shame,
Because we fly, O God, to thee,
And take our refuge in thy name.
- But let confusion on them seize,
Who, with abominable guile,
Prevaricate before thy face,
And meditate a purpose vile!

- 4 Thy ways, Jehovah, make me know;
Thy footsteps cause my soul to keep:
- 5 Then, by thy truth, I'll boldly go:
Thy truth shall never cause me weep.
- Thou art my God; direct my way,
And cause me thy salvation see;
For I have reckon'd night and day,
Till I shall come and dwell with thee.
- 6 Thy mercies, Lord, remember thou,
Thy mercies that have been of old;
And, all my sins cancelled now,
No more the former things unfold.
- 7 My children have transgress'd thy law;
But thou hast laid their sins on me:
My righteousness, without a flaw,
Perform'd for them, Jehovah, see:
According to thy tender love
Remember me, thy servant dear;
And let thy Surety clearly prove,
His clients from the debt are clear.
- 8 How good and upright is the Lord!
The sinners he will teach his way;
- 9 He'll lead the humble by his word:
The humble hear what he will say.
- 10 Jehovah's paths are pure and plain;
Jehovah's testimonies all
Are balm, to sooth the fiercest pain
That can upon my spirit fall.
- 11 I'll keep thy holy covenant;
And, underneath my heavy load
Of sin and sorrow, when I pant,
I'll claim thy justice, O my God:
I know thou wilt relieve my soul;
When mine iniquities so great,
Like floods of fire shall o'er me roll,
Thy love shall bid the floods retreat.—

12 Who, who is this that fears the Lord?

That reckons so upon his love?

That claims the justice of his word?

And pleads that he shall never move?

Jehovah, surely, shall him teach

The way that his own soul shall chuse;

13 His soul shall dwell beyond the reach

Of mischiefs which his en'mies muse:

His seed shall dwell upon the earth,

The earth and all therein is theirs;

Their souls shall never feel a dearth,

For they are God's eternal heirs.

14 The secret of Jehovah dwells

With those who do Jehovah fear;

He'll shew his glory that excels

To those his love in mind who bear.—

15 Jehovah's always in mine eye,

Because my soul Jehovah frees

From all the storms abroad that fly,

And makes them seem a gentle breeze.

16 I cry'd, Have mercy; I'm undone

Unless the Lord his mercy shew;

Have mercy, Father, on thy Son,

And shew me now thy mercy due:

17 The sorrows of my heart abound,

And thousands more my heart await;

My soul is dash'd down to the ground,

And overpress'd with anguish great:

18 Let all my sins be wash'd away,

And, with my blood, my sorrows go;

For those who hate me boldly say,

He falls, and shall no rising know.

19 My God preserve thy darling One,

And pluck me from the fiery flame;

20 When these confusions all are gone,

That I may glory in thy name.

- 21 Perfection pure, and innocence,
 Jehovah, thou wilt not refuse;
 Thy righteousness is my defence:
 I come, my God, to pay my vows.
- 22 Let Isra'l all in triumph sing,
 And Zion sound aloud her joys;
 For her Redeemer is her King:
 Let Zion in her King rejoice.
 All glory to the God of peace,
 Who bruis'd for us the serpent's head,
 And brought to us eternal grace,
 By bringing Jesus from the dead!

P S A L M XXVI.

READ this Psalm in the light of the glorious gospel; behold the glory of God as it shines in the face of Jesus; consider the parallels as cited in the margin, and those mentioned in the illustration of the first Psalm; and then judge for thyself as to the propriety of the interpretation proposed in the following paraphrase. It concerns the reader thereof to be in the right, as much as the writer.

*Messiah pleads his innocence
 And justice for his sure defence;
 Though justice try his heart and reins,
 Yet justice nothing there arraigns:
 The Surety, therefore, boldly claims
 Salvation for his elect names:
 His righteousness shall stand for theirs,
 Who stand his legal sons and heirs.*

- 1 **J**EHOVAH, judge me, judge me now;
 Behold, I have perform'd my vow:
 In my perfection I have walk'd;
 Nor shall my hopes by thee be baulk'd.

- 2 Jehovah, sift me, sift me well,
If any evil with me dwell;
Pour out my heart and reins, and show
If any curst thing shall flow.
- 3 For I have walk'd before the Lord,
According to thy holy word;
Behold, I've kept continually
Thy loving kindness in mine eye.
- 4 I have not sat with persons vain,
Nor own'd the lewd licentious train:
- 5 I hate th' assemblies of the vile,
And scorn to eat with men of guile.
- 6 I'll wash mine hands in innocence,
And claim thy noblest recompence;
I'll at thine altar keep my guard,
And triumph in my just reward.
- 7 Lord, I will all thy glory tell,
And on thy name for ever dwell;
I'll lift aloud the voice of praise,
For thou acceptest all my ways.
- 8 Lord, I have lov'd thy dwelling-place,
The mansions of thy love and grace;
And there for ever I shall dwell,
That I may all thy glory tell.
- 9 The ways of sinners I have shunn'd,
Nor shall be with their sentence stunn'd:
- 10 Their hands are full of evil deeds,
For which my grieved spirit bleeds.
- 11 Thou seest the service I have done,
Let perfect love reward thy Son;
Lo, thou my witness art, my Judge;
With thee my cause I'll safely lodge:
- 12 For I have walk'd in perfect love,
And therefore never shall remove;
My foot shall stand upon my Rock,
And laugh at ev'ry idle shock:

I'll praise Jehovah in the ring
 Of all my faints who round me sing;
 My faints shall know my glory then,
 And, by thy love, with me shall reign:
 For I, their Advocate and Head,
 Have finish'd, in their room and stead,
 By thy appointment, all thy will,
 And for them won thy holy hill.

P S A L M XXVII.

SEE the illustration of Psalm iii.

*Though all the pow'rs of darkness roar,
 And rage like seas against the shore,
 The Lord's the Light, the Lord's the Rock
 Of his Messiah and his flock—
 Messiah one thing hath desir'd,
 And for his people hath acquir'd,
 To dwell with God for evermore,
 That they his glory may explore.*

- 1 **T**HE Lord's my Light, my saving Light,
 My Life, my Health, my sweet Delight;
 The Lord's a Sun and Shield to me:
 Of whom afraid then should I be?
 The Lord, my Fortitude and Strength,
 Will bring me to my home at length;
 And, while I am approaching near,
 My God with me, whom shall I fear?
- 2 When myriads of malicious foes,
 To eat my flesh against me rose,
 As they were coming nigh, they fell—
 They groan'd in death—they roar'd in hell.
- 3 Though squadrons of embattled men
 With rage and terrors fill the plain,
 And legions, legions, on me pour,
 I'll count them like a summer-show'r.

- Let war arise in ev'ry form,
 And death and hell increase the storm,
 My heart is fearless all the while :
 At war, and death, and hell, I smile.
- 4 In this, indeed, I will confide,
 And glory with a noble pride,
 How veh'mently my soul aspires,
 And, of the Lord, one boon desires ;
- That I within the house of God
 For ever may have my abode ;
 And, sitting on his holy hill,
 May feast upon his glory still.
- 5 The Lord, in his pavilion shall
 Secure when evil things befall,
 Preserve my soul, beneath his wings,
 While all my soul his glory sings.
- 6 Yea now, e'en now, this present time,
 My head shall rise, and tow'r sublime,
 Above all those my en'mies who
 Would me destroy, and quite undo :
 My heart for joy shall sing and leap,
 Thank-off'rings on his altars heap,
 And sing aloud, in loftiest strains,
 How gloriously Jehovah reigns.—
- 7 Jehovah, hear me, hear my cry ;
 In kind compassion to me fly :
 What agonies are these assail,
 And fiercely drive my soul, like hail !
 Yet, lo, I see thy beaming face
 Dissolve the clouds that fly apace ;
 They fly, and leave an open sun :
 My sky again shall ne'er grow dun.
- 8 Thou saidst, Jehovah, ' Seek my face :'
 My heart replied, ' Thy face I'll seek :'
 My heart rejoic'd to run my race.
 Jehovah smiles upon the meek.

- 9 Thou wilt not hide thy face from me,
Nor turn away my soul from thee;
For thou hast been my safety, Lord,
And kindly hast my soul restor'd.
- 10 A father, and a mother, both,
To stand for me might well be loth,
When such a heavy tempest fell,
As bore me under death and hell;
- 11 But then the Lord supported me,
And fondly dandled on his knee;
Conducing through my darkest way,
He led me to the paths of day:
- 12 He made me on my foes to tread,
And chained them in death's deep shade,
Because their ambush they did lay,
And sprang upon me by the way.
- 13 Unless I had believ'd to see
The goodness that was promis'd me,
My soul had sunk beneath the stream,
O'erwhelmed in eternal shame.
- 14 Wait on the Lord, my saints, await,
And watching stand before his gate;
The Lord shall hold your hearts alive,
Who watch, and pray, and wait, and strive.
Lo, I, your Lord and Saviour, came
To magnify my Father's name;
I am the truth, the life, the way:
By holding me, you win the day.

P S A L M XXVIII.

SEE the last two Psalms.

*Their blood upon their own head lies,
'Gainst whom the blood of JESUS cries:
O unbelievers, then, take heed;
For, if bereav'd, bereav'd indeed!*

*Your souls descend alive to hell,
In darknes evermore to dwell:
How shall ye mourn for evermore,
And your neglected day deplore!*

- 1 **T**O thee, O Lord, I work my way,
And labour in a heavy sea;
Yet all the waves that o'er me play,
But only roll me nearer thee:
If I should sink beneath the stream,
My soul and glory therein lost,
My wreck would stain my Saviour's name,
And spread the slur from coast to coast.
- 2 But when I cry, O Lord, to thee,
And lift my hands towards thy hill,
Thy nod shall make my sorrows flee,
And all my soul with raptures fill.
- 3 Thou wilt not render up my soul
To those who render ill for good,
Like raging bears without controul,
Who pant to riot in my blood.
- 4 Thou wilt return their cruel deeds,
With interest, on their wicked head;
Th' endeavour that from them proceeds,
Shall, like a net, themselves impede.
- 5 Because they have despis'd the work
And operations of thy hand,
They shall in utter darknes lurk,
Nor dare before thy face to stand.
- 6 Bless'd be Jehovah in my heart,
Bless'd be Jehovah evermore;
For he remov'd my grievous smart,
When very anguish made me roar.
- 7 Jehovah is my strength and shield,
On him alone my heart relies;
By aid of him I won the field,
By him my glory reach'd the skies.

Because of him my heart is glad,
 'Tis he who makes my song to glow;
 His buckler he around me spread;
 I felt their darts as light as snow.
 Thou, Lord, art my salvation; thou
 Hast made me ride above the heav'n;
 The heav'ns below me bend and bow,
 Such weight of glory thou hast giv'n!

- 8 The Lord is all his people's strength,
 For he hath his Messiah sav'd:
 Messiah saves them all, at length,
 For whom the bands of death he brav'd.
- 9 Jehovah, save thy people now,
 And feed thine own inheritance;
 Now, bless them on mount Zion's brow,
 And then to Paradise advance.

P S A L M XXIX.

SEE Psalm ii.

*The Voice, the WORD, th' incarnate WORD,
 Th' eternal God, th' almighty Lord,
 From whom the universe began,
 Who perfects all his Father's plan,
 Upholding all things by his pow'r—
 He reigneth King for evermore:
 Let heav'n and earth in one combine,
 To give him glory all divine!*

- 1 **W**ITH one consent, let all the hosts
 Of whom the wide creation boasts;
 Ye mighty, ye th' Almighty's sons,
 Dominions, virtues, pow'rs, or thrones;
 Ye angels, and archangels, who
 Before Jehovah lowly bow;
 Ye cherubs, seraphs, ev'ry tribe,
 Yourselves unto **THE SON** ascribe!

- 2 For of him, *through* him, *to* him, all
 The things he made before him fall :
 The kingdom, pow'r, and glory, give
 'To him in whom ye move and live :
 The glory to Jehovah due,
 Messiah claims the same of you ;
 In glory of his holiness,
 Exulting, joy and love express !
- 3 Messiah's voice is in the cloud,
 The God of glory thunders loud ;
 Messiah rides along the floods,
 He treads upon the flying clouds ;
- 4 Messiah's voice is full of pow'r,
 His lightnings play when tempests low'r ;
- 5 Messiah's voice the cedars breaks,
 While Lebanon's foundation quakes :
- 6 Messiah's voice removes the hills,
 And all the plains with ruins fills ;
 The voice of their expiring God
 Shall make the rocks to start abroad ;
 Mount Zion, and mount Sirion,
 Shall bound, along with Lebanon :
- 7 The flames of fire shall round him wreathe,
 When he shall on the ether breathe.
- 8 Messiah's voice shall shake the earth,
 And, lo, the graves shall groan in birth ;
- 9 Ten thousand thousand living sons
 Shall be the issue of their groans ;
 They start alive, and spring to heav'n,
 From whence the word of life was giv'n ;
 And there the sons of God shall shine,
 In light and glory all divine !
- Messiah in his temple dwells,
 And ev'ry one his glory tells ;
 His voice controuls the raging flood
 Of people sprung from Adam's blood.

- 10 He reigns the King, and ever ſhall :
 Adore him, all ye great and ſmall :
 Salute the SON, and hear the rod,
 The goſpel of the Chriſt of God!
- 11 The goſpel's, all the world abroad,
 The wiſdom and the pow'r of God :
The peace of God, the goſpel ſounds ;
The peace of God, the earth rebounds :
 The goſpel everlaſting ſhines,
 A light from God, that ne'er declines :
 This is the light Jehovah ſends,
 To bleſs the world's remotest ends !

P S A L M XXX.

THIS moſt delicate and heavenly Pſalm has been moſt groſsly and grievouſly abuſed by our modern ſons of Levi, together with their bewitched followers, whom, by their blind zeal and unhallowed diligence, they ſeem to have rendered twofold more (if poſſible) the children of hell than themſelves, particularly in theſe memorable words of the 7th verſe, 'Thou didſt hide thy face, and I was troubled;' which they, good people and wiſe! univerſally apply to David, and, by conſequence, to the weaklings of the flock, whom they call babes in Chriſt, as being often uncertain of their ſonſhip, and that they have known the Father, and that their ſins are forgiven them, (ſee 1 John, ii. 12. to the 4th verſe of chap. iii.), under certain hidings and withdrawings of their Father's countenance, in certain times of darkneſs and deſertion.—But, leaving dreams and old wives fables, the words are expreſſive of the agonies and death of the perſon who uſes them; as is clear from Pſalm civ. 29; and ſo by the Lord they are applied, John xii. 27. 'Now is my ſoul troubled; and what ſhall I ſay?'—and Matt. xxvi.

38. ' My soul is exceeding sorrowful, even unto death ;'—and, chap. xxvii. 46. ' My God, my God, why hast thou forsaken me ?'—*N. B.* These words in the 5th verse of this Psalm ought particularly to be remarked, as literally fulfilled in the death and resurrection of Christ, whercof they are an evident prophecy, *viz.* ' Weeping may,' or shall, ' endure,' or commence, ' in the night,' (the Hebrew reads, according to the note on the margin, ' in the evening'), the same night wherein he was betrayed ; ' but joy cometh in the morning,' namely, of the resurrection, early in the morning of the first day of the week, as saith the Scripture.

*The Lord of glory dedicates
Himself, with all his house, to God,
Acknowledging, in both estates,
The mercy that his Father show'd:
His anger lasted but a while ;
For, when the night of death was o'er,
The rising morn began to smile
With mercy, lasting evermore.*

1 I'LL dedicate my house with joy,
And all the pow'rs of music use,
For God my harp I will employ,
And all the loftiest airs will chuse.
Jehovah, I will thee exalt,
For thou hast high-exalted me,
And made my heart for joy to vault,
Jehovah, in the praise of thee.

My enemies are all o'erthrown,
Behold, in dust below they lie !
The kingdom now is all my own,
And rage and discord from me fly.

2 Jehovah, I to thee exclaim'd,
O why art thou so far away ?
My God no sooner had I nam'd,
Than he began my foes to slay.

3 Jehovah,

3 Jehovah, thou hast made ascend,
 From hell's infernal pit my soul;
 Nor shall I more to downwards bend
 My way from this ethereal pole.

4 Sing to the Lord, ye sons of love,
 And to his memory confess,
 For you he reigns and shines above,
 In beauty of his holiness.

5 For, but a moment lasts his wrath;
 Which is no wrath to you at all,
 But only freedom from the death,
 Which otherways on you would fall:
 Both life and glory in his love
 Are always found with him to dwell;
 And weeping, that shall soon remove,
 Foreruns the joy it does foretel.

For weeping but a night endures,
 Like dew that strews the dusky plain,
 Then flies away from all the flow'rs,
 Whene'er the sun begins to reign:
 Thus I, your Lord, upon me felt,
 Like night descending on the ground,
 The heavy pressures which did melt
 And fill my heart with horrors round.

The dew of death did on me ly,
 Fierce agonies transpierc'd my soul;
 The floods of hell did o'er me fly,
 And turn, and rage, and roar, and roll—
 The night retir'd before the day,
 The angels sang, and hail'd the morn,
 As birds that chant upon the spray,
 And sing their hopes that were forlorn.

6 In my triumphing days, I said,
 While erst I reign'd upon my throne,
 Adversity may make me sad,
 But ne'er shall see me overthrown:

- 7 For thou, Jehovah, hast me made
 A standing mountain on the plain,
 Above the clouds to lift my head,
 And laugh at weak insulting men.
 But when that thou, Jehovah, frown'd,
 And made thy judgment rest on me,
 I quak'd, yet still I stood my ground,
 Nor turn'd my heart away from thee;
- 8 I cry'd to thee, Jehovah, hear,
 And in thine ear I'll pour my heart;
 If I this load should *always* bear,
 And sorrow *ne'er* from me depart;
- 9 Then where's the profit in my blood?
 If I should *always* sink in hell,
 Say, would the dust confess to God?
 Would death announce thy praises well?
- 10 Hear, Lord, and vindicate thy cause,
 Consider well thy glory now;
 If I should perish, where 's th' applause
 Which to thy name my soul doth vow?
- 11 Lo, thou hast turn'd my wailing wants
 Into the songs of joy and praise;
 My ravish'd soul her pleasures chants,
 And all my fairs the chorus raise:
 The sackcloth, loosed from my loins,
 Shall ne'er be girt about them more;
 For God his gladness now subjoins
 Unto my sadness gone before.
- 12 My God Jehovah I will sing;
 My church, my glory, soul, and tongue,
 Shall emulate to praise my King:
 Whose name and praise be ever sung!—
 Thus gloriously Messiah reigns,
 And celebrates his Father's praise;
 Let all the fairs, in loyal strains,
 Still imitate his royal lays!

P S A L M XXXI.

OF all the memorable things, testified beforehand concerning Christ in the Psalms, there is none recorded in the New Testament, as more remarkably and literally fulfilled than his last words upon the cross, crying with a loud voice, Luke xxiii. 46. ‘Father, into thy hands I commend my spirit:’ which words are evidently taken from the prophetic record in the 5th verse of this Psalm. Now, the Psalm being all spoken in one person, this undeniable application of one conspicuous part thereof must infallibly determine the sense of the whole, and, consequently, for the same reason, of all the parallels thereof; for which the reader is referred to his own sagacity and taste in such matters, and to the marginal references.

*Messiah, trusting in his God
 Unto his last expiring breath,
 Bold through his sin-atonement blood,
 Rejoices in the pangs of death;
 And loudly cries, (let sinners hear!)
 ‘My God, my spirit I commend
 ‘Into thine hands:—Thy servant dear
 ‘Returns to thee, the sinner’s friend!’*

1 **I**N thee, Jehovah, I confide;

Do not destroy my soul:

But, in thy righteousness, provide

A balm to make me whole.

2 When I am sinking in the deep,

Incline thine ear to me;

See how the billows o’er me sweep!

How I’m engulfed see!

Incline thine ear, reach down thy hand,

And hear my groans, and save:

I sink in mire, where none can stand,

O’erflown by ev’ry wave.

- 3 But thou shalt prove a Rock for me,
A place wherein to dwell,
Where I in safety still shall be
From all the seas that swell :
- 4 For thou, Jehovah, art my Strength,
My Fortrefs in the sea ;
And thou wilt save my soul at length,
And draw my soul to thee.
- 5 Into thy hands I recommend
My spirit, O my God ;
For thou wilt me deliv'rance send,
And rescue from the flood.
- 6 O Lord my God, I hated ill ;
I hated ev'ry lie :
And, therefore, come to thee I will,
And trust thy verity.
- 7 Exult I will, and dance, and sing,
And triumph in thy love ;
Because thou didst in safety bring
Me to thy joys above.
- 8 Thou knewest mine affliction great,
When by my foes entrapp'd,
And pluckedst me from ev'ry strait,
My iron fetters snapp'd.
My feet upon the even ground
Did firmly tread along,
And, as they mov'd, at ev'ry bound,
Beat time unto my song.
- 9 Jehovah, now my soul again
Unto thy mercy flies ;
Because my strength doth waste amain,
And all my vigour dies.
- 10 My years evanish in my toil ;
My heart within me fails ;
My sighs and tears my beauty spoil,
And fore my spirit ails.

My bones are scorched to a coal ;
 'The fire of God consumes,
 And quite devoureth up my soul,
 While hell upon me glooms.
 My sins appear a bright drawn sword,
 Upon whose point I fall,
 Which hath my inmost body gor'd,
 And me disfigur'd all.

11 How dreadful is the sinner's case,
 Where he himself must bear
 What fills my heart with such dispeate,
 And gives me more to fear !
 To all my foes I am a scorn,
 To all my friends a fear,
 And they who see me, cry ' Forlorn !—
 ' What scare-crow have we here ?'

Both friends and foes retire apace,
 And leave me 'lone to mourn,
 And ruminatè on my disgrace,
 Whilst on my rack I turn.

12 I'm fall'n into oblivion base,
 Like one has long been dead,
 Or fragment of a broken vase,
 Upon the dung-hill laid.

13 I've seen the taunting sneer go round,
 While horror fill'd my soul,
 To see their cruel rage abound,
 And rancour o'er their bowl.
 They lay their dark conspiracies,
 Inspir'd by deep deceit,
 Desiring to decoy my eyes,
 Till seized in their net.

14 But I, Jehovah, hop'd in thee,
 And said, My God art thou ;

15 My times are all in thy decree ;
 Jehovah, rescue now.

Behold the malice of my foes,
 My soul who persecute,
 And turn the tempest, Lord, on those
 Who give me this pursuit.

16 The glory of thy countenance,
 Upon me cause to shine;
 As when the morning smiles advance,
 The frowns of night decline.

17 According to thy gracious word,
 Preserve thy servant dear;
 And let no man upbraid the Lord,
 Because the Lord I fear.

18 Let them be cover'd o'er with shame
 Who have upbraided me;
 Who vilify'd thy sacred name,
 Upbraided let them be.
 In silence of the darksome tomb,
 Confounded shall they ly,
 Whose lips of falsehood, from the womb,
 The truth did falsify.

The Lord shall come in flame and fire,
 With thousands of his saints,
 To execute the judgment dire
 For all their just complaints;
 The lewd ungodly sons of guile,
 Against the Just who strive,
 For all their speeches hard and vile,
 Shall then be burnt alive.

19 How great's the goodness thou hast hid,
 And treasur'd up, for those
 Who talk and walk as thou hast bid,
 In presence of their foes!

20 For thou shalt hide them in the wing
 Of thy most tender love,
 From ev'ry tongue, or dart, or sling,
 That shall against them move.

- 21 Bless'd be Jehovah for my sake,
 For he my soul hath bless'd,
 And to his heav'n he did me take,
 Where I shall ever rest.
- 22 But when I was approaching near,
 I said, that I must die
 Ere I before thee can appear,
 And bring my people nigh.
- For I behov'd for them to die,
 Whose lives I came to save;
 But thou in death didst hear my cry,
 To snatch me from the grave.
- 23 Ye sons of mercy, love the Lord,
 Ye sons of love and faith,
 All cheerfully obey his word,
 Who you redeemed hath.
- Ye faithful, lift your voice aloud,
 New songs of praise contrive;
 The Lord shall recompense the proud,
 The humble save alive.
- 24 Mounted upon Messiah's wing,
 The saints to heav'n shall fly;
 And *there* Messiah's trophies sing,
 For them who won the sky.

P S A L M XXXII.

THE 1st and 2d verses of this Psalm are explained by the apostle, Rom. iv. 6. as describing the blessedness of those to whom God imputeth the righteousness of the Messiah without their own works.—The 3d, 4th, and 5th verses, parallel to Psal. xxxviii. 2. xxxix. 2. xl. 12. cii. 3—12. express the experience and behaviour of the Messiah himself, bearing, in patient sufferance and pain, the sins of his own elect, which he confessed as his

own iniquities, (namely by imputation), till he bore them all for ever away in his own body on the accursed tree: so that they were not forgiven or remitted to him the SURETY, till they were blotted out and done away in his own blood.—The 6th verse shews the benefit from thence accruing to the people of God, *viz.* safety and access to God in all their tribulation, through which they pass into the kingdom, by that new and living way, which God hath consecrated for them through the veil, that is to say, the *flesh* of HIS SON.—The 7th verse, compared with the marginal references, denotes the personal confidence and hope of the Messiah himself, persevering in the doing and suffering of his Father's will, till he should bring judgment to victory, and, by his Father's love, be compassed evermore around with the whole multitude of his redeemed, singing *songs of deliverance. Selah!*—From the 8th verse to the end, the Psalm assumes the majesty of the *One* eternal divine Instructor, GOD.—‘ I will instruct thee, and teach thee in the way ‘ which thou shalt go: I will guide thee with ‘ mine eye,’ &c.—Is this language for David? or for any but the GOOD SHEPHERD of Israel alone? who can say, ‘ I lay down my life for my sheep, ‘ and I take it up again: I know my sheep, and ‘ am known of mine; they hear my voice, and ‘ they follow me; and I give unto them eternal ‘ life, and they shall never perish, neither shall any ‘ pluck them out of my Father's hand. I and my ‘ Father are one.’

*Here David, as th' apostle tells,
Describes the perfect blessedness
Of those whose guilt the Lord cancels,
Imputing perfect righteousness,
The very righteousness of God,
Without the works of man at all:
For Jesus bore his people's load,
And freed them from eternal thrall.*

- 1 **A** Psalm of God's beloved Son,
 To tell the triumphs he hath won;
 O blessed, blessed ev'ry man
 Who shall the glorious trophy scan;
 O'er whose transgressions evermore
 'The Lord has drawn th' expunging score;
 Whose sins are cover'd in the flood
 Of Christ's propitiating blood!
- 2 Bless'd is the man to whom the Lord
 Will not impute his sin abhorr'd;
 And in whose heart there lurks no guile,
 Nor deep dissimulation vile!
 For who like him who bore can tell
 The stings of death, the pains of hell;
 Who can from past experience shew
 The wages that to sin are due?
- 3 I held my peace, and, lo, my bones
 Were wasted with my rueful moans;
 I roar'd aloud, and all the day
 'Thine hand upon me heavy lay;
- 4 For on me, all the day and night,
 Thy sin-avenging strokes did light;
 'The fierceness of thy veh'ment wrath
 Hath scorch'd me like the parched heath.
- 5 Lo, I confess my sins to thee,
 Jehovah, my transgressions see;
 I will acknowledge all my ways,
 And mourn before thee all my days;
 I will not any fault conceal,
 Nor all thy wrath refuse to feel;
 For thou hast laid the guilt on me
 Of all the people dear to thee.

Behold, the Lord hath heard my cry,
 And to my soul the Lord drew nigh,
 All mine iniquity forgave,
 And snatch'd me from the cruel grave.—

Let all his faints before him bring
 'The tribute due to Christ their King;
 Jehovah fav'd their King and them,
 'To sound aloud Jehovah's fame.

6 For this shall ev'ry godly one
 His pray'r address to God alone;
 When fearful floods of trouble roll,
 And roar, environing his soul,
 Although they swell up to the brim,
 'They shall not swell perturbing him:
 For God shall hide him in his ark,
 High, high above the water-mark.

7 The Lord's a hiding-place to me;
 My soul, Jehovah, hides with thee:
 He holds me in his hollow hand;
 Whence I insult the hostile band,
 Whilst all his faints around me dance,
 With songs of sweet deliverance;
 My soul exults, and sings to God,
 And spreads his glory all abroad.

8 I'll make you understand the way
 'That ye should walk; if you'll obey,
 And be directed by mine eye,
 I'll lead you to Jehovah nigh:

9 Then be not as the perverse fool,
 Who, like the horse or stubborn mule,
 Must be restrain'd by reins and bits,
 Lest they should rush on snares and pits.

10 Full many sorrows shall abound!
 For death and hell shall both confound
 'The fearful unbelieving man,
 Who flouts at mercy's sov'reign plan:

11 But glory, honour, evermore
 Shall spread the faithful o'er and o'er;
 Rejoice, exult, and leap, and sing,
 Ye faints, around the Lord your King!

P S A L M XXXIII.

THIS Psalm is spoken by no particular person, being a song of praise, ordained and given of the Holy Ghost to be sung, as all Psalms were appointed, unto God and our Father, in the name of the Lord Jesus Christ, equally and universally by every individual of the whole innumerable multitude of all tongues, kindreds, nations, and languages, who believe on his name: so also the following, *viz.* xx. xxi. xxiv. and perhaps one full third more of the Psalms; which require only to be read, that they may be discovered. How blessed are they who have caught, or rather have been caught, by this spirit of praise! In due season they shall be caught up by their Lord to dwell with him in the third heavens, and shall descend no more.

*Ye righteous, in the Lord exult;
Your proud insulters now insult;
Your King has conquer'd them for you:
O give your King the glory due;
In prostrate adoration, all,
Before his footstool lowly fall:
Your body, soul, and spirit too,
Are wholly to your Saviour due.*

- 7 **S**OUND, sound aloud, ye faints, to God;
To all the world his praises tell;
Your song shall swell to his abode,
Shall fill the earth, and reach to hell:
How comely praise is for the Just,
Who live by God's eternal love!
Though your foundation's in the dust,
Yet ye shall dwell with God above.
- 2 Confess, confess unto the Lord,
With harp and psalt'ry's pleasant sound,
With all that music can afford,
Till wide creation echo round:

- 3 Sing with your best harmonious air,
 And chant to him your newest song,
 Bring all your melody—nor spare
 To bring your hearts with you along.
- 4 Sing, that the word of God is right,
 And all his works are truth and faith ;
- 5 Strict justice is his pure delight,
 His walk is Love and Mercy's path :
 His goodness fills the hill and plain ;
- 6 His Word hath made the earth and sky,
 With all the living num'rous train
 Which breathed from his Spirit fly.
- 7 He spread the seas and floods abroad,
 He bade the waters roll and roar ;
 The deeps applausive roar to God,
 And spread his praise from shore to shore.
- 8 Let all the earth before him fear,
 And ev'ry creature stand in awe ;
- 9 For he commanded, and they were
 Subjected to creation's law.
- 10 The wisdom of the nations, he
 Hath quite confounded by his word ;
 They cry for wisdom ;—wisdom, see
 Display'd in counsel of the Lord.
 The unbelieving Jew, a sign,
 And vain philosophy, the Greek,
 Supplanting precious truth divine,
 With much unhallow'd labour seek :
- 11 But Christ, the wisdom and the pow'r
 Of God, the preached gospel shews,
 To save the hypocrite, or whore,
 Believing, whether Greeks or Jews :
 This is the counsel of the Lord,
 Which lasts thro' generations all,
 His heart revealed in his word,
 Which judges people great and small.

- 12 O! sing the high peculiar bliss
Of that dear nation whom he chose,
To make them know, that he did *this*,
And sav'd them from eternal woes :
Messiah is the Lord their God ;
Their God's their heritage divine,
And they are his—and his abode
He fixes, Jacob, in thy line.
- 13 Not only so—with equal eye
Messiah sees the nations all ;
- 14 He looketh from his throne on high,
And views the whole terrestrial ball :
He form'd the earth, that men might dwell
On face of all the world abroad ;
He form'd them all his praise to tell,
And bade them serve and worship God :
- 15 Alike he fashions all their hearts,
He fashions for eternal scenes ;
Alike his heav'nly glory darts,
Alike o'er Jew or Gentile reigns :
He sees them all a fallen race,
From Adam down to Moses' law,
From Moses down to latest space,
No soul without the sinful flaw ;
He weighs their works, he sees them vile,
With guilt he stops the boldest mouth ;
Lays open deepest scenes of guile,
By purest light of piercing truth :
- 16 He saveth not by sword or bow ;
But staineth all the pride of man ;
For sin is all that man can do,
Since Adam from his Maker ran :
Messiah shews salvation nigh ;
The kings are all but slaves to sin ;
- 17 The horses with their riders fly
To ruin—ere the prize they win ;

No king is sav'd by pow'r and force;
 No mighty giant by his strength;
 The proudest armies run their courie,
 And fall among the slain at length:

18 Thus all devices are a lie
 Which men have forg'd to work their peace;
 But those who see Messiah's eye,
 Behold it full of love and grace:
 Messiah's eye is always on
 The mild, the meek, the humble men;
 They reap the spoil Messiah won
 Upon the well-contested plain.

19 He'll save their souls alive from death,
 When famine rages ev'ry where;
 His love shall be their life and breath,
 Their fears are blown into the air.

20 Hosanna to Messiah! lo,
 He comes our Sun and Shield to be!

21 Our hearts, and all the world, shall know
 The joy they have who trust in thee!

22 Thy mercy, O Messiah, dwells
 With all the thousands who rejoice
 And hope in thee, whose love excels
 The most exalted earthly joys:
 For as thy heav'n surpasseth hell,
 So far our joy surpasseth theirs,
 On worldly things alone who dwell,
 Who fill their hearts with lusts and cares.

P S A L M XXXIV.

IN this remarkably instructive Psalm, various are the subjects, and the persons spoken of. That the Messiah is the principal, is evident from the 20th verse, 'He keepeth all his bones; *not one of them is broken*; as interpreted by the Holy Ghost,

Ghost, John xix. 36. ‘ These things were done, that the Scripture should be fulfilled, *A bone of him shall not be broken;*’ to shew that Jesus was our *Passover*, who (as it is written, 1 Cor. v. 7.) ‘ *was sacrificed for us,*’ according as it had been written, and typified in the figure. Exod. xii. 46. and Numb. ix. 12. ‘ Neither shall ye break a bone of it: but according to all the ordinances of the *Passover* shall ye keep it.’—That the Lord Jesus Christ, by his Spirit in the prophet, is also the speaker in this Psalm, is evident to the wise discerner, from the very reading of the first five verses thereof, but especially from the address in the 11th verse, ‘ Come, ye children, hearken unto me: I will teach you the fear of the Lord.’

Receive instruction from the fount

Of everlasting truth:

That knowledge only bears account

That flows from Jesus’ mouth.

’Tis all but loss and dung besides,

And must be tost away;

But that to God and glory guides,

Which Christ the Lord doth say.

- 1 I’LL lift aloud the voice of joy,
And praise him evermore,
My soul and harp I will employ,
And never will give o’er.
- 2 My soul shall glory in the Lord;
The Lord delights in me:
The humble shall embrace my word,
And joyful shall they be.
- 3 O magnify the Lord with me;
My saints, with me rejoice;
- 4 I cry’d unto the Lord, and he,
For sorrows, gave me joys.
- 5 The patriarchs of former time,
When they were sore distress’d,

All look'd to him in heav'n sublime;
He smil'd, and they were blest'd.

6 Behold, *the Son of sorrows* cry'd,
And pour'd his heart to God;
His Father sav'd him from the tide,
When sorrows overflow'd.

7 The angels of the Lord encamp
Around the men of God;
No horror from within shall damp,
Nor raging foes abroad.

8 O taste and see that God is love,
Who hopes in him is blest;

9 Their blessings never shall remove,
Who on Jehovah rest.

10 The lions young, who roam the wood,
May roar in vain for prey,
And rage, and die, for lack of food;
For death's more fell than they:

But those who love Jehovah's ways,
And follow where he calls,
In plenty shall possess their days,
Whatever strait befalls.

11 O Children! would ye know the way
Of being ever blest'd?
Come, hearken to the words I say,
And be of God possess'd.

12 Who is the man desires to live,
And never die the death?
Attend the precepts I will give;
Believe, and fear no wrath.

13 A feigned heart the Lord detests;
The double tongue he cuts:
Such base abominable pests
Away to hell he puts.

Within thy heart let candour dwell,
Thy lips express the same;

- And, when thy tongue the truth shall tell,
Thy face shall bear no shame.
- 14 Thy foot from evil turn away;
Thy hand be doing good :
Though Peace should fly you night and day,
She must be still pursu'd.
- 15 Jehovah's eyes are always keen
Upon the sons of faith ;
To see their garments always clean,
Who walk in mercy's path :
His ears are open to their cry ;
He ponders well their plaint ;
And, ere the ills they fear draw nigh,
Deliv'rance shall be sent.
- 16 Jehovah's face shall chase away
The rueful sons of shame,
And banish, from the face of day,
Their mem'ry and their name.
- 17 But those who cry unto the Lord,
Who cry to him in faith,
Shall find deliv'rance in his word,
And sing along their path.
- 18 The Lord is nigh the broken heart ;
He sooths the tender soul,
And mitigates the painful smart,
Until the wound be whole.
- 19 How many sad afflictions fall
On God's beloved Son !
But he, deliver'd from them all,
Shall sing the battle won.
- 20 Jehovah keepeth all his bones ;
Not one of them is broke :
And so he keeps the faithful ones,
And saves from ev'ry shock.
- 21 But Death, with desolating wing,
Shall clear the world, and sweep

The race malign, both slave and king,
Away into the deep.

- 21 But God shall stretch his softest wing
O'er all his servants dear ;
And none who trust his love benign,
Shall desolation fear :
They shall arise, and wing their way,
Upborn by faith and love,
To regions of eternal day,
To sing with God above.

PSALM XXXV.

THIS Psalm is one of those which is all spoken in one person : and that the person speaking therein is the Son of God, is evident from his own express testimony, recorded, John xv. 25. ' Now ' have they both seen and hated both me and my ' Father. But this cometh to pass, that the word ' might be fulfilled that is written in their law, ' *They hated me without a cause.*' So it is written in the 19th verse of this Psalm, ' Let not them ' that are mine enemies wrongfully', (or falsely), ' rejoice over me : neither let them wink with the ' eye, *that hate me without a cause.*' The history, therefore, of the Lord's sufferings, in their circumstances, connections, and consequences, it is undeniable, is the history of the literal fulfilment, and true interpretation of this Psalm, with a long list of parallels, too many and obvious to be here recited.

*Thou wounded heart for father's blood,
Greatest sinners, why intercede ;
Thou only live to him who dies ;
But they who first'd him only mourn ;
False witnesses against his life,
Who for his love become his foes ;
But men of truth for ever sing,
Who praise the Son, and hail their King.*

- 1 **J**EHOVAH, I appeal to thee;
 Contend with those contend with me;
 Thy righteousness defend my right;
 With those who fight against me fight.
- 2 In my defence, my God, draw near,
 Grasp, grasp thy buckler, shield, and spear;
- 3 Advance thyself upon the field;
 Thy shout shall cause my foes to yield:
 See how they bear upon my soul!
 The deep-embodiy'd squadrons roll,
 And force their way unto my heart;
 My God, command them to depart:
 Say to my soul, *I am thy Life*;
 And then my soul shall mock their strife:
- 4 Let them, confounded, sneak away
 With shame, who seek my soul to slay:
 Let them into confusion turn,
 With shame eternal let them burn,
 Who have devis'd my overthrow,
 Condemn'd unto perpetual woe.
- 5 More swiftly than the downy flue,
 Aloft when whirling winds pursue,
 The angel of the Lord behind,
 Shall drive them fiercer than the wind.
- 6 Let darkness brood upon their way,
 And Satan on their spirit prey;
- 7 For causelessly they spread their net,
 And, for my soul, a trap they set.
- 8 Let dire destruction steal behind,
 And seize him, viewless like the wind;
 That, unawares himself enmar'd,
 May rue the work his hands prepar'd.
- 9 And then my soul, replete with joy,
 Shall glory in her sweet employ,
 And sing salvation to the Lord,
 By me and all my saints ador'd.

- 10 My bones shall all rejoice, and sing,
 Who is like thee, O Lord, my King,
 To cause the bruised heel to tread
 The bruising serpent on the head?
- 11 False witnesses against me rose,
 Suborned by my bitter foes;
 They brought a heavy bloody charge,
 And did my feigned crimes enlarge.
- 12 For thousand blessings I bestow'd,
 They paid with evil what they ow'd:
 Thus, thus they prey'd upon my soul,
 And wish'd to have devour'd me whole.
- 13 But when they were in agonies,
 The briny streams did fill mine eyes;
 When I beheld their hour, and pow'r
 Of heavy darkness o'er them low'r,
 I spent my soul in mournful cries,
 While all the *man* within me flies
 Into my heart—but while I mourn'd,
 My pray'r into my bosom turn'd.
- 14 What tides of anguish o'er me flow'd,
 When I beheld them scorn'd of God;
 I mourn'd as for a brother dear,
 Or one who bears his mother's bier.
- 15 But when the tempest fell on me,
 Their hearts were fill'd with mirth and glee,
 They made a high carousing feast,
 And with my bitter suff'rings jest:
- 16 Yea, those who were at war before,
 In mutual league against me roar,
 And meanly make the bowl go round
 'To his confusion,' whom they wound:
 Their mirth to me 's a bitter bowl,
 They harrow up my very soul;
 While rage makes all their blood to seethe,
 They gnash and tear me with their teeth.

- 17 How long, O Lord, wilt thou look on,
 And not deliver thy dear Son?
 O snatch my soul from rage of men,
 My darling from the lion's den!
- 18 So, in the great assembly, I
 Will raise thy name above the sky;
 When all my saints around me flow,
 We'll praise thee with a glorious show.
- 19 O let not those malignant elves
 With my destruction sport themselves,
 Who wrongfully my soul abuse,
 Without a colour for excuse;
 They tip the wink, and squint the eye,
 Whene'er they see me passing by;
- 20 If any time they feign a face,
 Intending war, and mention peace,
 You may prepare you for the plot
 They hatch against you on the spot;
 Like cockatrices eggs, they teem
 With ill, to all who god-like seem.
- 21 On me they roared open-mouth,
 Because I preach'd the God of truth;
 'AHA! AHA!' say they, 'our eye
 Hath seen **THE KING OF JUDAH** die!'
- 22 *This* thou hast seen, Jehovah, too;
 O be not far from helping now;
 A silent still spectator more
 O be not thou, when I implore!
- 23 Awake, arise, canvass my plea;
 My Lord, my God, avenge thou me;
- 24 O Lord, my God, according to
 My righteousness thy judgment show:
 Let not mine adversaries proud
 With laughter lift their voice aloud,
 And in vile bacchanalian songs
 Make game of all my woes and wrongs.

- 25 O let not them their souls applaud,
 And hug themselves with joy and laud,
 And cry, 'Aha! aha!' aloud,
 'He's swallow'd up! and so he shou'd!'
- 26 But God their *Babels* shall confound,
 With their confusions load the ground;
 With shame, death, hell, and horror, press
 'Their souls, who vaunt o'er my distress.
- 27 But let them shout for joy aloud,
 Who of my righteousness are proud;
 'They shall be glad and full of praise,
 Who glory in Messiah's ways;
 'They shall advance their heav'nly song,
 Which future ages shall prolong,
 And sing, 'Jehovah hath approv'd
 'His chosen servant whom he lov'd.'
- 28 Eternally I will confess,
 And sound abroad thy righteousness;
 'Th' assembly of thy saints shall join
 In thy Messiah's song divine.

P S A L M XXXVI.

THIS Psalm also is all spoken in one person; and that the Messiah is he, will need no laboured proof to satisfy those who shall consider who is the speaker in Psalms xvi. lvii. and cviii. whose illustrations the reader is referred to, as also to that of Psal xxxiv. with its parallels there mentioned.

*Behold the nat'ral man describ'd,
 And found to be a fool,
 Whose conscience by his lust is brib'd,
 Whose tongue is Satan's tool.
 Here, too, behold the fountains pure
 Of everlasting light,
 (God's mercies are for ever sure),
 And drink with sweet delight!*

- 1 **W**HEN I behold the wicked's way,
 My heart within me says,
 No glimpse of grace, no heav'nly ray
 Itself in him displays;
 For did he know the ways of God,
 His heart behov'd to fear,
 And tremble at the paths he trod,
 Which unto death draw near.
- 2 But he, betwitched in his views,
 And blinded in his eyes,
 Will his iniquities refuse,
 Until in hell he cries.
- 3 The words proceeding from his mouth
 Are vile pernicious lies;
 He laughs at God's eternal truth,
 And scorneth to be wise.
- 4 Where wisdom would desire repose,
 He plots upon his bed,
 And there deviseth cause of woes,
 Which fall on his own head.
- 5 But, Lord, in heav'n thy mercy dwells,
 Thy truth doth reach the sky,
 And there, in glory which excels,
 Thy saints do shine on high.
- 6 Thy righteousness, like mountains great,
 And th' everlasting hills,
 Is fixed by thy word of fate,
 And all the world it fills.
 Thy judgments are a great abyfs,
 And like the floods below;
 No mortal dares say, Why is this?
 Or, Why are these things so?
- Lord, how precious is thy grace!
 For thou preservest all,
 From these who see thy brightest face,
 To those who creep and crawl.

- 7 But O how pleasant is thy love
 Unto the sons of men!
 In shadow of thy wings, they prove,
 'That godliness is gain.'
- 8 Their spirits thou wilt elevate,
 With fatness of thy house;
 And floods of pleasures delicate,
 Thou for their drink wilt chuse.
- 9 O God, with thee life's fountains, pure
 And everlasting, flow;
 And, in thy light, which shall endure,
 We'll fear no shades below.
- 10 Thy loving-kindness O prolong
 To those who know thy name;
 And make thy righteousness the song
 Of those who love the same.
- 11 Let not the foot of raging pride
 Advance to tread me down;
 Nor let their hands who me deride
 Prevail to take my crown.—
- 12 There! there! the Antichristians fall,
 And sink alive to hell;
 From whence arise they never shall,
 But there for ever dwell.
 So perish all Messiah's foes
 Who rise against their God!
 They wail o'er their eternal woes,
 In Satan's dire abode.

P S A L M XXXVII.

WITH regard to this, a Psalm rather of instruction than of direct devotion and praise, as it is allowed on all hands, as well as all the rest, to have been inspired by the Holy Ghost, and as, for aught I know,

I know, there has been no wresting thereof, advanced under pretence of any fancied experience of the penman; without saying any thing more positive or particular, I would beg leave to refer the reader to the paraphrase, written, I trust, according to the analogy of the one faith of God's elect, in the light of the whole connected testimony of God. If the reader's views differ from mine, he certainly has as good a right to exercise his own private judgment as I have; only, in all our exercises, we have both equal reason to take heed, lest we interfere with the one public interpretation of this and of all the other prophetic writings, which the Holy Ghost who inspired them has given us plainly, and without any figure, in the New Testament. See the illustration of Psal. xxxiv.

*Behold the different ways and ends
Of all who live below the sun;
Who rank with God as foes or friends,
And all to heav'n or hell-wards run:
Of these or those, whose'er thou be,
Behold, thy judgment here is giv'n,
' To dwell with Christ eternally,
' Or, from his presence to be driv'n."*

- 1 **O** Let not my Belov'd be griev'd,
Nor cruelly fret his heart away,
Because they have not all believ'd,
Nor hail'd the gospel's cheering ray.
- 2 They flow'r and flourish for a time,
And bloom and glow with leaf superb;
While summer rides on car sublime,
How green and tender is the herb!

But at the grand decisive day,
When fulness of the time is come,
'The wither'd grass is swept away,
When God shall bring his harvest home.

3 Upon

- 3 Upon Jehovah place thy hope,
 And let thy hand be doing good ;
 The land is thine, with all the crop,
 And truth shall be thy daily food.
- 4 In God the Lord thyself delight,
 He'll bless thee with thy heart's desire ;
- 5 On him let all thy burden light,
 He'll bear thee safe thro' flood and fire :
- 6 Into his hand commit thy way,
 And roll thyself upon his love ;
 He shall thy judgment bright display,
 Like all the lights that shine above :
- Thy righteousness shall, like the sun,
 Enlighten all the world abroad ;
 And when thy course, like his, is run,
 Thou shalt repose thyself with God.
- 7 Before the Lord in silence wait,
 From wrath and pining grief forbear,
 Because of those, with heart elate,
 In ways of folly proudly steer :
- Success in sin they may obtain ;
- 8 But thou from wrath and anger cease,
 And cease to vex thyself in vain,
 Because of them in any case :
- 9 For verily they shall be slain,
 And cover'd in the silent grave,
 Who have rejoic'd in courses vain ;
 And then the saints their kingdom have :
- 10 A moment, and the Christless crew
 Shall vanish, and be seen no more,
 Like morning cloud or early dew,
 When all the twilight damps are o'er :
- Thou shalt consider well their place,
 And shalt not see a mark behind,
 Whereby thou mayst their footsteps trace,
 Which pass away like viewless wind.

- 11 The humble, then, and pious ones
Shall come to their estate so fair;
For they are God's beloved sons,
Joint-heirs with Christ, Jehovah's heir:
Their peace shall, like the boundless sea,
Flow o'er the little banks of time:
Like their eternal King, shall be
Their joy and peace, in heav'n sublime.
- 12 How little think the godless men,
That this shall be the godly's lot,
At whom they gnash their teeth with pain,
And grievous machinations plot!
- 13 Th' almighty Lord shall laugh at him,
Who laughs and rages at the Just,
Because he sees his coming time,
When he shall fall, embracing dust.
- 14 The wicked have unsheath'd their sword,
And drawn their bows of steel, to slay
Th' afflicted saints of God the Lord,
Who walk uprightly in his way:
- 15 Their swords shall enter their own breasts,
And through their hearts their arrows fly;
Because Jehovah interests
Himself, and swears that they shall die.
- 16 The little that the godly have
Of earthly goods, which pass away,
And leave the richest at their grave,
And only serve the present day,
Is better than your heaped store,
O ye the sons of unbelief;
For, when ye die, ye have no more
But scenes of desp'rate endless grief.
- 17 Jehovah, he supports the just,
And is their portion evermore;
- 18 And, when their bodies fall to dust,
He lands them on the heav'nly shore.
- 19 They

19 They never shall deplore with shame,
 Because they trusted in the Lord,
 Nor ever dare his love to blame,
 Or charge a failure on his word :

For when the evil times shall come,
 And days of famine shall draw near,
 The Lord shall feed his flock at home,
 And serve them with the best of cheer.

20 Though wicked men bring hecatombs,
 And with their incense cloud the skies,
 From feigned hearts their worship comes,
 Which, like the sparks and vapour, flies :

So hypocrites shall flash away,
 Like smoke of their own sacrifice,
 Or flames which o'er the altars play
 When blazing gleams of incense rise.

21 The wicked, like the barren ground,
 When water'd with the rains and dews,
 Tho' with his fattest blessings crown'd,
 To God their gratitude refuse :

The Righteous, like a blessed field,
 Returns again an hundred-fold ;
 He shall ten thousand blessings yield,
 To cheer the hearts of young and old.

22 For those who do his blessings share,
 Shall hold the earth by lot divine ;
 But those of him who cursed are,
 Shall fall beneath destruction's line.

23 The Man of God shall firmly tread,
 In all his ways directed well ;
 For all his steps are ordered
 Of God, with whom his soul shall dwell.

24 Although he fall, when sorely push'd,
 And roll his garments in his blood,
 He shall not be entirely crush'd,
 For God shall make his rising good.

- 25 From earliest age, my soul has seen
And known the visions of the Lord;
Yet has the JUST ONE never been
Forlorn, according to the word:
Nor HE, nor any of his seed,
Whom love divine and mercy lead,
Whom God, their Father, says, I'll feed,
Did e'er complain for lack of bread:
They never turn'd, and never shall,
Away from their eternal King,
(The Fountain of their blessings all),
To beg from any earthly thing:
The heir of all things cannot lack,
Nor any of the children wail,
Whom God accepteth for his sake,
Tho' corn, and wine, and oil, should fail.
- 26 For He's the Well-spring of their joys,
The Fountain of the Isra'l true;
His mercy's pure, and never cloy,
And thee, O Zion, doth pursue.
- 27 Remove thy foot from evil ways,
And tread not in the paths of guile,
And be thou bless'd for endless days;
Thy God shall on thy labours smile.
- 28 Jehovah just discernment loves,
He ne'er forsakes his saints at all;
The faithful foot he ne'er removes,
But makes the evil-doers fall.
- 29 The righteous shall possess the land,
And glory in their pleasant line;
And evermore their lot shall stand:
They hold by heritage divine.
- 30 Wisdom is poured from the mouth,
And judgment tips the righteous tongue;
- 31 Within his heart the law of truth
Preserves his steps from going wrong.

- 32 The wicked watch the Holy One,
And ly in wait his soul to slay;
- 33 The Lord his shield will interpone,
And safely guard him on his way.
- 34 Wait on the Lord, and watch his eye,
He'll guide and raise thee to thy throne;
And thou shalt reign his King on high,
And see the wicked all undone.
- 35 I saw the wicked high in pow'r,
Fair-spreading like a green bay-tree;
- 36 Away he pass'd in his own hour,
I sought him—found he could not be.
- 37 Behold, the wicked are no more;
But mark the pure and perfect One,
And all his upright ways explore,
You'll find them end in peace alone.
- 38 Transgressors all shall be destroy'd,
Like tares, in one promiscuous heap,
When th' angels, by their Lord employ'd,
Shall fly abroad the earth to reap:
- 39 The tares shall feed th' eternal flames;
But God shall save his elect race,
On whom his brightest glory beams,
Their darkness all away to chase.
- 40 Jehovah shall defend his charge,
As birds who fly, and pass, and turn,
While hov'ring vultures fly at large,
Which for their helpless brood do burn:
So they, secure beneath his wing,
Shall laugh at ev'ry bird of prey;
And joyful reign with Christ their King,
When death and hell are fray'd away.

P S A L M XXXVIII.

THIS Psalm also is all spoken in one person, and breathes forth the heaviest pressure and anguish of spirit, supported by the most consummate meekness, patience, and resignation to the will of God: the language is borrowed from the most pungent feelings of one suffering all manner of distress in body, mind, character, and estate. That Messiah is the person, is demonstrable from the very face of the whole Psalm, compared with all its parallels cited on the margin, with others, and read in the light of the four Evangelists: so that nothing more particular needs be said in this place; only the reader may especially consult Psalms vi. xl. lxix. and lxxxviii. with their illustrations.

*How heavy, heavy was the hour,
 How heavy was the wo,
 When Jesus thus his plaint did pour,
 While tears with blood did flow!
 The cause of grief was human sin;
 The pungent pain was death.
 Look here, ye saints, this glass within—
 Behold, you're freed from wrath!*

1 **W**HAT floods of fire upon me flow,
 And rage within my soul,
 That I may all the horrors know
 Which o'er the damned roll!
 For, lo, I come to bear thy wrath,
 And in thy love I come,
 For guilty men to die the death,
 According to their doom;
 But in thine anger smite me not,
 Nor chastise me in rage;
 Nor, in thine indignation hot,
 Let me thy wrath engage:

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For

For I delight to drink this cup,
 Bitter—as death and hell!
 With thee that all my faints may sup,
 And in thy kingdom dwell:

2 Thine arrows in a tempest fall,
 And fester in their wound;
 Thy scourging strokes me forely gall,
 And leave no portion sound.

3 I murmur not because I feel
 The fierceness of thy wrath;
 But bear the bruising of my heel,
 To save my feed from death:

In all my bones there is no peace,
 Because of this my sin:

4 For mine iniquities increase,
 And pain me fore within:
 They are advanced o'er my head,
 A dark and heavy cloud,
 With which I'm over-burdened,
 And sink beneath the load.

5 My fest'ring wounds oppress me fore,
 And taint the air I breathe;
 While I my foolishness deplore,
 Which stings my soul to death:

6 I'm grieved sore, and bowed down,
 While I my God obey,
 And, troubled with his angry frown,
 Go mourning all the day.

7 My loins are fill'd with dire disease,
 And lothsome in extreme;
 In all my flesh I find no ease;
 My anguish makes me scream.

8 I'm feeble, like a bruised reed,
 And broken to the ground;
 I've roared while my heart did bleed
 Afresh for ev'ry wound.

- 9 Lord, all my heart before thee lies,
My sighing thou dost see;
10 My panting heart before thee dies,
My strength away doth flee;
Mine eyes have fail'd with looking long,
My sight is from me gone:
11 My lovers and my friends along,
Leave me to mourn alone:

They stand aloof, they fly my fore,
And from a distance stare;

- 12 But they who for my life do roar,
Cleave close, and lay their snare;
They hunt my life with grievous lies,
They speak mischievous things,
And all day long deceits devise;
Their mine at ev'ning springs.

- 13 But I, a deaf man, heard them not,
A dumb man, held my tongue;

- 14 Altho' I saw their deadly plot,
And heard them talk of wrong.

- 15 In thee, Jehovah, I have hop'd,
I knew my God would hear;
I therefore my defences dropp'd,
And said, I would forbear;

- 16 I said, Jehovah, hear my cry,
And let them not prevail,
Who to supplant my foot draw nigh,
And my destruction hail.

- 17 I'm almost ready ev'n to halt;
My sorrow's in mine eye:

- 18 For I'll declare my grievous fault,
My sin for which I die;

- 19 My foes have brought a charge that's false,
And bold, and strong, and large;
But thou their malice wilt repulse,
And purge me from the charge:

- They forg'd on me a thousand crimes,
 Not one of which I knew ;
 No witnesses with another chimes,
 To prove their forg'ries true :
- 20 But they repay me ill for good,
 Who are mine enemies,
 Who all, to riot in my blood,
 Conbin'd against me rise.
- 21 Forsake me not, O Lord, my God,
 O be not far from me ;
- 22 Make haste to help me—in my blood,
 My Lord, thy servant see !

P S A L M XXXIX.

THIS Psalm seems a continuation of the last ;
 and the illustration may be the same. See parti-
 cularly the next.

*Behold the Lamb of God, decreed,
 Before the world began to be,
 For all the flock of God to bleed,
 That they might by his blood go free !
 When his appointed hour was come,
 No murmur'ing from his spirit broke :
 A Lamb before his shearers dumb,
 He bore the sin-avenging stroke.*

- 1 **I** Said, I will look to my ways,
 Lest with my tongue my heart should sin ;
 I'll watch my lips, ev'n all my days,
 Lest any fraud be found therein :
 I'll keep the reins upon my mouth,
 While wicked men around me stand ;
 I'll ev'n refrain from speaking truth,
 Or utt'ring any reprimand :

- 2 For prudence bound my tongue from speech,
 Yea, ev'n I held my peace from good,
 Till sorrows, bursting thro' the breach,
 Broke in upon me as a flood ;
- 3 My heart grew hot within my breast,
 And, while I mus'd, the fire did burn ;
 My tongue was loosed then in haste,
 And thus my heart began to mourn—
- 4 Lord, make me know my latter end,
 And measure of my days decreed,
 That I my soul may recommend
 Into thy hands before I bleed.
- 5 Lo, thou hast made my days a span,
 Mine age is nothing in thine eye :
 So is the state of ev'ry man,
 At best but wholly vanity.
- 6 Sure each man walks an empty shew,
 They are disquieted in vain ;
 They heap up wealth, without a view
 Of who shall riot on their gain.
- 7 And now, O Lord, what wait I for ?
 My hope relies on thee alone ;
 I come thy kingdom to restore,
 And reign with thee when that is done.
- 8 Deliver me from all my sins,
 Which thou my God hast laid on me,
 That, when my soul the kingdom wins,
 I may from fools reproach be free.
- 9 My mouth was dumb, mine eye chafis'd,
 And discontent I ne'er betray'd,
 Because the Lord the stroke devis'd
 By which my spirit was dismay'd.
- 10 Remove thy stroke away from me ;
 I am consumed by the blow
 Which from thy hand doth light on me ;
 Lord, save me from my feared wo.

11 When thou, eternal God, dost smite:
 Vain men, the children of a day,
 Their beauty quickly takes its flight,
 Their moth-like glory fades away:

Sure ev'ry man is vanity,
 And lighter than the feather'd flue
 That plays and sports thro' all the sky,
 And passes like a transient view.

12 But my request and pray'r, Lord, hear;
 O now unto my cry attend:

I shed the sympathizing tear,
 And come my brethren to befriend:

O let my tears for them prevail,
 And let my blood their guilt atone;
 For them a stranger thro' death's vale,
 As all my fathers, I have gone.

With thee my fathers all sojourn'd,
 And they endur'd as seeing thee;

13 O let me not from thee be turn'd,
 Nor any one that walks with me.

O spare me to recover strength,
 And to recover life for men;

That I may come to thee at length,
 And make thy faints with me to reign.

P S A L M XL.

THIS Psalm is a mine of gold to the true worshippers, who worship God in the spirit, and in the truth, rejoicing in Christ Jesus, and having no confidence in the flesh; and, as explained by the Holy Ghost in the xth chapter of the Epistle to the Hebrews, may serve as an infallible KEY to all the rest of the Psalms.—After what has been already suggested from the Scriptures to the common sense of mankind in the general preface, it

may be reckoned superfluous to say any more; only the reader may notice, once for all, what a false light he follows, when he regards *the contents* prefixed to the top of each Psalm, (not to speak any more of the commentators, who are all of one spirit), by comparing them with the unquestionable New-Testament interpretations: witness this Psalm, the xvith, xxiiid, and lxixth.—For parallels, Psalm and verse, consult the references on the margin: see especially the following, all precisely (as this) spoken in one person, and of the same spirit and strain of expression, *viz.* Psalms xvi. xxii. xxv. xxvii. xxx. xxxi. xxxv. xxxviii. xxxix. xli. xlii. xliii. l. li. lvii. lxi. lxix. lxx. lxxi. cxix. cxxxix. &c.

*No sacrifice nor off' rings were
Sufficient to remove the guilt;
No sin-atonement could be there,
Where only cattle's blood was spilt:
Then, lo, EMMANUEL thus did say,
I come, O God, to do thy will;
I'll bear the sins of men away,
And lead them to thy holy hill.*

- 1 **W**HEN station'd in the lowest deep,
O Lord, my God, by thy decree,
Although mine eye did sorely weep,
And heavy moans I heav'd to thee;
I waited patiently till thou,
Beholding all my sad distress,
In kind compassion down didst bow,
And draw me up thy name to bless.
- 2 He set my feet upon a rock,
And all my ways establish'd well;
Superior now to ev'ry shock,
That shaketh heav'n, or earth, or hell,
I look with pleasure where I sit,
Surveying all the shades below—

How horrible the miry pit,
And dire deep scenes my soul went thro'!

3 He put a new song in my mouth,
Ev'n praise unto our God and Joy;
Many shall see and bless the truth,
While my sweet transports they enjoy.

4 O bless'd the man, and he alone,
Who makes the Lord his refuge high,
Despising ev'ry lofty one,
Who builds his refuge on a lie!

5 O Lord, my God, full many are
The works of wonder thou hast done;
For high above our reck'ning far
Thy thoughts and ways of love are gone:
If any one can tell the sand
'That bounds the roaring of the sea,
Then he the numbers may command
That would express thy thoughts to me.

6 No sacrifice nor offering,
(Which by the law presented are),
Didst thou desire—but, lo, I bring
My body which thou didst prepare:
Mine ear thou boredst to thy post;
To leave thy house I did refuse;
My soul did of thy service boast;
I lov'd my Lord, my sons, my spouse—

How could I leave my spouse to wail,
Forlorn in bondage all her days?
Or on my children dear entail
Their wretched mother's slav'ry base?
Behold me, then, thy servant, Lord:
O God, behold thy Lamb, and see!
See here my gift with merit stor'd;
The off'ring thou desir'st of me.

7 I come to do thy perfect will,
To sanctify thy people, Lord;

And thus thy counfels I fulfil,
As written of me in thy word.

8 To do thy will is my delight,
And yield the life which thou haft crav'd ;
For on my heart thy law is writ,
And 'midst my very bowels grav'd.

9 My trumpet I will found aloud,
Alarming all the world around,
To hear the joyful news of God,
Th' acceptance that my soul has found :
Thy righteousness I have maintain'd,
And to thy saints thy glory shown ;
From truth my lips I ne'er refrain'd,
As thou, O Lord my God, hast known.

10 Yea, I will glory in this theme ;
I never hid thy righteousness ;
Thy truth I always did proclaim,
And thy salvation did exprefs :
Thy loving-kindness and thy truth,
Thy congregation joy'd to hear,
While draughts of pleasure from my mouth
They drank, like water pure and clear.

11 'Twas sweet to them—but unto me
My sorrows greatly did abound—
Thy tender mercies, kind and free,
O pour them all into my wound !
I cry'd, My God, preserve my soul !
Mercy and truth prevent me now !

12 For ills innumerable roll,
And bear me to the depths below :

My fins have taken hold on me,
And, grappling bear me down to hell ;
From whence I cannot look to thee,
Till thou shalt all my guilt cancel :
More num'rous than the driving hail,
More fiercely too, they beat me down,

Th' ini-

Th' iniquities which do prevail
O'er me, and cause my heart to swoon!

- 13 Be pleas'd, O God, to rescue me,
Jehovah, hasten to mine aid:
- 14 Sham'd and confounded let them be,
Who wish to see my soul dismay'd;
Against my soul who dare advance,
For glory, contempt let them have,
And fall in heaps, destroy'd at once,
That they may glut the cruel grave.
- 15 Let desolations on them fall,
Who say unto my soul, *Aha*;
And thus ashamed be they all,
Who scorn Jehovah and his law.
- 16 Let those who seek thee sing thy praise,
And evermore in thee be glad,
And sound thy name in loftiest lays,
With thy salvation being clad.
- 17 Bless'd be Jehovah for his love,
Who thinks on me when poor and weak;
O send and save me from above;
My God, my help, no tarrying make.

P S A L M XLI.

THIS Psalm, being spoken also in one person, and interpreted, John xiii: 18. by the Lord concerning himself, when betrayed by Judas, perfectly ascertains, in like manner, the meaning and true application of these two following ones, *viz.* Psal. xxvii. and lv. with their parallels.

*Behold the Lord, the Lord of all,
For us become so weak and poor,
That he behov'd on God to call,
To save him in his awful hour!—*

Behold

*Behold th' ingratitude confess
Of Judas' base and treach'rous heart;
A sad example to the rest,
Who from the Lord their God depart!*

- 1 **O** Blessed ever be my God,
Who wisely doth observe the case
Of him whom many sorrows load,
And smile upon his marred face—
More marred than the sons of men,
Ten thousand troubles o'er him flow,
Like wave succeeding wave amain,
Till he shall God's salvation know.
- 2 Jehovah shall preserve him well,
And shall revive him when he faints;
And, bless'd upon the earth to dwell,
Shall free him from his sore complaints.
The Lord will not deliver him
Into the hands of cruel foes;
- 3 Nor shall his eyes, with sickness dim,
Be worn, lamenting o'er his woes.
If languor any time assail,
And heavy anguish throw him down,
The Lord will hear him ere he wail,
And make him lie on beds of down.
The Lord will turn him on his couch,
And mitigate his fiercest pain;
He'll make his hand his heart avouch,
And raise him up in love again.
- 4 I cried, in my mourning days,
Jehovah, ease my grieved heart;
From underneath this load me raise,
My people's sins, for which I smart.
I will confess they are my sins;
For thou hast laid them all on me;
And, when mine agony begins,
Thou wilt behold, and set me free.

- 5 Mine enemies behold, and speak
 The earnest wishes of their heart ;
 ' He'll die and perish—See, how weak
 ' Already!—He will soon depart.'
- 6 And should my base betrayer come,
 And see me—with a flatt'ring voice,
 And smiling eye, he'll peer and roam
 O'er all my person, and rejoice :
- His heart will glow to drink my blood ;
 And, when he goes abroad, he'll tell,
 And feast with joy the neighbourhood :
 When I am ill, they cry, '*Tis well!*'
- 7 They whisper with a bitter breath,
 Who hate me, and my hurt devise ;
 ' He's caught in clutches of grim Death ;
 ' He lieth, and shall never rise.'
- 8 Yea, ev'n mine own familiar friend,
 To whom I trusted all my store,
 And did my very life commend,
 Whose leaning arm my bosom bore ;
 Ev'n he who took the sop I gave,
 Who dipt my bread, who drank my cup ;
 Who like my brother did behave,
 His heel against me lifted up.—
- But so the Scripture was fulfill'd,
 The servant did betray his Lord ;
 And so the Passover was kill'd,
 Which life to Isra'l doth afford.—
- 9 But thou, Jehovah, in thy love,
 And tender mercy, wilt me raise,
 That I may all my foes remove,
 And banish them with dire disgrace.
- 10 By this I know thou dost accept
 The off'ring that my soul hath brought ;
 Because thou hast discharg'd my debt,
 And rais'd me from the death they wrought.

They wrought my death, who were my foes ;
 But thou devis'dst well for me ;
 For, when thy King triumphant rose,
 Thou madest all his foes to flee.

11 Now I, thy King, triumphant reign,
 And righteoufness upholds my throne ;
 Mine enemies shall rage in vain ;
 For God rewards the work I've done.

12 I dwell for ever in his eye,
 In shining brightness of his face.

13 Bless'd be the Lord, let Isra'l cry ;
 His work is everlasting peace.

Bless'd be Jehovah, Isra'l's God,
 From days of everlasting love
 To everlasting—Sing aloud,
 Messiah's kingdom ne'er shall move.

P S A L M XLII.

To save transcribing, read the parallels in the margin, with others which your own good sense will suggest, particularly these two, *viz.* Psal. lxxiii. and lxxxiv. whose illustrations see.

*As hunted hart for water brays,
 Messiah mourns, and pants, and prays ;
 Yet, trusting in the Lord his God,
 He perseveres beneath the rod,
 Till, chasten'd for his people's sins,
 The foll'wing glory all begins
 To overflow his troubled soul,
 And floods of glory o'er him roll,
 Instead of ev'ry present wave,
 And water-spout, which o'er him heave.*

THE TITLE PARAPHRASED.

I to the conqu'ring King will sing,
 And in my song instruction bring
 To all the understanding ones ;
 Music divine to all his sons.

- 1 **A**S hunted hart for water-brooks,
 So pants my eager soul, and looks,
 O God, the living God, for thee!
 When shall my soul thy glory see?
- 2 My thirsty soul longs veh'mently!
 When shall I come and climb the sky,
 And reigir with thee upon thy throne,
 When all these scenes of wo are gone?
- 3 My tears have been my daily food,
 While night and day my neighbourhood
 Continually unto me say,
 'Where is thy God? where gone away?'
- 4 When I remember former scenes,
 When God rejoic'd my heart and reins,
 My soul is poured out in me;
 My God, how I remember thee!

For I the multitude had join'd,
 And gone with a rejoicing mind,
 Ev'n with the multitude of those
 Who dance when new-moon trumpet blows.
 We kept the feasts with joy and praise;
 We danc'd to God on holy days;
 And, lifting loud the voice of joy,
 Each pow'r of music did employ.

- 5 O why art thou cast down, my soul?
 And why do troubles in thee roll?
 Hope thou in God, whom I shall praise,
 And bask me in his brightest rays.
- 6 O God, my God, my soul's cast down
 Within me, when thy face doth frown;
 But I will thee remember still,
 From Jordan's land, from Mizar-hill;
 From farthest bourne of Hermonite,
 So far from thee, my dear delight,
 Mount Zion, where I'll soon be seen,
 Though death and hell now roar between!—

- 7 Deep calleth unto deep, when o'er
My soul thy waves and billows roar,
While water-spouts, which play around,
Re-echo loud the dreadful sound.
- 8 But thou, my God, wilt yet command
Thy love for me within the land :
By day thou shalt be all my praise ;
By night thy songs shall me solace :
To thee, by whom I live, I'll pray,
- 9 And unto God, my Rock, will say,
Why hast thou thus forgotten me ?
Mourning, before my foes I flee !
- 10 As with a sword within my bones,
I'm pierced by the cruel ones,
Who me upbraid, and daily say,
Where is thy God now gone away ?
- 11 O why art thou, my soul, cast down ?
This storm will soon be overblown :
Hope thou in God, and patient wait :
I'll praise him yet in Zion's gate ;
I'll see him on his holy hill,
And praise him with my choicest skill,
While all mine hosts shall round me sing,
Our chief musician's Christ, our King.

P S A L M XLIII.

THE illustration the same as the last.

*See how the Lord of glory pleads,
And calls upon his Father, here,
To vindicate his holy deeds,
And judge him by his law severe !
The Lord of glory is your Head,
And Advocate, ye saints of God :
His Father heard the cause he pled,
And sav'd him by his royal nod.*

- 1 **J**UDGE me, my God, defend my cause,
 And from a cruel nation save;
 From men who trample on thy laws,
 Who fraud, and blood, and murder, rave.
- 2 Thou art the God of all my pow'r,
 Why standest thou so far aloof?
 Why go I mourning ev'ry hour,
 And bear my foes severe reproof?
- 3 O send thy light, thy truth, thy peace;
 They shall conduct me to thy throne,
 And introduce me to thy face,
 When I my arduous task have done.
- 4 I will unto God's altar go,
 And thereupon myself will lay;
 The God of all my joy shall know,
 How I will praise him night and day.
- 5 Why art thou then, my soul, dismay'd?
 Why thus disquieted in me?
 Hope thou in God, be not afraid;
 Thou shalt his pow'r and glory see.
 Why then such hollow-sounding moans?
 Why such a tumult in my heart?
 For praise I shall exchange my groans,
 And dwell with God, and ne'er depart.

P S A L M XLIV.

ALL the truths of God are joy and praise to those who believe them. This Psalm (and consequently its parallels, which see in the margin) is applied and explained, Rom. viii. 36. as descriptive of the condition of the saints of God in all ages of the world, exposed, as lambs among wolves, to all manner of sufferings, calamities, and deaths, till in all these things they become more than conquerors through him that loved them, and washed them from their sins in his own blood, and made them

them kings and priests unto God: to whom be glory for ever and ever. Amen.

*Behold the Scripture here fulfill'd,
As all the seers unfold;
The Woman's Seed by serpent kill'd!
(As 'twas in days of old).
But our Redeemer ever lives,
O blessed be his name,
Who death, and hell, and serpent, gives
Unto the fiery flame!*

- 1 **O** GOD, our ears have drunk the sound
The ancients have us told,
Of all thy deeds, which did confound
Their foes in days of old:
- 2 Our fathers conn'd the story well,
And sang before the Lord,
How he the heathen did expel,
And banish'd with his sword;
- But planted Jacob in their stead,
Whose family he chose;
How Canaan old with terror fled,
When thou against him rose:
- 3 For not their brandish'd sword, nor bow,
Nor any arm of theirs,
Could make them vanquishers to go,
And seize the land as heirs;
- But thy right-hand and stretch'd-out arm
Fought for the sons of Shem;
Thine eyes did flash death's dire alarm
On those who fought with them.
Such acts of valour suit thy love;
- 4 My King, my God, command
Salvation, now, from heav'n above,
For Jacob and his land.

- 5 Thro' thee our horns shall scatter all
 Our dire malignant foes ;
 They underneath our feet shall fall,
 And perish, that oppose :
 Our victory, like floods, shall flow,
 And roll'a mighty tide ;
- 6 For I'll trust neither sword nor bow,
 But in thy name confide.
- 7 For, lo, thou hast in former days
 Preserv'd us from our foes,
 And much asham'd them of their ways
 Who up against us rose.
- 8 In God we boast from morn to eve,
 And ever praise thy name ;
 In shades of night thou wilt not leave
 Thine hofts expos'd to shame.
- 9 And yet thou hast thyself constrain'd
 At distance for a while,
 And neutral, as it were, remain'd,
 Nor deign'd, as wont, to smile :
 Ah me, the woful sad disgrace !
 Thou dost not with us go ;
 Our armies turn about their face ;
 Thou dost not seem to know.
- 10 The mighty fly before their foes,
 And this is done by thee ;
 And they who spoil us scorn our woes ;
 For so is thy decree.
- 11 Thou markest us as slaughter-sheep,
 And dost thy flock disperse
 Among the heathen wolves to weep ;
 They soon will make us scarce.
- 12 Thou hast thy people sold for nought,
 No richer by thy gain ;
- 13 For they who have our damage wrought
 Deride thy name in vain :

Thou makest us a sneer and scorn
 To all our neighbours round;
 The high derision we have borne
 Our spirits fore doth wound.

14 Thou makest us a bye-word vile
 Among the village-swains;
 The rulers shake their heads and smile,
 And raunt in mirthful strains.

15 Lo, all the day I bear my shame;
 My blushes cover me,

16 For voice of those who do blaspheme,
 Basely reproaching thee.

The enemy, th' avenger, now,
 Who claims his day and dies,
 Thou for a season wilt allow,
 And then at once surprize:

17 But we, who are thy people dear,
 Along with Christ our King,
 Though this, and tenfold more, we bear
 From Satan's cruel sting,

Have not forgot, nor ever shall
 To glory in thy name;
 Nor from thy covenant to fall,
 Shall we be left with shame:

18 Our hearts are firm, like walls of brass;
 Nor have our steps declin'd,
 As hypocrites, who fly and pass,
 Like feathers in the wind:

19 Although thou hast us bruised sore,
 Within the dragon's den,
 And with death's shadows wrapt us o'er,
 And fill'd with dreary pain.

20 If we've forgot to call thee GOD,
 Or to pronounce thee OURS;
 Or stretched out our hands abroad
 To any idol-pow'rs;

- 21 Shall not Jehovah search this out,
Who knows the secret hearts?
- 22 Yea, for thy sake we're tofs'd about,
And slain by thousand darts:
From earliest morning of our days,
When first we draw our breath,
The slaughterer marks our harmless ways,
As lambs are doom'd to death.
- 23 Awake, why sleepest thou, O Lord?
The massacre 's begun;
Arise and save us from the sword;
Arise and swiftly run.
- 24 O wherefore hidest thou thy face,
And winkest at our woe?
For our afflictions wax apace,
And our oppressions grow.
- 25 Our soul is bow'd down to the dust,
We cleave unto the ground:
- 26 Arise, and vindicate the Just,
And heal each painful wound:
Let thy Messiah quickly come,
To save us from above,
And take us to thy kingdom home,
According to thy love.

P S A L M XLV.

THIS divinely glorious Psalm. parallel in subject, spirit, and expression, to the Song of Solomon, (whereof indeed it is the key), explained and applied, Heb. i. 8. to the Lord Jesus Christ, is a clear and decisive proof of the true interpretation of all its parallels, as recited in the marginal references; a larger catalogue whereof the reader will find in the illustration of Psal. ii.

*God over all, bless'd evermore,
 The Lord THE SON, the King,
 Let all the heav'nly hosts adore!
 Let all the churches sing!
 O daughter! see thy glory come!
 O daughter of thy God!
 Thy spouse, he comes to take thee home
 To heav'n, thine own abode!*

THE TITLE PARAPHRAS'D.

I'll sing the Lily of the vale;
 I'll sing of Christ the King,
 Whose loves above all loves prevail:
 So shall the song I sing.

- 1 **M**Y heart's a bubbling fount of joy,
 Whence living raptures flow,
 When I my choicest skill employ,
 And make my transports glow;
 My tongue's a pen that swiftly writes,
 When I describe my King,
 And breathe the praise my heart indites,
 My soul does soar and sing.
- 2 Thou'rt fairer than the sons of men;
 Into thy lips is pour'd
 The love which doth our hearts constrain;
 For God hath thee empower'd,
 To be a blessing evermore,
 To bless the people all;
 The people shall thy pow'r adore,
 And low before thee fall.
- 3 Go, gird thy sword upon thy thigh,
 Thou high and mighty Lord,
 With glory great and majesty,
 Whose name shall be ador'd.
- 4 In majesty ride prosp'rously,
 Upon thy word of truth;

Thy foes shall fly, and dead shall lie,
North, east, and west, and south :

The humble all upon thee call,
And meekly cry for love ;

'Thy righteousness, and faithfulness,
Shall save them from above :

Thy right-hand shall thee teach, O King,
In great and noble feats ;

5 Thy shafts shall pierce, and downwards bring
Each heart that proudly beats.

6 Thy throne, O God, when time's no more,
Shall, like thyself, endure ;

The sceptre that thou swayest o'er
Thy kingdom, 's right and pure.

7 Thou lovest right, and hatest ill,
Therefore thy God, ev'n he,
Anoints thee with his gladd'ning oil,
The LORD OF ALL to be :

Above thy fellows thou art blest ;

Thy soul in God shall boast :

Above all measure thou'rt possesst
Of GOD THE HOLY GHOST.

8 Thy garments breathe a pleasant smell,

Like fields the Lord hath blest ;

For with thee all the blessings dwell

Whereof thy God's possesst :

Of aloes, myrrh, and cassia,

And ev'ry spice that flows,

As thou advancest on thy way,

The wind the fragrance blows.

9 Kings daughters fair compose thy trains

Of honourable dames ;

'The queen, on thy right-hand who reigns,

In gold and glory gleams.

- 10 O daughter, hearken, and behold,
 And do thine ear incline;
 Likeways forget thy fathers old,
 And people who were thine:
- 11 For he's thy Lord, and see that thou
 Him worship reverently.
 Unto thy King thy spirit bow;
 He loves thee veh'mently.
- 12 The daughters fair of foreign lands,
 From ev'ry kingly court,
 With gifts and off'rings in their hands,
 To thy *levée* resort:
- The daughter there of Tyre shall be,
 To lead the chorus round;
 For all, who rivals were to thee,
 With joy before thee bound:
 They shall enjoy thy favour great,
 And dance before the King,
 Exulting in thine high estate,
 While they thy glory sing.
- 13 The daughter of the King, behold,
 Does all in glory shine!
 Her garments of embroider'd gold
 Were wrought with skill divine.
- 14 She shall be brought to Christ her King,
 In robes with wisdom wrought;
 Her fellow-virgins, following,
 Shall unto thee be brought.
- 15 With gladness and rejoicing, they
 Shall in procession sing,
 While all the pow'rs of music play
 In praises of the King.
 They shall within the palace go,
 And each possess a throne,
 Whence they shall no removal know,
 Espoused to THE SON.

- 16 Instead of those thy fathers dear,
 Thy love thy children claim,
 Whom thou shalt to thy Husband bear,
 To propagate his name :
 Those tender darlings thou shalt take,
 Thy babes, and train them well,
 As princes, for thy Husband's sake,
 In all the earth to dwell.
- 17 Thy name remember'd, I will cause,
 Through ages all to be;
 And evermore their just applause,
 Thy sons shall yield to thee.
Behold the myst'ry here display'd,
 MESSIAH and his spouse!
Let no believer be afraid
This song of love to use.

P S A L M XLVI.

THIS Psalm, which may be considered as a sequel to the former, shines forth conspicuously triumphant, and, if we may so say, exalted to the very pinnacle and perfection of heavenly joy and praise divine!—In the same light, behold and sing its parallels—and sing, O saint! with thy God for ever!

*How blest are they, and only they,
 Inspirited by faith and hope,
 Who dare adopt this heav'nly lay,
 Which all the saints of God adopt!—*

- *The Lord of Hosts is on our side!*
- *The Lord of Hosts is King for ay!*
- *The God of mercy is our guide!*
- *He'll guard our steps by night and day!*

- 1 GOD is our Refuge, and our Strength;
 A very present Help in need;
 He works our freedom at the length,
 Though for a while he sees us bleed:

2 Hence, though the solid earth should bound,
And hills be hurl'd into the sea;
Though roaring billows spurn their mound,
As if they scorn'd thy fixt decree;

Although the sea should rear its head,
And heave whole oceans to the sky;
Yea, should the world itself recede,
And all its frame to ruins fly:

3 Ev'n then we would not be afraid,
Nor in the least disturb'd appear:

4 We have a river makes us glad,
Whose gentle streams our spirits cheer.

How sweet the pleasant waters flow
Through all the city of our God,
The holy tabernacles know,
Where God Most High hath his abode.

5 God in the midst of her resides;
She never shall removed be;
Her God her Helper still abides;
But soon remov'd her foes she'll see.

6 The heathen rag'd, and rais'd a noise;
The nations all with wrath were mov'd:
Th' Almighty uttered his voice;
The earth was melted, and reprov'd.

7 The Lord of Hosts is on our side,
And Jacob's God's our Refuge strong:
Come, see what desolations wide!—
The works of God the earth along!

8 He to a period brings the wars,
And calms them into gentle peace;
He breaks the bows, he burns the cars,
And turns the battle to a chase.

9 He with his breath the tumult quells,
And cries, *Be still, be hush'd*, to all;
Know, I am God; there is none else;
Let all the earth before me fall.

I'll be exalted evermore,
 Among the heathen people high :
 Let all the worlds their God adore,
 Whose glory 's far above the sky.
 10 The Lord of Hosts is on our side,
 And Jacob's God's our Refuge strong :
 Let all the saints in Christ confide ;
 To Christ the kingdom doth belong.

P S A L M XLVII.

THE same as Psalm ii. with its parallels. See
 Psal. lxxviii. 24, 25. interpreted, Eph. iv. 8. of
 Christ's ascension and its consequences.

*Th' ascension of the Lord on high
 Hath pav'd for us the heav'nly way,
 That we might dwell beyond the sky,
 In regions of eternal day.
 Where Christ the Lord is gone before,
 And reigns in majesty above,
 Let our affections upwards soar
 Upon the wings of faith and love.*

1 **O** All ye people, clap your hands ;
 To God the Lord with triumph shout.
 2 Messiah reigns o'er all the lands,
 Great Lord and King the earth throughout.
 3 The people all our King subdues ;
 The nations throws beneath our feet :
 4 For us our heritage he'll chuse ;
 And Jacob's portion shall be sweet.
 5 God is gone up with shouts and songs,
 The Lord, with trumpets sounding-high :
 Sing praise to God ; for praise belongs
 To Christ our King, from earth and sky :
 6 Sing praise, sing praise, adore and bless ;
 7 For God is King o'er all the earth ;

With

With understanding praise exprefs;
Sing ye to Christ with joy and mirth.

- 8 God over all, and blefs'd, he reigns,
'The heathen's Head, for evermore;
Disposing all, he holds the reins:
In holiness, ye saints, adore.
- 9 The princes of the people all,
Together in a body run,
Who on the God of Abra'am call,
Humbly to greet and kiss THE SON:
- For all those shields, who do defend
'The earth, belong to Christ the Lord.
Who can his greatness comprehend,
By all in heav'n and earth ador'd?

P S A L M XLVIII.

THIS Psalm seems to be only a second part of the last; and the meaning of it is equally obvious.

*The universal pow'r and sway
Of Jesus Christ the Lord of Hosts,
Through all the nations force their way,
And fill the world through all her coasts.
Let Zion mount rejoice and sing!
Let all her children join their voice!
Hosanna to the Lord our King,
Who fills us with eternal joys!*

- GREAT is the Lord, and greatly he
Is to be prais'd on Zion-hill:
O, all ye saints, in one agree,
To praise him with your chiefest skill:
Within the city of our God,
Mount Zion, on thy pleasant brow,
Where God hath made his fix'd abode,
His saints shall in his glory glow.

- 2 How beautiful mount Zion stands,
 For situation glorious,
 The joy of all surrounding lands!
 How lofty shineth God's dear house!
 Fronting the boist'rous north, her tow'rs,
 Depending on th' eternal Rock,
 Superior rise to hostile pow'rs,
 And all her proud assailants mock.
- 3 Within her royal palace dwells,
 Her everlasting Refuge, God:
- 4 His look th' assembled princes quells:
 Away they in a tumult rode.
- 5 For lo, they saw, and, marvelling,
 Were troubled fore, and fled away:
- 6 As of a woman travailling,
 Pierce pains prevent them in their day.
- 7 When thousands squadron'd ships assail'd,
 And our destruction was their boast,
 Thine interposing blast prevail'd,
 And strew'd their wreck o'er all the coast.
- 8 As we have heard, so have we seen,
 In city of the Lord of Hosts;
 So all our foes have routed been:
 In God's protection Zion boasts.
- 9 We of thy loving-kindness mus'd,
 And in thy temple sang thy praise,
 According as thy servants us'd,
 Rejoicing in the ancient days.
- 10 According to thy name, O God,
 So is thy praise in all the earth;
 For thou hast sown thy name abroad,
 To spring up into joy and mirth.
- Thy righteousness thy hand shall spread.
- 11 Let Zion-mount rejoice and sing;
 Let Judah's daughters all be glad,
 And praise the judgments of their King.

- 12 Walk about Zion, and go round;
 In high procession, as ye go,
 Observe her borders and her ground,
 And all her sweet environs know:
- 13 Consider well her palaces,
 And all her tow'rs and bulwarks tell,
 That ye may shew the following race
 The things ye have remarked well.
- 14 Go, tell the nations all abroad,
 That this is God, this God is ours,
 Messiah's self, our Lord and God,
 Who built and guards mount Zion's tow'rs.
 Through generations all he lives,
 And ev'n to death conducts us well;
 Then, after death, his glory gives,
 And makes us laugh at death and hell.

P S A L M XLIX.

THE speaker in this Psalm (for it is all spoken in one person) is the Lord Jesus Christ; as he also is in Psal. lxxviii.: for the 2d verse of that, and the 4th of this, are so interpreted, Matt. xiii. 35. where it is written, 'All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, saying, *I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.*'—Among other parallels; see Psal. xxxix. lii. and lxii.

*Th' Eternal Wisdom sends her call,
 And makes her voice to flow,
 Like sounding winds, around the ball,
 To all the high and low:*

*' Be wise, repent and live, to-day:
 ' To-morrow you shall die—*

*' As th' axe-struck tree shall yield and' sway—
' So shall it ever lie.'*

- 1 **A**LL people that on earth do dwell,
Draw near, and hear my speech :
My spirit flows a living well
Of water in your reach.
- 2 Ye noble and ignoble ones,
Ye wealthy and ye poor,
Together come to me at once,
And listen at my door.
- 3 My mouth shall only wisdom tell ;
My meditations deep,
Wherewith my lab'ring breast doth swell,
Conceal'd I will not keep.
- 4 O blessed are your ears who hear,
Your hearts who understand,
And see those things advanced near,
Yea now ev'n at your hand !

Those things which many a noble prince,
And mighty king of old,
In vain desir'd to see, long since
As prophets had foretold !
I will advance my parable,
And on my harp disclose,
The myst'ries hid within the veil ;
Nor yet to fools expose.
- 5 Why should I fear in evil day,
Or dread my bruised heel,
Since I the serpent's head shall bray,
And court the bruise I feel ?
For thou, my God, hast laid on me
The sins of all my seed ;
I therefore will confess to thee,
And for my trespass bleed.

Although

- Although my burden shall oppress,
And bear me to the ground,
I'll glory therein ne'ertheless,
And death by death confound.
- 6 But those who glory in their wealth,
And boast their heaped store;
They only glory in their stealth,
And soon shall boast no more:
- 7 For none his brother can redeem;
None can redeem himself,
Nor from the grave his life exeem,
By all his hoarded pelf.
- 8 What ransom shall he give to God,
That he may never die,
Nor in the silent dark abode,
Among the dead may lie?
- 9 But the redemption of the soul,
More precious far than gold,
Must cease for ever in that gaol,
For all that's bought or sold.
- 10 For he perceives that wisdom fails,
When death is on the field;
Whose hand o'er ev'ry rank prevails,
And makes the boldest yield.

The brutish fool escapeth not,
But falls beneath the blow;
He perisheth upon the spot,
To mourn in shades below:
He leans upon his heaps of gold,
Till, breathing out his last,
Unwillingly he quits his hold,
While others seize them fast.

- 11 Their inward thought is, that their house
Shall evermore remain,
And that the heritage they use,
Shall ay their names retain:

- 12 But man in glory shall not stay,
 A blowing flow'r at best;
 He withereth, and fades away,
 As perisheth a beast.
- 13 Such is their wisdom and their way;
 Their folly stands confest;
 But yet their children fondly say,
 And think, *Their souls are blest.*
- 14 Like sheep they in the grave are laid,
 And death shall on them feed;
 Although they never were afraid,
 Nor to their ways took heed:
- But when they rise, the sons of God
 Shall over them have pow'r;
 'Them, in their dark and dire abode,
 Both death and hell devour.
- 15 But God redeems me from the grave,
 And from the pow'r of hell;
 With open arms he will receive
 My soul, with him to dwell.
- 16 Be not discourag'd at thy views,
 Though one in riches shine,
 And though the glory of his house
 By far excelleth thine:
- 17 For when he dies, he leaves his store;
 He carries nought away;
 His glory's gone for evermore,
 As night absorbs the day.
- 18 Though, while he liv'd, his soul he bleis'd;
 (And men will praises give
 When thou of riches art possess'd,
 And thrivingly dost live);
- 19 He shall to all his fathers go,
 And generations dead:
 No more the light of life they know;
 No more they lift the head.

20 The man who doth in honour shine,
 And understandeth not,
 A stranger to my ways divine,
 His memory shall rot:
 But all the wise, in glory bright,
 Shall ever shine with me;
 While fools, like beasts who perish quite,
 In mind no more shall be.

P S A L M L.

To be a stranger to the spirit and truth of this, and of the following Psalm, is to be a stranger to the whole of the New Testament, and of the Old: for 'the Lord is that Spirit:' God manifest in the flesh is that Spirit; and they that worship him must worship him in that spirit, and in that truth. See John iv. 23, &c. with the parallel passages.—In a word, the meaning of this and the next Psalm is, in a short sum, the meaning of the whole connected testimony of God. See Psalm ii. with its parallels, and those on the margin.

*The Lord descends in flaming fire,
 Amidst the angels of his pow'r,
 His servants talents to require,
 And all the faithless to devour:
 But all the saints of God on earth
 Shall re-ascend with God along,
 To serve him with eternal mirth,
 Their persons perfect and their song!*

1 **T**HE mighty God of gods, the Lord,
 Hath spoken to the earth, and call'd:
 (Let trembling worlds revere his word,
 And stand before his face appall'd):
 From rising of the morning-sun,
 To where he sinks, and hides his head,
 He makes his awful summons run,
 To cite the living and the dead.

- 2 His glory, bursting through the cloud,
Hath shined forth most gloriously,
Enlight'ning all the world abroad,
From Zion, his excellency.
- 3 Our God, he comes, the Lord reveal'd;
He rides sublime on clouds of fire:
His judgments all, no more conceal'd,
Shall be fulfill'd at his desire.
- 'The folding flames before him roll;
'The heav'ns beneath the tempest bend;
'The earth becomes a burning scroll,
O world, to solemnize thine end.
- 4 He to the heav'ns above hath call'd,
And to the earth, their charge to yield;
'To all the summons is propal'd,
'To hasten to the judgment-field.
- 5 Come, all my covenanted train,
Who've wash'd your garments in my blood;
The Lamb, your Judge, for you was slain:
Come boldly forth, and meet your God.—
- 6 Behold, the heav'ns shall then declare
Emmanuel's righteousness abroad,
When all mankind assembled are,
'To worship him their Judge and God.
- 7 Hear, O my people, and I'll speak;
O Isra'l, lend thine ear to me:
How simple is thine heart, and weak?
'The Lord thy God, confronteth thee.
- 8 I'm God, thy God; I'll not reprove
Thee for thy sacrifices few;
Nor shall thine holocausts remove
'Thy sins, though always in my view.
- 9 I'll take no bullock from thy stall,
Nor lamb, nor he-goat from thy fold;
- 10 For beasts of forests, great or small,
Are all mine own, both young and old:

The cattle on a thousand hills,
Belong to me the Lord thy God :
I've sown the grass, I've pour'd the rills,
That fill them both with drink and food.

11 I know the fowls of ev'ry wing,
Who o'er the rocks and mountains fly ;
The birds of prey, and those who sing,
The harmless tenants of the sky.
The wild beasts of the field who roam,
And scent about in search of prey,
To me for leave behove to come ;
I throw their portion in their way.

12 If I were hungry, I would not
Complain, and tell my case, to thee :
The world is mine—an ample lot !
And all its stores belong to me.

13 Do I delight, fool ! dost thou think,
To eat the flesh of goat or bull ?
Or, if I'm thirsty, will I drink
The blood of lambs till I be full ?

14 Nay rather, if thou'lt hear thy God,
And hearken to the voice of love,
Behold the paths that I have show'd,
The paths Jehovah doth approve.
If thou wilt enter into life,
By any deed or work of thine,
It must not be an idle strife,
But perfect as my law divine :

But if thou wilt believe, and see
The labours finish'd in my blood,
Be justified, and follow me,
And glory in thy Shepherd good.
Then, offer thou the sacrifice
Of thanksgiving and praise to me,
Which are most pleasing in mine eyes,
And verily becoming thee.

15 Perform thy vows to God most high,
 And call upon me in thy day
 Of trouble; I will hear thy cry,
 And thou my glory shalt display.

16 But God unto the wicked saith,
 What has my soul to do with thee?
 Since thou art void of truth and faith,
 Why meddest thou with my decree?

Why doth thy mouth my name pollute?
 Thy lips my covenant profane?

17 Since thou instruction castest out,
 And spurn'st my words as vile and vain:

18 When thou a thief perceived'st, then
 Thou didst along with him consent;
 And, with the lewd adult'rous train,
 Thou to thy lewdness gavest vent.

19 Thy mouth thou givest unto ill,
 Thy tongue deceit doth only frame,

20 Thou sittest on the plot, to spill
 Thy brother's character and fame:
 Thy father's house, disturb'd by thee,
 Yea, thine own mother's tender son,
 Whom thou hast slander'd, cry to me,
 On thee to pour my wrath anon.

21 These things thou wickedly hast done,
 And I kept silence all the while
 That thou presumptuously hast gone
 In ways of lewdness, fraud, and guile:
 Thou thoughtest I was wholly such
 As thou, and did approve thy way;
 But I will now reprove thee much,
 And range thy sins in just array.

22 Consider this, ye great and small,
 Who fearlessly forget the Lord;
 Lest I in pieces tear you all,
 While none deliv'rance can afford.

23 Who off'reth praise, me glorifies,
 Rejoicing in my gospel-grace;
 He shall obtain the heav'nly prize,
 And triumph in eternal peace:

For whoſo ordereth aright
 His life, and converſation pure,
 To him I'll ſhew my glory bright,
 And make him dwell with me ſecure.

P S A L M LI.

AFTER all that has already been advanced at great length in the general preface concerning the penmen of the Pſalms, the times and occasions whereon they were penned, &c. and concerning this Pſalm in particular, the reader may ſum up the whole proceſs of the argument for its interpretation, and application to the Lord Jeſus Chriſt, the Mediator and Surety of the better Teſtament, as attempted in the following paraphraſe, in this manner:—The Pſalm is evidently, every word of it, ſpoken by one perſon: the words in ver. 16. 'Thou deſireſt not ſacrifice,' &c. clearly importing the ſame meaning with ver. 8. of the laſt Pſalm, 'I will not reprove thee for thy ſacrifices,' &c. and with ver. 6. of Pſalm xl. 'Sacrifice and offerings thou didſt not deſire,' &c. are expreſsly (as obſerved in the illuſtration of Pſalm xl. which is the key to this one and all its parallels) applied by the Holy Ghoſt, the alone witneſs of thoſe things, as ſpoken by Chriſt coming into the world, Heb. x. 6, &c.—If any man, now, pretend to give another turn to thoſe words, he ſays thereby, that he is *wiſer* than God—and he who provokes him to jealouſy, ſhould conſider, if he be *ſtronger* too!—The ſubſequent paraphraſe is made particularly large and full upon every ſentence in the Pſalm, to ſhew, that there is no blaſphemy (as many have moſt blaſphemouſly alledged there is) in this man-

ner of interpretation; which must either be admitted, or the New Testament made void! See particularly the whole Epistle to the Hebrews.

N. B. From ver. 5. to 18 of the Psalm, those sentences, which in our version stand in the form of petitions or prayers, are in the paraphrase turned into the form of predictions of things, which were to be fulfilled in the Son of God. Thus, 'Create in me,' or rather, 'Thou shalt create in me a clean heart, O God,' &c. respect the human nature in its perfection, prepared or created for the eternal Son of God, who behoved to be made in all things, respecting that nature, like unto his brethren, except sin.—This liberty of changing the form of the above sentences, all the commentators allow, when they tell us the curses or imprecations in the Psalms should rather be rendered predictions. However, either way the sense is the same: so that there needs be thought no occasion of stumbling here upon that account.—'God hath made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in him,' 2 Cor. v. 21. Isa. liii. Gal. iii. 13. 1 Pet. ii. 24.—See all the parallels of these passages, and of this Psalm; and then judge, and say, 'Let God be true, and every man a liar.' Amen.

*When David sinn'd with Bathsheba,
And shed Uriah's blood;*

*As Nathan did the sin'le draw,
The king corrected stood:*

'Thou art the man,' the prophet said;

'On thee the sword shall be:

'Thy neighbour thou hast murdered;

'His wife debauch'd by thee:

'But yet thy sin is put away;

'Thy guilt is covered:

'Thy son Messiah, in his day,

'For thee his blood shall shed.'—

Then

*Then David, moved by the Lord,
 Prophetic, breath'd this Psalm;
 Messiah's labours to record—
 His sin-struck soul to calm.*

1 **B**Ehold, my Father, see thy Son!

I bend beneath my load:
 For mine iniquities I groan,
 Press'd by thy hand, O God.
 Were not thy tender mercies sure,
 And loving-kindnesses,
 When I engag'd to endure
 The frownings of thy face?

I thought them sure; nor can I less;
 Yet in the pangs of death,
 When justice fierce, and holiness,
 Are drinking up my breath.

I yield it up; for why should I
 Deny my solemn vow?
 Himself my God cannot deny:
 Before my God I bow.

Have mercy thou on me, my God,
 According to thy love;
 And free me from this heavy load,
 Which thou alone canst move:
 For thou hast laid this load on me,
 And bound it by thy pow'r;
 According to thy mercy, see,
 And save me from this hour:

O lift thine eye, and kindly shine
 These heavy clouds away,
 The crimes which thou accountest mine,
 And change my night to day.

2 O wash me, wash me from my guilt,
 And cleanse away my sin;
 Though for my stains my blood be spilt,
 I know no stain within.

- 3 Yet I acknowledge, Lord, to thee
 All my transgressions high;
 My sins are still confronting me,
 And stare me in the eye.
- 4 'Gainst thee, O Lord, 'gainst thee alone,
 Was my transgression wrought;
 And in thy sight this evil done,
 For which my blood is fought:

This debt is mine by thy decree,
 And justifies my God,
 In taking vengeance upon me,
 And calling for my blood.

- 5 Behold, in fulness of the time,
 I'm form'd the womb within,
 Involved in the deadly crime
 Of my imputed sin:

My mother's self, a sinful wight,
 In sin conceiveth me;
 And I'm a sinner in thy sight,
 Altho' from sinning free:
 For sin thou makest me, O God,
 Though sin I never knew;
 That righteousness might be bestow'd
 Where death was only due.

Let all believers now rejoice
 In Christ their Righteousness;
 My sorrows are their only joys,
 My death their happiness.

- 6 Behold, O God, thy heart's desire
 Is truth the heart within;
 And thou wilt give what thou'lt require,
 And with the heart begin:

Thou'lt surely make me wisdom know
 Within my inner part;
 And thou wilt all thy glory show
 In centre of my heart.

7 With my own blood thou'lt purge me so,
 As signify'd of old,
 When hyssop-bunches blood did throw,
 Which Moses hath foretold :

Thou'lt make me whiter than the snow,
 And wash me pure as God ;
 For this my blood in streams shall flow,
 And sprinkle all abroad.

8 Thou'lt joy and gladness make me hear,
 And cause my bones rejoice,
 Whilst I, exulting, drawing near,
 Shall celebrate my joys :

For all my bones, restor'd by thee,
 The bones which thou hast broke,
 Shall laugh, and sing, and joyful be,
 And future bruises mock.

9 Thou'lt hide thy face from all my sins,
 And all my sorrows chase,
 When mine iniquity begins
 To rob my soul of peace.

10 And when my frame thou shalt create,
 My body and my soul,
 Thou'lt make me in a perfect state,
 Thy work divine the whole :
 My heart within me shall be pure,
 The heart which thou'lt create ;
 My spirit constant shall endure,
 Nor change its perfect state :

As Adam, thou wilt not reject
 Thy Christ, the Lord from heav'n ;
 For thy commands I will not break,
 Nor swerve from precepts giv'n.

11 Thou wilt not from thy presence cast,
 Nor drive me from thy face,
 As Adam, when he over-past
 The barrier thou didst place :

Thy Spirit thou'lt not take away,
 Nor leave me in the pow'r
 Of subtle serpent, to betray,
 And then my soul devour.

12 The joys of thy salvation thou
 Wilt unto me restore,
 Which, all the fallen race till now,
 In Adam lost, deplore.

Thou'lt with thy Spirit me uphold,
 Thy Spirit kind and free;
 And, thro' thy mercies manifold,
 The kingdom give to me.

13 Then will I shew thy ways unto
 Transgressors ev'ry where,
 When thou'lt the Holy Ghost bestow
 On me, thy Son and Heir.

Then sinners shall converted be,
 And turned to their God,
 Away from ev'ry vanity,
 In all the world abroad.

14 Thou'lt me deliver from the blood
 Of all thine elect race;
 For by thy love I'll bear their load;
 My blood shall be their peace:

And of the unbeliever's blood,
 Because he me withstands,
 When I proclaim thy counsel good,
 I'll boldly wash my hands:
 Affoil'd from bloods, O God, by thee,
 Of my salvation God,
 I'll of thy justice pure and free
 For ever sing aloud.

15 Thou wilt enlarge my heart and mouth,
 And fill them with the praise
 Of thy pure everlasting truth,
 And all thy gracious ways.

- 16 For thou desir'st no sacrifice
Which 'mortals can afford;
No incense blazing to the skies,
Will satisfy the Lord:
He laughs at their phantastic dreams
Who think to purge their guilt,
With blood that smokes in thousand streams,
'Though thousands more were spilt.
- 17 A sacrificed perfect heart,
A spirit all contrite,
Which from thy statutes ne'er depart,
In these thou wilt delight;
And these thou wilt provide for me:
I come to do thy will,
And claim acceptance, Lord, of thee,
Thy laws when I fulfil:
I come not for myself at all,
But those thou gavest me,
'That I may save them, great and small,
By glorifying thee.
- 18 Do good, in thy good pleasure, Lord,
Unto thy Zion now;
And let Jerusalem, restor'd,
Be builded row by row.
- 19 Then shalt thou, O my God, approve
'Their fruits of righteousness;
For off'rings pure of faith and love
Thine altars, Lord, shall press:
The calves which from their lips proceed,
Their holocausts of praise,
Because thy Lamb for them shall bleed,
O God, thy fame shall raise:
To thee, *whose temple is all space,*
Whose altar earth, seas, skies,
For all the blessings of thy grace,
Let hallelujahs rise.

P S A L M LII.

THIS Psalm, with all the following to the lxxv. being exactly parallel in subject, spirit, and expression, to Psal. li. & lxxv. &c. as well as those cited in the margin, whose respective illustrations may be consulted, especially that of Psal. lxxv. it would be doing labour in vain to be more particular.

*Behold the height of foolish men,
Converted into pain and shame!
For food and glory of their reign,
Arranged by the fiery stone.
The righteous glory is their God;
And God, their glory, is their stone:
Mighty is the Lord God,
And they the bravest ever known!*

- 1 O Mighty man, why dost thou boast,
Mighty in malice and in guile?
God's matches never shall be lost;
On me God's mercies ever smile.
- 2 Thy tongue's a dart to strike thy head,
Thy tongue's a razor sharp and keen,
To cut thine heart; thine heart shall bleed
For thy deceit, so cruel, so mean.
- 3 Thy good is only desp'rate ill,
Thy choicest words are only lies;
Thou only lov'st blood to spill,
And to thy rage to sacrifice.
- 4 Thou lov'st all devouring words,
Thy mouth's the very mouth of hell:
Thy language, worse than spears and swords,
The Lord shall on thyself rebel.
- 5 For ever God despoyleth thee,
He takes and plucks thee by the root;
Thou from thy root desoy'd shalt be,
Quite from his vineyard rooted out.

- 6 And this the righteous shall behold,
 And fear their God, as Noah did,
 When, in the deluge sent of old,
 He saw the faithless people hid:
 They shall be fill'd with laughter loud,
 7 And say, Behold the man who scorn'd
 To trust in God, he was so proud,
 And at the Almighty's prowess spurn'd!
 He lean'd upon the fortitude
 Of opulence and hoarded gold;
 He trusted in the multitude
 Of sinners round him, young and old.
- 8 But I am like an olive green;
 No mildew shall my verdure blanch;
 Within thy courts, O God, I'm seen,
 With pleasant leaf and spreading branch:
 I'll by thy mercy ever thrive,
 And drink th' eternal dews of love,
 And laugh at all the storms that strive
 Me from thy dwellings to remove.
- 9 I'll praise my Father evermore,
 Because he hath achieved this;
 Thy Son, O God, shall thee adore;
 Behold, before thy saints it is!

P S A L M LIII.

WERE there any controversy concerning the speaker in this Psalm, (which is the same precisely with the xiv.) the 4th verse would determine it to be the Lord, the Saviour and King of his people.—What is most material to be here considered is, the awful description of, and divine verdict concerning the universal race of mankind, Jews and Gentiles, in a state of nature, without Christ, without God, and without hope in the world; with the irretrievable

irretrievable overthrow of all the fearful and unbelieving, the neglecters of the great salvation—contrasted and aggravated by the consideration of the eternally triumphant joy, and song of all the Israel of God, when their mighty Redeemer shall deliver them from the bondage of corruption, and translate them into the glorious liberty of the sons of God. See Rom. iii. 9, &c.

*How lost, how fearful is the state
Of unbelievers, here describ'd,
Whom fools and atheists God doth rate;
Whose conscience by their heart is brib'd!
Repent to-day, believe, and live—
Else thou shalt call on rocks in vain,
To hide thee from the Lord—who'll give
Thee up to hell—while saints shall reign!*

- 1 **T**HE fool hath said within his heart,
There is no God, no God at all;
Corrupt they are in ev'ry part,
And shall into corruption fall:
Th' abominable hated thing,
Iniquity, instead of good,
Is all the sacrifice they bring,
And evil is their daily food.
- 2 The Lord from heaven bow'd him down,
And look'd on all the sons of men,
To see if there were any one
O'er whom corruption did not reign;
Who understood the way divine,
And follow'd after God the Lord;
Who from his steps did ne'er decline,
But kept the pure and perfect word:
- 3 Behold, the verdict is prepar'd,
Concerning each who draweth breath,
As God has on his oath declar'd,
(An universal scene of death!)

- The Jews and Gentiles, all alike,
Are ev'ry one to idols gone,
And at the very Godhead strike,
By works of lewdness they have done:
- They're ev'ry one, a carcase vile,
A stench in nostrils of their God;
Whate'er they touch they do defile,
Like deadly plagues that fly abroad:
There is not one that doeth good,
Nor any understanding hath;
They all delight in practice lewd,
Presumptuous, proud, and void of faith.
- 4 Those workers of iniquity,
Possess no knowledge, none at all;
Like vultures on my saints who fly,
And never think on God to call.
- 5 There, were they struck with pain and fear,
Where cause of danger there was none;
They laughed at my brandish'd spear;
Yet by the moth were overthrown:
- For God hath scatter'd all the bones
Of those who built their ramparts high
Against the meek afflicted ones,
Who did to him for refuge fly.
Thou hast for ever put to shame,
O Isra'l, those whom God despis'd;
Exult thou in Jehovah's name,
Who Jacob hath so highly priz'd.
- 6 O that salvation now were come
For Isra'l out of Zion hill!
When God his exiles bringeth home,
From those who tyranniz'd at will:
Then Jacob shall rejoice and sing,
And Isra'l gladly shall exult
In Christ, her high-exalted King,
And all her enemies insult.

P S A L M LIV.

PARALLEL TO Pſal. cxviii. whoſe illustration, with thoſe of the other parallels, let the reader conſider.

*The Saviour, flying to his God,
Is ſav'd himſelf from heavy wo,
And humbly pays the vows he ow'd,
Deliver'd from his ev'ry foe.
Believer, imitate thy Lord,
Who pav'd for thee the heav'nly way;
And tread the paths thy Lord explor'd:
Be thankful to thy God, and pray.*

- 1 **B**Y thine own name, O God, ſave me;
Me judge by thine almighty pow'r;
2 Behold, I pour my pray'r to thee;
Regard me, Lord, in this mine hour;
3 Becauſe barbarians gather round,
And riſe againſt my ſoul in wrath:
'They meditate a fatal wound,
To end their tumult in my death.
They roll with vi'lence, O my God,
Againſt my ſoul; but not by thee;
For thou wilt ſtem their fierceſt flood,
And make them back, like Jordan, flee.—
4 Behold, my God is on my ſide;
Jehovah he upholds my ſoul;
Already he hath quell'd the tide
Which did ſo madly rage and roll.
Thus all my foes he ſhall reward,
Who vainly move an idle war:
As they deſign'd I ſhould have far'd,
They by his truth deſtroyed are.
With high devotion, freely I
Will ſacrifice, O Lord, to thee;
'Thy name I'll praiſe and magnify,
For it is ſeemly, Lord, in me:

For thou hast me delivered
 From all my trouble, fear, and pain;
 Mine eyes have seen mine en'mies dead,
 Whilst I thy Christ and King do reign.

P S A L M LV.

THE illustration the same as the next two, and
 Psalm v. xli. &c.

*The just desert of human sin,
 Laid on the Lord, a heavy load!
 Fear, horror, trembling, all begin
 To press him, from the hand of God:
 But he escapes, as winged doves
 Escape the windy storms that fly;
 And God their insolence reproves,
 Who dar'd his innocence defy.*

- 1 **O** GOD, regard my heavy moans,
 To my impassion'd pray'r give ear;
 My speech is broke with sighs and groans,
 But do not thou refuse to hear.
- 2 Like fighting winds among the reeds,
 I wail my woes, and make a noise;
 In my complaint my spirit bleeds:
 My God, regard my moving voice.
- 3 Behold, a very diff'rent sound,
 The jars of war and discord mad
 Break from my foes, who me surround,
 And to my fore confusion add:
 With wounds they cover o'er my soul,
 Which from their poison'd arrows come;
 Like floods against me now they roll
 With swelling wrath, and rage, and foam!
- 4 My heart within me pained fore,
 With deep distress doth faint and fail;

†

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For

- For all death's terrors round me roar,
 And floods of hell my soul assail.
- 5 A deadly tremor shakes my loins;
 Sad fearfulness surpriseth me;
 Deep overwhelming horror joins,
 Like lead, to sink me in this sea!
- 6 O that I, like a dove, had wings!
 Said I, then would I fly away;
 (For rest my flight'ring spirit springs,
 And spurns this pit and miry clay;)
- 7 Lo, then far off I wander wou'd,
 And in the wilderness remain;
- 8 I'd wing my way before the cloud,
 And shun the windy storm and rain.—
- 9 Destroy, O God, divide their tongues;
 They've made thy hill a Babel-tow'r;
 I've seen thy city full of wrongs;
 Fierce strife and violence men devour.
- 10 All day and night they walk their rounds,
 As guards patrolling on the walls;
 Their guile and mischief know no bounds;
 And on thy saints their ravage falls:
- 11 Oppression, fraud, and tyranny,
 Usurp in her the place of pow'r;
 Confusion wild, and anarchy,
 In Zion's streets her sons devour.
- 12 It was no open raging foe
 Who made this base assault on me;
 If so, I could have borne the blow,
 As those who wait the war they see:
- It was no old nor rankling spleen,
 Nor grudge of an invet'rate wight,
 That wrought the wo which I sustain,
 Else I'd have hid me from his sight:
- 13 But thou, a man! mine equal too,
 My guide, and mine acquaintance near;

- 14 Before the Lord we both did bow,
And join'd our counfels sweet and dear.
- 15 Let death advance and feize them quick,
And let them sink alive to hell;
For snares and deaths they've planted thick,
And hellifh plots among them dwell.
- 16 But as for me, I'll call on God,
The Lord my God fhall fave me then;
When I have caft on him my load,
The Lord, my God, fhall me fuftain.
- 17 At ev'n, and morn, and noon, I'll pray,
And raife my voice, and cry aloud,
From earlieft dawning of my day,
Till death fhall wrap me in my fhroud.
- 18 The Lord fhall hear, and blefs my foul,
And all my foes away fhall chafe;
But me he'll fave alive and whole,
And after war he'll give me peace.
- 19 Full many ftand upon my fide;
The Lord my God is all in all;
Ev'n he, who doth of old abide,
Abideth ftill, and ever fhall.
They have no changes who rebel,
And therefore they forget their God,
Till, tumbling into death and hell,
They mourn beneath his fcourging rod.
- 20 The fon of pride hath ftretch'd his hands
Againft the fons of truth and peace;
He hath transgress'd thy juft commands,
And trampled on thy precious grace.
- 21 More fmoother than butter were their words,
Yet razors keen, and piercing darts;
Softer than oil, they were drawn fwords;
For rage and war were in their hearts.

- 22 Cast thou thy burden on the Lord;
 'The Lord will bear thee and thy load;
 He will sweet company afford,
 And cheer thy heart along the road.
 'Though thousand storms, with driving hail,
 As thou art climbing Zion-hill,
 With ceaseless fury should assail,
 'The Lord will screen the-Righteous still.
- 23 But thou, O God, shalt beat them down
 Into destruction's dismal den,
 (Who dare thy holy ways disown),
 And fire and brimstone on them rain.
 The bloody and deceitful men,
 With swelling pride, along may roll;
 But God shall cut their days-in twain,
 In mid-career require their soul.
- But, O Jehovah, I will trust,
 And place my whole delight, in thee;
 For thou art holy, good, and just:
 Thy Christ shall feel thee so to be.

P S A L M LVI.

THE illustration the same as the cxvi. and cxviii.
 to which it is exactly parallel.

*The Lord for mercy cries and prays;
 The mercy that he came to give.
 According to Jehovah's ways,
 The Surety dies, the sinners live:
 But wo to all his enemies,
 Who thought to swallow him alive!
 For God shall banish them the skies,
 But by his glory him revive.*

THE TITLE PARAPHRASED.

I sing the mute, the mourning dove,
 Who pants upon her way to fare,

But

But can no more her pinions move,
Entangled in a cruel snare.

- 1 **H**AVE pity, O my God, on me;
For man would swallow me alive;
All day the warriors round me be,
Who for my soul's oppression strive.
- 2 Mine enemies do daily gape,
And fight to swallow up my soul;
But by thy favour I'll escape;
For thou'lt preserve me sound and whole.
- 3 When I'm afraid, I'll trust in thee:
- 4 In God, I'll praise his holy word;
In God my confidence shall be;
I will not fear a human sword.
- 5 Each day they turn my words awry;
Their thoughts are all designing ill;
- 6 In ambush they against me lie,
And watch my ways my blood to spill.
- 7 Shall they by their iniquity,
Escape thy judgments, O my God?
Their ways to thee for vengeance cry;
In anger crush them with thy rod.
- 8 Thou all my wand'rings knowest well,
And thou dost register each groan;
Thou all my trickling tears dost tell,
And seal'st and bottlest ev'ry one.
- 9 When I complain, O Lord, to thee,
Mine enemies shall then give way:
For this I know, God is for me;
And God will hear me when I pray.
- 10 In God, I'll praise his holy word;
O Lord, thy word shall praised be:
- 11 For I confide in thee, O Lord:
What is it man can do to me?

- 12 Thy vows are on me, O my God ;
 I'll render praises unto thee :
- 13 For thou the paths of life hast show'd,
 When death's grim terrors were on me :
 And wilt not thou deliver, now,
 My feet from falling ever free ?
 That I may walk, and pay my vow,
 O living God, in fight of thee.
- Thy ways were all before me plain,
 When I engag'd to do thy will ;
 To die for men, and rise again,
 And reign thy King on Zion-hill.
 I'll therefore praise thee evermore,
 When I thy glory all shall see,
 And thine eternal love explore,
 As thou hast promis'd, Lord, to me.

P S A L M LVII.

SEE the last Psalm, but chiefly the xvi. xxxvi. and cviii. all precisely parallel, with others cited in the margin.

*The fixed heart, the fixed heart
 Of Jesus pants, and sounds, and brays,
 While, trembling like the hunted hart,
 To God he flies, and cries, and prays—
 Till his pursuers, fierce-pursu'd,
 By all their thousands round him fall ;
 And he his Father's face has view'd.
 His fears and sorrows swallow'd all.*

*Then he advances songs and praise,
 With all the nations in his choir ;
 They sing aloud immortal lays,
 Inspir'd by his celestial fire.
 His glory all around him sings,
 Triumphant all the world abroad :
 The saints, his glory, priests and kings !
 Sing evermore aloud to God.*

- 1 **O** Pity me, Lord pity me ;
My soul hath plac'd her hope in thee :
Yea, to the shadow of thy wings,
I'll fly when evil on me springs,
Till all these sad calamities
Be overpast, which force my cries :
- 2 For I will cry to God Most High,
Who all my wants doth well supply.
- 3 He shall from heav'n send down, and save
My soul from ev'ry swelling wave ;
For floods of ill men me surround,
And roar, and rage to see me drown'd.
God shall his mercy send, and truth,
- 4 And save my soul from lion's mouth ;
For lions, roaring for their prey,
Beset my soul both night and day.
I'm station'd among burning fires,
Ev'n sons of men, whom hell inspires :
Their teeth are spears and arrows, Lord ;
Their tongue's a sharp and furbish'd sword.
- 5 Be thou extoll'd, O God, on high,
Above the earth, above the sky :
For so, thy glory's very far
Advanc'd above the highest star.
- 6 They have for me prepar'd a net,
And for my steps a snare have set ;
They've digg'd a pit before my way,
In midst whereof they fell and lay.
- 7 My heart is fixt, my heart is fixt,
O God ; with praises intermixt,
And gratitude, I'll fill my song,
Which endless ages shall prolong.
- 8 Awake, my glory, all, awake,
Ye pow'rs of music, for my sake ;
For I myself will early rise,
And praise the Lord above the skies :

I'll praise thee, Lord, among the crowd
Of all thy saints, and sing aloud;
I'll spread thy name the world around,
Till all the nations catch the sound.

- 9 I'll sound aloud my heav'nly joy;
I'll glory in my grand employ;
Thy mercy's great above the sky;
Thy truth above the clouds doth fly.
Be thou extoll'd above the heav'n;
By all the earth be glory giv'n:
For thou my God and Father art,
The boast and glory of my heart.

P S A L M LVIII.

SEE Psal xxxv. and lii. with their parallels.

*The rulers of the people met,
Like wolves around a lamb combin'd,
Against the Lord of glory set,
Contrive the death they had design'd:
But ah! the blood they mean to shed,
(Which flows for our eternal weal),
Shall be for ever on their head,
And more inflame the flames of hell.*

- 1 **D**O ye indeed speak righteousness,
O Sanhedrim, in council met,
The injur'd innocence t' oppress
Of him for whom you spread your net?
O sons of men, have ye done well,
Who suborn'd accusations bring?
With you does upright judgment dwell,
Who thus would crucify your King?
- 2 Yea, murder in your hearts you do;
For blood and death your vote conveys:
To justify the violence, too,
Your hand a bias'd balance sways.

- 3 The wicked all astray are gone,
Estranged from the very womb;
They forge and utter lies as soon,
Almost, as to the world they come.
- 4 Their tongues resemble serpents stings;
The earth is poison'd by their breath;
They're like the adder deaf, that clings
To th' earthed roots of barren heath:
She stops her ear with clods of dust;
- 5 Nor will she hear the charmer's song;
Nor with the wise enchanter trust
Herself, though chanting sweet and long.
- 6 God, bruise their teeth within their mouth;
Lord, let the serpent's head be-crush'd;
To pieces dash the lion's tooth,
And lion's whelps that fiercely rush'd.
- 7 As snow, dissolving, melts away,
And runs in water down the hills,
When thawing south-winds fan and play;
So flow their blood in smoking rills:
And when they draw the bended bow,
And stretch the spear, to wage the war,
Let these in pieces quickly go,
Their boasting confidence to mar.
- 8 As snails that melt upon the road,
Whose moisture's drained by the sun;
Let them be scatter'd all abroad,
Who on th' Almighty's buckler run.
As an abortive, loveless birth,
Which never sees the light of day,
Of woman born, forbidding mirth;
So carried let them be away.
- 9 Before your pots can feel the thorns,
Which blaze, and flash, and then decay,
God's ire, a whirlwind, on them turns,
Which sweeps them, living, all away.

- 10 The Righteous shall rejoice, when he
 Shall see this vengeance just and due;
 His feet embrou'd, his eyes shall see,
 In blood of all the bloody crew:
 11 Then shall Messiah laugh and sing,
 Solaced for his former toil:
 He shall the world to judgment bring,
 And all his faints shall reap the spoil.
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P S A L M LIX.

A continuation of the last: quite parallel to
 Psal. cix.

*The Lord of glory intercedes
 Against the bloody, bloody men,
 By whom his pierced body bleeds;
 Who tread the blood of him they've slain.
 Lo, too, deliver'd from them all,
 He sings of pow'r and mercy loud,
 Arising glorious from his fall,
 Who bought us with his precious blood!*

- 1 **M**Y God, O pluck me from my foes;
 Preserve me from their instant blows;
 2 O save me from those sons of guile,
 The bloody men, who kill and smile.
 3 For, lo, in ambush how they lie!
 To slay my soul in passing by:
 The mighty stand combin'd, O Lord,
 In solemn league, with brandish'd sword,
 Against me; not for any sin,
 Nor trespass, Lord, my heart within;
 For I am come to plead thy cause,
 And vindicate thy holy laws.
 4 And yet, without a fault in me,
 From perfect spite, O God, to thee,
 They run, and cry, and lift their voice,
 And stun me with their warlike noise:

Awake,

Awake, O Lord, behold and see,
And run to meet them now for me.

5 O Lord Almighty, God of hosts,
Thou God of Isra'l, see their boasts ;
Awake, and visit all around
The nations, and their pride confound :
Yea, let them all confounded be
Who rise against thy Christ and thee.

No mercy shew to young or old
Of all those rebels stout and bold,
Who have presum'd to spurn thy peace,
And scorn the tidings of thy grace.

6 They shall return at ev'ning tide,
Like wolves that roam the forests wide,
And cry in vain, and howl, and wait,
When God hath shut the city-gate.

7 Behold, they belch'd out with their mouths,
And sneer'd at God's eternal truths ;
Their lips and speech were sharp as swords :
For who (said they) doth hear our words ?

8 Now, thou, O Lord, shalt laugh at them,
And all those laughers put to shame :
Those heathens shall confounded be,
In high derision held by thee.

9 But, while my haughty foe's in pow'r,
Beneath thy wings, my God, I'll low'r :

10 My God's the God of mercy sweet ;
He'll throw my foes below my feet.

11 But slay them not, O mighty Lord,
Lest that my saints forget thy word ;
But scatter, by thy matchless pow'r,
Those swords which do thy saints devour :

And let them wander up and down,
Who envy my eternal crown,
Till thou shalt clear the hostile field,
Of all thy foes, O Lord, our shield.

- 12 The sinning lip, the barking mouth,
Which bark and belch against thy truth,
For their curst pride, O God, them smite,
For malice, wrath, and lying spite.
- 13 Consume them in thy fiercest wrath;
Consume them by eternal death:
That they may know Messiah reigns
God over all, and bless'd remains.
- 14 Then let them cry without the gate,
When they return at ev'ning late,
And run, and howl the city round,
Like dogs which bark with doleful sound.
- 15 Thus let them wander up and down,
Who have refus'd thy Christ to own;
And let them cry in vain for food,
Eat their own flesh, drink their own blood.
- 16 But of thy pow'r aloud I'll sing,
And ever praise my God and King;
My song, before the earliest ray,
On that blest morn shall hail the day:
When I shall spring up from the dead,
A flow'r, which never more shall fade,
Thy love and glory I'll display,
Whilst all my subjects join my lay:
For thou hast been mine high defence,
The Refuge of mine innocence,
When floods of Belial o'er me roar'd,
Until thy mercy me restor'd.
- 17 To thee, my God, my strength, I'll sing;
And all my ransom'd I will bring,
My Father's love to sing along,
Till all the worlds resound our song.

P S A L M LX.

THE same as Psal. xlv. and cviii. all expressive of the passing warfare, afflictions and sufferings, appointed for the church of Christ in this world; and of the universal glory and triumph of the Lord Jesus Christ, subduing to himself, by the word of his power, people of all tongues, kindreds, nations, and languages, and bringing them into the eternal liberty of the sons of God. See the margin.

*Our patience is the source of joy,
When chasten'd by the rod;
Which our kind Father doth employ
To glue our hearts to God,
Till light and glory overcome,
And swallow up our fears:
When Jesus comes to bring us home,
He'll wipe away our tears.*

- 1 **O** God, thou hast rejected us,
And cast us far away;
Subjected to the heavy curse,
We bow down all the day:
- 2 Thou hast us scatter'd by thy rod,
And made the world to quake;
The earth doth tremble all abroad,
Accursed for our sake.
- 3 **O** heal the breaches thou hast made;
Thy own mount Zion quakes:
With gall, for wine, she shakes her head;
She feeds on bitter cakes.
- 4 This thou hast done for holy ends,
To shew thy love at last;
That he, thy love who comprehends,
May sing the sorrows past:
- For thou a banner hast display'd
To those who love thy name,

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That

- That in thy truth we may be glad,
 And sound abroad thy fame.
- 5 That thy Beloved might be fav'd,
 And fav'd by thy right-hand,
 I have obtained all I crav'd,
 And joyful made thy land.
- 6 God in his holiness hath spoke ;
 I will rejoice indeed :
 For Sechem first shall own my yoke ;
 Then Succoth's vales succeed.
- 7 Gilead is mine by right divine ;
 Manasseh is mine own ;
 Ephraim shines in foremost lines ;
 But Judah wears the crown.
- 8 Moab's my pleasant-water'd field,
 Where all my flocks I'll feed :
 Thou, Edom, shalt me service yield,
 Where-e'er my foot shall tread :
 Philistia, thou shalt triumph too,
 Because of me thy King,
 And dance upon mount Zion's brow,
 While Judah's daughters sing.
- 9 Who, now, will lead me to the gates
 Of Edom's strongest hold,
 Where all the flow'r of Edom waits,
 Her portals to unfold ?
- 10 O wilt not thou, the Lord our God,
 Who hast displeas'd been,
 And scatter'd Isra'l all abroad,
 Whose armies foil'd have been ?
- 11 O give us help from trouble now ;
 For vain's the help of man :
- 12 Through God we valiant things shall do ;
 For God shall lead our van.
 Let Isra'l's youth rejoice and sing ;
 Let Judah's daughters dance :

In name of our exalted King,
Our banners we'll advance.

P S A L M LXI.

SPOKEN by the Lord Jesus Christ, and parallel
to Psalm ii.

*Let churches sing with Christ their King,
And send aloft their hearts:
He leads their praise, and leads their ways,
And gives them each their parts.
His wings shall hide them who abide
In shelter of his name:
For evermore, the Lord before,
He lives; they do the same.*

- 1 **O** Hear my cry, thine ear apply,
My God, unto my pray'r;
For daily I before thee ly,
And pour my inmost care.
- 2 From farthest bound of earth, my sound
Shall reach, O Lord, to thee:
If e'er I found, in sorrow drown'd,
My heart o'erwhelm'd in me,
Lo then, behold, thou didst unfold
The sweetness of thy love,
And lead me bold to my strong-hold,
My rock which cannot move.
- 3 For thou hast been for me a screen,
And fortress from my foe,
Where still I'm seen, and safe, I ween,
O Lord, thy wing below:
For lo, in thy pavilion, I
For ever shall abide,
Above the sky, to sound on high
Thy praises far and wide:

- 4 For thou, O Lord, wilt me afford,
 According to my vow,
 And thy sure word, which I'll record,
 An everlasting now,
 With thee to dwell, thy ways to tell
 To those who love thy name,
 Whom I love well, who shall excel:
 This heritage I claim.
- 5 Thy King shall know no change, nor wo,
 'Through years an endless train:
- 6 For thou'lt bestow what thou dost owe,
 An everlasting reign.
- 7 Before thee fall he never shall,
 'The Lord of all thy house.
- 8 Christ's subjects all him Sov'reign call,
 And daily pay their vows.

P S A L M LXII.

THIS Psalm, spoken also in the person of the Messiah, is evidently one of the same spirit, and line of interpretation, with Psalm xxxiii. xxxiv. and xxxvii.

*The Lord of Life, the church's Head,
 Her Life, her Pattern, Joy, and Praise,
 To God submitted in her stead,
 Is the example to her ways:
 He glory'd in his Father's will,
 Till he fulfill'd it in his death;
 That so the church might glory still,
 Redeemed by his blood from wrath.*

- 1 YEA truly, truly, I do wait,
 O Lord, my God, for only thee:
 With thy salvation recreate
 The soul of poor afflicted me.

- 2 Thou only my Salvation art,
My Rock amidst the raging waves;
I'm built on thee, and shall not start,
For all the billows ocean heaves.
- 3 How long will ye devise and plot,
Ye sons of men, against the man,
Who comes to meliorate the lot
Of those who love the holy plan.
But ye shall all be slain and fall,
When his artillery shall play;
Ye shall be as a bowing wall,
Or tott'ring rampart giving way.
- 4 They only plot to cast him down
From his excellency and pow'r:
But he shall wear th' eternal crown,
When death's grim train shall them devour.
In only lies they do delight;
And lies shall be their refuge then,
When thou shalt, putting them to flight,
To their damnation say, *Amen.*
- Their lips they open with a smile,
And bless you, smirking in your face;
But, ah! their mouth is full of guile;
In heart they curse you and your race.
- 5 My soul, upon thy God await;
My expectation is from him:
I shall not perish at his gate,
Nor, looking long, mine eyes grow dim.
- 6 He only my Salvation is;
He is my Rock amid' the sea:
I laugh and overlook th' abyss;
The boldest wave cannot move me.
- 7 In God my glory is secure;
My sweet Salvation I'll adore:
My Rock, my Refuge shall endure;
For God's my Rock for evermore.

- 8 Ye people, place your confidence
Continually on him alone;
For he's our Strength and sure Defence;
Your pray'rs into his bosom groan.
- 9 Surely the man of low degree
Is only froth and vanity:
'The great and mighty—what is he?
A lie—and nothing but a lie:
- In balance laid, they wholly are
Than very vanity more light:
Resembling their own breath of air,
Viewless they grow, and vanish quite.
- 10 Oppression is a dang'rous prop;
And robb'ry is deceitful gain:
Though riches rise above your hope,
You need not be of riches vain.
- 11 Once God hath spoke, and pledg'd his word,
And all his acts confirm the same,
That pow'r belongeth to the Lord;
For this is his peculiar claim:
- 12 Yea, mercy also appertains
To thee, O thou almighty God;
For thou directest all the reins
Of judgment, in the world abroad.

P S A L M LXIII.

THIS Psalm affords a remarkably decisive proof of the divine Speaker, JESUS, not only in itself alone, but also in all its parallels, which are full four fifths or more of the whole book; many whereof are mentioned in the illustration to Psal. ii. The proof referred to is exhibited in these words of the last verse, '*But the King shall rejoice in God; every one that sweareth by him shall glory.*'—Is not this divine worship ascribed to this King, who is the only speaker in the Psalm?—So, Deut. vi. 13.

it is written, 'Thou shalt fear the Lord thy God,
'and serve him, and shalt swear by his name.'

*As parched land unto the skies,
When all-her produce dies for thirst;
So, parched, weary, thirsty, cries
The longing soul of Jesus Christ—
Till God in mercy downwards pour
The floods of glory on his soul;
Then all his joys begin to flow'r,
Which all his people's hearts console.*

- 1 **O** God, thou art my God indeed,
A living stream of life to me:
My thirsty soul doth faint and bleed;
My weary flesh doth long for thee.
O! in this dry and parched land,
Where ne'er a stream of water flows,
If I beheld my God at hand,
I never more should feel my woes.
- 2 O how I long and pant to view
Thy pow'r and glory, as before;
'To drink thy wine, O God, so new,
And all thy joys divine explore,
As I have done in ancient days,
Before the sun and moon began
'To shed abroad their cheering rays,
Before there was a living man;
When I rejoiced, Lord, with thee,
And glory'd in my future toil,
Thine elect from the war to free,
That they might now collect the spoil!
- 3 Because thy loving-kindness is
More precious far than life to me,
I'll give thee praise for all my blefs;
My lips shall very joyful be.
- 4 Thus I will blefs thee while I live,
In thy sweet name I'll lift my hands,
Thine

- Thine own EMMANUEL praise shall give;
 My joy shall fill the distant lands.
- 5 My soul shall satisfied be,
 As with the most delicious things;
 My mouth shall praises give to thee,
 Whilst all for joy my spirit springs.
- 6 When I remember on my bed,
 And meditate the live-long night,
 I say, the Lord his wings will spread,
 And guard me from the falcon's flight:
- 7 My flight'ring soul thee follows hard,
 Like pigeon flying to her cliff;
 Where thou wilt give me my reward
 Of joy and everlasting life.
- 8 But those who seek my soul to kill,
 Shall go into the lower parts;
 Commission'd swords their blood shall spill;
 Young foxes shall devour their hearts.
- 9 But I, thy Christ, thy King, abroad,
 O God, shall loudly sound my joys;
 And those who swear by me to God,
 Shall joy; but liars death destroys.

P S A L M LXIV.

SIMILAR to the last. See the margin..

*The sons of Belial deeply plot,
 Against the Lord of Glory set,
 His name and memory to blot
 From under heav'n: the council's met!
 They search, and search in vain, for crimes,
 To colour o'er their cruel spite—
 But God shall rise on them betimes,
 And suddenly their souls shall smite.*

- 1 O GOD, my spirit wings her way,
Pursu'd by cruel birds of prey ;
She flies to thee, and, panting, cries,
'To save her now, or else she dies.
- 2 O screen me from the sudden stoop
Of those who fiercely at me swoop ;
My motions all they mark and watch,
And stretch their claws my soul to catch :
- 3 O cruel men ! their tongues are swords,
Their arrows all malicious words ;
They whet their sword, they bend their bow,
Thine Holy One to overthrow.
- 4 They shoot in secret at the Just,
And make the perfect man their aim,
That they may lay him in the dust ;
And suddenly their plots they frame :
- 5 With fearless boastings they applaud
Their own exploits of horrid guile ;
And then project new scenes of fraud,
And say, Who sees us all the while ?
- 6 Pretending conscience and the laws,
That best of characters may bleed ;
They search and sift for crimes and flaws,
To colour o'er th' atrocious deed.
- 7 But God, who spies their deepest thought,
Soon with an arrow wounds their heart ;
- 8 By their own tongue themselves are shot ;
All those who see them quick depart.
- 9 All men shall fear and flee apace,
And shall declare the work of God,
When they shall see the serpent's race
Destroy'd in all the world abroad.
- 10 Then shall the King of Righteousness,
Rejoicing in the Lord, be glad ;

And

And all th' upright in heart shall blefs
 Their God, who rais'd and crown'd their
 Head.

P S A L M LXV.

SEE the general preface and the marginal references; which, if wisely considered, will fully justify the subsequent paraphrase of this Psalm, which is evidently of the same spirit, meaning, and expression, as the 55th chapter of Isaiah, from ver. 10. to the end, with all the other passages in the Scriptures, where the Holy Ghost, poured out from on high in the everlasting gospel, is represented by the figures of rain, dew, floods, rivers, and streams in the desert, and his effects as the renewing of the year, by all the kindly influences of the spring, summer, and harvest upon the earth. The speaker in the Psalm is the Lord, the Son of the Father, manifest in the flesh, God over all, and blessed for ever;—whom the Father chose, and caused to approach unto himself, making his elect Servant, in whom his soul delighteth, the Shepherd, the Fore-runner of the whole flock: see the 4th verse, ‘Blessed is the man whom thou chusest, and causest to approach unto thee, that he may dwell in thy courts’—compared with its parallel and interpreter, Jer. xxx. 21. ‘Their GOVERNOR shall proceed from the midst of them, and I will cause HIM to draw near; and HE shall APPROACH unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God.’

*Bearing our sins and all our plaints,—
 To pave the way for all his saints,
 Messiah comes to pay his vow,
 And meekly to Jehovah bow:*

Approaching

*Approaching in our room and stead,
Accepted, blest'd, (let us be glad!)
He pours whole floods of glory down,
TH' ACCEPTED YEAR with grace to crown!*

- 1 **J**EHOVAH on Mount Zion reigns;
I'll celebrate in grateful strains
His ancient everlasting love,
Which shall to everlasting prove:
For, lo, the vow I vow'd to thee,
Shall be performed, Lord, by me;
I come to do my Father's will,
And with my blood ascend thy hill.
- 2 O thou who hearest pray'r, by me
All living flesh shall come to thee;
And shall for ever stand or fall,
As they refuse or hear thy call.
- 3 Iniquities, I must allow,
With heaviness oppresses me now;
For thou hast laid this load on me,
That I might all thine elect free:
But thou from all these sins of mine,
According to thy love divine,
Shalt wash me pure in my own blood,
And wash thy saints in that same flood.
- 4 Thy saints shall sing the blessed Man,
Whom thou dost chuse to lead their van,
And introduce them, Lord, to thee,
That we may ever with thee be:
Within thy courts we aye shall dwell,
And feast upon thy goodness well;
The glory of thy holy hill,
And temple, ev'ry soul shall fill.
- 5 With things most terrible and bold,
Thy righteousness thou wilt unfold,
In answer to our pray'rs and cries,
And all thy foes with fear surprize:

In sackcloth black the sun shall mourn,
 And red like blood the moon shall turn;
 The shaken stars from heav'n shall fall,
 When th' earth to judgment thou shalt call.
 O God, of our salvation God,
 The hope of all the lands abroad,
 And those afar off on the sea,
 Shall place their confidence in thee.

- 6 Thou by thy strength hast fix'd the hills,
 And rent the rocks to lead the rills;
 The mountains, balanc'd by thy skill,
 Are rear'd the children of thy will.
- 7 The boist'rous raging of the sea,
 With blust'ring waves, are still'd by thee;
 And when the swelling tumult grows
 Of men, more fierce, thou'lt it compose.
- 8 The glorious enſigns of thy face
 Alarm the world's remotest space;
 The brightness of thy glory shines
 Where day arises and declines:
 The morning and the ev'ning rays
 Rejoice and celebrate thy praise;
 The dawning of the orient light
 Takes up the song, and sings till night:
 The night blows up her heav'nly fires,
 The moon majestic leads her choirs,
 Fix'd stars and planets, as they roll,
 Resound thy praise from pole to pole.
- 9 The earth thou visitest, and, lo,
 Thou makest streams of water flow,
 Which make the herbs and graſs to spring,
 That heart of man and beast may sing:
 God's river great and glorious goes,
 Which full of water overflows,
 And spreads her riches far and wide,
 To glad the lands on ev'ry side:

When thus thou shalt thy fields prepare,
 Thy lib'ral hand will never spare
 'To sow thy corns o'er all abroad;
 For fields and corns are both of God.

- 10 The ridges water'd lib'rally,
 And furrows which compos'd lie,
 He maketh soft with gentle show'rs,
 And on the spring his blessing pours.
- 11 He with his goodness crowns the year,
 And peace and plenty close the rear;
 For God's the Author of the crop;
 Thy paths upon us fatness drop:
- 12 They drop upon the pastures green,
 Where all before had desert been;
 But now the little hills rejoice;
 The wilderness is full of joys.
- 13 The pastures all with flocks are clad,
 The vallies too with corn are glad;
 They shout for joy, they laugh, they sing,
 And clap their hands to Christ the King:

Thus, in the future gospel-days,
 When God shall fill the world with praise,
 The Holy Ghost shall then be giv'n,
 As floods of water from the heav'n:
 The earth, which was a parched heath,
 A region dark of sin and death,
 Like Paradise shall bloom and spring,
 And earth to God, like heav'n, shall sing.

P S A L M LXVI.

As the last. See the margin.

O glory, glory, glory sing

Unto the Lord our God alone!

Our God, our Glory is our King!

We'll join the praises of THE SON:

†

R

THE

THE SON OF GOD conducts our song!

He leads us on to heav'nly joy:

Through floods and flames we'll sing along,

And praise shall be our sole employ.

- 1 **A**LL lands to God, in joyful sounds,
Sing forth the honour of his name,
Till all the world aloud rebounds,
2 And glorious make his praise and fame:
3 Say unto God, How terrible
Art thou in all thy works of pow'r?
Thy greatness shall thy foes repel,
Thy terrors shall thy foes devour.
- 4 Lo, all the earth shall worship thee,
And thousand worlds to thee shall sing;
Thy name shall sung and praised be,
O thou Almighty Lord and King.
- 5 Come, and behold the works of God;
How great and terrible are they,
Towards the children all abroad
Who dwell in mould'ring tents of clay!
- 6 He turn'd the liquid into dry,
And thro' the flood they march'd on foot;
He made the boist'rous billows fly,
To right and left—to guard the rout:
There we in him did much rejoice,
And Isra'l sang his Saviour's praise;
The shores, rebounding with our joys,
Responsive rang to Miriam's lays.
- 7 By his puissance ruling aye,
His eyes behold the nations still:
Let no rebellious standards play,
Else let them dread his pow'r and will.
- 8 O bless our God, ye people all,
And make the voice of praise rebound!
- 9 By him we live, both great and small,
And tread our foes into the ground.

- 10 For thou, O God, hast proved us,
And melted us to thy desire;
So gold and silver, tried thus,
Are melted in the finer's fire.
- 11 Thou broughtest us into the net;
Thou laidst affliction on our loins;
12 And squadron'd hosts, in battle set,
Have o'er us rode, and trode our lines:
Thro' fire and water we have gone;
But still thou didst uphold our march,
And safe conduct us ev'ry one
Thro' deserts which the drought did parch:
Thou broughtest us to pleasant lands,
Into a wealthy heritage:
- 13 With off'rings I will fill my hands;
To pay my vows my heart I pledge.
- 14 My lips have uttered my vows
In anguish great, my mouth did say,
15 I'll bring the off'ring thou dost chuse;
MYSELF I'll on thine altar lay.
- 16 Come, hear, all ye who love the Lord,
I will declare what he hath done;
Salvation he did me afford;
He sav'd my soul when almost gone:
- 17 To him I cried with my mouth;
He was extolled with my tongue:
18 If in my heart there's ought but truth,
The Lord will scorn my pray'r and song.
- 19 But verily my God hath heard,
And lent his ear my pray'r to hear;
20 O bless'd be God who did regard,
Who sav'd his Christ, his servant dear:
He sav'd my soul from death and hell,
And made me heir of all the world:
My saints with me in heav'n shall dwell,
When all my foes are downwards hurl'd.

P S A L M LXVII.

SEEMING to the last two and the following one; spoken by the Messiah, and expressive of the glory following, and overflowing all the world with everlasting light, joy, and praise, in consequence of his own meritorious, sin-removing, and death-destroying passion and death, accomplished at Jerusalem without the gates: whether all his people must follow him, bearing his reproach, and counting it all joy to suffer for his name.

*Spread, spread the joyful news abroad;
 Let all the world re-echoing sing;
 Let all the earth rebound to God
 The bliss prerogative of her King!
 The Lord, the universal, is the Judge:
 He judges by the joyful news—
 His people—whom his power shall ledge
 In hearts of Gentiles, and of Jews.*

- 1 GOD unto us be merciful,
 And bleis us with his shining face,
 That ev'ry pow'r and spirit dull,
 The light of love away may chase.
- 2 Then shall thy ways on earth be known,
 Thy grace among the nations all:
- 3 Let joy and love to God be shown;
 Let people praise thee, great and small.
- 4 O let the nations gladly sing;
 Let them exalt their voice for joy;
 For thou alone art Judge and King,
 To judge the nations righteously:
 Messiah ruleth on the earth,
 And all the nations own his sway.
- 5 Let all the world be fill'd with mirth;
 Let all the people sing and play.

- 6 Then shall the earth her increase yield
 Of gratitude and praise to God ;
 For God shall bless her like a field,
 And with a plenteous harvest load.
- 7 Our God shall bless us great and small,
 And all the earth shall fear the name
 Of Christ our King, the Lord of all :
 Let heav'n and earth resound his fame.

P S A L M LXVIII.

A song of triumph, prophetic and descriptive of the resurrection, ascension, and following glory of the Lord Jesus Christ ; as appears from ver. 18. ' Thou hast ascended on high ; thou hast led captivity captive ; thou hast received gifts for men,' &c. interpreted, Ephes. iv 8. ' Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men,' &c.

*Lo, light and glory from the grave
 Of Jesus Christ arising spring,
 That we might life eternal have,
 And mount to heav'n upon his wing :
 Ascended he most gloriously,
 Triumphant over death and hell ;
 Receiving gifts from God on high ;
 That God the Lord with us might dwell!*

- 1 **L**ET God arise, and burst the bands
 Of death for all his elect race ;
 That so, subdued by his hands,
 His foes may fly before his face :
 Let them be scatter'd far and broad,
 And let their honour swift decay ;
 In pieces shiver'd by his rod,
 Like vessels made of potter's clay.

- 2 As smoke is driv'n before the wind,
 So drive them suddenly from thee;
 As wax that melts to fire confign'd,
 Consum'd before thee let them be.
- 3 But let the justified, glad,
 Before their Justifier sing,
 In robes of royal glory clad,
 Exulting in the Lord their King.
- 4 Chant to your God melodiously,
 Sing, sing to your Emmanuel's name:
 He rides along the heav'ns on high,
 By his name JAH, the Lord supreme:
 Exult before him, dance and sing;
- 5 The widow's heart shall bound for joy,
 The fatherless shall leap and spring,
 And hope the heavy heart shall buoy:
 In 's holy habitation, he,
 The widow's Husband, Judge, and God,
 Shall vindicate and set her free,
 And train her children with his rod.
- 6 God makes the solitary dwell
 In mansions of eternal love,
 And draws the slaves of death and hell,
 By pow'r divine, to heav'n above;
- But those who rise against their Prince,
 And scorn to wear the chains of grace,
 Their doom is past in heav'n long since,
 That they shall never see his face:
 In darkness how they mourn and wail,
 And curse their refuges of lies,
 Now swept away by driving hail,
 In depths of hell, no more to rise!
- 7 O God, when thou in glory didst
 Before thy people Isra'l march,
 The howling wilderness amidst,
 Where drought and heat the ground did
 parch,

8 Lo, then the earth a-trembling fell,
And then the heav'ns began to drop,
Before the God of Israel,
Descending on Mount Sinai's top:

Thou Sinai, too, didst quake and bow,
And totter to thy very root,
When God Almighty on thy brow
Did slightly press thee with his foot.

9 Then thou, O God, didst send thy rain
In plenty on the weary ground,
Whereby thou didst revive again
Thy parch'd inheritance around:

10 Thy congregation, Lord, did make
With thee their habitation there,
And of thy goodness did partake,
Which for the poor thou didst prepare.

11 The Lord himself did give the word,
The word divine abroad did spread;
Great was the company, O Lord,
Of those the same who published.

12 Kings of great armies foiled were,
And forc'd to fly away apace;
The prince who ruleth in the air,
With all his hosts, the Lord did chase.—
But his dear spouse, who staid at home,
He call'd to distribute the spoil;
She sprang with joy to see him come,
Returning glorious from his toil.

13 Though ye have lien among the pots,
Like doves anon ye shall appear,
Whose wings with gold and silver spots,
In varied hue, shine bright and clear.

14 When there th' Almighty scatter'd kings,
Who glow'd in robes of glossy white,
Death flew on them with thousand wings,
Like driving snow on Salmon's height.

15 The hill of God, as Bashan-hill,
 As Bashan-hill both high and great,
 With wonder shall the kingdoms fill,
 And all the world with pomp and state.

16 Why do ye leap, ye lofty hills,
 Thus far retiring from your place?
 This is the hill Jehovah fills
 With grace, with mercy, truth, and peace.

Jehovah dwells for evermore,
 And here alone desires to dwell,
 On Zion-hill;—where, o'er and o'er,
 We shall his glorious actions tell.

17 God's chariots twenty thousand are,
 And angels thousands thousands bright,
 His pow'r and glory do declare,
 And celebrate with matchless might:

The Lord among them ever reigns,
 As lately on Mount Sinai's brow,
 He gave his law in awful strains,
 Along their ranks, in Isra'ls view.

18 Thou hast, O Lord most glorious,
 Ascended up to God on high,
 And, in triumph victorious,
 Hast captive led captivity.

Thou hast received gifts for men,
 Yea, ev'n for those who did rebel;
 That God the Holy Ghost might reign,
 And evermore within them dwell.

19 Bless'd be the Lord, who daily does
 With his most gracious blessings load
 The happy dwellers in his house;
 Who is of our salvation God!

20 For he who is our God most high,
 Is our Redeemer kind and good,
 Who came from heav'n our souls to buy,
 To buy them with his precious blood:

- Ev'n to our God the Lord belong
The issues both from death and hell ;
21 But God shall quell the sinful throng,
Against his gospel who rebel.
- 22 The Lord hath said, I'll bring again
My saints from Bashan's farthest hill ;
Yea, from the deep devouring Main
My people bring again I will ;
- 23 O Jacob, that thy foot may be
Dipt in the blood of all thy foes,
And that the dogs who fawn on thee
May lap it as it smokes and flows.
- 24 Thy goings have conspicuous been,
The goings of my King and God ;
His ways the people all have seen,
Within his holy high abode.
- 25 The singers rais'd the lofty song,
The players caught the solemn sound,
The tab'ring damsels play'd along,
And sweetly led the choirs around.
- 26 Bless, bless ye God, th' assembly sings,
Bless, bless the Lord, from Isra'ls Fount ;
The temple all rebounds and rings,
While God's high praises they recount.
- 27 Lo, there is little Benjamin,
With him the Ruler of their flock ;
Thy princes, Judah, there are seen,
With their grave senatorial stock ;
The princes too of Zebulun,
With those of Naphtali, the hind ;
With all the thousands round them run,
When Isra'l's flags play in the wind.
- 28 Zion, thy God commands thy strength ;
O strengthen, Lord, thy Zion now,
That we may see thy face at length,
And all thy glorious works may know.

29 Because of thy Jerufalem,
 And temple thou haft built thee there,
 Great kings fhall come, and bring with them
 Rich royal presents, treasures rare!

30 O God, rebuke thofe companies
 Of fpearmen, with that multitude
 Of bulls, who roaring round us rife,
 Raging and bellowing for our blood:

Let all the people fly like calves
 Purfued hard by flughter-hounds;
 Nor foil thy foes, O God, by halves,
 But let them fall by mortal wounds;
 Unless themfelves they foon fubmit,
 And for their tribute off'rings bring;
 For they muft fall into the pit,
 Who rife againft the Lord their King.

31 Princes fhall come from foreign lands,
 Thou, Egypt, foon fhalt bow to God;
 Thou, Ethiopia, ftretch thine hands,
 And pay the homage thou haft ow'd.

32 Let all the world adore and bow;
 Let all the kingdoms of the earth
 Sing praife, fing praife their Lord unto!
 Let all the nations fhew their mirth!

33 To him who rides upon the heav'n,
 'The heav'n of heav'ns which were of old,
 The pow'r and kingdom both be giv'n;
 His glorious acts we will unfold.
 He fendeth out his mighty voice,
 His mighty voice fhall found abroad;
 His tidings of eternal joys
 Shall fill the univerfe of God.

34 To Chrift afcribe ye ftrength and might,
 His glory over Ifra'l fhines;
 His excellence is joy and light,
 To manifelt his high defigas:

His glory is above the clouds ;
 35 O God, how terrible art thou !
 In heav'n thou rulest o'er the gods ;
 The angels to thy sceptre bow :
 O Isra'l's God and Saviour,
 'Thou givest to thy people might ;
 Bless'd be our God, our strength, our pow'r,
 Our joy, our praise, our life, our light !

P S A L M LXIX.

THIS, like the xxii. xxxv. and xl. is one of the principal Key-psalms (if I may use the expression) to the whole book. See the general preface, and the marginal references, which, to save transcribing, I purposely omit.—I would only here once for all observe, that there is not one objection that has been, or can possibly be brought against this method of interpreting the Psalms, and applying them to Christ, but what is undeniably contained in this Psalm; which, being all spoken in one person, and that person by the Holy Ghost declared to be Christ, is an infallible proof, that to load this interpretation with objections, is to load the Holy Ghost with lies.—But to follow out this matter, would be to write a large book.—Let the reader, who desires satisfaction, only compare the citations in the New Testament from this Psalm, as any margin will direct him; and, without being willingly ignorant, he cannot fail to perceive the blasphemy of supposing David to be the historian of his own experiences therein, together with the blasphemous consequences following thereupon: from which may the good Lord deliver us! Amen. See Rom. xv. 3, &c.

*Lo, sinking in the miry clay,
 The depth of waters overflow'd
 The Lord of glory in his day,
 When reconciling us to God:*

*The zeal he bore his Father's house,
Consum'd and prey'd upon his soul:
That he might bear the curse from us,
Himself did undergo the whole.*

1 **S**AVE me, for, lo, the floods, O God,
My soul have fill'd and overflow'd.

2 I sink into the miry deep,
And can no more my standing keep:
The billows roll me to and fro,
While o'er my soul the waters flow.

3 I'm weary of my sighs and moans,
My throat is dry'd with cries and groans.

My longing eyes grow dim, and fail,
While for my God I wait and wail.

4 They who me hate without a cause,
Allow my soul no rest nor pause;
And more in number than the hair
'That grows upon my head they are;
Moreover, those who would undo
My soul, are strong and mighty too:

Against me, lo, how they combine,
For no offence nor sin of mine;
For thou hast laid this load on me,
'That I might all thy people free:
'Then I restor'd thy broken law,
Which ne'er by me receiv'd a flaw:

5 For, Lord, thou know'st my foolishness,
And all my sins which do me press:

My debts they are, yet ne'er by me
Contracted were, thou, Lord, dost see;
But I discharge them ev'ry one,
'That God may praise the work I've done.

6 O let not those ashamed be
On my account, who wait on thee,
Lord God of Hosts! nor let them fall,
For my sake, who on thee do call.

- 7 Because, O Lord, for sake of thee,
 Reproach has been endur'd by me;
 My face is cover'd o'er with shame,
 For love I bear to thy dear name.
- 8 Because I do my Father's will,
 My brethren with my blood to spill;
 My mother's children call me *mad*,
 Because my heart in God is glad.
- 9 For, Lord, the zeal of thy dear house,
 Where I perform my sacred vows,
 Dissolves my heart, and burns like fire;
 I'm quite consum'd with strong desire!
- Lo, ev'ry scoff and base reproach
 Of those who on thy name encroach,
 Are fall'n upon my willing head,
 While boldly for my God I plead.
- 10 When streaming tears did from me flow,
 And when my chasten'd soul did go
 Mourning and fasting for thy name,
 Ev'n that was turned to my shame.
- 11 When I went forth in sackcloth clad,
 My garment my reproach was made;
 I was a proverb to the vile,
 See! see! say they, and leer and smile.
- 12 The elders too, array'd in white,
 Who should in innocence delight,
 Spu'd out their malice in the gate,
 From seats of judgment where they sat:
- Then all the *black-guard* of the street,
 With foul insulting language greet,
 As harmlessly I pass along;
 I am the drunkard's daily song.
- 13 But as for me, my pray'r, O Lord,
 Is unto thee, who wilt afford,
 According to thy love and pow'r,
 Thine answer, in th' appointed hour:

- According to the multitude
 Of thy sweet mercies to me vow'd,
 In truth of thy salvation, now,
 O God, unto me downwards bow ;
- 14 Deliver me out of the mire,
 Nor let me sink, Lord, I desire :
 O draw me from my cruel foes,
 And this deep flood which o'er me flows.
- 15 Let not the water-floods devour,
 Nor let th' absorbing deep have pow'r
 'To swallow up alive my soul ;
 Lest hell for ever o'er me roll.
- 16 Hear me, O Lord ; for, lo, thy love
 And kindness shall eternal prove :
 'Turn thou to me, according to
 'Thy love, and all thy mercies show.
- 17 O hide not thou thy face from me,
 For thou mine agony dost see :
 My soul sinks under my distress ;
 O save me soon in righteousness.
- 18 Draw nigh unto my soul, O God,
 Redeem me from this heavy load ;
 Deliver me because of those
 Mine enemies, who cause my woes.
- 19 Thou knowest my reproach and shame,
 And my dishonour for thy name ;
 And, lo, behold mine enemies,
 O Lord, are all before thine eyes.
- 20 Reproach, like to a pointed dart,
 Hath run me through, and broke my heart ;
 I'm full of heaviness and pain,
 Ten thousand sorrows o'er me reign :
- I look'd around me full of grief,
 For some kind pity and relief ;
 But there was none of all around
 To comfort me who could be found.

- 21 Yea, when I hung upon my crofs,
'Their cruel insults were fo grofs,
That for my food they gave me gall
And vinegar to drink withal.
- 22 For which their table is a fnare,
And that which fhould have been their fare,
Is grown a trap, themfelves to catch,
Who for my ftumbling lay in watch :
Their temple, which was all the boaft
Of prieft and people, fhall be loft,
With ev'ry facrifice and pray'r,
Which th' unbelievers offer'd there ;

Because the temple they deftroy'd,
Which their Messiah had employ'd
In off'ring up the facrifice
Of his own blood before their eyes.
- 23 But, having eyes, they did not fee ;
And, therefore, darken'd let them be :
Lord, make their loins with terror fhake,
Because they flew me for thy fake.
- 24 Pour out thine indignation fierce,
On thofe, O God, who did me pierce ;
And let thy wrathful anger feize,
With fpiteful mockings who did teafe.
- 25 And let the place wherein they dwell,
Their nation which they love fo well,
Be defolate for evermore,
A ruin'd wafte where dragons roar.
- 26 For they have perfecuted me,
When I was fmitten, Lord, by thee ;
And they insult, in scoffing ftains,
Thofe thou haft fill'd with wounding pains.
- 27 Add thou iniquity unto
Their firft iniquity, who do
Advance from ftep to ftep in guilt,
Nor halt till righteous blood be fpilt :

For had no light and life been shown,
 No sin nor guilt they would have known
 In shedding of my righteous blood,
 Had I not done the works of God :
 But since I came and spoke to them,
 They have no cloak to hide their blame :
 Give them no portion in my blood,
 Who have thy righteousness withstood.

- 28 Let them be blotted from thy book,
 Who have the living God forsook ;
 Nor let thou them enrolled be
 With those who do believe on me.
- 29 But I am poor and full of grief ;
 Let thy salvation send relief,
 And set me up, O God, on high :
 Behold, I with my blood draw nigh.
- 30 I'll praise thy name, O God, and sing,
 And touch my most melodious string ;
 I'll magnify my God and Lord,
 And all his mercies will record.
- 31 This too shall please the Lord my God,
 More than the flesh, or flowing blood
 Of bullock, bull, or horned ox,
 Or lamb, or kid, among the flocks.
- 32 When **THIS** the humble ones shall see,
 How glad and joyful shall they be !
 Your heart, who trust in God, shall live ;
 For in your stead my life I give.
- 33 Jehovah heard me in mine hour,
 And quickly ran to save the poor ;
 Jehovah all his people hears,
 And ne'er contemns his prisoners.
- 34 Let heav'n, and earth, and seas him praise ;
 Let all that lives his glory raise ;
 For God will Zion save anon,
 And Judah's cities build each one :

- Jehovah's people are his heirs,
 And all his kingdom fair is theirs;
 For he for them Messiah gave:
 Messiah came them all to save.
- 35 Messiah's seed with him shall dwell,
 In light and glory which excel;
 And all who love the Lord their King,
 'This song of Christ shall ever sing.

P S A L M LXX.

THE same as Psal. xl. being only a repetition of the five last verses thereof.

*In form of God although he was,
 Into a servile humbled down,
 Obedient to his Father's laws,
 Behold th' eternal peerless Son:
 Equal with God, his equal praise
 To claim, he thought it robb'ry none;
 Yet, poor, afflicted, here he prays—
 Come, praise him, praise him, ev'ry one.*

- 1 **M**AKE haste, make haste, O God, to me,
 Make haste and save my helpless soul;
 All helpless, helpless but for thee,
 My God, on whom myself I roll.
- 2 Sham'd and confounded be my foes,
 Who thus my dove-like soul pursue,
 As vultures, when the trumpet blows,
 With blood and carnage in their view:
- Let them be backward turn'd with shame;
 O Lord my God, put them to flight,
 Who wish confusion to my name;
 Their own confusion on them light.
- 3 Let them, condemned by thy law,
 For a reward of this their shame,

Who say insultingly, *Aha,*
Be giv'n to feed the fiery flame!

4 Lord, let all those on thee who stay,
Rejoicingly exult in thee;

Let such as love Emmanuel, say,
Continually, *God praised be.*

5 But I am poor and needy, Lord;
Make haste, and fly to save thy Son:

Thy speedy, speedy help afford;
If thou should tarry I'm undone!

P S A L M LXXI.

THIS glorious Psalm lies so deep-buried in the rubbish which the commentators, from generation to generation, have been heaping upon it, that, at the first view, one may be ready to suppose it, like the first temple, absolutely lost in its ruins, and may, with the dying mother, when told of the ark's departure, cry out, *Ichabod!* Where is the glory?—It was but lately that one of your most renowned divinity doctors, before his assembled admirers, openly and avowedly, as if he had been recovering a lost standard from the hand of an enemy, gloried and triumphed, with no little pulpit-pride, in wresting this Psalm from the mouth of David's Lord and Son, that he might put it into the mouth of David's self, as the more becoming of the two for such a Psalm!—So judged he.—But let the reader judge for himself, and read the Psalm in its own light, and the light of its parallels, and the whole in the light of the New Testament, which is the light and glory of God shining in the face of Jesus; and then let him say, who is the speaker and memorialist of his own particular personal experiences therein; David, or his Lord? Who is the speaker in Psalm xxv. 2, 3.? The same here, ver. 1. Who in Psalm xxxi. 1, 2.? The same here, ver. 1, 2.? Who in Psalm xxii. 9, 10.? The same here.

here, ver. 6.? Who in Psalm xxxv. 4, 26. Psalm xl. 14, &c.? The same precisely here, ver. 13, and so forth.—But the grand objection, which they think sufficient to stem all this stream of scripture-argument, they draw from a childish view of ver. 9, and 18. of the Psalm, which there is a necessity of considering somewhat more particularly.—*1st*, Soberly weigh ver. 9. in its context, ‘Cast me not off in the time of old age.’—In the foregoing words, the speaker praiseth God by ascribing to him his birth, and all the scenes of his progressive life till now; then, in the cited words, he prays to be preserved by the same sovereign, special, and peculiar care of his Father, God, in the last stage, or finishing period of his life, which, in the language of men, (and what language but that pray would you have had the man Jesus to use in speaking of his human state?) is called *old age*: but the style is manifestly figurative, and the meaning is explained in the next words, ‘Forsake me not when my *strength faileth*.’—If you ask what is meant by his *strength failing*, consider the scene referred to in the next words, ‘For mine enemies speak against me, and they that lay wait for my soul (or life) take counsel together, saying,’ &c.—What, pray, would a man in the flower of his age make of that same flower of his age, and prime of strength, more than an old man of his old age, if God were to leave him?—But we pass to ver. 17. ‘O God, thou hast taught me from my youth: and hitherto I have declared thy wondrous works. Now also, when I am old and gray-headed, O God, forsake me not, until I have showed thy strength to this generation, and thy power to every one that is to come.’—The margin has another reading, which is according to the Hebrew, ‘Unto *old age*, and *gray hairs*, O God, forsake me not’—or, abandon me not.—Now, where is there any thing dark here, but the prepossessed judgments of the commentators?—How amazing is the power of prejudice!

prejudice!—When we hear of a man who has *lived fast*, and wasted his strength in riot and debauchery, it is reckoned even elegant, as it is indeed most expressive language, to say, that such a one is an *old man*, or an *extreme old man*, (meaning in constitution), although he has not attained to what, in another situation, would be called the flower of his age.—but when THE SON OF DAVID, a man of sorrows, and acquainted with griefs; who, when he was seen, had no form nor comeliness, why he should be desired; whose visage was more marred than the sons of men; who himself bare our infirmities and pains, and became like a bottle in the smoke, consumed with the zeal of his Father's house; who wasted himself in watchings, fastings, and prayers, by night and by day, doing the work which he came to finish in his blood:—when he, I say, describes his personal sufferings, and the real visible effects thereof upon his body, rendering him, when but about thirty years of age, apparently feeble and weak like an old man; insomuch (which even the commentators allow, and make their own use of upon occasions) that his countrymen when ridiculing him for saying, ‘Before Abraham was, I am,’ cry out, ‘Thou art not yet FIFTY years old, and hast thou seen Abraham?’—If his countenance had not borne the traces of near fifty years, they would surely have taken nearer marks of his age, to have insulted him the more.—But yet he cannot be allowed the common use of common language, to describe one of the plainest things in all the now revealed mystery of godliness!—But Satan and his ministers could not so effectually hide the gospel from the minds of men, nor have the honour of marching so popularly and cordially, upon the head of their thousands and ten thousands, to hell, were it not for their artful blinds, and deceitful manœuverings about the Psalms. May the sovereign Lord of all, whose words they have grievously and fatally wrested, pluck the blind leaders and the blind led,

as brands from the fire, and save them by his own blood!

*In various forms, and various phrase,
Obedient to his Father's will,
Messiah speaks his Father's praise,
And hastens to his holy hill:
Grown old and weak with pain and grief,
Before his years were half complete,
He calls on God to send relief,
Preventing him with mercy sweet.*

- 1 **I**N thee, O Lord, I put my trust,
Let me be never put to shame:
 - 2 Deliver me, for thou art just,
Cause me escape for thy own name:
 - 3 Incline thine ear to me, me save,
O God, and be thou my strong fort;
That I may safe protection have,
And always may to thee resort.
- Thou hast commanded to preserve
Thy servant, whom thou lovest well:
Thou art my Rock, that will not swerve,
Tho' batter'd by the gates of hell.
- 4 Thou art my God, O pull me from
My impious foe, who grasps me round,
And from the hand of violence come
And loose me, with oppression bound.
 - 5 For thou, my God, art all my hope,
And all my expectation thou
Hast ever been from my youth up;
My Refuge, do not leave me now.
 - 6 My infant arms around thee clung,
Ere I began to press the knee;
Ere on my mother's breast I hung,
O God, my soul did cleave to thee.

He brought me from my mother's womb,
He form'd me there with special skill;

He

- He will conduct me to my tomb ;
 Then raise me up again he will.
 He is my praise for evermore ;
 In him my soul shall joyful be ;
 His ways I always will adore,
 Tho' sorrow dwelleth yet with me.
- 7 To many I a wonder am,
 Like some strange sight to cause alarm ;
 But thou, my God, wilt save thy Lamb,
 From lions teeth, and foxes harm.
- 8 My mouth shall sound thy praise aloud,
 My lips thy glory all day long ;
 Thine honour shall be understood ;
 By night my God shall be my song.
- 9 When I am drawing near the grave,
 O God thou wilt not cast me off ;
 When, like old men, no strength I have,
 My Father will not stand aloof.
- 10 For, lo, mine enemies do talk
 As if there were no help for me,
 And for my life like fowlers stalk,
 That wounded by them I may be :
- 11 They say, His God has him forsook,
 We'll persecute and seize him quick ;
 For there is none who will rebuke,
 Or dare our counsels to restrict.
- 12 O God, be not so far away,
 My God, my Saviour, now, from me ;
 Make haste, before they do me slay ;
 Let my soul's foes confounded be.
- 13 Let them be cover'd o'er with shame,
 Their own dishonour wring their hearts,
 Who seek my hurt, who wound my name
 With slanders, as with poison'd darts.
- 14 But I will hope continually,
 And will yet praise thee more and more ;

- 15 My mouth shall show forth faithfully
Thy righteousness the world before ;
For all day long thy kindneses,
And sweet salvation, I'll record ;
Thy mercies, Lord, are numberless,
Which to my soul thou dost afford.
- 16 I will, in strength of God the Lord,
Rejoicing evermore, go on ;
And I the justice will record,
O Lord my God, of thee alone.
- 17 O God, thou hast my teacher been,
Ev'n from my earliest days of youth ;
And I've declar'd the works I've seen,
Thy wondrous works of grace and truth.
- 18 Now also, when I'm old and weak,
And all my visage sorely marr'd,
Do not my feebleness forsake,
Till I have all thy ways declar'd :
- I will bestow my latest breath,
In shewing forth thy works at length ;
Thy finish'd work shall be my death ;
Of all thy sons unborn the strength.
- 19 O God, thy righteousness is high !
What grand and noble acts are thine !
Above the earth, above the sky,
O God, thy majesty doth shine.
- 20 Thou, who hast me afflicted sore,
And bruised, in my troublous day,
Shalt quicken me, to die no more,
From depths of earth, where erst I lay,
- 21 Thou shalt my greatness much increase,
And comfort me on ev'ry side ;
And bless me with a num'rous race,
By my dear church, my royal bride.

- 22 I'll lift to thee the voice of joy,
 And praise thy truth with Psalm and song;
 My choicest airs I will employ
 To God my King, his saints among.
- 23 My lips shall very joyful be;
 And thou my soul, redeem'd from death,
 When I, O God, shall sing to thee,
 And praise thee with my ev'ry breath.
- 24 My tongue shall all the day relate
 Thy love, thy righteousness and truth;
 The live-long night I will repeat
 Thy works of wonder with my mouth:
 For, lo, resembling Babel's tow'r,
 They are into confusion hurl'd,
 Whose proud, aspiring, lofty pow'r,
 High-domineering, sway'd the world.
- They fought my hurt, and found their own;
 They thought to *lord it* over me:
 But thou hast *Antichrist* o'erthrown—
Amen! confounded let him be.
-

P S A L M LXXII.

THE same as Psalm ii. with its parallels.

*Resound aloud the voice of praise!
 Let soul and voice ascend to heav'n!
 Messiah claims your highest lays:
 To him the glory due be giv'n!
 The King of Righteousness extol!
 The King of Righteousness and Peace!
 Where rivers flow, and oceans roll,
 Let nations all his reign increase!*

- 1 O God, thy judgments give the King;
 Thy justice give thy royal Son:
 His sceptre shall subjected bring
 To thee the kingdom he hath won.

- 2 He shall thy people justly judge,
And thine oppressed vindicate ;
Because thou dost thy judgment lodge
In God reveal'd in human state *.
- 3 The mountains shall go big with peace,
The little hills with righteousness ;
For there the messengers of grace,
His royal gospel-laws express :
The people shall exult and sing,
'To us a Son, a Saviour's born !
They shall ascribe to God their King,
'The glory of that joyful morn.
- 4 He shall the meek and lowly ones ;
Who gladly hear the joyful sound,
Deliver from their tears and groans,
And make their hearts with joy to bound :
He shall the sons of poverty
Advance to high and great estate ;
But all their proud oppressors high,
Confound and slay with dismal fate.
- 5 They shall, with filial fear and awe,
While sun and moon in heav'n endure,
Submit themselves unto thy law,
In everlasting peace secure.
- 6 He shall descend like gentle rain,
In pleasant show'rs upon the earth,
To fill the hill, and fill the plain,
With beauty, plenty, joy, and mirth.
- 7 The just shall flourish in his days,
And everlasting floods of grace
Shall gently roll, and sound his praise,
Where-e'er they flow, in ev'ry place ;

* John v. 24.

For peace shall like a river flow,
 And truth o'er all the earth shall stream,
 That all mankind his ways may know,
 And bow at their Emmanuel's name :

His reign of peace shall ever last,
 When sun and moon shall cease to shine ;
 When all the present things are past :
 This King 's of God's eternal line !
 His subjects too shall ever shine,
 And live in his eternal light ;
 For he 's their light and life divine,
 Who saves them from eternal night.

8 His great and wide dominion shall
 Extend from sea to sea abroad,
 Diffus'd o'er all the earthly ball,
 Submissive to his royal nod.

9 The dwellers in the wilderness
 Shall bow themselves before his face ;
 And all his foes his foot shall press ;
 They lick the dust who scorn his grace.

10 The kings afar upon the sea,
 Shall bring the tribute of their isles ;
 Sheba, and Seba's kings shall be
 Receiv'd by him with pleasant smiles.

11 All kings upon the earth who reign,
 Shall reign subjected to his nod ;
 And all the nations in their train,
 Shall come and serve the Lord their God.

12 For he shall send salvation soon,
 When men distress'd on him shall call ;
 When they shall see their helpers gone,
 Their Lord their King shall help them all.

13 He shall the poor and needy spare,
 And bundle up their souls in life :
 Below his wings, no foe shall dare
 To move them more with future strife.

- 14 He shall redeem their souls from hell,
And from the hand of vi'lence save;
Their blood, which he esteemeth well,
He shall deliver from the grave.
- 15 For he himself shall ever live,
And they with him shall live along;
They shall the gold of Sheba give,
And daily praise him in their song:
To him, their Sov'reign, they shall pray,
And he shall lend a willing ear;
Before they can their wishes say,
Their wish'd-for answer shall appear.
- 16 The joy and plenty of his reign,
All men with wond'ring eyes shall see;
For on bare scorched mountains then
A grain of corn a sheaf shall be.
The waving harvest on the hills
Shall shake like trees on Lebanon,
When roving wind the forest fills,
And smoothly blows the groves upon.
- The city shall be flourishing,
Her happy citizens abound
In number shall, and upward spring,
Like grass that grows upon the ground.
- 17 Endure for ever shall his name,
And, like the sun, most glorious shine;
Men shall be blessed in the same,
And glory in their blefs divine:
Blest! blest! all nations shall him call,
For all shall hear the joyful sound,
And lowly at his footstool fall,
Adoring prostrate on the ground.
- 18 Now, blessed be the Lord our God,
The God and King of Israel,
Who hath declar'd his works abroad,
His works in wonder which excel:

19 And blessed be his glorious name,
 Whose glory fills the world amain,
 O'erflowing like a mighty stream.
 Amen, for evermore, amen.

P S A L M LXXIII.

THE paraphrase of this Psalm the reader will perceive to be full and explicit, I trust, in every particular, exactly squared according to the parallels, and the analogy of the common faith of God's elect.—If that does not satisfy, the writer has no more to say but this only, that, as the Psalm is all spoken in one person, this interpretation must be allowed, or that of several of the parallels, such as Psalm xvi. xvii. xxvi. xxxv. xxxvii. &c. (which by the New Testament, I suppose, is put beyond all controversy) must be rejected.—The structure of the Psalm is what may be called hypothetical, consisting of a series of conditions, the supposing any one whereof to be true, would be to land the argument in a manifest absurdity:—a method of reasoning, which is exceedingly common, not only in the Holy Scriptures, but also in all writings and discourses whatsoever.—The objections they bring against the application of this Psalm, as spoken in the person of the Messiah, they think unanswerable; as from ver. 2. 'But, as for me, my feet were almost gone; my steps had well nigh slipped.' But what can be inferred from these words, but that the speaker, in the circumstances supposed and described, was in great anxiety and pressure of spirit, almost overwhelmed and overcome by the consideration of the matter in his view?—Which is really confirmed and demonstrated by the next words, properly understood; although the translators, filled with nothing in their minds but the persons, situations, and frailties of the penmen, as appears from their contents of all the Psalms, as well as of this, have accommodated the turn of
 the

the words to the state of their fancied speaker, and have made him say, ‘ I was envious,’ &c. which upon any occasion but the present, where they most deserved, would have been rendered thus, ‘ I was moved with zealous indignation,’ or, ‘ I was exceedingly grieved at the foolish,’ &c.—It would look very like affectation, and an useless display of what the most part of my readers would call pedantry, to endeavour to justify, by quotations from the critics, this observation upon ver. 3. which I shall leave to every honest and wise heart to consider; and pass on to ver. 16. ‘ When I thought to know this, it was too painful for me’—or rather, as the margin tells us, according to the Hebrew reading, ‘ It was labour in mine eyes.’ Now, what can be understood by this plain Hebrew reading, but that it was painful or grievous to behold?—And how remarkably was this fulfilled, when Jesus saw the buyers and sellers in the temple, and in him was fulfilled this saying, ‘ The zeal of thine house hath eaten me up:’ John ii. 17:—Ver. 21. explains the whole in plain terms, ‘ Thus my heart was grieved, and I was pricked in my reins.’—But what shall be made of the next verse, ‘ So foolish was I, and ignorant;’ (Heb. as the margin, ‘ I knew not’); ‘ I was as a beast before thee;’ (Heb. marg. ‘ with thee’)?—Psal. xcii. 6. is by no means parallel to this, although quoted on the margin.—If the paraphrase of this verse should fail of giving satisfaction to our bold objectors, I would ask them, what good consistent sense they will put upon these words of the prophet, which the Holy Ghost is witness, are spoken of the Lord Jesus Christ? ‘ Who is *blind* but my Servant? or *deaf* as my Messenger that I sent? Who is *blind* as he that is perfect, and *blind* as the Lord’s Servant? Seeing many things, but *thou observest not*; opening the ears, but *he heareth not!*’ Isa. xlii. 19, 20.—‘ He was led as a sheep to the slaughter; and like a lamb *dumb* before his shearers, so opened he not his mouth;’

Isa. liii. 7.—and, ‘ I am a *worm*, and no man!’
 Pſal. xxii.—Meaning, in all theſe paſſages, the ap-
 pearances he made in his eſtate of humiliation
 among men, and the eſtimation wherein he was
 held of them; as a man of ſorrows, and acquaint-
 ed with grief; without form or beauty, in their
 eyes, why he ſhould be deſired, &c.

*How zealouſly his ſpirit burn'd,
 When he their bold deeds ſaw,
 And was to indignation turn'd
 At breakers of the law!
 Yet, patient as a lamb, he lay,
 Suff'ring his Father's will,
 Until for us he pav'd the way
 Unto his holy hill.*

- 1 **Y**ET, God is good to Iſrael,
 For all that comes and goes;
 Altho' high lofty billows ſwell,
 And loud the tempeſt blows:
 The pure in heart, the ſons of faith,
 Who ſee within the veil,
 May joyful hold upon their path,
 Though wickedneſs prevail.
- 2 For, as for me, my feet had gone,
 My ſteps had well-nigh ſlipt;
 When wordly men in glory ſhone,
 They had me almoſt tript.
- 3 For when I ſaw, I burn'd with zeal
 Againſt the fooliſh men,
 Who did by wickedneſs prevail,
 And proſper in their reign.
- 4 They burſt the bands of godly fear,
 They ſcorn the bonds of death,
 Their ſtrength is firm, their heads they bear
 Aloft till lateſt breath.
- 5 They're

- 5 They're not distress'd like other men,
Nor plagu'd as others be ;
- 6 Pride, therefore, like a circling chain,
Around them girt we see :
- And violence, as a robe of state,
Arrays them gorgeously ;
Such is the picture of the great ;
- 7 How lofty shines their eye !
Their wealth is more than heart could wish,
And sumptuously they fare ;
Garnish'd with many a princely dish,
Their table's rich and rare.
- 8 Lewd and obscene, their filthy speech,
From mouth to mouth o'erflows ;
The smutty joke, from each to each,
Around the table goes :
- And if to politics they turn,
They talk as big as kings ;
The pow'rs ordain'd of God they spurn,
As despicable things :
- What high and haughty speech they make,
Of proud oppressive schemes ;
'To wreathe their yokes about the neck
Of men, as oxen-teams !
- 9 They set their mouths against the heav'n,
Their tongues traverse the earth ;
'They turn the grace that God hath giv'n
To ridicule and mirth.
- 10 For this, the saints of God are glad
To low'r beneath his wings,
Whilst their oppressors lift the head,
Like domineering kings.
- 11 Disdainfully they smile, and say,
If there's a God on high,
To watch our motions, night and day,
With his all-piercing eye ;

He's not severe—he cannot be

Severe to mark our sin :

Perhaps he sleeps, and may not see

What's done the world within.

12 Behold, these are the godless crew,

Who prosper in the land ;

And all the world to them must bow,

Or feel their scourging hand :

In riches, pomp, and pride they grow,

Increasing still in pow'r ;

No bounds does their ambition know ;

'They all the poor devour.

If these enjoy immortal grace,

Who my salvation scorn,

And lay them down and sleep in peace,

And hail a joyful morn—

13 Then, verily, my heart in vain

I have preserv'd from sin,

And wash'd my hands, without a stain,

In innocency clean.

14 For all the live-long day I have

Been plagu'd and chasten'd sore ;

And, while my sorrows to me clave,

My anguish made me roar.

15 If I should say the case were so

With those unhappy men,

I should deny the truth I know,

And cause thy saints complain ;

I should deny thy grace, O God,

And make my death a crime ;

If these should visit thy abode

Who scorn thy ways sublime.

16 But this was far beyond the ken

Of any son of man,

Until the Lord reveal'd to men

His holy secret plan :

For who can know the things of God,
Unless that God reveal?

17 But this to me my Father show'd,
Which I will not conceal.

And, lo, behold their dismal end,
And wisely understand;
18 They shall into the pit descend,
And perish out of hand:
For therefore they are set on high,
As all the seers unfold,
That they may perish utterly,
Like Pharaoh king of old.

19 How they're to desolation brought,
In twinkling of an eye!
They're seiz'd with terrors on the spot,
And doom'd in hell to lie.

20 As persons, when awake, reflect
Upon their morning-dreams;
So seems to them the retrospect
Of life among the flames:

So shalt thou, Lord, their image blot,
When thou'lt to judgment rise;
Their name and memory shall rot,
And perish from thine eyes.

21 But, when I thought of their estate,
I felt like other men:
Because their misery was great,
The greater was my pain!

22 So simple, like a child, was I,
And, like a child, I cry'd,
When dreadfully, approaching nigh,
Their ruin I espy'd:
So ignorant I was, O Lord,
And mute before thine eye,
Directed only by thy word;
No knowledge else had I.

- I was before thee as a lamb,
And took the stroke from thee;
For I thy servant, Lord, became;
And thou instructedst me.
- 23 Lord, ne'ertheless continually,
For all that me besel,
Thy right-hand held perpetually,
And me conducted well.
- 24 Thou with thy counsel, while I live,
Shalt me conduct and guide;
Then to thy glory me receive,
For ever to abide.
- 25 Whom have I in the heavens high,
But thee, O Lord, alone?
And in the earth, for whom I cry,
Besides thee there is none.
- 26 My feeble flesh doth faint and fail,
My struggling heart gives way,
When thousand foes at once assail,
And deadly engines play:
But of my heart God is the Rock,
And Portion evermore;
Who breaks the fierce invading shock,
When huge sea-billows roar.
- 27 For, lo, the men who stand aloof,
And never join with thee,
Thou wilt behold the same far off,
Till they consumed be:
Those who a-whoring from thee go,
Thou shalt destroy them all;
That God *th' Avenger* they may know,
Who scorn'd at mercy's call.
- 28 But, surely, it is good for me,
That I draw near to God;
That I may all his glory see,
And shew his name abroad.

In thee, O Lord, I put my trust,
 And all thy works I sing;
 For thou wilt magnify *the just*,
 Thy holy CHRIST, thy King.

P S A L M LXXIV.

SIMILAR to Psalm xliv. which see.

*The temple fir'd, the glory gone,
 The people scatter'd to and fro,
 Behold what God the Lord hath done!
 Let all the world his judgments know.
 By tribulations he subdues,
 And for himself his elect trains:
 The God of all the ancient Jews,
 The same o'er all the Gentiles reigns.*

- 1 O God, why dost thou cast us off?
 Shall this thine anger aye endure?
 Why dost thou stand so far aloof,
 And thus neglect thy helpless poor?
 Why doth thine indignation smoke,
 And why thy fury, ceaseless, burn
 Against thine own defenceless flock?
 Thy sheep from thee, why dost thou spurn?
- 2 Remember thine assembly, Lord,
 Which thou hast purchased of old;
 Let thine inheritance, restor'd,
 Sing of thy mercies manifold:
 Let Zion-mount be fill'd with joy,
 When all her woes and wars are gone,
 And all her foes, who would destroy
 Thy temple there, are overthrown.
- 3 Arise, O Lord, against the camp
 Of those who rise against thy hill;
 Eternal desolations stamp
 On those who rise thy saints to kill.

- 4 Thine enemies by thousands roar
 Amidst th' assemblies of thy sons:
 Where all was holiness before,
 Their ensigns now pollute the stones.
- 5 In famous days of Jerubaal,
 An high renown was fairly won,
 By hewing down the groves so tall,
 Where foul idolatry was shown;
- 6 But now, at once, with might and main,
 With axes, hammers, they break down
 The carved myst'ries, which contain
 The symbols of the Holy One!
- 7 Thine holy place, with fiery flame,
 They have demolish'd and laid waste:
 The dwelling of thy glorious name,
 Down to the ground is basely cast.
- 8 Within their sanguine hearts they said,
 Let us destroy them all at once:
 God's synagogues in ashes laid,
 They leave, where-ever they advance.
- 9 We see no more our wonted signs;
 There is no prophet any more;
 There is no person who divines,
 How long 'tis ere this storm be o'er.
- 10 How long shall these malicious ones
 Blaspheme thy holy name, O God,
 And sneer at our most piteous groans,
 While we ly weeping on the clod?
- 11 O why withdrawest thou thine arm,
 Thine everlasting arm, O Lord?
 O stretch it forth, and send th' alarm
 Of death upon them by thy sword:
- 12 For God is mine eternal King,
 Who works salvation in the earth;
 Who proud King Pharaoh down did bring,
 That mourning Jacob might have mirth.

- 13 Thou didst by strength divide the sea,
And crush the dragons in the flood :
- 14 Leviathan was slain by thee,
And on the fowls bestow'd for food.
- 15 Thou didst the mighty Jordan cleave,
And to her fountains drive her flood ;
The waters did their channels leave,
And, rear'd aloft, like walls they stood.
- 16 The day is thine, and thine the night ;
Thou hast prepar'd the light and sun ;
Thou mad'st the moon to rule by night ;
Thou bad'st the stars their circles run.
- 17 Lord, thou hast all the borders set
Of heav'n and earth, from end to end :
The winter's cold, and summer's heat,
From thee on high do both descend.
- 18 Remember this, that we confess,
And give to thee thy glory due ;
Which heathens, in their foolishness,
Do attribute their gods unto :
O Lord, they have reproached thee,
And wickedly blasphem'd thy name.
- 19 O do not thou deliver me,
Thy Turtle-dove, my God, to them :
Forget not thou th' assembly dear
Of thy dejected poor for aye ;
- 20 But for thy covenant appear,
And cheer us with thy dawning day :
For, lo, thy dark, benighted lands,
Which ly in death's most dismal shade,
Are full of cruel, bloody bands,
Who ev'ry-where destruction spread.
- 21 O, when thy poor, oppressed, mourn,
And fly to thee, the Lord their God,
Ashamed let not them return ;
But let them sing thy praise abroad.

- 22 Arise, O God, and vindicate
The cause which thou hast made thine own:
See how the foolish people hate,
And counteract thy ways each one!
- 23 Forget not thou the swelling voice
Of all thine enemies, O Lord;
The tumult and the rising noise
Of those who rush upon thy sword:
Destroy, by thine almighty strength,
Thy foes who cause thy saints to weep;
That we may sing to thee at length,
The Lord for ever truth doth keep.

P S A L M LXXV.

PARALLEL to Psal. ci. and others quoted in the margin, and spoken all in one person, is evidently spoken by the Lord the Messiah, as appears from ver. 3. 'The earth and all the inhabitants thereof are dissolved: *I bear up the pillars of it.* 'Selah.' Who dares say this, but he who upholdeth all things by the word of his power?

*Behold, THE SON, the Heir of all,
By whom all things were made,
Upholding all things great and small;
The sov'reign Lord and Head.
He gives the retribution due,
To ev'ry son of man;
The kingdom to the faithful few;
Death, to each faithless one!*

- 1 **T**O thee, O God, our harps we tune,
And sing unto thy name;
Fo, lo, thy name appearing soon,
Thy wondrous works proclaim:
For all the signs are hast'ning on
Which speak Messiah near;

While

While we are musing ev'ry one,
Behold Messiah here!

- 2 When I the kingdom shall receive,
Impartial, pure, and free,
Justice to ev'ry one I'll give,
As God appointed me.
- 3 The world, to wild confusion gone,
Dissolv'd in ruin lies;
But I its pillars bear alone,
Upholding earth and skies.
- 4 I to the foolish people said,
Do not deal foolishly;
And to the wicked, Be not glad,
Nor lift your horn on high:
- 5 Lift not your horn on high, nor breathe
- 6 Out haughtiness; but know,
Promotion flows not from beneath,
Like winds which come and go:
- 7 But God is judge; he puts down one,
And sets another up;
- 8 And from the hand of God alone
Each man must take his cup:
The wicked drink the blood-red wine
Of his unmingled wrath;
For he shall all of them consign
Unto eternal death.
- 9 But I for ever will declare,
And sing of Jacob's God;
Whilst all my saints with me shall share
My song, and my abode.
- 10 All horns of wickedness I'll wrench,
And stamp them with my foot;
But righteousness, with budding branch,
Shall bear eternal fruit.

P S A L M LXXVI.

SIMILAR in subject, spirit, and expression, to Psalm xlv. xlviii. &c.

*Who was, and is, and is to come,
The Lord, th' eternal King,
Brings all his chosen Isra'l home,
On Zion-mount to sing.
By him subdu'd, their enemies
Shall be consign'd to hell;
But they with him, above the skies,
In endless glory dwell.*

- 1 **S**TRIKE ev'ry most harmonious string,
Give all your spirit play,
While you announce the Lord our King,
And hail his coming day:
His name is known, our God is known,
In Judah's happy lands;
His name is great in Isra'l shown;
- 2 His tent in Salem stands:
His dwelling-place in Sion is,
And there his glory shines;
- 3 There he assail'd his enemies,
And brake their marshall'd lines;
The arrows, with the bended bows,
The shield, the sword, the spear,
He dash'd to pieces with his blows,
And finish'd there the war.
- 4 More glorious thou than hills of prey,
More excellent and fair!
- 5 The stout of heart did melt away,
And quite despoiled were:
They sleep their sleep, and waken not;
The mighty move no more:
- 6 At thy rebuke, upon the spot,
The horsemen cease to roar:

When

- When Jacob's God appear'd in view,
Their noise was huth'd full soon;
The chariots, and the riders too,
Were cast into a swoon.
- 7 Thou, thou, ev'n thou alone, O God,
Art to be fear'd by all;
For if thine anger once is show'd,
The proudest heart must fall.
- 8 Thy judgment, Lord, from heav'n was heard,
The earth with fear did pause,
- 9 When God to save the meek appear'd,
And vindicate their cause.
- 10 The wrath of man, before the Lord,
With ev'ry passion else,
By him approved, or abhorr'd,
To praise him he compels—
- The remainder thereof restrains,
To shew his sov'reign will,
Whose hands almighty guide the reins
With wise unerring skill.
- 11 Vow to the Lord your God, and pay
The vows that you have vow'd;
Your off'rings on his altar lay,
And round about him crowd:
- For he alone is to be fear'd,
And prais'd for evermore,
Messiah's self, our King rever'd,
Whom heav'n and earth adore.
- 12 Earth's proud rebellious princes all,
Who scorn to hear his word,
Destroy'd by him, shall surely fall,
And know that he's the Lord.

P S A L M LXXVII.

THE same as Psal. lxxxviii. and cxliiii. with their parallels; whose illustrations see, especially the cxliiii. with the general preface.

*Who came to save us, from on high,
By his almighty pow'r—
In day of his deep agony,
And in the darkeſt hour,
While death and hell poſſeſs'd his ſoul,
Bereft of ev'ry joy—
His deſolations to conſole,
He thought on THE MOST HIGH.*

- 1 **M**Y voice to God I'll early raiſe;
My cry to God I'll ſend;
And he ſhall hear the voice of praiſe,
For he ſhall me defend.
- 2 When trouble fore upon me lay,
In day of my diſtreſs,
To God my Saviour I did pray,
Nor found my trouble leſs;
- I fought the Lord, and yet my fore
Did run the live-long night:
When ſhall this darkneſs all be o'er?
When ſhall I ſee the light?
My ſoul refus'd to have eaſe;
- 3 I thought on God the while;
Yet this increaſed not my peace,
My Father would not ſmile;
- My ſpirit, broke with moans and ſighs,
Complaineth heavily,
While floods of terror o'er me riſe,
With billows ſwelling high.
- 4 Thou makeſt ſleep forſake mine eyes,
My pain drinks up my ſpeech;
My reſt, like cloud-made ſhadows, flies;
Yet I'll not thee impeach.

- 5 For I consider days of old,
The years of ancient time,
Before creation did unfold
Thy purposes sublime :
I call to mind my glory then,
When thou possessedst me,
Rejoicing in the sons of men,
Ere they began to be.
- 6 I think upon my song and joy,
And thus I spend my night ;
My meditations me employ ;
My spirit waits the light.
- 7 What, will the Lord for ever stay ?
And favour me no more ?
But turn his countenance away,
Which shin'd on me before ?
- 8 What, are his bowels ever gone ?
His promise turn'd to lies ?
- 9 His kind compassions sunk to none ?
Has mercy fled the skies ?
Hath he in anger shut the spring
Of his eternal love ?
And will my Father never bring
Me to his joys above ?
- 10 I argu'd thus, and eas'd my smart ;
My faith sustained me ;
My hope possessed all my heart,
That I should soon be free :
For this is mine *infirmity*,
The task appointed me,
Thro' *weakness* for my flock to die,
O God, by thy decree :
- I give my life at thy command,
And *in my flesh* I die,
To rise by thine almighty hand,
And live eternally :

I therefore will remember still
 The years of thy right-hand,
 When I did, ere these thy worlds were,
 Before thy presence stand.

11 I'll too record thine acts, O Lord,
 Which were of former days,
 Since thou began to shew to man
 Thy wond'rous works and ways.

12 Thy works, O God, I'll think upon,
 And talk of all thy ways;

13 All holiness thy ways are known:
 O God, how great's thy praise!

14 Thou art our God, the God who dost
 In glorious deeds excel;
 Thy pow'r and miracles we'll boast,
 And all thy wonders tell.

15 Thou hast, with thine outstretched arm,
 Redeem'd thy people, Lord;
 And saved Jacob's sons from harm,
 By thine avenging sword.

16 The waters, Lord, perceived thee;
 The waters saw thee well,
 And at thy presence they did flee;
 'The deeps in labour fell.

17 The clouds in floods were pour'd abroad,
 Sound loudly did the sky,
 And swiftly thro' the world, O God,
 'Thine arrows fierce did fly.

18 Thy thunder's voice tremendously
 Alongst the heavens flew;
 Thy lightnings flash'd thro' all the sky;
 The earth affrighted grew.

19 Thy marching was amidst the sea,
 'Thy footsteps in the wave;
 'Th' affrighted waters then did flee;
 No trace thy foot did leave.

20 Thou didst thy people lead, O God,
 And guard thy pasture-sheep,
 By Moses and by Aaron's rod,
 Who truth dost ever keep :
 Thou wilt them feed for evermore,
 By thy Messiah's skill,
 Secure from all the blasts that roar—
 O Zion! on thy hill.

P S A L M LXXVIII.

HISTORICAL and commemorative ; spoken in the person of Christ concerning those things, which happened unto the people of old for ensamples unto us ; that we, through patience and comfort of the Scriptures, might have great consolation, who have fled for refuge to the hope set before us. See Psalm xlix. parallels, and references.

*Behold, the things of ancient days,
 Which were of old conceal'd,
 The ways of God, in songs of praise,
 Are clearly here reveal'd !
 They were ensamples unto us,
 (For God is still the same),
 Who occupy'd our Father's house
 In days of ancient fame.*

- 1 **A**TTEND, my people, to my law ;
 Incline your ears to me ;
 Receive my words with godly awe :
 My words shall make you free.
- 2 My mouth shall hidden wisdom tell,
 And parables shall sing ;
 My spirit is a living well,
 Whence truth doth ever spring :

- 3 The sayings dark of former days,
Which patriarchs of old
Have handed down in ancient phrase,
I clearly will unfold:
- 4 The doctrines we have heard and learn'd,
The same our fathers taught,
Which we have weigh'd, and well discern'd,
With deep instruction fraught,
We will not from their sons conceal,
But will declare abroad;
And to the latest race reveal
The glorious praise of God.
The Lord Almighty is our strength:
His wondrous works of pow'r
We will record, and shew at length,
And sing them o'er and o'er.
- 5 For he established his word,
His testimony sure,
A monument of Jacob's Lord,
In Isra'l to endure:
Which he enjoin'd our fathers all,
Unto their race to show,
That all the people, great and small,
Might learn their God to know.
- 6 And that the nations to be born,
The children to arise,
Might to the Lord their God return,
And hear instruction wise;
- 7 That they might set their hope in God,
And suffer not to fall,
The glorious works that he hath show'd,
Out of their minds at all;
- 8 But might his holy will observe,
Nor, like their fathers, be
A race rebellious, who did swerve,
And from his precepts flee:

- A generation base and vile!
Accurs'd of God they were;
Their hearts were full of fraud and guile,
Altho' their speech was fair.
- 9 The sons of Ephraim well array'd,
Equipt with sword and bow,
Revolted from the Lord, afraid
To march against the foe.
- 10 They broke the covenant of God,
They broke their plighted faith;
They turned from the royal road
Into rebellion's path :
- 11 His works and wonders soon forgot,
His miracles of fame,
Altho' they prais'd him on the spot,
His praise they turn'd to shame.
- 12 His marvellous and glorious deeds,
Their fathers joy and praise,
In Egypt and in Zoan's meads,
For trophies he did raise.
- 13 He said unto the roaring sea,
Divided be thy waves,
And make my chosen race a way,
The race my favour saves :
He made the waters stand aloft,
Like tow'ring mountains high,
And safely thro' his Isra'l brought,
Upon the channel dry.
- 14 By day he wrapt them in the cloud,
And made a cool retreat,
From burning blasts their heads to shroud,
And from the sultry heat :
And all the live-long dreary night
The pillar'd flames aspir'd,
To shed a glorious beaming light,
Until the shades retir'd.

- 15 He clave the rocks in desert land,
And forth deep waters burst,
Then thousands, thousands, 'longst the strand,
Did quench their grievous thirst.
- 16 He brought the waters from the rock,
And pour'd the floods along :
The rivers served Judah's flock,
With all the mingled throng.
- 17 And yet, though freed from their distress,
They sinned still the more,
The Lord most high, in wilderness,
Provoking very sore.
- 18 Thus they began to tempt their God,
Within their hearts unjust,
And with reproaches him to load
By asking meat for lust.
- 19 Yea, said they, in presumptuous mood,
Gainfaying God the Lord,
Can he a table stor'd with food,
In wilderness afford?
- 20 We own, indeed, he smote the rock ;
The waters gush'd amain,
And overflowing rivers broke
In floods along the plain :
- But can he also furnish bread ;
And can he flesh provide ;
That so his people may be fed,
So well with drink supply'd ?
- 21 The Lord did hear, and was displeas'd ;
And sore his anger burn'd ;
The flaming fire 'gainst Jacob blaz'd,
And wrath on Isra'l turn'd ;
- 22 Because they had not faith in God,
Nor hoped in his love,
Though he his glory clearly show'd,
Reveal'd from heav'n above.

- 23 Yet he commanded, speedily,
The skies to pour their stores;
And then the heavens from on high
Did open all their doors:
- 24 He rained on them *manna* down,
And fill'd the fields around,
That they might eat, and not disown
The goodness they had found.
- 25 He gave them of the heav'nly corn,
And fill'd their soul with good;
And man that was of woman born
Did eat the angels food.
- 26 He caus'd an east-wind swiftly blow,
And in the heav'ns it flew;
And by his pow'r the south-wind, so
As he inclin'd it, blew.
- 27 He rained flesh upon their head
As thick as dust or hail;
And feather'd fowls on fowls succeed
In swarms upon the gale:
- 28 They fell amidst their camp, and round
Their tents on ev'ry side,
Like sand for number on the ground,
About them far and wide:
- 29 So they did eat, and filled were
With their own *dear* desire:
For he their ill-advised pray'r
Did grant them in his ire.
- 30 They from their lust were not estrang'd;
But, while their meat they chew'd
Within their mouths, the scene was chang'd,
And death their feast pursu'd:
- 31 The wrath of God upon them came,
And flew along like fire,
And wrapt them in a fearful flame
Of indignation dire:

- He slew the fattest of them all,
 And smote their chosen men,
 'Then Isra'l did by thousands fall,
 Who ne'er should rise again.
- 32 Yet, for all this, they sinned still;
 And, disbelieving God,
 They persever'd in their own will,
 For all the works he show'd.
- 33 Therefore he did their days consume
 In vanity and shame;
 And did their years to trouble doom,
 'Till death upon them came.
- 34 But when he slew them, then they pray'd,
 And sought him earnestly,
 'Touch'd by his hand, and sore afraid
 Of future misery:
- 35 Then they remember'd God, their Rock,
 And their Redeemer high,
 Who sav'd them from the cruel yoke
 Of Pharaoh's tyranny.
- 36 Yet, ne'ertheless, they poured out
 But feigned pray'rs to God;
 With flatt'ring tongues they went about
 And utter'd lies abroad.
- 37 For they with him were not sincere;
 They erred from the truth;
 His covenant they could not bear;
 'Their heart bely'd their mouth.
- 38 But, full of pity, he forbore,
 And long he suffer'd them,
 And pass'd their high transgressions o'er,
 Nor slew them for the same:
- Yea, many a time he turn'd away
 The fierceness of his wrath,
 And spar'd them in the evil day,
 And sav'd their souls from death.

- 39 For that they were but fading clay,
To mind he did recal;
A wind that passeth soon away,
And not returns at all!
- 40 How often, in the wilderness
Did they provoke their King;
And grieve him, in their loneliness,
Who hid them with his wing?
- 41 Yea, in their hearts they turned back,
And tempted God, and said,
Is not the God of Isra'l slack?
Or limited? or staid?
- 42 For they remember'd not his hand;
Nor thought upon the day
When he redeem'd them from the land
Of Pharaoh's iron sway;
- 43 Nor how he rear'd his ensigns high,
And made his foes to yield,
In Egypt's land, (so gloriously!)
And how in Zoan's field.
- 44 He turn'd their rivers into blood,
Their ponds to clotted gore:
That when the thirsty sought the flood,
They could not drink it more.
- 45 Ten thousand various tribes of flies,
Arm'd with devouring stings,
He pour'd among them from the skies,
With death in all their wings.
- And swarming frogs, from lake and fen,
And where the Nile doth flow,
Against those proud ungodly men,
With mission'd vengeance go.
- 46 He gave their increase to the worm,
Their toil to locusts teeth:
And death devour'd in ev'ry form
The men ordain'd to death.

47 He flew their vines with fire and hail,
Their fycamores with frost :

48 Their flocks and herds along the dale,
With thunder-bolts he tost.

49 The fierceness of his fury fell
On them like burning flame,
And wrath and anger, hot as hell,
With evil angels came.

50 His anger, like a roaring flood,
Out o'er their souls made way ;
He spared not their rebel-blood,
But bade destruction slay.

51 The pestilence devour'd their life ;
All Egypt's first-born fell :
The *death of Ham* did end his strife
With thy God, Israel !

52 Jehovah brought his people forth,
And led them safe along
The wilderness, with joy and mirth ;
And Miriam led the song.

53 They had no foe to raise their fear ;
Their fears the Red-sea drown'd :
Jehovah in his wings did bear
And cover them around.

54 He brought them to his holy court,
Where Judah's daughters sing,
Mount Zion, where the tribes resort
To praise their conqu'ring King.

55 He drove the heathen from their face,
And cast them out of fight ;
And gave by line their pleasant place
To Isra'l his delight.

56 Yet Isra'l still did more provoke
And tempt the Lord most high ;
The tender ties of love they broke,
Revolted wickedly ;

- 57 His testimonies they abhorr'd,
And basely turn'd aside ;
And dealt unfaithful with the Lord,
Like to a whorish bride :
- For they had learn'd their fathers' ways,
And had forgot their God,
Like a deceitful bow, that strays,
Whose arrows miss their road.
- 58 For they provok'd, with hill and grove,
His love to jealousy ;
And with their images did move
His anger from on high.
- 59 When he beheld their shameful ways,
And heard the veh'ment cry
Of their transgression, in those days,
He turn'd away his eye—
- 60 Then he forsook his holy place,
And left those wicked men ;
And *Shiloh* saw no more his face,
Where he had wont to reign.
- 61 Then he his strength delivered
Unto the enemy ;
Whose hand the ark and glory led
Into captivity.
- 62 He gave his people over to
The all-devouring sword ;
Then flew destruction fiercely thro'
The portion of the Lord.
- 63 With fire their young men he consum'd,
Forlorn their maidens sigh'd ;
- 64 Their priests unto the sword were doom'd ;
Their widows heard—and dy'd.
- 65 But lo, when Isra'l well-nigh fail'd,
And almost was no more,
Then, giant-like, the Lord assail'd
Their foes, and quell'd their roar.

66 He smote his en'mies in the rear,
 And drove them headlong down,
 That none of them durst more appear,
 On Israel to frown.

67 But he refused *Joseph's* house,
 Nor would with *Ephraim* dwell ;

68 But did the tribe of *Judah* chuse ;
 Mount Zion he lov'd well :

69 And there he built his palace high,
 On his own holy hill ;
 Which, like the earth, perpetually
 The Lord establish will.

70 His servant David he did chuse,
 And took him from the fold,
 From following of the pregnant ewes,
 The kingly reins to hold.

71 He set him on his royal throne,
 And bade him Jacob feed,
 The people he took for his own,
 Isra'l his chosen seed.

72 So faithfully the flock he fed,
 And watch'd by night and day ;
 So skilfully the sceptre sway'd,
 His throne shall last for aye.

Behold, THE SON, MESSIAH, reigns,
 God blessed over all :

Let all his blest and high domains
 Before him lowly fall.

P S A L M LXXIX.

A second part, as it were, of Psalm lxxiv. similar to, and explained by Psalm xlv.

Although

*Although we are brought very low,
 And very low must ly;
 Our kingdom is not here, we know,
 But high beyond the sky.
 Our high Redeemer pleads our cause,
 And saves us by his pow'r:
 But those who trample on his laws,
 His wrath shall quick devour.*

- 1 **O** GOD, the heathen all invade
 Thine own inheritance!
 And o'er thy house, in ruins laid,
 Triumphantly they dance.
- 2 Jerusalem they've laid on heaps,
 And o'er the bodies dead
 Of thy dear saints, the vulture leaps,
 And beasts of prey do tread.
- 3 Their blood like water flow'd abroad,
 Around Jerusalem,
 And none to give a friendly clod
 Of earth, to bury them.
- 4 We are become a dire disgrace,
 Reproach'd by all the earth;
 To ev'ry vile abandon'd race
 Derision, joy, and mirth!
- 5 How long, Lord, wilt thou angry be?
 O! can it be for aye?
 When shall thy burning jealousy
 From us be turn'd away?
- 6 Shall not thy wrath be poured out
 On those who us confound;
 And all the kingdoms round about,
 Thy praise who ne'er resound?
- 7 For they have Jacob all devour'd,
 Laid waste his dwelling-place,
 And all their indignation pour'd
 Upon thy chosen race.

8 Against us, O remember not
 The sin done long ago;
 Let love prevent us on the spot,
 For we're brought very low.

9 O God of our salvation, thou,
 For glory of thy name,
 Deliver us, and purge us now
 From all our sin and shame.

10 Why should the proud insulters say,
 Where is their God now gone?
 Is he for ever gone away?
 Or had they never one?

Let him be known, the God of Hosts,
 'Mong heathen in our sight,
 By vengeance dire in all their coasts,
 Who shed our blood with spite.

11 O let the pris'ners sighs ascend
 Before the Lord on high:
 According to thy pow'r, defend
 Those who are doom'd to die.

12 And to our neighbours, sevenfold,
 Into their bosom, Lord,
 Their vile reproaches lewd and bold
 'Gainst thee, be now restor'd.

13 So we, thy people, and the sheep
 Within thy pasture fed,
 Shall everlasting jub'lees keep,
 In our Messiah glad.

P S A L M LXXX.

THIS most beautiful, allegorical Psalm, the spirit and meaning whereof are more obvious than any thing that could be advanced for their illustration, is evidently, by the Holy Ghost, its author, put into the heart and mouth of the one, true, and faithful

faithful church of Christ, to the praise of her God,
her Shepherd, Husbandman, and King.

*Almighty Father, Shepherd, King,
Who reignest in thy love divine,
To make our hearts for ever sing,
Behold and visit still thy vine!
Thine hand upon THE SON OF MAN,
THE BRANCH, which thou hast made our
Strength,
In person perfect, ev'ry one,
O make us, Lord, like him at length!*

- 1 **O** Isra'l's Shepherd, lend thine ear,
Who leadest Joseph like a flock;
'Thine own distressed people hear,
And break the tyrant's cruel yoke:
Shine glorious from thy dwelling-place,
Forth from thy cherubim of pow'r;
And let thy presence fiercely chase
The wolves away that us devour.
- 2 Arise, and fight before our van,
O Lord, and all our slayers slay:
Ephraim, Manasseh, Benjamin,
Shall then revive, and lead the way.
- 3 **O** turn again, turn us again,
And cause thy face, O God, to shine;
And save us from the shame and pain
Which make thy tribes to mourn and pine.
- 4 **O** Lord, thou God of armies, how—
How long wilt thou be angry thus,
Against our pray'rs? and make us bow
Our necks to those who tread on us?
- 5 Our bread thou leaven'st with our tears,
And with our tears thou mak'st us drunk:
- 6 Our foes against us roar like bears,
And gambol round when we are sunk!

- 7 Turn us again, O God of Hosts,
 And cause thy face on us to shine;
 That peace may dwell in all our coasts,
 And that our sun may ne'er decline.
- 8 Thou hast a vine from Egypt brought,
 And rooted all the heathen out,
 To plant it on the promis'd lot,
 And guard and fence it round about.
- 9 Thou hast prepar'd a fair and large,
 And pleasant place, for it to grow,
 That far and wide around might verge
 Its branch above, its root below.
- 10 It fill'd the land on ev'ry side;
 The hills were cover'd with its shade:
 Its boughs outvy'd, in lofty pride,
 The goodly cedars God hath made.
- 11 She sent her boughs beyond the sea,
 Her branches to the river's end—
- 12 Why hast thou torn her hedge away,
 And made her glory to descend?
 The ruffian bands, that pass the way,
 Do pluck and tear her honours down:
 Her blossoms wither and decay;
 Her fruit and beauty both are flown!
- 13 The foaming boar, out of the wood,
 Doth stamp and lay thy vineyard waste—
 See, how it lies expos'd, and trod
 By ev'ry wild devouring beast!
- 14 Return, return, O mighty God,
 Look down from heav'n; behold and see,
 And visit this thy vine, down trod
 By ev'ry foe to it and thee.
- 15 The vineyard thy right-hand did plant,
 Thy strengthen'd Branch, thy sceptral Rod—
 How raging flames do o'er them flaunt!
 They perish, smitten by their God!

They fall indeed before the fire,
 And seem to perish in the flame ;
 But thou wilt make the flame retire,
 And from their ashes raise their fame.

16 O let thy hand be still upon
 The Man of thy right-hand, O God ;
 The SON OF MAN, the chosen One,
 'Thy strengthen'd BRANCH, thy sceptral
 Rod !

17 So will we not go back from thee,
 Nor turn from thee, O Lord, at all ;
 When we, with him, shall quicken'd be,
 Then we by him on thee will call.

18 Turn us again, Lord God of Hosts,
 And cause thy face on us to shine ;
 That light and life, in all our coasts,
 May ever reign by love divine.

P S A L M LXXXI.

FULL of praise and divine expostulation with
 the sons of men—the meaning obvious.

*The shadows all for ever o'er,
 Believing Greek, believing Jew,
 O praise the Lord for evermore !
 O praise the Lord with spirit new !—
 Behold the humanized heart,
 That fed the sympathizing tear
 Of Jesus—when the tender part
 He acted o'er the city dear * !*

1 SING, sing aloud to God our Strength ;
 Sing Psalms of joy to Jacob's God ;
 2 Take up the song, and sound at length
 'The swelling notes of praise abroad.

* Luke xix. 41. And, when he was come near, he beheld the city, and wept over it.

- 3 The signs shall in the substance sink;
 The shadows soon shall fly away:
 When we the promis'd new-wine drink,
 We'll sing to God a newer lay.
- But hand me, now, the timbrel here,
 The pleasant harp, the cymbal sweet;
 Blow up the New moon trumpets there:
 Let all be gladness when we meet.
- 4 Let us observe our statutes now;
 Let Isra'l joy in Isra'l's law;
 Let Zion's daughters pay their vow,
 And nigh to God let Judah draw.
- 5 This, he in Joseph did ordain,
 For a memorial firm and sure,
 When, marching through th' Egyptian plain,
 He saw the ills they did endure.
 I heard their lewd barbarian tongues;
 Their speech I did not understand,
 When I avenged Isra'l's wrongs,
 And brought him from the cursed land.
- 6 I mov'd his shoulder from the yoke;
 His hands I loosed from the pot;
 His proud oppressors there I broke,
 And dash'd, like potsherds, on the spot.
- 7 Oppressed, thou didst call on me,
 And I deliver'd thee anon;
 In secret I did answer thee:
 Oh, hadst thou heard my voice alone—
 When thunders roll'd above thine head,
 And lightnings flash'd before thine eyes!
 When I of thee a trial made,
 Where, Meribah, thy streams arise!
- 8 O thou, my people, give an ear;
 Lo, I will testify to thee,
 To thee, O Isra'l, if thou'lt hear,
 And wisely hearken unto me.

- 9 In midst of thee there shall no more
Be any strange god found at all;
Nor unto any god unknown
Thou, bowing down, from hence shalt fall.
- 10 I am the Lord thy God, thy guide,
Who brought thee from the stranger's land:
Open thy mouth, and open't wide;
I'll feed thee with my lib'ral hand.
- 11 But yet, my people to my voice
Would not—would not attentive be;
Ev'n Isra'l, whom I made my choice,
He would have none—have none of me!
- 12 So then I yielded them unto
The lusts of their own foolish hearts;
And, lo, they wander'd to and fro,
Astray from me, in desert parts.
- 13 O that my people had me heard!
That Isra'l had my counsels choise!
- 14 I had their en'mies soon debarr'd,
And turn'd my hand upon their foes:
- 15 The haters of the Lord to him,
Submission lowly should have feign'd;
But as for them, th' accepted time
Should have for evermore remain'd.
- 16 He should have fed them, to their will,
With finest of the chosen wheat;
Of honey from the rock, thy fill
I should have made thee freely eat.
Behold, describ'd, Messiah's reign!
Messiah reigns for evermore,
God Blessed over all, *amen*.
Let loyalty and love adore.

P S A L M LXXXII.

DESCRIPTIVE of the glory of THE SON OF GOD,
and giving instruction to rulers. See John x. 34.
and Pſal. ii.

*Among the gods the Lord is God:
Advance his praise on high!
Let all the princes kiss the rod,
And fall ſubmiſſively!—
The world's into confuſion gone,
And all its gods ſhall die;
But we adore TH' ETERNAL SON,
TH' ETERNAL GOD MOST HIGH.*

- 1 **H**E ſtands THE SON OF GOD declar'd,
God bleſſed over all;
Among th' aſſembled gods, prepar'd
To judge both great and ſmall.
- 2 How long will ye unjuſtly judge,
Accepting perſon's vile,
And bear my holy ones a grudge,
Be cauſe devoid of guile?
- 3 Deſend the poor and fatherleſs;
Do juſtice to the weak:
- 4 Deliver thoſe whom men oppreſs;
Their proud oppreſſors break.
- 5 They know not, nor will underſtand;
They walk in darkneſs on:
All the foundations of the land
Are to confuſion gone.
- 6 I have pronounc'd you gods, and all
The ſons of the Moſt High;
- 7 But ye ſhall die like men, and fall,
As all the princes die.
- 8 Arife, O God, and judge the land;
For nations all are thine:
And we, thine heritage, ſhall ſtand;
For thou haſt laid our line.

P S A L M LXXXIII.

OF the same spirit with Psal. ii. and xxxv.

*Behold, thine enemies advance
With roaring rage, like seas,
To swallow up thy saints at once,
Devouring them with ease,
Unless thou, Lord, in mercy come,
And drive them back again—
Behold, Mèssiah brings us home,
And with him makes us reign!*

- 1 **O** Be not silent, thou our God;
O hold thy peace no more:
- 2 For, lo, thine enemies abroad
Like bears against thee roar.
They foam, and rage, and stamp, and swell,
And make a tumult high:
Arise, O God, the tumult quell
Of those who thee defy.
- 3 For crafty counsels they prepare
Against thy hidden ones;
'That they may take them in their snare,
And ridicule their groans.
- 4 Come, come, say they, let us destroy
'Those people, great and small;
'That Isra'l may no more annoy;
Nor be a name at all.
- 5 For they conspire with one consent,
And all their pow'rs combine,
In sworn confederacy bent,
O Lord, 'gainst thee and thine.
- 6 'The tents of Edom form the van,
With those of th' Ishma'lite;
Moab and Hagar, as one man,
With heart and hand unite;

- 7 Gebal, and Ammon, Amalek,
And those of Palestine,
8 Against the Lord their wrath to wreak,
With Tyre and Assur join :
Lo, with a proud menacing eye,
Like death and hell they frown,
And lift aloft their hand on high,
'To smite thy people down.
- 9 Do to them as to Midianite,
Who fell beneath thy rod ;
Like Sisera and Jabin smite,
As erst at Kison flood :
- 10 Make them as those who perished
Where Endor's fountains rise,
Who fell, and all on heaps were laid,
The land to fertilize.
- 11 Like Oreb, and like Ze-eb, now
Make thou their nobles fall,
Like Zeba, and Zalmunna too,
Make thou their princes all :
- 12 Because they vaunted in their pride,
And boasted to destroy
God's heritage on ev'ry side ;
That they might all enjoy.
- 13 My God, let their foundations move,
And roll like wheels away ;
And let them like the stubble prove,
When sweeping whirlwinds play ;
- 14 As fire consumes the parched wood,
As flames the mountains fire ;
- 15 So chase them with the tempest loud,
And whirlwind of thine ire.
- 16 O fill their faces, Lord, with shame,
And cause them lick the dust,
'That they may dread Messiah's name,
And mourn their ways unjust.

- 17 Let them, confounded and dismay'd,
 With shame eternal fall;
 That men may see thy name display'd,
 JEHOVAH over all.

P S A L M LXXXIV.

EXACTLY similar in all respects to Psalm lxiiii.,
 whose illustration see.

*To mansions in our Father's house,
 Our FORERUNNER has gone,
 That he may them prepare for us,
 And come again anon:
 How pleasant were they unto him!
 How pleasant now to us!
 Our glory there shall ne'er grow dim;
 Our gain ne'er suffer loss!*

- 1 **H**OW lovely is thy dwelling-place,
 O Lord of Hosts, to me!
 The tabernacles of thy grace,
 How pleasant, Lord, they be!
- 2 My thirsty soul longs veh'mently,
 Yea faints, thy courts to see;
 My very heart and flesh do cry,
 O living God, for thee.
- 3 My spirit like the swallow flies,
 And round thine altar plays,
 With anxious purpose, while she plies
 Her domicil to raise;
 And, like the sparrow, ever near,
 She hops and springs about,
 Within thy walls herself to cheer,
 And bring her fam'ly out;

- O thou almighty Lord of Hosts,
 Who art my God and King,
 To reign with whom my spirit boasts,
 And boasts of thee to sing,
 Behold, with all my saints I come,
 (Thy love invites us nigh),
 To dwell within thy heav'nly dome,
 Rejoicing gloriously.
- 4 How blest are they, and only they,
 Within thy house who dwell!
 They never cease by night or day
 Thy praises, Lord, to tell.
- 5 Blest is the man whose Strength thou art,
 In whose heart are thy ways:
 Thy ways revive his fainting heart:
 From thee he never strays.
- 6 Blest are they all who march along
 By Christ's conducting eye:
 Their steps they measure by their song,
 And danger all defy.
 While passing thro' the parched vales
 Which lengthen out the way,
 The falling rains supply the wells,
 Their thirsty souls to stay.
- 7 So they from strength unwearied go
 Still forward unto strength,
 Until in Zion they shall know
 The glorious Lord at length.
- 8 Lord God of Hosts, the God of peace,
 Mine intercession hear;
- 9 O God, our Shield, behold the face
 Of thine Anointed Dear!
- 10 Within thy courts one day excels
 A thousand other where;
 Within thy house my spirit dwells:
 My pleasures all are there.

11 For God the Lord's a Sun and Shield;
 He'll shine our fears away,
 And make our foes to fly the field,
 As darkness flies the day:

He'll grace and glory to us give,
 And will with-hold no good
 From those who uprightly do live,
 And walk in gratitude.

12 O thou almighty Lord of Hosts,
 How greatly blest'd is he,
 In thee alone whose spirit boasts!
 So blest thy Christ shall be:

So blest thy Christ, and all his seed;
 From glory, glory, they
 Onwards, like rising suns, proceed
 Unto the perfect day.

P S A L M LXXXV.

DESCRIPTIVE and commemorative, according to the season then being, of the past, present, and future ways of the Lord God towards his people, his elected church; who indeed, as to their persons, are innumerable, but, as to their spirits, are one with their Lord their Head, in whose name and communion, by the Holy Ghost who dwelleth in them all, they are authorized and led, conjunctly and severally, to breathe forth their joyful spirits into their Father's bosom, in this gloriously triumphant song of praise.

*Behold the blessings, here describ'd,
 Of everlasting Grace,
 Whose reign is only circumscrib'd
 By th' utmost bounds of space:
 For truth and mercy both are one:
 Justice hath kissed peace;
 And God's come down to join with man
 In a divine embrace!*

- 1 **T**HY face, O Lord, hath burst the cloud,
 And shin'd away our sins;
 And thy beloved land aloud
 To sing thy praise begins:
 Jacob's captivity, return'd,
 Shall ever joyful be;
- 2 For all our guilt, in which we mourn'd,
 Is buried now by thee.
- 3 Thou hast thy burning wrath remov'd,
 And turn'd it all away
 From us, upon thy dear Belov'd,
 Thy Lamb, whom thou did'st slay.
- 4 Turn us, our Saviour and our God,
 Constrain us by thy love,
 And make our hearts thy firm abode,
 And never more remove.
- 5 Thine indignation overpast,
 And all thine anger gone,
 Let not this tribulation last,
 For which thy people groan.
- 6 Wilt thou not us revive again,
 That we may joy in thee?
- 7 And by thy mercy ease our pain,
 And set thy children free?
- 8 I'll hear what God the Lord will speak:
 To faints he speaketh peace;
 But let them never more betake
 Themselves to foolishness.
- 9 Sure his salvation must be near;
 The day begins to dawn:
 That glory may anon appear,
 The morning-shade's withdrawn.
- Our land shall soon be fill'd with joy,
 And everlasting peace:
 Messiah shall our foes destroy;
 He comes with truth and grace.

- 10 Mercy and Truth in him combine,
 To bless the human race;
 While Peace and Justice kifs and twine
 In a divine embrace.
- 11 TRUTH springs from earth—of woman born,
 The Saviour shall appear;
 While RIGHTEOUSNESS salutes the morn
 Which brings the Saviour near.
- 12 Yea, what is good the Lord shall give;
 Our land shall yield increase.
 Justice to lead us while we live,
 Shall go before his face.

P S A L M LXXXVI.

THE speaker in this Psalm (for there is but one) finds himself authorized to plead his own holiness, as the foundation of his claim to the divine favour: wherefore he says, ver. 2. 'Preserve my soul; FOR I AM HOLY: O thou my God, save thy Servant that trusteth in thee.'—See parallels, Psal. xxxv. xl. cxvi. &c.—Who can this be but the Lord of David?

*The Father's Servant here become,
 Who was in God's own form,
 THE SON, shall bring his chosen home,
 And all his will perform:
 He boldly pleads his holiness,
 When he to God draws near;
 Nor will the Lord reject the face
 Of his ANOINTED DEAR.*

- 1 **B**OW down thine ear, O Lord, me hear;
 For I am poor and low:
 In this mine hour my plaint I pour
 Into thy bosom, so!

- 2 Preserve my soul, and me console,
For I am holy, Lord:
O thou, my God, let love be show'd
To him who trusts thy word.
- 3 The mercy shew to me that's due;
I daily cry to thee:
Do thou afford an answer, Lord,
Unto my righteous plea:
- 4 Rejoice my soul, where troubles roll;
For I'm thy Servant, Lord;
I cry to thee, do thou me free,
And speedy help afford.
- 5 For thou art kind, to love inclin'd,
O Lord, and full of grace:
Thy mercies flow, in streams, unto
All those who seek thy face.
- 6 Give ear, O Lord, when I've implor'd
Attend unto my cry:
- 7 In day of fear, when trouble's near,
My pray'r thou'lt not deny.
- 8 Among the gods of wood and stone,
Lord, who is like to thee?
Or may the works which they have done
With thine compared be?
- 9 The nations all whom thou hast made,
Shall come and worship thee;
And bow before the Lord their head,
And bend the pliant knee.
- 10 For thou art great, and great thy deeds;
Thou, thou art God alone;
Thy glory far all search exceeds,
And scarce thy name is known.
- 11 But shew thou me thy ways, O Lord,
And I will shew thy truth;
My heart shall cleave unto thy word,
Thy name shall fill my mouth.

- 12 I will thee praise, O Lord, my God,
With all my soul and might,
And sing thy glorious name aloud,
With most intense delight :
- 13 For great's thy mercy towards me ;
Thou hast delivered
And from the lowest hell set free
My soul, by thee made glad.
- 14 The sons of violence, O my God,
The proud and lofty men,
In their assembly closely plod
To fill my soul with pain.
- 15 But thou, O God, art full of love,
Compassions in thee dwell ;
Thou wilt their insolence reprove,
And their assaults repel.
- 16 O turn to me, and mercy have,
According to thy word ;
Thy Servant strengthen thou, and save
Thine handmaid's Son, O Lord.
- 17 Shew me thy token for my good,
Thy promis'd pledge of love,
And rescue from this multitude
Thy holy Turtle-dove :
- That they may be ashamed who see,
When thou, O Lord, shalt save
Thine own Messiah, gloriously
Triumphing o'er the grave.

P S A L M LXXXVII.

COMMEMORATIVE and descriptive of the glory of the Messiah's kingdom, (spoken in the person of the Messiah; parallel in the beginning to Psalm *xlviii.* and in the latter part to the conclusion of *Pfal. xxii.* as appears by the margin), fully ascertains

tains its own most evident meaning in general, as here narrated. As to that particular passage in ver. 2. 'The Lord loveth the gates of Zion more than all the dwellings of Jacob,' which hath, upon occasions, been most grievously abused, it is explained by its parallel, Psal. lxxviii. 67. 'Moreover, he *refused* the tabernacle of Joseph, and *chose not* the tribe of Ephraim; but chose the tribe of Judah, the mount-Zion which *he loved*.'

*Come, lift aloud the voice of joy!
Let praise and love be our employ!
Let heav'n unto the earth rebound,
And echo round the joyful sound!
The Lord of Glory's Lord of all:
The sons unborn shall hear his call,
And, hearing, they shall all obey,
And round him dance, and sing, and play!*

- 1 **A** Song of songs to God, my King,
My voice shall chant, my heart shall sing:
Upon the hills of truth and grace,
His sure foundations he shall place.
- 2 The Lord delights in Zion's gates,
Where Judah's praise for him awaits,
Where all the tribes upon him call,
More than in Jacob's dwellings all.
- 3 What glorious things are said of thee,
And ever shall be said by me,
O city of the living God,
Where God himself shall make abode!
- 4 To them who know me I'll record,
And sing with joy before the Lord,
Of Egypt and of Babylon;
For these with Zion shall be one:
- Behold, Philistia too, and Tyre,
To God shall smite the sounding lyre;
And Ethiopia I will join
With them in union all divine:

And when I read my rolls of birth,
I'll mention this with joy and mirth,
This man, and that man born was there,
South, north, east, west, and ev'ry-where.

5 I'll spread my church o'er ev'ry hill,
And all the world with glory fill;
For I, the Lord, am ev'ry where;
And where I am my Zion's there:
And it of Zion shall be sung,
This man and that of her was sprung;
The Lord himself shall stablish her,
And build her palaces so fair.

6 When God the people counts, he'll write,
This man, and that man, his delight,
Was born therein—and there, there be
Ten thousand thousand such with thee:

7 There be that sing, and sweetly play,
With high triumphant joyful lay:
They play and sing, O God, to thee,
In whom alone my well-springs be.

P S A L M LXXXVIII.

How grievously have the authors of the Westminster Confession of Faith and Catechisms (which, by the way, all the *ministers* and *probationers* of the Kirk of Scotland have sworn to and subscribed, as the confession of their faith, as well as the *Seceders* and *Relief-people*, with the *writer* of this illustration among the rest, before he knew better, while he continued to call the kirk his mother) mistaken the Author and Finisher of the one divine apostolic faith of all God's elect, when they have ventured to advance this Psalm *throughout*, as they word it, together with Psal. xxii. lxxvii. and others equally foreign to their purpose, as proofs, that 'one who doubteth of his being in Christ, may have true interest in Christ, though he be not yet assured

‘ *thereof!*’—They commonly say, that the Son of God himself died under a cloud; and that, in so dying, he was a pattern to his followers in all ages.—They have said, that, if the Son of God expressed two acts of faith in crying, ‘ My God, ‘ my God,’ he also expressed one act of doubting and unbelief in adding, ‘ Why hast thou forsaken ‘ me?’—And many more such things with them there be.—My soul, come not thou into their counsel! mine honour, with theirs be not united! —Now, to forbear a little, and to allow them all they desire with regard to this famous Psalm: suppose that, indeed, Heman the Ezrahite, giving instruction, was, as they allow, by the Holy Ghost inspired to describe his own personal experiences, (and not those of the Messiah); and moreover, that those said experiences of Heman were meant as patterns to all other saints in time coming, and good proofs, that persons might have true interest in Christ, though not yet assured thereof, &c.—suppose, I say, all this, and whatever more you please in the same strain—can you also suppose, that the Holy Ghost should inspire a man to cry out at a venture without assurance, without certainty, as in the first words of this Psalm, ‘ O Lord ‘ God of my salvation,’ &c.—or that these words were a proof, that he might possibly have an interest in God’s salvation, and yet at the same time have no assurance thereof?—O enemy! enemy! how hast thou deceived the nations!—See the parallels.—Consider the New Testament, and give God, O believer, the praise of all his glory, as it shines in the face of Jesus.—I say no more.

*This song of mourning Jesus sang
 In day of his extreme distress,
 When war and trumpet’s dreadful clang
 Alarm’d his soul with fearfulness:
 Thy suff’ring Lord, believer, see,
 And praise the heart that bled for thee!*

*The horrors of his hell-touch'd soul,
From wounds of death have made thee whole!*

- 1 **L**ORD GOD, my Saviour, day and night
Before thee I have cried still;
- 2 O let my pray'r come with delight
Before thee in thine holy hill:
- 3 Incline thine ear unto my cry;
My soul is full of trouble sore;
Unto the grave my life draws nigh;
Ev'n now death's billows o'er me roar.
- 4 I'm counted with them that go down
Into the pit—I'm as a man
Whose strength is to a shadow flown,
Whose body is a carcase wan.
- 5 I'm a companion with the dead,
Like those who slain in grave do lie;
On whom the heedless foot shall tread,
Of ev'ry trav'ler passing by:
- Me* thou rememb'rest now no more,
According to my present lot,
Than those who liv'd the flood before,
Who sinn'd and perish'd on the spot.
- 6 *Me* thou hast laid in lowest pit,
In darkness, in the deeps, in hell:
- 7 On *me* thy wrath lies hard, and it
Makes all thy waves against me swell.
- 8 From *me* thou hast put far away
My friends, and mine acquaintance all;
And only those around me stay
Who wish to see me sink and fall:
- Me* thou hast made a spectacle,
An horror and a deadly fear,
To all who ever wish'd me well;
To *me* they dare not venture near.

- 9 Mine eye by mine affliction mourns ;
 Lord, I have daily call'd on thee ;
 Yet still my out-stretch'd hand returns,
 Without a wave of love, to me.
- 10 Wilt thou shew wonders to the dead ?
 Or shall the dead arise and praise ?
 Yea, verily, thou wilt indeed :
 My body dead thou yet wilt raise.
- 11 Thy loving-kindness in the grave
 Shall be display'd in its full strength ;
 Thy faithfulness I trusted have ;
 Nor shall I be ashamed at length.
- 12 Destruction shall, indeed, ashamed,
 Into eternal darkness fly,
 When all thy wonders have proclaim'd
 Thy righteousness for ever nigh.
- 13 For unto thee I cry'd, O Lord ;
 And unto thee I'll ever cry,
- 14 Until thou shalt me help afford,
 And bring thy mercy to me nigh.
- 15 I am afflicted very sore,
 Doom'd from my very birth to die ;
 Thy terrors, Lord, do make me roar,
 While all asunder torn am I !
- 16 The dreadful fierceness of thy wrath
 Quite over me doth daily go ;
 Thy terrors press me unto death,
 They fearfully pursue me so :
- 17 For round about me ev'ry day,
 Like roaring waters they do roll ;
 And, gathering together, they
 Have compassed around my soul.
- 18 My friends thou dost put far from me,
 And him that doth me dearly love ;
 And those that mine acquaintance be
 To darkness thou dost far remove :

But thou art ever near, O Lord,
 And draw'st thy Servant near to thee;
 For, lo, according to thy word,
 From death, by death, I shall be free.

P S A L M LXXXIX.

PRECISELY parallel to Psal. ii. See ver. 27. 'I
 will make him, my First-born, higher than the
 kings of the earth,' &c.

*Descriptive of THE SON OF GOD,
 Whose empire's all the world abroad,
 And of the glory of his reign,
 Which lasts for evermore: amen—
 This song of high triumphant praise,
 Let faith and love for ever raise!
 Come, all ye saints, adore and sing!
 Our covenant is Christ our King!*

- 1 **G**OD's mercies I will ever sing;
 From God alone sweet mercies spring;
 Thy faithfulness declar'd shall be
 To generations all by me.
- 2 For mercy shall be built, said I,
 From age to age, eternally:
 Thy faithfulness, ev'n in the heav'n,
 Thou shalt build up; thy word is giv'n.
- 3 I with my Chosen, my FIRST-BORN,
 A covenant of love have sworn;
 4 That I thy seed establish shall,
 And build thy throne to ages all.
- 5 The heav'ns shall praise thy wonders, Lord,
 Thy faithfulness thy saints record;
 In all their congregations, they
 Thy pow'r and wisdom shall display.

- 6 For, whom in heav'n shall I compare
 Unto the Lord? and who is there
 Among the mighty ones to be,
 O JESUS, liken'd unto thee?
- 7 Thou, God, art great; and greatly thou
 Art to be fear'd—to thee shall bow,
 With reverence and awe profound,
 Thy saints, on ev'ry side around.
- 8 O Lord, the God of armies, who
 Doth reign so great a God as thou?
 Encircled in thine holiness
 With pure and perfect faithfulness?
- 9 Ev'n in the raging of the sea,
 When high sea-billows roaring be,
 Thou over it and them dost reign;
 And still'st them with thy word again.
- 10 Lo, Rahab thou hast overthrown,
 And from thee slung her like a stone;
 And all her Pharaohs laid at length,
 Subdu'd by thine high arm of strength!
- 11 The heav'ns are thine, and thine the earth,
 With ev'ry creature breathing breath;
 The world is thine, her fulness thine,
 All founded by thy hand divine.
- 12 The north, the south, were made by thee;
 And both in thee shall joyful be:
 Tabor and Hermon both shall sing,
 And bound for joy to hail their King.
- 13 Thou hast an arm of mighty pow'r,
 The proud oppressors to devour:
 Strong is thy hand, thy right-hand high,
 To save the lowly when they cry.
- 14 Justice and judgment are thy throne,
 Thy habitation, Lord, alone:
 Mercy and truth before thee shine,
 The brightness of thy face divine.

- 15 O greatly blest the people be,
Who know the joyful sound from thee!
They still shall walk before thy face,
O Lord, in glory of thy grace:
- 16 They, in thy name, shall all the day
Their banners joyfully display;
And, in thy righteousness, they shall
For ever be exalted all:
- 17 Because the glory of their might
Doth only stand in thy delight;
And by thy favour shall our horn,
And prosp'rous pow'r, be still upborn.
- 18 The Lord is our Defence and Shield,
Who shall to us protection yield:
The Holy One of Isra'l sing:
The Christ of God is Christ our King.
- 19 In vision to thy Holy One,
Thou spakest then, and saidst, Upon
A mighty Saviour I have laid
My people's everlasting aid;
- A chosen One, whom I have found,
Out of the people call'd, and crown'd;
- 20 Ev'n David's Son, whom I have lov'd,
And with mine holy oil approv'd.
- 21 With him my hand shall stablish'd be;
Mine arm and strength shall set him free:
- 22 On him no foe shall e'er exact,
Nor son of malice turn him back:
- 23 I'll beat down his malicious foes,
Before his face, with plagues and blows:
- 24 But I from him will ne'er remove
My pledged faithfulness and love;
And, in my name exalted high,
His horn shall flourish gloriously.
- 25 His hand and pow'r shall reach afar,
And turn again the tide of war;

His right-hand shall controul the sea;
The rivers shall his vassals be.

26 Thou art my Father, he shall cry,
My Rock, my God, my Saviour high;
And I to him will bow mine ear,
And ere he cry, will bend to hear.

27 I'll make him, my FIRST-BORN, more high
Than all the kings, afar or nigh.

28 I'll ever keep my love for him:
My covenant remaineth firm.

29 His seed I will establish sure,
And make them by my pow'r endure;
And, as the days of heav'n, the throne:
I will establish of my Son.

30 But if his children go astray,
And from my precepts burst away;

And in my judgments shall not walk,
But, wand'ring from my ways, go back;

31 If they my statutes shall profane,
And count my high commandments vain:

32 Then will I visit with my rod,
And mark their sin with stripes and blood:

33 Yet I'll not take my love from him,
Nor will I make his glory dim.

My faithfulness shall never fail:
And who my purpose shall repeal?

34 My covenant I will not break,
Nor will I void my promise make:

35 Once by my holiness I swore
To David—I'll repent no more:

36 His Seed for ever shall endure,
And his dominion firm and sure:

Like yonder sun, for evermore,
In brightest glory me before,
The Sun of Righteousness shall shine,
In light and glory all divine:

- 37 Whatever changes come or go,
They're only changes but in show;
There is no change in his high name,
Like moon, or rainbow, still the same.
- 38 And yet, how great a mystery's here?
What changes do to us appear?
Thou hast cast off, as one abhorr'd,
Thine own Anointed One, O Lord.
- 39 Thou hast been wroth, and tore the crown
Of thy belov'd dear Holy One:
His diadem is foil'd in dust,
And basely thrown away, and tost.
- 40 Thou hast his hedges vilely torn,
And all his tow'rs defac'd with scorn:
- 41 And all who pass him seize the spoil,
And feast upon his grief the while.
- 42 Thou hast advanc'd his foes aloft,
And made them glad at him who scoff'd:
- 43 On him thou mad'st the battle fall;
Nor hast thou strengthen'd him at all.
- 44 His glory thou hast made to cease,
And marr'd the brightness of his face;
Hast thrown his throne down to the ground,
And scatter'd all the fragments round;
- 45 His days of youth hast shortened,
And him with shame hast covered—
- 46 How long wilt thou thyself retire?
How long shall burn thy wrath like fire?
- 47 Remember, Lord, how short a time
I dwell with men in earthly clime;
Haste, haste, return to me again:
'Thou hast not made me Man in vain.
- 48 Behold, I die to do thy will;
And, after death, I'll mount thy hill:
I die for men; for who is he
That lives, and death shall never see?

And who, unless the Lord should save,
Should free his soul out of the grave?

49 Remember, Lord, thy kindnesſes,
Which thou didſt ſwear to David's face;
'That I ſhould riſe again, and ſing
To thee, my Father, God, and King.

50 O wipe away my ſad diſgrace,
Which I have bore for thy dear race.

51 And let thy foes, who rage and roar
Againſt thee, roar and rage no more:
For they have rais'd their horn on high,
'The Lord's Anointed to defy.—

52 The praises of the Lord our God,
Let all the faithful ſound broad:
The Lord and his ANOINTED reign:
Amen, for evermore; amen.

P S A L M XC.

THE ſenſe is obvious.

*A ſong of Moſes, man of God;
Inſpir'd with heav'nly fire,
Who for the Prince Meſſiah ſtood,
And tun'd his fateful lyre:
The days of man are but a ſpan,
And fly like ſhades away;
But ev'ry faithful-hearted one
Shall reign with Chriſt for aye.*

1 **L**ORD, thou haſt been our dwelling-place.
In generations all:
2 Before thou did'ſt the mountains trace
Upon this earthly ball;
Ere thou a being did'ſt impart
To all the worlds abroad;
Ev'n thou from everlaſting art
To everlaſting God.

- 3 But man, subjected to decay,
 Must sad mutation know,
 And fall destroy'd, to death a prey,
 Till thou revoke the woe:
 For thou wilt say, Return again,
 Ye sons of men, return;
 The grave shall yield alive her slain,
 And death bereav'd shall mourn.
- 4 But, in thy sight, a thousand years
 Seem but as yesterday,
 Or as a watch by night appears,
 When past and fled away.
- 5 Thou carriest them as with a flood,
 Like wreck along the wave,
 Till they are swallow'd in the *blood-*
And-bone-devouring grave:
 They slumber on full many a year,
 A length of time unknown,
 Till thou, O glorious Lord, appear
 'To raise the overthrown:
 How soon, O Isra'l, is thy day,
 When thou must drink thy cup,
 And on the bed of death thee lay,
 Till Christ shall rouse thee up!
- 6 Man, in the morning of his day,
 Is like the tender flow'r;
 It smiles and hails the new-born ray,
 And glories for an hour;
 But when the fervent noon-day beams
 Have beat upon its head,
 It's vap'ry spirit flies in steams,
 And leaves it sunk and dead:
- 7 So by thine anger we're consum'd,
 And troubled by thy wrath,
 Within the darksome charnel doom'd
 To be devour'd by death.

- 8 For thou our sins hast made the *butt*
 At which thine arrows fly;
 And our iniquities hast put
 Direct before thine eye.
- 9 Therefore our days fly all away,
 Pursued by thy wrath;
 And leave us lone, a mangled prey,
 Caught in the jaws of death:
 Our days are like a tale twice told,
 And like a bird that's flown;
 In spending they grow stale and old,
 And, spent, no more are known.
- 10 Our days and years, the utmost sum,
 Are threescore years and ten,
 Or if, by strength, there may be some
 The length of fourscore gain;
 Yet is their strength but labour hard,
 With sorrow, pain, and toil:
 We fly away, and soon are scar'd,
 Like birds by fowler's guile.
- 11 Who knows the pow'r, Lord, of thy wrath?
 If once thy wrath shall blow,
 To stem the way is instant death,
 And endless overthrow:
 Thy wrath, according to thy fear,
 Is past conception all;
- 12 Teach us our end in mind to bear,
 And frailty to recal:
 So shall we then our hearts apply
 Unto thy wisdom, Lord;
 And meditate continually
 On thy eternal Word.
- 13 Return, return, O Lord, how long
 Wilt thou remain away?
 Come, turn our mourning into song,
 And our long night to day.

- 14 O satisfy thy servants, thou,
 Right early with thy love;
 And give us consolations now,
 Which shall no more remove :
- 15 So shall we triumph evermore,
 And all our days be glad,
 When all these transient scenes are o'er,
 Wherewith thou mad'st us sad.
- 16 O let thy work and pow'r appear
 Unto thy servants soon,
 And let thy glory, bright and clear,
 Unto their sons be shown :
- 17 And let the beauty of the Lord,
 Our God and Saviour dear,
 Shine forth, according to thy word,
 In thine accepted year :
- Messiah, then, shall lead our path ;
 And thou, O God, approve
 Our works of gratitude and faith,
 Our labours, and our love.

P S A L M XCI.

ALTHOUGH, by applying it directly to Christ, Matth. iv. 6. Satan may be said to have approved himself a better commentator upon this Psalm than many of his ministers; yet it is not upon his authority, but upon that of the prophet of God, Is. xliii. 2. and xlix. 2, &c. that the following paraphrase, and application of the whole Psalm to the Messiah is built.

*Beneath the high, o'er-shading wing
 Of the Almighty, safely lodg'd,
 Behold, ye saints, behold and sing,
 Your Surety justify'd when judg'd!
 The promises are sure and seal'd,
 Confirmed in THE WOMAN'S SEED,
 Whose bruised heel the Lord hath heal'd,
 For bruising of the Serpent's head!*

- 1 **H**E who doth in the bosom dwell
Of the Most High, shall safely stay,
By the Almighty's shadow well-
Protected round by night and day.
- 2 I of Jehovah will pronounce,
That he's my Hope, and my High-tow'r ;
My God, who gives me a response,
When I to him my pray'r shall pour.
- 3 Assuredly he shall thee save,
And keep thee from the fowler's snare,
And from the all-devouring grave,
When subtil plagues infest the air:
- 4 He shall defend thee with his wing,
And vail thee with his feathers round ;
And thou shalt trust in him thy King,
Whose truth 's a shield and buckler found.
- 5 No terror of the night shall fall,
Nor deadly horror on thee seize ;
No winged arrow touch thee shall,
That flies by day-light random-ways :
- 6 And at the noisome pestilence,
That walks in darkness, thou shalt laugh ;
Noon-day destructions get them hence,
And fly before thy face like chaff.
- 7 A thousand at thy side shall fall,
And at thy right-hand thousands more,
But thee it ne'er shall touch at all,
When all the rage of war shall roar :
- 8 Thou only with thine eyes shalt see,
And stand a safe spectator by,
When all the proud rewarded be,
Who dar'd the Lord thy God defy.
- 9 Because the Lord, my refuge high,
Was made by thee thy dwelling-place ;
- 10 There shall no evil come thee nigh,
Nor plague approach thy palaces.

- 11 For he shall give his angels charge
 Concerning thee in all thy ways,
 Their guard around thee to enlarge,
 And keep thee all thy nights and days :
- 12 They in their hands shall bear thee up,
 Still waiting on their Lord alone ;
 Lest th' enemy would interrupt,
 And dash thy foot against a stone.
- 13 Upon the adder thou shalt tread,
 And on the roaring lion strong ;
 Thy feet shall bruise the dragon's head,
 And trample on the lions young.
- 14 Because on me he set his love,
 I'll save and set him up on high ;
 Because he did my name approve,
 I'll make him quell the enemy.
- 15 He'll call on me, I'll answer him ;
 I will be with him in his pain ;
 His longing eyes shall not grow dim,
 Till I shall raise him up again :
- 16 I'll raise him up with glory crown'd,
 And give him everlasting days :
 Messiah's name my mouth shall sound,
 And all my works shall give him praise.

P S A L M XCII.

As Psal. ii. with its parallels. See the margin.

*The ways of God are holy all,
 The ways of peace and praise!
 For joy and thankfulness they call:
 Come, join Messiah's lays—
 Messiah, like the palm-tree high,
 Shall flourish, ever fair,
 Before the Lord eternally ;
 Whose glory we shall share.*

- 1 **H**OW sweet, how pleasant, yea, and good,
 Is it to bless the Lord;
 And, with the voice of gratitude,
 His praises to record!
- 2 I'll praise and sing, O thou Most High,
 With joy, the live-long day;
 And when the ev'ning shades draw nigh,
 I'll raise my ev'ning lay:
- Thy faithfulness shall be my theme,
 Thy love shall melt my song;
- 3 My music shall exalt thy name;
 Thy truth my notes prolong:
 My sweetest cymbals I will chuse,
 With harp of solemn sound;
 And ev'ry choicest air I'll use,
 To spread thy glory round.
- 4 For thou, O Lord, hast made me glad,
 Thro' this grand work of thine:
 I'll triumph in the works were made
 By thine own hands divine:
- 5 O Lord, how great thy wonders be,
 Thy thoughts how very deep,
- 6 No brutish man can ever see,
 No fool can therein dip.
- 7 For, when the wicked spring as grass,
 And evil-workers bloom;
 It is that they may quickly pass,
 And feel a heavy doom.
- 8 For thou, O Lord, art God Most High,
 The God for evermore,
 Lord Paramount o'er earth and sky;
 Whom heav'n and earth adore.
- 9 But, lo, thine enemies, O Lord,
 Lo, all thine enemies,
 Shall perish by thy furbish'd sword:
 They fall, and never rise.

- 10 But thou my horn shalt high exalt,
 High, like the unicorn;
 Thou with fresh oil anoint me shalt,
 And hail me thy FIRST-BORN.
- 11 Mine eye shall see my heart's desire
 On all mine enemies;
 Mine ear shall hear what I require
 On those who 'gainst me rise.
- 12 But like the palm-tree flourish'd high
 Shall be the Righteous One;
 And cedar-like shall reach the sky,
 Like those in Lebanon.
- 13 Those that within the house of God
 Are planted by his grace,
 They all shall grow and spread abroad
 In our God's holy place.
- 14 And in old age, when others fade,
 They fruit still forth shall bring;
 They shall be fair, and rear their head,
 And aye be flourishing:
- 15 To shew that upright is the Lord;
 He is a Rock to me;
 And he from failure in his word
 Is altogether free:
 He pledg'd his word that he would raise
 Me and my faints on high:
 I therefore, with my faints, will praise
 His word eternally.

P S A L M XCH.

As Psal. ii. with its parallels. See the margin.

Whose name's THE WORD OF GOD, the King,

Who comes to bring the faithful home,

To' eternal Lord of Glory sing!

He was, and is, and is to come:

*The floods had lifted up their voice ;
 The floods had lifted up their waves :
 He said, Be still, and hush'd their noise :
 His people by his pow'r he saves.*

- 1 **M**ESSIAH reigneth ; he's array'd
 With majesty and glory bright ;
 The Lord with strength and pow'r is clad ;
 He girds himself about with might :
 The world he poiz'd upon the flood,
 That it cannot be mov'd away :
- 2 Thy throne, O everlasting God,
 Shall unto everlasting stay,
- 3 The floods have lifted up aloud,
 The floods have lifted up their voice ;
 The floods lift up their waves to God ;
 But he commands, and stills their noise.
- 4 The Lord on high is mightier far
 Than many founding waters be ;
 Yea, than the mighty waves that war,
 Revolving, roaring on the sea.
- 5 Thy testimonies firm and pure,
 In faithfulness and pow'r excel ;
 The boist'rous waves could not endure—
 At thy rebuke they sunk and fell.
 I.e., holiness becomes thine house,
 O Lord our God, for evermore :
 In mercy smile and shine on us,
 That we may stand thy face before.

P S A L M X C I V.

As Psal. x. with its parallels.

*The eyes of God are ev'ry where,
 Beholding all the world abroad :
 He form'd the eye ; he form'd the ear :
 He rules the nations by his word.*

*Confounded shall the atheist fly,
And all the proud oppressors die;
In hell their open'd eyes shall see,
' MESSIAH was the King on high!*

- 1 **L**ORD GOD, in just vindictive wrath,
For vengeance unto thee belongs,
Arise, inflict deserved death
On those who load thy folk with wrongs.
- 2 Shine forth, and dissipate our fears,
Thou Judge of all the world abroad;
Preserve thy wheat, burn up the tares,
And manifest thyself our God.
- 3 How long, how long shall wickedness
Triumphantly advance her reign?
How long shall insolence oppress
Thy loyal ones in thy domain?
- 4 How long shall they pour forth their gall,
And boast themselves against the Lord?
- 5 Like rav'ning wolves, on us who fall,
And give thy children to the sword?
- 6 In widows and in strangers blood,
How they imbrue their butch'ring hand;
While murder, like a raging flood,
O'erwhelms the orphans in the land!
- 7 Themselves they flatter ne'ertheless,
And say, Jehovah shall not see;
Nor Jacob's God e'er think of this,
Nor of our actions conscious be.
- 8 Ye brutish people! understand;
Fools, when will ye see wisdom clear?
The Lord did plant with his own hand
'The ear—and shall himself not hear?
The Lord himself did form the eye;
Shall he himself not clearly see?
He unto man brings knowledge nigh,
And shall himself not conscious be?

- 10 He that the nations doth correct,
Shall he not forely chastise you ;
And on your heads his vengeance wreak,
'That ye may then your folly rue?
- 11 Man's thoughts, but froth and vanity,
'The Lord doth well discern and see :
- 12 Blest is the man whom thou dost try,
And scourge, to learn, O Lord, of thee.
- 13 'Thou'lt give him, in the rushing stream
Of sad calamity, to rest,
Until the pit be digg'd for them
Who have thine heritage opprest.
- 14 For thou, O Lord, wilt not cast off
Thy people, nor thy flock forsake ;
Nor stand aloof and see the wolf
Fierce inroads on thy pastures make.
- 15 But judgment shall to righteousness,
My righteousness divine, return,
When all my foes have fled my face,
And all my brethren ceas'd to mourn :
Then thou in justice shalt reward
The work, O God, which I have done :
And when thy love shall be declar'd,
'The nations after it shall run.
- 16 O who will now rise up for me,
To stem the tide of wicked men ?
When roaring pride rolls like the sea,
O who will turn the floods again ?
- 17 Unless the Lord had been my help,
My soul had soon to silence fled,
When lions fierce and lion's whelp
'Their mad assaults upon me made.
- 18 When I had said, My foot is gone,
'Thy mercy, Lord, supported me :
- 19 And when a flood of thoughts had flown
Along my soul, I joy'd in thee.

- 20 But shall the throne of sin and shame,
 The throne that's built in guilt and blood,
 Which mischief by a law doth frame,
 Have fellowship with thee, O God?
- 21 In counsel they assemble close,
 And plot against my righteous soul,
 To spill my blood on yonder cross;
 But thou, my Father, see'st the whole.
- 22 The Lord is my Defence, and King,
 My God, my Rock, my Refuge strong;
 To me he shall salvation bring,
 And raise me to my throne ere long.
- 23 But God shall bring the wicked down,
 And on them lay their heavy sin:
 He'll make their glory vanish soon,
 And lay them low the pit within.

P S A L M XCV.

INTERPRETED and improved by its Author, Heb. iii. 4. concerning *Christ* and the *gospel-day*.—And so, for the same reason, its parallels must be applied.

*To-day, to-day, the HOLY GHOST
 Upon the saints doth loudly call,
 In CHRIST alone to make their boast,
 And lowly at his footstool fall:
 For unbelievers evermore,
 Who sin against the HOLY GHOST,
 In outer darkness howl and roar,
 And wail God's rest for ever lost!*

- 1 O Come, let us sing to the Lord;
 And make a sweet melodious sound
 Unto our Rock, which doth afford
 Salvation when our foes surround.

- 2 Let us before his presence joy,
 With thanksgiving and sounding Psalm;
- 3 For God the Lord is God most high,
 The mighty King, whose name's I A M.
- 4 The depths of earth are in his hand,
 The heights of hills are also his;
- 5 The sea is his, and his the land;
 His word has form'd the vast abyfs.
- 6 O come, and let us worship him
 And bow before our Maker all;
 For he's the Lord, our King sublime:
 Prostrate before him let us fall:
- 7 For he's our God, the people we
 Of his own pasture surely are,
 And of his hand the sheep; if ye
 To-day his voice will duly hear—
- 8 Then harden not your hearts, as in
 The provocation, on the day
 Of the temptation, and your sin,
 When ye blasphem'd at Meribah:
- 9 When me your fathers try'd and prov'd,
 And grievously did strive with me;
 Full forty years my wrath they mov'd,
 And fully did my working see:
- 10 I said, 'This people err in heart,
 My ways they never yet do know:
 I swear in wrath, and said, Depart;
 Into my rest ye ne'er shall go.

P S A L M XCVI.

SIMILAR to Psal. ii. See the margin.

*Advance, advance the voice of praise!
 Let heav'n and earth resound our lays!
 Messiah reigns for evermore!
 Let all the world their Judge adore!*

- 1 **O** To the Lord Messiah sing;
Sing new songs to the Lord our King;
Let all the world, with joy and mirth,
Sing to the Lord of all the earth.
- 2 Sing to the Lord, and bless his name,
From day to day his praise proclaim;
His glory to the nations shew,
His tidings glad, and ever new.
- 3 Great is the Lord, and greatly he,
Above the gods, must feared be:
- 4 For all the gods are idols dumb,
To which the blinded nations come.
- 5 The Lord hath made the earth and skies:
Above them both his glory flies:
- 6 The glory of his face doth shine
With strength and majesty divine:

The beauty of his holiness
With glory fills his holy place;
And nought but glory shall appear,
Before the Lord, for ever here.
- 7 Ascribe to Christ, the Lord your God,
All kindreds of the world abroad,
Ascribe to Christ the glory due,
Who gives his glorious strength to you.
- 8 Give to the Lord his glorious fame,
And all aloud proclaim his name:
Come, come into his courts, and bring
Yourselves your off'ring to your King.
- 9 In beauty of his holiness,
Unto the Lord your God confess:
Worship and fear before him, all
Ye sons of this terrestrial ball.
- 10 From pole to pole the tidings sound,
Messiah reigns the world around:
The world is fix'd, and shall not move,
Till all the world his judgment prove.

- 11 All nature shall renew'd appear,
 Before him, in th' accepted year:
 The Heav'n shall lift aloud her voice,
 And, with her sister Earth, rejoice:
- 12 The Sea shall, with her fulness, roar,
 And Thunder praise from shore to shore:
 The joyful fields shall laugh and sing;
 The trees shall bow to hail their King:
- 13 Before the Lord, the universe,
 By him restor'd, shall then rehearse
 The wonders of his kingdom all,
 When he from dust the dead shall call.
- He comes, in his appointed hour,
 To judge the earth with truth and pow'r:
 He'll judge the world with righteousness,
 And all the folk with faithfulness.

P S A L M XCVII.

ASCERTAINED, with all its parallels, and applied by THE FATHER TO THE SON, Heb. i. 6. 'When he bringeth in the First-begotten into the world, he saith, *And let all the angels of God worship him*'—as written in ver. 7. of this Psalm, '*Worship him, all ye gods.*' See Psal. ii. and margin.

*Here in THE SON behold and trace
 (Of all his Father's pow'r possess),
 The brightness of his Father's face;
 Jehovah's glory full exprest!*

- 1 JEHOVAH reigneth; let the earth,
 With all her multitude of isles,
 Rejoice, and give her joys a breath;
 For her Messiah on her smiles.
- 2 Though clouds and darkness round him roll,
 And hide his glory for a while,
 He'll make them, like a burning scroll,
 To fly away, and ne'er recoil:

- For righteousness and judgment, still
 The habitation of his throne,
 Establish'd stand, like Zion-hill,
 Till all his holy will be done.
- 3 A fire before him burns, and goes,
 Devouring all his foes around;
- 4 His lightning's flash the world o'erthrows;
 Th' earth saw, and trembled at his sound.
- 5 The mountains at his presence fled;
 The hills, like melted wax, did flow:
 Messiah comes to make us glad
 With his blest presence here below.
- 6 The heav'ns announce his righteousness;
 All people see his glory shine:
 The Holy Ghost, with voice express,
 Attests his majesty, DIVINE.
- 7 All who serve graven images,
 Confounded let them ever be:
 'Themselves, in idols who do bless,
 Confounded from his face shall flee.
 But see the IMAGE God hath chose,
 His brightest glory to display;
 For in him all the Godhead glows,
 And beams with undiminish'd ray.
- O angels of Jehovah, all,
 Behold THE SON on throne sublime!
 Before his face with rev'rence fall,
 (For he's your Lord), and worship him!
- 8 Zion did hear, and joyful sang;
 Glad, glad, thy daughters, Judah, were,
 When light amid thy darkness sprang,
 And shew'd thy lov'd Messiah near.
- 9 Above all other gods, O Lord,
 Thou dost, exalted, reign on high;
 By all who know thee, lov'd, ador'd,
 God over all, eternally.

- 10 O ye that love Messiah, now,
 Because of his forgiving love,
 Unto your Lord profoundly bow,
 And, hating ill, from ill remove:
 For he preserv'd your souls from hell,
 And saved you from Satan's pow'r:
 O let not then your souls rebel,
 Which he redeem'd for evermore!
- 11 Light, light, is sown for all the saints,
 And joy for ev'ry upright one:
 Let faith and hope prevent your plaints;
 Dry up your tears, and hush your moan!
- 12 Rejoice, ye heirs of righteousness,
 The righteousness of Christ above;
 Recal to mind his holiness,
 And gratitude repay for love.

P S A L M XCVIII.

INTERPRETED as the last Psalm.

*Let all the world with rev'ence fall
 Before the Lord, the Judge of all!
 He comes with thousand thousand saints,
 To dry our tears, to heal our plaints.*

- 1 O Sing a new song to our King,
 To Christ the King of Zion sing;
 For he hath works of wonder done,
 His right hand hath the vict'ry won.
- 2 He his salvation hath made known,
 His righteousness reveal'd and shown,
 Among the heathens, in their sight,
 Now brought from darkness into light.
- 3 Now Zion shall no more deplore;
 For grace and truth are at the door;

And

And the salvation of our God
Is seen by all the world abroad.

- 4 Earth, make a joyful noise, and sing
New songs of praise to Christ your King:
He comes to fill the earth with joy,
And her destroyer to destroy.
- 5 With all the melody of praise,
6 With music varied thousand ways,
We will *hosanna* Christ the King,
Who makes the light from darkness spring.
- 7 Let seas revolve his glory o'er,
And each applausive billow roar;
- 8 Clap, clap your hands, ye murm'ring floods,
Shout, dance, and sing, ye hills and woods,
- 9 Before the Lord; behold him near,
To bring the long-desired year;
To bring his own redeemed home,
To give the world impartial doom:
He'll judge the earth in righteousness,
And all the world with faithfulness:
According as the tree shall fall,
There it remain for ever shall:

How bless'd are they his voice who hear!
But, ah! how curs'd, if ye forbear!
'To-day, to-day, to-day alone,
Is th' only day to kiss the Son!

P S A L M XCIX.

THE praise and majesty of Christ's kingdom.
See Psalm ii. &c.

*Who was, and is, and is to be,
The same to-day and evermore,
The God of glorious majesty,
Your King—ye saints of God, adore!*

- 1 **T**HE Lord Messiah reigns the King,
 Let men with trembling awe revere;
 He rides upon the Cherub's wing,
 Let th' earth be mov'd, and quake with fear.
- 2 The Lord is great in Zion-hill,
 The Lord supreme, God over all;
- 3 Thy name is high and terrible,
 To be rever'd by great and small.
- 4 Jehovah's Strength, the Lord our King,
 Judgment and justice only loves;
 Judgment to vict'ry he will bring,
 Who righteousness alone approves.
- 5 The Lord our God exalt ye high,
 And low before his footstool fall;
 For he is holy; sanctify
 His holy name, and on him call.
- 6 Moses and Aaron led the van
 Among his priests, and Samuel too;
 They call'd on Christ, nor call'd in vain;
 He gave them all an answer due.
- 7 He spake to them amidst the cloud,
 The cloud by day, the fire by night:
 They kept the statutes of their God,
 His ordinances all aright.
- 8 Thou answer'dst them, O Lord our God,
 Thou wast a God that them forgave,
 Tho' thou took vengeance by thy rod
 Of their inventions—them to save.
- 9 Exalt the Lord, our God and King,
 And worship at his holy hill;
 The Lord our God is holy; bring
 The off'rings of your heart and will.

P S A L M C.

A Psalm of thanksgiving. See Psal. xcvi. and margin.

*The Holy Ghost constrains us all
Before the Lord our God to fall,
And give to him the glory due,
Whose mercies are for ever new.*

- 1 **W**ITH one consent, and one accord,
Let all the people praise the Lord :
- 2 Come, serve the Lord with joy, and sing,
Soaring to God on lofty wing.
- 3 Know ye, the Lord is God indeed,
The Son of God, and David's seed :
'Tis he who form'd us in his love,
And gave us grace that ne'er shall move :
- Unto ourselves we nothing owe,
And nothing on ourselves bestow :
We are his work, and only his ;
His both our being and our bliss :
We are his people, and the sheep
Whom he doth in his pasture keep :
Let us unto our Shepherd bow ;
Our Shepherd's faithful, good, and true.
- 4 O enter then his gates with praise,
And in his courts his glory raise ;
Be thankful to him, bless his name,
And let your ways your love proclaim.
- 5 For why ? The Lord is always good,
His love from everlasting stood ;
His truth endureth evermore :
Let all the world the Lord adore.

P S A L M C I.

CHRIST'S undertaking and vow. See Pfal. lxxv.

*A song of God's beloved Son,
Which he to David did impart,
Concerning all the ways, anon
To be fulfill'd in Christ's own heart.*

- 1 **I** Mercy will and judgment sing;
Mercy and judgment are thy choice:
I'll sing to thee, my God, my King,
And all my subjects shall rejoice.
- 2 With perfect wisdom I will act,
Within my church, my house, my home;
And with a perfect heart will walk:
To me, my God, when wilt thou come?
- 3 I will endure no *Belial* thing
To be at all before mine eyes:
I hate the works of those who swing
With ev'ry gust of wind that flies.
- 4 No froward heart to me shall cleave,
But from me shall depart away:
No faithless person I will save,
Nor hear the wicked when they pray.
- 5 Whofo shall slander privily
His neighbour, I will cut him off:
The proud and domineering eye,
Unknown by me, shall stand aloof.
- 6 Upon the faithful of the land
Mine eye shall look, and always smile:
The man who walks in thy command,
My Servant, yea, my Son, I style.
- 7 But he that worketh base deceit
Within my house shall never dwell;
Nor shall he tarry in my sight,
Who wicked wanton lies will tell.

8 I will destroy the cursed tares,
 As fast as they shall fill the ground;
 My zeal no evil-doers bears
 'To be within God's city found.

P S A L M CII.

IN this Psalm we behold the sufferings of Christ, as expressed in his own person, by the Holy Ghost, from the beginning to verse 12. contrasted with the following glory, as declared by the same Spirit in the person of the Father, from verse 12. to 23. Then, from the 23. to the middle of verse 24. the dialogue is again renewed, as at the beginning of the Psalm, in the person of the Son—to whom, from the middle of ver. 24. to the end of the Psalm, the Father is again represented, as replying according to the former manner, mentioned from ver. 12 to 23.: for so this Psalm, ver. 25, &c. is expressly applied and interpreted by the Holy Ghost, Heb. i. 'Unto the Son he saith, Thy throne, O God, is for ever and ever—And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands,' &c. —'And they shall be changed: but thou art the same, and thy years shall not fail.'

*A pray'r of God's afflicted SON,
 With anguish well-nigh overwhelm'd—
 When to the Lord he pour'd his moan,
 He found his spirit all becalm'd.*

1 **L**ORD hear my pray'r, and let my cry
 Ascend into thine ear and heart;
 For by thine arrows pierc'd I lie;
 My spirit's drunk by fire and dart.
 2 Hide not thy face from me, when I,
 In my calamity and pain,
 Mourn, Lord, to thee; O speedily
 To this my call an answer deign.

- 3 My days are all consum'd to smoke,
My bones are burnt up as an hearth ;
- 4 My heart, with grief and anguish broke,
Like grass, is wither'd on the earth :
My soul forgets and loaths her bread,
My Father's wrath possesseth me ;
I'm almost number'd with the dead ;
Yet death from me doth daily flee.
- 5 By reason of my groaning voice,
My skin adhereth to my bones ;
My flesh is fled with all my joys,
And nothing left but sighs and moans.
- 6 I'm like the mournful pelican,
Alone in wilderness, and lorn ;
Or, like the desert owl, a man
Of all my fellow-men the scorn.
- 7 I like a mateless sparrow am,
That watches on house-top alone ;
No man regardeth whence I came ;
No man regardeth when I'm gone.
- 8 I'm like a lamb among the wolves ;
My foes devour me all the day ;
In mad-sworn wrath, each one resolves
Who shall be first my soul to slay.
- 9 I've eaten ashes for my bread,
And mingled all my drink with tears ;
- 10 But 'tis thine anger makes me bleed ;
Thine anger fills my heart with fears :
For thou hast lifted me on high,
And dash'd me fiercely down again ;
My heavy fetters, Lord, untie,
And loose me from my weighty chains.
- 11 My days are as a vapour flown,
And like a shadow fled away :
I'm wither'd like the grass, and blown
About, the sport of ev'ry day.—

12 But thou, O Lord, when this thy day
Of sad calamity and tears
Is wholly spent, and blown away,
Shalt live an endless length of years :

Thou shalt for evermore endure,
'Thy memory thro' ages all
Shall, like the sun, be bright and pure,
Nor any blot shall thereon fall.

13 'Thou shalt arise, and mercy have
Upon thy Zion, in the day
When thou shalt triumph o'er the grave,
And unto death, **BE SLAIN**, shalt say :

Behold, the time of favour comes,
'The very time which thou hast set :
Jerusalem thy glory blooms ;
Zion, thy God is at thy gate.

14 Thy sons take pleasure in thy stones,
O thou belov'd Jerusalem :
Zion, thy God hath heard thy groans,
He comes from dust to raise thy name.

15 So shall the nations round thee fear
Thy name, O Christ, my holy King ;
So shall the kings their glory dear,
With all their off'rings, to thee bring.

16 When thou, O Lord, shalt Zion build,
'Thou in thy glory shalt appear ;
And be thyself their Sun and Shield,
A Sun and Shield for ever near.

17 The pray'rs of all the destitute
'Their High-priest never will despise ;
For he himself was cloth'd about,
With all the like infirmities.

18 This shall be wrote for future times,
'Thro' generations all to come ;
For people in remotest climes,
Whom their Creator shall bring home.

19. They

- 19 They shall record his glorious praise,
 And sing the wonders of his way;
 For he from heav'n beheld their ways,
 And said, I'll save them in their day:
 20 I'll hear the groaning prisoner,
 And loose the children doom'd to die,
 21 To shew the Lord is ever near,
 A ready help when trouble's nigh.

- The Lord in Zion ever dwells,
 And in Jerusalem his name;
 His name o'er ev'ry name prevails,
 And over praises all, his fame:
 22 Behold the people gather'd round,
 Thro' all the world to serve the Lord,
 Assembled at the joyful sound,
 The tidings of th' Eternal Word!—
 23 My strength he weaken'd on the road,
 He lopt away my future days;
 24 I cry'd, O spare thou me, my God,
 And let me live to shew thy praise.—
 Thy years thro' ages all shall last,
 When time itself shall be no more,
 25 When heav'ns and earth, O Lord, are past,
 Which both were founded by thy pow'r:
 26 They all shall perish from thy sight,
 Lo, as a garment they wax old,
 But thou shalt live and change them quite,
 And as a vesture roll and fold:
 They shall be chang'd, and pass away;
 27 But thou remainest still the same:
 Thy years are an eternal day,
 And an eternal throne thy claim.
 28 The children also of thy love,
 A faithful, loving, chosen race,
 Shall never from thy foot remove,
 But ever dwell before thy face.

P S A L M CIII.

THIS and the following Psalm need no illustration.

*A song by God's Messiah sung,
When floods of light, from darkness sprung,
Began to rush into his soul,
Where waters deep before did roll.*

- 1 **O** Thou my soul, arise, and sing;
Bless God thy Lord for evermore;
And all within me, hail thy King;
His holy name bless and adore:
- 2 Bless, O my soul, the Lord thy God,
And, ever mindful of his love,
Proclaim his holy name abroad;
And all thy pow'rs within thee move.
- 3 Sing to the Lord, and boldly tell,
The Lord doth all thy sins forgive;
All thine infirmities doth heal,
And faith to thee, **FOR EVER LIVE:**
- 4 The Lord redeems thy life, that thou
Within the pit shalt not remain;
With loving-kindness crowns thy brow;
And high exalts thy head again:
- 5 The Lord with goodness fills thy mouth,
And makes thy heart with gladness sing;
The Lord again renews thy youth,
And makes thee soar with eagle's wing.
- 6 The Lord, to all oppressed ones,
Will justice pure and judgment give;
For he hath heard my dying groans,
And bid me, in his mercy, **LIVE.**
- 7 His ways to Moses he did show,
And unto Aaron in their day;
Isra'l he made his acts to know;
And Isra'l sang with joyful lay.

- 8 The Lord is kind and gracious ;
 He is to wrath and anger flow ;
 In mercy he is plenteous ;
 In him compassions always flow.
- 9 He will not always chide ; nor will
 He keep his anger evermore :
- 10 He hath not recompens'd our ill,
 But kindly blotted out the score :
- 11 For as the heav'n, in all its height,
 The earth surmounteth very far,
 So great to those, who do delight
 In him, his tender mercies are :
- 12 For as the east is distant from
 The west, so far hath he remov'd
 Our sins from us, and made them come,
 In their full weight, on *his Belov'd*.
- 13 Such pity as a father's heart
 Feels for his tender children dear ;
 Like pity does the Lord impart
 To those who worship him in fear :
- 14 For he remembers we are grass,
 And he our fading frame well knows :
- 15 Frail man, his days like shadows pass ;
 As flow'r in field he buds and grows :
- 16 For over it the wind doth pass,
 And it away is ever gone ;
 And, of the place where once it was,
 It shall no more at all be known.
- 17 But as for those who know his name,
 And of his righteousness approve,
 Who sound his everlasting fame,
 He shall to everlasting love.
- 18 To such as keep his covenant,
 And only walk in wisdom's ways,
 A full supply for ev'ry want,
 His love almighty still conveys.

- 19 The Lord in heav'n hath built his throne;
His kingdom ruleth over all;
- 20 Ye angels, bless him, ev'ry one,
And lowly at his footstool fall;
For therefore ye in strength excel,
That ye his high behests may bear,
And execute his pleasure well,
When ye his mighty mandates hear.
- 21 Bless ye the Lord, all ye his hosts,
Who faithfully perform his will:
Let ev'ry thing which being boasts,
Join in the song with various skill.
- 22 Bless, bless the Lord, ye great and small,
In his dominions, ev'ry-where:
Bless thou the Lord, my soul; and all
His glory evermore declare.
-

P S A L M CIV.

SEE the last, with parallels on margin of both.

*The Father, Son, and Holy Ghost,
The one eternal God alone,
Prais'd by the saints, and heav'nly host,
For all his works of wonder done!*

- 1 **B**LESS, O my soul, the Lord Most High:
My God, thou art exceeding great;
With honour thou and majesty
Art clothed, as with robes of state!
- 2 Thou dwell'st in unapproached light,
Which, as a garment, thee arrays;
And spread'st the sky, thy curtain bright,
To shade th' insufferable blaze.
- 3 His palace-beams, in airy floods
Above the firmament, he lays;
He makes his chariot of the clouds,
And of the winged winds his ways.

- 4 He makes his angels spirits pure,
His ministers a flaming fire :
- 5 He makes the founded earth endure,
And says, *Thou never shalt retire.*
- 6 Thou coveredst the earth with waves,
As with a garment spread along ;
The deep, above the mountains heaves
Its head, with waters fierce and strong :
- 7 At thy rebuke the waters fled,
Affrighted at thy thunders, lo,
- 8 They from the mountain-tops recede,
And down the hollow valleys flow.
They hasted from thy voice away,
And found their own appointed place :
- 9 Thou didst a bondage on them lay,
That they should never more transgress :
When they perceived in the cloud,
Thy faithful covenant of peace,
No deluge more should be allow'd,
They sank their head, and kept their place.
- 10 Into the vales he sends the springs,
Which run among the little hills,
- 11 Drink to afford all living things ;
Wild asses drink, and bless the rills :
- 12 By them the fowls of every wing,
Which sing among the branches, dwell ;
Which to the God, who feeds them, sing :
To God of heav'n their notes they swell.
- 13 He from his chambers sends the rain,
And opens all his reservoirs,
To water both the hill and plain,
According as their need requires :
He show'rs his goodness on the earth ;
The earth is grateful to his love :
The world is fill'd with joy and mirth ;
All breathing life his bounty prove.

- 14 He makes the grafs for cattle grow,
And herb to ftay the heart of man;
'That he may caufe the food to flow
From earth, which fatiates ev'ry one.
- 15 The wine that cheers the human heart;
The oil that makes their faces shine;
The bread which ftrength to man imparts,
All-bounteous God, are gifts of thine!
- 16 The trees of God are full of fap;
The cedars tall of Lebanon,
The Lord, their Planter, doth adapt
Unto the foil they tow'r upon:
- 17 The birds beneath their fhadow dwell;
'The fir-tree is the ftork's delight:
- 18 The wild-goats love the mountains well;
'The conies court the rocks' fteep height.
- 19 For feafons, he appoints the moon,
Who walks majestic through the clouds;
He taught the fun to know his noon,
And when to plunge him in the floods.
- 20 Thou makeft darknefs, and 'tis night:
Then all the beafts of foreft creep,
In filent abfence of the light,
Afraid to fee the morning peep.
- 21 The lions young roar for their prey,
And make the rocks around them yell;
They cry to God, both night and day,
For meat to quench their hunger fell:
- 22 But when the fun doth gild the clouds,
And pour his beams along the plains,
'Then favage monfters of the woods,
Retire and flink into their dens.
- 23 Man to his labour goeth forth,
To occupy the given day;
And let him work with joy and mirth,
Before the Lord, till th' ev'ning-ray.

24 How grand, how various, are thy works!
 In wisdom hast thou made them all:
 No want, no blemish, in them lurks;
 No incidents unseen befall.

The earth is with thy riches stor'd:
 25 So is this vast and spacious sea;
 There, worlds of wonders are explor'd;
 There, small things creep, and monsters play;
 26 There, sails the gallant, stately *pine*;
 There, that magnificence of God,
 Flounces and gambols in the *brine*,
 The mighty whale, who rules the flood.

27 These all arrang'd before thee wait,
 And crave of thee their proper food;
 Thou givest them to satiate
 Their longing appetites with good:

28 They gather what thou scatterest,
 And greedily the same devour:
 Thine hand thou open'st, they are blest,
 And bless the bounties of thy pow'r.

29 Thou hid'st thy face from them again;
 Thou wrap'st them in the shades of death:
 They gasp, and perish in their pain,
 And turn to dust, depriv'd of breath.

30 Thou sendest forth thy Spirit, still
 Creating others in their room:
 The earth, renew'd by thy good-will,
 Shall with eternal verdure bloom.

31 Thy glory, Lord, shall ever shine,
 A bright and undiminish'd blaze;
 And thou, in all those works of thine,
 Be glad, and glad them with thy rays.

32 If thou upon the earth but frown,
 The same shall tremble all, and quake;
 If thou but touch the hills, anon
 They smoke, and from their bases break.

- 33 I'll bless the Lord as long's I live,
 And all his praises loudly sing;
 Yea, while I am, I'll glory give
 To thee, my Lord, my God, my King.
- 34 My meditation shall be sweet;
 For in my God I will be glad:
 Let them go mourn, for whom 'tis meet;
 Let sinners in the earth be sad:
- 35 Let all the wicked be consum'd,
 And let the sinners be no more;
 For they, to endless sorrow doom'd,
 In outer darkness shall complot:
 But thou, my soul, O bless the Lord:
 Let all *the bless'd* with thee combine,
 To bless the Lord, with one accord,
 With hallelujahs all divine!

P S A L M CV.

HISTORICAL, commemorative, and monitory; setting forth the ways of the Lord towards his people, and their conditions before him—serving for examples to us. See 1 Cor. x. 4. 'Now these things were our examples,' &c.—and, Rom. xv. 4. 'For whatsoever things were written aforetime, were written for our learning,' &c.

*O thanks and praise be to the Lord
 For all his holy ways,
 Whose mercies stand upon record
 To everlasting days!*

- 1 O Give ye thanks unto the Lord;
 And call upon his name;
 Let all the world his deeds record,
 And sound aloud his fame.

- 2 O sing to him with song and Psalm;
Tell all his wondrous ways;
- 3 And glory in his holy name,
Exulting in his praise.
- 4 Your heart shall live who seek the Lord,
O seek him and his strength;
Seek ye his face, and search his word,
And sing his praise at length.
- 5 Remember all his marv'ulous ways,
His works of wonder done;
His judgments that, in ancient days,
Forth from his mouth have gone.
- 6 Ye seed of Abraham his friend,
Ye Jacob's chosen race,
- 7 He is the Lord your God; your end
Shall be eternal peace.
- 8 He hath recall'd to mind his truth,
His covenant of love;
The same he sware to Jacob's youth,
Which never shall remove:
- 9 His covenant was Abraham's joy,
His oath was Isaac's claim;
- 10 That he thro' Jacob would convey
His everlasting name:
- 11 They heard the sure confirmed law,
I'll give you Canaan's land;
My hand for you the lot shall draw;
Your heritage shall stand.
- 12 While yet they were but very few,
A number very small,
Their desolate condition drew
His eyes upon them all:
- 13 From kingdom unto kingdom they
Sojourn'd, a little band;
From place to place compell'd to stray,
Strangers in that strange land:

- 14 Yet, ne'ertheless, he suffer'd not
A man to do them wrong ;
But camp'd around his chosen lot,
With angels thousands strong :
- 15 He for their sakes great kings reprov'd,
And said, 'Thou shalt not harm
My saints, nor 'gainst my priests belov'd
Presume to lift an arm.
- 16 For famine on the land he call'd,
He brake the staff of bread ;
With hunger then they stood appal'd,
And lamentation made :
- 17 But he before them sent a man,
Ev'n Joseph, whom they sold
To Ishma'litish caravan,
For twenty pieces told :
- 18 His feet they gall'd with fetters strong ;
He was in irons laid,
Until by fiery trial long
His patience was display'd :
- 19 The word of God unto him came ;
By that word he was try'd,
When he, expounding Pharaoh's dream,
Jehovah magnify'd :
- 20 The king, o'er-ruled by the Lord,
Sent his command abroad ;
Ev'n Pharaoh give his royal word,
To loose the man of God :
- 21 The ruler of the people freed,
And gave him high renown ;
And by perpetual law decreed,
He should sit next the crown :
- 22 He made him Lord of all his house,
And ruler of the state,
To bind his princes, or to loose,
With high decisive fate :

- And to instruct his judgment-seat,
 And teach them wisdom's law;
 For God controul'd th' Egyptian state,
 And fill'd their hearts with awe.
- 23 Then Isra'l into Egypt came,
 And left the promis'd land;
 And Jacob dwelt in land of Ham,
 By God's supreme command.
- 24 The Lord his people much increas'd;
 He spread them far and wide,
 And by them humbled the high crest
 Of Egypt, land of pride!
- 25 He turn'd their heart to hate his flock,
 And subtilly to deal;
 That they might wreathe their heavy yoke
 On Jacob's common-weal.
- 26 He sent his servant Moses, then,
 And Aaron whom he chose,
 'To shew the ways of God to men,
 And to confound his foes.
- 27 They shewed them his word and sign,
 God's miracles in Ham;
 That they might know his name divine,
 His wondrous name, I AM!
- 28 Be dark, he said, and dark it was;
 'The darknets soon obey'd:
 For night and day, sworn to his laws,
 Perform what he hath said.
- 29 He gave his edict to the flood;
 Abroad the mandate flew:
 Then all the rivers roll'd with blood,
 And all their fish he flew.
- 30 Their land brought croaking frogs in swarms,
 With monstrous creeping things,
 Which caus'd in Egypt great alarms,
 In chambers of her kings.

- 31 He spake, and there came divers sorts
Of odious lice and flies;
'Through all their coasts, and royal courts,
In swarms they did arise.
- 32 He gave them burning hail for rain;
And flaming fire there flew
In floods, along th' Egyptian plain,
Which men and cattle flew:
- 33 He smote their vines; their fig-trees fail'd,
With all their trees abroad;
'Their daughters for the vintage wail'd,
And trembled at the rod.
- 34 He spake, and then the locusts came;
And caterpillars ran,
With worms of ev'ry various name,
To eat the hope of man:
- 35 They prey'd on ev'ry tender herb,
(A fierce devouring band!),
And ev'ry blossom'd tree, superb,
They stript through all the land.
- 36 But that which laid them low and lorn,
And flew their strength indeed!
He smote their glory, their first-born:
All Egypt's veins did bleed.
- 37 He also brought his people forth
With silver much, and gold;
Then Isra'l sang with joy and mirth,
And danc'd both young and old:
'There was no languor in their tents,
Nor feeble in the throng;
For God, their King, remov'd their plaints,
And led the tribes along.
- 38 Egypt was glad when they were gone;
And fear upon her fell,
When she beheld what God had done
For his lov'd Israel.

- 39 He made his cloud their canopy,
 To screen them from the light;
 And pillar'd flames, high in the sky,
 To shine on them by night.
- 40 They asked, and he brought them quails,
 And manna, heav'nly food,
 To still their grievous cries and wails,
 When murmuring aloud.
- 41 He opened the flinty veins,
 And clave the rock in two:
 Then waters gush along the plains;
 Floods through the desert flow:
- 42 For he remember'd, then, his love
 To Abraham his friend;
 His covenant that should not move,
 To love them to the end:
- 43 And so he led his chosen flock,
 With joy and mirth along;
 The children dear of Abra'ms flock,
 Who march'd with dance and song.
- 44 He gave them then, with his own hands,
 Their special lot and line;
 For heritage, the heathen lands,
 By providence divine;
- 45 That they his statutes might observe,
 And keep his holy laws.
 Praise ye the Lord, and never swerve
 From your Messiah's cause.

P S A L M CVI.

A continuation of the last; shewing the rebellion of the people against God, and concluding with mercy triumphing over judgment; ending, as it begins, with *Hallelujah*. See the margin.

*High ballelujahs sound to God,
For all his love to rebels show'd!
For they against him proudly strove;
But he subdu'd them by his love!*

- 1 **O** Praise the Lord, and thankful be;
And for his goodness thanks give ye:
The Lord is good, whom we adore;
His mercy lasts for evermore.
- 2 **O** who can utter half his praise,
Or shew forth all his mighty ways?
- 3 How bless'd are they who do his will;
Who keep his holy precepts still!
- 4 Remember me, O Lord my God,
With favour on thy saints bestow'd;
And visit me with tender love,
And cause me thy salvation prove;
- 5 That I thy chofen's good may see,
And joyful with thy nation be;
And glory with thy children dear,
When all thy glory shall appear.
- 6 We, with our fathers, have transgress'd;
(And Isra'l's fins shall be confess'd);
We have done very wickedly,
And basely wrought iniquity.
- 7 Our fathers never understood
His wonders by th' Egyptian flood;
And they remember'd thee no more,
Nor thy love at the Red-Sea shore.
- 8 Yet ne'ertheless he saved them,
Ev'n for the sake of his own name,
For all their provocation shown,
To make his mighty pow'r be known.
- 9 The Red-Sea, then, at his rebuke,
Her channel instantly forsook;
And, dry'd up to the very rock,
Prepar'd a passage for his flock:

And

- And so he led them through the deep,
 As shepherds lead their pastur'd sheep;
 He brought them to their resting-place,
 And watch'd them in the wilderness.
- 10 Redeemed from the hostile bands,
 He saved them from robbers hands :
- 11 The waters cover ev'ry foe ;
 Ten thousand billows o'er them flow.
- 12 They then believ'd the word they saw,
 And for a while were struck with awe ;
 They joined Moses in his praise,
 And sang of all God's mighty ways.
- 13 But, ah ! his works they soon forgot,
 And did not for his counsel wait :
- 14 They lusted much in wilderness,
 And tempted God in desert place.
- 15 He gave them their request, 'tis true ;
 But to their souls sent leanness too.
- 16 They envy'd Moses in the camp,
 And Aaron, saint of God, did damp.
- 17 The yawning earth asunder flew,
 And shew'd a fearful thing and new—
 Dathan, alive, she swallow'd then,
 And clos'd on all Abiram's train :
- 18 The Lord perceiv'd their discontent,
 And kindled fire among them sent ;
 Then death and dire destruction came,
 And burnt with fierce devouring flame.
- 19 They made a calf in Horeb too,
 And to the molten god did bow :
- 20 And thus, their glory and their god,
 (According to th' Egyptian mode),
 Most vainly chang'd, and imag'd they,
 Like to an ox that eateth hay :
- 21 Thus God their Saviour they forgot,
 In Egypt, who such wonders wrought :

- 22 His wond'rous works in land of Ham,
To their remembrance never came;
Nor all the pow'r he did display,
In dreadful acts, at yon Red-Sea.
- 23 Therefore he said, he would destroy
Those rebels, and his sword would cloy
With drinking their degen'rate blood;
If Moses had not for them stood:
Moses was chosen, by his grace,
'To fill the Mediator's place;
He stood before him in the breach,
Before his wrath could Isra'l reach;
- He acted th' intercessor's part,
And spoke Messiah's very heart:
Messiah only was their Lord,
And Moses only spake his word.
- 24 But they despised both the Lord,
And Moses who proclaim'd his word;
For they despis'd the pleasant land,
And said, His promise would not stand:
- 25 Murm'ring, and deaf unto the Lord,
'They disbeliev'd and scorn'd his word:
- 26 Therefore he lifted up his hand,
T' o'erthrow them in the desert land;
- 27 To make their haughty spirits fall,
And scatter them through nations all.
- 28 To base Baal-peor's shame they fell,
And sacrific'd to souls in hell.
- 29 Thus, with their lewd inventions ill,
They rous'd his wrath against them still;
And then, with hot-consuming ire,
The plague brake in on them like fire:
- 30 'Till Phineas rose, and Zimri slew;
And forthwith then the plague withdrew:
- 31 And that was reckon'd evermore,
For righteousness, to Phineas' score.

- 32 And at the waters, where they strove,
To anger they provok'd his love;
So that with Moses it went ill,
Because of their most wayward will:
- 33 For they provok'd his spirit so,
That unawares from him did flow
Words unadvised, in the strife,
For which the Lord cut short his life.
- 34 The nations they destroyed not,
Concerning whom a charge they got;
- 35 But, mingling with the heathen, they
Did learn their evil works and way.
- 36 They serv'd their idol gods, which were
To them, and to their seed, a snare:
- 37 Their sons and daughters, tender names!
They threw to devils 'midst the flames.
- 38 The very blood of their own sons
And daughters, heedless of their groans,
They poured out to ev'ry god,
And fill'd the land with guiltless blood.
- 39 Thus, by their own device defil'd,
With base inventions lewd and wild,
They went a-whoring from the Lord,
And fell by his devouring sword:
- 40 His wrath upon them burst abroad;
The rebels were abhor'd of God:
- 41 He gave them to the heathens sword,
Who his inheritance devour'd.
- 42 He brought them under bondage vile,
And all their haters laugh'd the while;
Their foes oppress'd them grievously,
And gall'd their hearts with cruelty.
- 43 He many times deliver'd them,
And still they turned to their shame,
And mov'd him with their counsels so,
That in his wrath he brought them low.

- 44 Yet, ne'ertheless, he heard their cry,
When fore oppress'd with misery :
- 45 And then deliver'd them again,
Because his mercy did remain.
- 46 He made them to be pitied
Of all who had them captive led,
And they obtained favour great
In ev'ry kingdom and estate.
- 47 Save us, and gather us, O God,
From 'mong the nations all abroad ;
'To triumph in thy holy name,
And gratefully thy praise proclaim.
- 48 Bless'd be Jehovah, Isra'l's God,
Who ruleth all the world abroad ;
Let all the people say, Amen ;
And ever praise Messiah's reign.

P S A L M CVII.

- ' GIVING thanks always for all things unto God
' and our Father, in the name of the Lord Jesus
' Christ.' See Psal. xxxiii.

*O, to the Lord, that men would give,
As all the saints of God will do,
Unto the Lord by whom we live,
The just returns of glory due!*

- 1 **O** Give ye thanks unto the Lord,
For he is good and gracious ;
His mercies stand upon record,
For ever sure and plenteous.
- 2 Let God's redeem'd say so, whom he
From death's devouring jaws hath freed,
And gather'd out from sea to sea,
East, west, south, north, a chosen seed.

- 3 Thro' waste and howling wilderness,
They stray'd and roam'd for an abode;
But never found a resting-place,
Until they found their rest in God :
- 4 No city was for them allow'd,
In all their desert pathless way;
That they might sojourn, as they should,
Pilgrims and strangers all their day :
- 5 With thirst and hunger pained sore,
Their fainting souls would often fail ;
- 6 And then they would the Lord implore,
Who soon forbade them, more to wail :
- 7 He led them forth by proper ways,
That they might to a city go,
Where all their pray'rs should turn to praise,
And they no more mutation know.—
- 8 O men, if ye your duty knew,
And obligations to your God,
To render him the glory due,
For all his love on you bestow'd !
- 9 For he it is who fills the soul,
The longing soul, with joy and good ;
Who doth the fiercest pangs controul,
When gnawing hunger calls for food.
- 10 See how the sons of darkness mourn,
And low'r beneath the wing of death,
Bound in affliction's heavy iron,
Still dreading more impending wrath !
- 11 Because they haughtily rebell'd
Against the counsel of their God,
And all his words in contempt held,
He smote them with his iron rod.
- 12 He brought their heart down very low,
With labour, pain, and grievous toil ;
They look'd around for help, and, lo,
There was no eye on them to smile :

13 They then began to think on God;
 They call'd upon his name again;
 He heard them, and remov'd his rod,
 Then pluck'd their soul from death and pain.

14 For darkness, light around them shone,
 Their bands at once asunder flew;
 Death's shadow, in a moment gone,
 Ev'nish'd ere their souls well knew—

15 O men, if ye your duty knew,
 And obligations to your God,
 To render him the glory due,
 For all his love on you bestow'd!

16 For he hath burst the gates of brass,
 And broke the iron bars in twain;
 That death and hell away might pass,
 With sin and sorrow in their train.

17 Because of their transgression, fools,
 Who tread the paths of sin and shame,
 Whom Satan makes his silly tools,
 Must mourn in anguish for the same:

18 Their souls abhor all kind of food,
 And they draw near the gates of death;

19 To God they lift their voice aloud,
 And he restores again their breath:

20 He sent his word and healed them,
 When with distress their hearts did bleed;
 His instantaneous mercy came,
 And them from dire destruction freed.—

21 O men, if ye your duty knew,
 And obligations to your God,
 To render him the glory due,
 For all his love on you bestow'd!

22 O do ye sacrifices bring,
 Your sacrifice of joy and praise;
 Yourselves present before your King,
 And sing of all his wondrous ways.

- 23 They who go down upon the sea
 In ships, transacting business there,
 Where waters great and roaring be,
 Cry, Lord, how great thy wonders are!
- 24 These see the doings of the Lord,
 And all his marvels in the deep:
- 25 For he commands, and at his word
 The stormy winds the surges sweep:
- 26 Lifted aloft, the billowy waves,
 Like mountains heaving to the sky,
 Descend again to see the graves
 Where thousands dead below them lie:
 They mount to heav'n, they sink to hell,
 Their soul is melted like the wave,
 The howling winds around them yell,
 And seem to knell them to their grave:
- 27 They sink, they cry, they roar, they rave,
 In trouble to and fro they reel;
 Like drunkards, whom their senses leave,
 What dire confusions do they feel!
- 28 Their wisdom's swallow'd up by fear,
 Until they cry unto the Lord;
 The Lord anon their cry will hear,
 And hush the tempest with a word:
- 29 He makes the storm obey his nod;
 And ev'ry boist'rous wave is still;
 The sea is hush'd, and, hearing God,
 Stands chidden for her wayward will.
- 30 Then, then the mariners respire,
 Because they feel themselves alive,
 And gladly at their port aspire,
 Until he makes them safe arrive.—
- 31 O men, if ye your duty knew,
 And obligations to your God,
 To render him the glory due,
 For all his love on you bestow'd!

- 32 In your assemblies him extol,
And praise him where the people be,
Among the elders lift your soul,
And, all ye elders, praise him ye.
- 33 He makes the wilderness to flow
With floods of water ev'ry-where.
And water-springs again to grow
Dry ground, with sand and channels bare.
- 34 The fruitful land he sows with salt,
And turns it into barrenness,
Because the dwellers are in fault,
And grieve him with their wickedness.
- 35 He turns the rock into a flood,
And dry-ground into water-springs,
Exchanging often ill and good,
By strange vicissitude of things.
- 36 He makes the hungry with him dwell,
Where he their city hath prepar'd;
They sow the fields, and plant them well;
Much increase shall their toil reward.
- 37 He also greatly will them bless,
And pour them all abroad like floods;
Their cattle shall not feel decrease,
Nor wolf, nor murrain, seize their goods.
- 38 Again they are diminished,
When waves and winds adversely blow;
Then strong affliction bows their head,
And lays them down in sorrow low.
- 39 He on great princes contempt pours,
And causes them in deserts stray;
To spend their solitary hours
From human footsteps far away.
- 40 Yet setteth he the Poor on high,
And after much affliction frees;
And builds him tow'ring to the sky,
While all the world with wonder sees:

- 41 The righteous shall behold, and sing;
 Iniquity shall stop her mouth;
 And all the earth shall hail her King,
 Who comes with glory, grace, and truth.
42. Whofo is wife, and will these things
 Observe with judgment, and record,
 Ev'n he shall lurk beneath the wings
 Of love, with Jesus Christ the LORD.

P S A L M CVIII.

SPOKEN by the Holy Ghost in the person of the Messiah. Parallel to Psal. xviii. 49. is the 3d verse of this, explained by the apostle, of the Lord Jesus Christ, Rom. xv. 9. 'That the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, (or nations), and sing unto thy name.' See Psalm lx. and margin.

*Christ's praise let all the nations sound,
 Till heav'n and earth his praise rebound!
 He comes from heav'n to claim his own,
 And raise on earth his glorious throne!*

- 1 **M**Y heart is fix'd; I'll rise and sing;
 I'll early rise to praise my King:
 The earth shall echo with his praise,
 And all the heav'ns adopt my lays:
 My tongue, my glory, shall excel,
 Where thousand tongues his glory tell:
 I will preside in all their praise,
 And sing the grandeur of his ways.
- 2 Awake, my song, awake, my lyre;
 Diffuse thy pure celestial fire;
 I will myself awake, and sing
 My early praises to my King,

- 3 Among the people I'll proclaim,
And to the nations sound thy fame:
- 4 Thy mercy's great above the sky;
Thy truth doth reach the heav'ns so high!
- 5 Be thou exalted, Lord, alone;
'Bove heav'n and earth thy glory's gone.
- 6 That thy beloved ones may be
Exalted, O my God, with me,
Give me an answer in thy love,
Salvation never to remove;
Let all my faints with me arise;
Lo, 'tis thine own Messiah cries.
- 7 God in his holiness hath spoke,
(Nor shall his word be ever broke),
I'll glory in my noble line;
I'll seize my heritage divine:
Thee, Shechem, I'll divide with pleasure,
And Succoth's valley I will measure:
- 8 All Gilead I claim as mine;
Manasseh falls to me by line;
And Ephraim shall be my life-guard;
Judah shall have a high reward;
He shall for me announce my laws,
And stand defensive in my cause:
- 9 I'll Moab's menial office use,
'To do the service of my house;
And Edom, though a hostile land,
On thee my friendly foot shall stand:
Philistia, I'll tread thee down,
And firm attach thee to my crown—
- 10 Who, now, will lead me to the war,
And bring me my triumphal car,
'That I to Edom's tow'rs may fly?
- 11 O, wilt not thou, my God Most High,
Who hast not with our armies gone,
But left us to be overthrown?

12 In vain to man we should apply:

13 Through God we shall do valiantly;

'Tis he who treads down all our foes;

'Tis he before our banners goes;

His trumpet sounds the grand alarm,

Which all the heathens shall disarm:

Sound, sound the trumpet; sound abroad

The gospel of the pow'r of God.

P S A L M CIX.

THAT the speaker in this Psalm is one, and that the Lord Jesus Christ is he, is evident not only from the bare reading thereof, and from all the parallels, but also from the express application of the curses, uttered therein, to Judas, the betrayer of Jesus. See Acts i. 'Men and brethren,' says Peter, 'this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus—For it is written in the book of Psalms,' (Psalm lxxix. 25.), 'Let his habitation be desolate, and let no man dwell therein; and' (Psalm cix. 8.) 'his office let another take.'—Such being the Holy Ghost's interpretation of this Psalm, let men beware of usurping the words of Jesus, and wresting them to the most diabolical of purposes, namely, the breathing out the private malice and revenge of their own wicked hearts; as once a certain *mutineer*, condemned to be shot, thought proper to venture into eternity, singing this Psalm, and applying all the imprecations therein to his GENERAL.—It ought, however, to be observed, that, from ver. 6. Judas seems to be considered as a father, according to the Hebrew idiom; that is, an example, or sign, to all the following unbelieving Jews, and others of the same spirit, who are said to be his children.

*Let Judas stand upon record,
A beacon here to all
Who, Judas-like, betray their Lord;
Like Judas, too, they fall.*

- 1 **O** GOD, the God of all my praise,
Hold thou no more thy tongue :
- 2 For wicked mouths against me raise
Fell accusations strong :
The mouths of deep deceit expand
Their wide-devouring jaws,
And compass me ; a lying band !
Foresworn against my cause.
- 3 They compass me about with words
Of hatred, fraud, and guile ;
And fight with tongues and lies, like swords
And jav'ins, all the while.
- 4 For my pure love, they are my foes ;
But I revile them not :
- 5 My good they recompense with woes ;
Hatred for love I've got.
- 6 But I will now denounce his doom,
That other men may fear :
Let Satan's hand upon him come,
And aye be standing near :
- 7 And, when a pannel he shall be,
Let him go forth condemn'd ;
And let his pray'r be turn'd from thee,
Since mercy he contemn'd.
- 8 Few be his days, and void his place ;
His charge another take :
- 9 His children, write thou *fatherless* ;
His wife a widow make.
- 10 A vagabond and begging race,
Let all his children be ;
And always, to some desert place
For thirst and hunger flee.

- 11 Let proud extortioners catch all
That ever he possess'd;
And strangers on his substance fall,
Wherein himself he bless'd.
- 12 Let there be none at all to shew
Mercy to him or his;
And let his orphans soon be few,
Without a taste of blifs.
- 13 Nay, let his race be quite undone,
And, in the age to come,
Let there be never found a one,
In whom his name shall bloom.
- 14 His father's sin, for evermore
Remember'd with the Lord,
Be added to his mother's score,
And stand upon record:
- 15 Let them remain, before the Lord,
An everlasting debt,
Until their memory, abhorr'd,
He from the world eject;
- 16 Because he no remembrance had
Of mercy, when 't was due,
But, adding sorrow to the sad,
The broken-hearted slew.
- 17 As cursing was his chief delight,
Let cursing to him cleave;
As blessing was his scorn and spite,
No blessing let him have:
- 18 As he with cursing, full-array'd,
Hath wrapt himself around,
With cursing let him still be clad;
Let cursing him confound:
- Let it into his bowels go,
Like water, in a flood;
And sink, like oil, his bones into,
And mingle with his blood:

- 19 Let cursing be his daily wear,
 A garment never cast,
 And like his girdle, ever near,
 Surround him firm and fast.
- 20 Let this be found their wages due,
 And paid them by the Lord,
 Who dare my guileless soul pursue
 With deathful-aiming sword.
- 21 But, O my Lord, my God, do thou
 In mercy plead my plea;
 For thy name's sake, I suffer now;
 Let thy name set me free;
- 22 For I am weak, and fore afraid,
 Amazed with my smart;
 I'm with thy terrors all-array'd:
 I'm wounded in my heart.
- 23 I'm gone like a declining shade,
 That sinks away apace,
 Till from the world, in darkness laid,
 The sun withdraw his rays:
- I'm like a feeble locust tost,
 And straggling in the wind,
 When, all her pow'rs of motion lost,
 She's left alone behind.
- 24 My knees with often-fasting fail;
 My heart, my heart is torn:
- 25 My brethren me with contempt hail,
 And shake their heads with scorn.
- 26 Help me, O Lord my God, and save
 Me, in thy tender love,
- 27 That they may know, that this I have,
 Since I thy laws approve.
- 28 Let them me curse; but bless thou, Lord;
 And, when they shall arise,
 Let them ashamed see thy sword,
 That I may then rejoice.

- 29 Let all my foes be cloth'd with shame;
 And let confusion fill
 Their heart and face, and cover them,
 As with a mantle, still.
- 30 Then I will greatly praise the Lord,
 And with my mouth I will
 His praise among my faints record
 With all my pow'r and skill.
- 31 The Lord shall stand at my right-hand,
 To save my soul alive,
 When all my foes, amid my woes,
 Shall death for me contrive.
 Let Zion now rejoice and sing,
 And hail the Lord of might,
 Who all her foes shall forward bring,
 And slay them from his sight!

P S A L M CX.

As you think of Christ, so you will think of this Psalm. It is entitled, A Psalm of David: and the Lord is witness, that it was David in Spirit that spake it, not of himself, but of his Lord and Son. See margin.

*Thus sung King David, in his day,
 Who led the song of Zion's host,
 Of Prince Messiah and his way,
 Inspired by the Holy Ghost.*

- 1 **T**HE Lord unto my Lord hath said,
 Arise, ascend, and reign with me,
 On my right-hand, till I have made
 Thy foes a footstool, Lord, for thee.
- 2 The Lord shall send thy sceptred strength,
 Thy rod of everlasting pow'r,
 Which shall subdue the earth at length,
 From Zion, at th' appointed hour:

The joyful tidings of thy reign
 Shall spread abroad from land to land,
 Until thy grace and truth constrain
 The world to bow, and kiss the hand:
 Rule thou in midst of all thy foes,
 And rule thou evermore by me;
 My wisdom still before thee goes,
 To gain thy kingdom, Lord, to thee.

3 Thy people shall be willing all,
 When they shall hear thy joyful sound,
 And instantly obey thy call,
 And flock about thy standards round:
 The pow'r and wisdom of thy day
 Shall be the glory of thy reign,
 When thou thy banner shalt display,
 Thy subjects by thy word to train:

In beauty of thy holiness,
 Thy children shall around thee shine;
 Thy righteousness their royal dress;
 Thy peace their glory all divine:
 Their number as the sparkling dew,
 Bespangling all the flow'ry fields,
 Whose peerless radiations shew
 The lustre which thy morning yields:

They shine the glory of thy youth,
 Diffus'd o'er all the earth abroad;
 Born of the womb of grace and truth,
 Begotten by thy word, O God!

4 The Lord himself an oath hath sworn,
 And never will the same recal,
 Thou art, MY SON, for evermore
 A priest, when Aaron's line shall fall:

Of th' order of Melchisedec,
 My King of Righteousness and Peace;
 Thee, with thine off'ring, I'll respect:
 Thy sacrifice shall gain my grace.

- 5 Thou glorious, high, and mighty Lord,
 On my right-hand! in anger fierce,
 Shalt, with thy keen two-edged sword,
 The hearts of kings, withstanding, pierce.
- 6 Thou shalt among the nations judge,
 And fill the world with bodies dead
 Of murmurers, who fret and grudge;
 And in all lands the serpents tread:
 Thou shalt achieve a glorious war,
 And seize a noble god-like prize,
 And mount in thy triumphal car
 To God, thy glory in the skies.
- 7 The brook that runneth in the way
 With drink and strength shall thee supply:
 Thy *Godhead* shall support thy *clay*,
 Until thou lift thine head on high.

P S A L M CXI.

A Psalm of praise, similar to Psalm xxxiii. *&c.*

*The honourable glorious things,
 Achiev'd by Christ, the King of kings,
 Let his redeem'd for ever sound,
 With holy rev'rence all around!*

- 1 SING *hallelujahs* to the Lord:
 With my whole heart he is ador'd:
 And so he should, in Zion's tents,
 Among th' assemblies of his saints.
- 2 Jehovah's works are very great,
 And all who love them will relate,
 And sing of them with joy and mirth,
 And search them out in all the earth.
- 3 His work is finish'd, and replete
 With majesty and glory great:
 His everlasting righteousness
 Results in everlasting peace.

- 4 He hath his wondrous works and ways,
Made to be thought upon with praise;
'The Lord is full of grace and truth,
And mercy issues from his mouth.
- 5 He gives his people food divine,
And makes their face with glory shine:
For he is mindful of his love,
His covenant, which shall not move.
- 6 He hath his glorious pow'r display'd,
And all his people joyful made
With works of love which he hath done,
That he might save them ev'ry one:
- 7 His work is our inheritance;
His work alone he will enhance:
His works are truth and judgment sure;
All his commandments shall endure:
- 8 They stand for ever firm and true;
O give him truth and glory due:
- 9 He sends redemption to his folk,
And saveth all his chosen flock.
- His covenant shall ever stand,
Confirm'd and seal'd by his own hand:
Messiah's testament is good,
Confirm'd and seal'd in his own blood.
Holy and Rev'rend is his name;
Let all the saints his praise proclaim:
Let all his hosts before him fear,
And, tremblingly, his name revere.
- 10 Wisdom's beginning is God's fear;
Good understanding, pure and clear,
Have they who do his holy will;
Whose work of praise endureth still.

P S A L M CXII.

THE Lord Emmanuel is, without all controversy, the alone subject of this Psalm: for proof whereof, besides what has been said upon Psalm i. &c. the evidence is direct, and perfectly conclusive from 2 Cor. ix. 9, 10. where the apostle, from the example of Christ Jesus, enforceth the obligation upon Christians to cheerfulness and liberality in almsgiving, saying, 'As it is written,' (in this Psalm), 'he hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever,' &c. 'Thanks be unto God for his unspeakable gift!'

*The Lord, the quick'ning Spirit, see,
Who comes the living souls to free!
In Adam, now, we'll mourn no more;
The Lord from heav'n shall all restore.*

- 1 **H**'GH hallelujahs to our King!
Messiah is the name we sing:
How blest is he, and he's the man,
Who can Jehovah's judgments scan!
He in Jehovah's law delights,
And therein all his soul unites;
And he transmits his righteousness
Unto the children of his grace.
- 2 His seed, so glorious on the earth,
Mighty and noble, like their birth,
Bless'd in their royal Father's love,
Shall claim their thrones with God above.
- 3 His house is full of wealth and store:
His righteousness lasts evermore:
To those who love his righteousness,
Light shall arise in darkest case.
- 4 He's pitiful and gracious,
Compassionate, and righteous:

- 5 He's good, and lends to great and small,
Expecting no return at all.
He his affairs discreetly guides,
- 6 And therefore evermore abides;
While, like his righteousness, his name
Is held in everlasting fame.
- 7 He shall no evil tidings fear;
His heart is bent the Lord to hear:
- 8 His heart no evil shall forebode;
His heart is fixt, and trusts in God:
He shall behold his own desire
On those against him who conspire;
Because they scorn'd Jehovah's ways,
And could not bear Messiah's praise.
- 9 Messiah hath dispers'd and giv'n,
Unto the poor, the goods of heav'n:
His righteousness endureth still;
His horn with glory God shall fill.
- 10 The wicked shall behold, and see;
Shall fore afraid and grieved be;
Shall gnash his teeth, and melt away,
Like darkness at the morning-ray.

So perish all thine enemies,
When thou, O Lord our God, shalt rise,
The Sun of Righteousness, to shine
With healing in thy wings divine!

P S A L M CXIII.

' SING, O barren, thou that didst not bear;
' break forth into singing, and cry aloud, thou
' that didst not travail with child: for more are
' the children of the desolate, than the children of
' the married wife, saith the Lord—For thy Mi-
' ker is thine Husband—As the bridegroom re-
' joiceth over the bride, so shall thy God rejoice
' over

‘ over thee ;’ Isa. liv.—Explained by the apostle, Gal. iv. 28, &c. ‘ Now, we brethren, as Isaac was, are children of the promise—So then, brethren, we are not children of the bondwoman, but of the free—Stand fast, therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.’—For the Lord our Redeemer, as it is written in this Psalm, now fulfilling in his mercy to the church, gathered from all nations, ‘ maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.’

*Chant, chant aloud, O church, thy joy ;
Let praise and love be thy employ ;
Thy Lord, thy Husband, makes thee shine,
And reign with him in light divine !*

- 1 **Y**OUR hallelujahs still advance,
And praise Jehovah in the dance ;
O ye, Jehovah’s servants, praise
And sing Jehovah’s name always.
- 2 O bless the Lord, and him adore,
From this time forth, for evermore,
From rising of the morning-sun
Unto his place of going down.
- 3 The Lord is to be praised still ;
And so he shall on Zion-hill.
- 4 The Lord’s above all nations high ;
His glory soars above the sky.
- 5 Who is like to the Lord our God,
Who dwelleth in his high abode ?
- 6 Who humbly deigns himself to see
The things on earth and heav’n that be.
- 7 He raises from the dust the poor,
And lifts the needy, where they low’r,
- 8 From dunghills ; that he may them set
With princes of his people great.

9 He makes the barren sing for joy;
 And all her shame, which did annoy,
 He wipes away, a tender spouse!
 And builds by her his royal house.

This shall be seen in future days,
 When all the world shall sound his praise;
 When Gentiles shall by thousands flee
 To Christ their Rock. O praise him, ye.

P S A L M CXIV.

THE redemption of Israel from the land of Egypt, and from the house of bondage, here described, was a pledge and token of the eternal redemption of all the Israel of God from the bondage of sin, death, and hell; perfectly to be fulfilled, when all the ransomed of the Lord, in one body, shall come to Sion with songs, and everlasting joy upon their heads.

*As mountains, seas, and rocks, give way,
 When Jesus led his chosen race;
 So sin, and death, and hell, to-day,
 Before the brightness of his face.*

- 1 **W**HEN Isra'l out of Egypt came,
 And fled the land of cursed Ham,
 When Jacob did his dwelling change,
 And left the tents of language strange;
- 2 Then Judah was his holy place,
 And Isra'l dwelt before his face;
 'The camp was holiness to God,
 And there he dwelt in his abode:
- 3 The sea perceiv'd, and fled away,
 And frightened Jordan could not stay;
 'The sea with all her billows fled,
 And Jordan sought her fountain-head:

- 4 The mountains skipp'd away like rams,
The little hills like frisking lambs.—
5 What ail'd thee, O thou boist'rous sea,
That thou so hastily didst flee?

What, Jordan, made thee check thy course,
And roll thy streams back to their source?

- 6 Why, mountains, did ye skip like rams?
Ye little hills, why frisk like lambs?
7 Tremble, thou earth, the Lord before;
The presence of thy God adore,
8 Who turn'd the rock to water still,
The flint into a living rill:

He comes the world anew to range,
And all the face of nature change;
'To turn the wicked into hell,
But with his children aye to dwell:
Messiah comes, the Lord our King,
Let all the earth before him sing:
Hofanna to the Prince of Peace,
Who comes with glory, truth, and grace!

P S A L M CXV.

PARALLEL to the song of the angels, 'Glory to God in the highest, and on earth peace, goodwill towards men,' Luke ii. 14. and to the apostolic confession, 'We are the circumcision, which worship God in the spirit,' (explained by the next words), 'and rejoice in Christ Jesus,' (who is the Lord the Spirit, the Way, the Truth, and the Life, the only Way to the Father), and have 'no confidence in the flesh;' Phil. iii. 3.

*To God alone the glory be,
From whom all grace and glory spring!—
From ev'ry idol, now, set free,
Ye saints, to God your Saviour sing!*

- 1 **L**ORD, not to us! Lord, not to us!
But to thyself the glory take:
The work is finish'd on the cross,
And finish'd for thine own name's sake;
The work wherein our hearts rejoice;
The work of grace and glory pure;
The work which opes for us the skies;
Because thy mercies aye endure.
- 2 Why should the scoffing heathen say,
Where is their God, their Glory, gone?
3 But our God in the heav'ns doth stay;
The work that pleas'd him he hath done.
- 4 Their idols silver are and gold,
The work of human framing all;
The canker eats them, they grow old,
And soon into corruption fall:
- 5 Their mouth, their eye, their ear, their nose,
6 Nor speaks, nor sees, nor hears, nor smells;
7 Their hand or foot no motion knows,
Their tongue nor good nor evil tells:
- 8 Their makers are the same as they;
They neither hear, nor feel, nor see;
And all who to them trust and pray,
Must only stocks and marble be.
- 9 O Isra'l, trust thou in the Lord;
He only is thy Help and Shield:
10 O Aaron's house believe his word;
He only can salvation yield:
- 11 All ye who love the Lord, confide
In what the Lord your God will do;
Your Help and Shield he will abide,
Nor will he e'er relinquish you.
- 12 The Lord of us hath mindful been,
And he will bless us evermore;
His blessing Isra'l shall obtain,
And Aaron shall his love adore:

- 13 The Lord shall bless them great and small,
Who reverence his holy name ;
- 14 And more and more increase you all,
You, and your children, and your fame.
- 15 The Lord, who made the earth and heav'n,
Hath made you blessed by his love :
- 16 The Lord to men the earth hath giv'n,
But dwells himself in heav'ns above.
- 17 The dead, the dead, to silence gone,
Who wallow'd in their shameful ways,
To them the Lord was never known ;
They, therefore, never sang his praise.
- 18 But we from henceforth, evermore,
Will praise and bless the Lord our God :
Let all the world the Lord adore,
And sound Messiah's praise abroad.

P S A L M CXVI.

IN this Psalm, the voice of the Messiah sings : and, if so, how brutishly have they turned the glorious things of God to downright jargon and farce, who, without any eye to the sufferings and following glory of Christ, have applied it to what they call *the churching of women* ! Just with as much propriety as the woman is supposed to say in ver. 16. ' I am the *son* of thy handmaid.'—See the parallels in the margin, but especially (which is perfectly decisive) 2 Cor. iv. 13. where, as appears by the connection, the apostle asserts, that he himself, with his brethren, had the same spirit of faith with Jesus, (the due measure of the infinite fulness of whose spirit was, in a limited proportion, communicated to them) ; ' As it is written,' (Psal. cxvi. 10.), ' I believed, therefore have I spoken ; we also believe, and therefore we speak.'—The next verse also of this Psalm, ' I said in my haste,' (or agony of spirit to fulfil my Father's law), ' all
I
' men

‘ men are liars,’ is greatly illustrated, as to the haste, agony, or pressure of spirit, therein mentioned, by these express words of the Lord Jesus, ‘ I have a cup to drink, and a baptism to be baptized with—and how am I straitened,’ (or rather, as the margin reads, *pained as a woman in travail*, hastening to be delivered), ‘ until it be accomplished!’ Luke xii. 50.—and the latter clause, by the words of the apostle, ‘ Let God be true, and every man a liar.’

*Thus sang Messiah of his day,
And spake of what he knew;
That all his saints might join the lay;
A song for ever new!*

- 1 **I** Love the Lord, because he heard
My voice and mournful cries;
Because my tears he did regard,
And number'd all my sighs:
- 2 I'll therefore in my troublous days,
While sorrow is on me,
To him my lamentation raise,
Until my sorrows flee.
- 3 Death's sorrows me environed,
The pains of hell me bound;
The waves of wrath flew o'er my head,
I grief and trouble found:
- 4 I called then upon the Lord,
O Lord, deliver me;
Salvation, Lord, to me afford,
And let my soul go free:
- 5 Most gracious is the Lord our God,
The righteous cause he pleads;
Let sinners sound his praise abroad,
His heart with pity bleeds:

- 6 The Lord preserves the meek and mild;
I was brought very low;
Then me he bore up as a child,
And made my joys o'erflow.
- 7 Return unto thy rest, my soul,
And wrap thee in his love;
His love alone did thee console,
When thou did'st sorrow prove:
- 8 For he from death redeemed thee,
Thine everlasting stay,
He kept thy feet from falling free,
He wip'd thy tears away.
- 9 In land of life, before the Lord,
I'll walk for evermore;
- 10 I spoke, for I believ'd his word;
I was afflicted fore:
- 11 In day of my fierce agony,
As near to death I drew,
'All men are liars,' I did cry;
'But God alone is true:'
- 12 What shall I render to the Lord
For all his love to me?
- 13 Thy loving-kindness I'll record,
And ever call on thee:
I'll hand around the cup of joy,
That all my friends may taste;
I'll pledge my Spirit to convoy
Them safe to land of rest.
- 14 This is my vow; I'll make it good
Before the Lord of Hosts:
I'll fill the land with gratitude
And joy in all her coasts.
- 15 Dear, in the estimate of God,
Are all his holy ones:
Behold, how precious is their blood;
How dear their dying groans!

- 16 Thy Servant, Lord, thy Servant, Lord,
 Thine handmaid's Son, I come;
 That men from death may be restor'd,
 Myself shall fill the tomb:
 Thou also wilt my bonds untie,
 And loose me from the grave;
 For thou, among the dead to ly,
 Thy servant wilt not leave:
- 17 I'll rise, and live, and pay my vow
 Of everlasting praise;
- 18 And all my saints with me shall bow,
 And sing thy glorious ways.
- 19 Within the courts of thine own house,
 Zion, in midst of thee,
 Before the Lord, we'll pay our vows:
 Praise to the Lord give ye.

P S A L M CXVII.

EXPLAINED, Rom. xv. 11. of all the kingdoms of the earth becoming the kingdom of the Lord, and of his Christ; which shall be completely fulfilled, when all the people of all tongues, kindreds, nations, and languages, ordained to eternal life, shall, through the everlasting gospel, preached to every creature under heaven, by the ministration of the Holy Ghost, the rod of his great power, be added to the Lord.

*Gathered from the world around,
 Let all the churches loudly sound
 The praises of the Lord their King,
 Who gives them this new song to sing!*

- 1 **O** ALL ye nations, sound abroad
 The voice of joy and praise to God;
 Exult, ye people all, and sing
 Hosanna to the Lord our King.

- 2 His mercy rolleth like a flood,
 To wash away our sins in blood :
 His truth endureth evermore.
 Messiah for his grace adore.

P S A L M CXVIII.

‘ THIS is the stone which was set at nought of
 ‘ you builders, which is become the head of the
 ‘ corner : neither is there salvation in any other ;
 ‘ for there is none other name under heaven given
 ‘ among men, whereby we must be saved ;’ Acts
 iv. 11. and Mat. xxi. 42.—See this Psalm, ver. 22.
 with all the marginal references.

*Thus in his day Messiah sang ;
 To whom the church, re-echoing, rang
 Responsive to his glorious praise,
 Down to the present gospel-days :
 And, to his second coming, they,
 Who shall be born, prolong the lay.
 Then we shall shine in light divine,
 Like suns, which never shall decline.*

- 1 **E**XALT the voice of gratitude,
 And blest the Lord ; for he is good :
 For ever and for ever last
 His mercies, wherewith we are blest.
- 2 Let Isra'l now, rejoicing, sing
 The tender mercies of her King ;
 The mercies wherein she is blest ;
 The mercies which for ever last.
- 3 Let Aaron now advance and sing
 Th' eternal mercies of his King,
 And celebrate, in highest strains,
 His priesthood, which for aye remains.
- 4 Now let them all, who love the Lord,
 With heart and voice, in sweet accord,
 Join in their own Messiah's praise,
 And say, His mercy ne'er decays :

- 5 For, lo, in day of my distress,
 When sorrow did me sore oppress,
 I call'd upon the Lord, and he
 Immediately did answer me:
 He set me in a spacious place,
 And made me dwell before his face.
- 6 Jehovah stands upon my side;
 I'll laugh at human rage and pride.
- 7 Jehovah taketh part with those
 Who stand for me against my foes;
 I therefore my desire shall see
 On all the proud who fight with me.
- 8 'Tis better on the Lord to trust,
 Than to confide in *human dust* :
- 9 'Tis better on the Lord to stay,
 Than to rely on *royal clay*.
- 10 All nations me environed,
 But soon before my presence fled:
 For, in the name of God the Lord,
 I drove them all before my sword:
- 11 They me environed, I say,
 And all around besieging lay;
 But, in the name of God the Lord,
 I drove them all before my sword:
- 12 They me environed like bees,
 By myriads swarming in the breeze;
 'Till quenched as the flashy flame,
 When thorns all fiercely crackling gleam:
 For, in the name of God the Lord,
 I made them fall before my word:
 So shall it fare, when they arise,
 With all my raging enemies.
- 13 With vi'lent thrusting, thou hast strove
 To make me from my standing move,
 Proud haughty foe! but then the Lord
 Ran to my help, when I implor'd.

- 14 The Lord's my song, the Lord's my Strength,
He's my salvation now at length:
The tempest now has ceas'd to roar,
Though all my day the storm I bore.
- 15 The voice of joy, the voice of praise,
And sweet salvation I will raise,
Within the tents of all the Just,
Who in the Lord Jehovah trust:
The right-hand of the mighty God
All valiantly hath valour shew'd:
- 16 The right-hand of the Lord is high,
And ever does most valiantly.
- 17 I shall not die, but live, and tell
God's works, in glory which excel:
- 18 He hath indeed chastis'd me sore,
But not to death deliver'd o'er.
- 19 Open to me th' eternal gate
Of righteousness: behold, I wait;
I'll enter in by righteousness;
And there Jehovah I'll confess.
- 20 This is Jehovah's royal gate,
The Just shall enter in thereat;
In state and glory high they shine,
Who enter by this gate divine.
- 21 I'll sing and praise thy name, O Lord,
Because thou hast my soul restor'd—
- 22 That Rock of ages, God's Elect,
Which Jewish builders did reject,
The Lord hath made head Corner-stone,
'To found and rear his church thereon:
- 23 This work is God's, which we admire,
Our whole salvation and desire:
- 24 This day his wonders signalize;
Let shouts of triumph rend the skies.
Ye children, catch the joyful lays,
Lest stones should rival you in praise;

- With olive branches strew the road,
 And bow the knee before your God :
- 25 Hofanna to our King most high ;
 Jehovah, send prosperity ;
 Let peace with heav'n attend his reign,
 And glory in the highest strain.
- 26 He comes! he comes! in God's great name,
 Our souls to save! found loud his fame :
- We, from the house of God the Lord,
 Pronounce you blessed by his word.
- 27 God hath made light to us arise ;
 To th' altar bind the sacrifice.
- 28 Thou art my God, thy name I'll raise ;
 Thou art my God, I'll spread thy praise ;
- 29 Thy goodness found on ev'ry string,
 And thy eternal mercy sing.

P S A L M CXIX.

THAT this glorious Psalm is all spoken in one person, is evident from the bare reading of it; and that the SON OF GOD, 'made of the woman, 'made under the law,' is the speaker, appears equally plain from the whole strain and complexion thereof. To pass by the evidences supporting this assertion, contained in every one of the other verses of the Psalm besides, consider impartially ver. 115. 'Depart from me, ye evil-doers'—and ver. 139. 'My zeal hath consumed me'—(the Hebrew, according to the margin, reads, *hath cut me off*)—compared with the New-Testament application of these remarkable passages in Matt. vii. 23. John ii. 17.—See also Psal. i. with all its parallels, and the marginal references.—*N. B.* As to the interpretation given in the following paraphrase, particularly of ver. 9. 67. and 167. of this Psalm, the universe of God is hereby challenged

to overturn the same, if it can be overturned,
while the analogy of faith is allowed to stand.

*The exercises, hopes, and fears,
Expostulations, pray'rs, and tears,
Confessions, thanksgivings, and praise,
In various views, and various phrase,
Of JESUS CHRIST, THE SON OF GOD,
Bending beneath the heavy load,
Which God his Father laid on him,
Under the law for human crime!*

A L E P H. P A R T I.

- 1 **B**LESSED are they who undefil'd,
In semblance as a little child,
Abstaining perfectly from sin;
Who to the law's perfection win:
- 2 Blessed are they who walk secure;
Who keep his testimonies pure;
Who seek the Lord with their whole heart;
Who never from his ways depart:
- 3 They no iniquity must do,
But must the perfect path pursue:
- 4 So thou commandest us to keep
Thy perfect ways, though strait and steep.
- 5 O then direct my heart and ways,
To keep thy statutes all my days!
For, lo, thy servant, Lord, shall be
Subjected wholly unto thee:
- 6 And then I shall not be ashamed,
When I my due reward have claim'd,
Eternal life and happiness,
When I have done thy righteousness:
- 7 Then I will praise thee uprightly,
When I have learned faithfully
To yield obedience to thy word
By suff'ring all thy judgments, Lord:

8 For I determine in my heart,
 That from thy yoke I will not start,
 Till I perform thy statutes all :
 My God, uphold me lest I fall :
 And, though thou frown on me a while,
 Again revive me with thy smile ;
 And do not utterly desert
 The man who for thy love doth smart.

B E T H. P A R T II.

9 By what means shall that chosen Son,
 Who comes his Father's ways to run,
 Direct his steps, and keep his path ?—
 By hearing what his Father saith :
 The words which from thy mouth proceed,
 My Father, wing my feet with speed ;
 They also keep me in the way,
 And point my steps by night and day.

10 With my whole heart I've search'd for thee,
 O fly not thou away from me ;
 I'll trace thee in thy beaten path,
 And listen to thy word of faith.

11 Within my heart I've hid thy word,
 That I offend not thee, my Lord :

12 Blessed art thou, O Lord my God :
 O teach me with thy word and rod.

13 I've with my lips declared all
 The judgments from thy mouth that fall :

14 I've in thy ways rejoiced more
 Than misers do in hoarded store.

15 I'll in thy precepts meditate,
 And all thy ways before me set :

16 I'll in thy statutes greatly joy,
 And make thy word my whole employ :
 Thy words, thy ways, thy judgments all,
 For my whole soul and spirit call ;

And

And I will ever persevere
To lend my God mine heart, mine ear.

G I M E L. PART III.

- 17 Thy bounty to thy servant show,
That I may live and pay my vow :
I vow to keep thy holy word ;
And shew perfection to my Lord.
- 18 Unseal mine eyes, and I shall see
The wonders in thy law that be :
- 19 I am a pilgrim in the land ;
Hide not from me thy just command.
- 20 My soul within me melts away,
With veh'ment longing, night and day,
Which love unto thy judgments pure,
O Lord, constrains me to endure!
- 21 'The cursed proud thou hast chastis'd,
Who all thy precepts have despis'd :
- 22 Roll thou away reproach and shame
From me, for I have lov'd thy name.
- 23 The princes all assembled round,
From ev'ry mouth against me sound ;
But I, thy Servant, evermore,
Unmov'd, thy statutes, Lord, explore.
- 24 Thy testimonies, Lord, I shall
For ever to my counsel call :
'They always counsel me aright ;
They only are my heart's delight.

D A L E T H. PART IV.

- 25 My soul unto the dust adheres,
For love unto thy word it bears :
According to thy pledged word,
Raise from the dead thy Servant, Lord.
- 26 I have declared my desire,
With all my ways, before my SIRE ;

And.

And thou hast heard me in my day :
Teach me thy statutes, Lord, I pray.

- 27 The way of all thy precepts make
Thy Servant know, for thy name's sake :
On that sole theme my heart shall dwell,
And all thy glorious wonders tell.
- 28 My soul dissolves, and falls as snow,
If flaming fire, for wind, should blow,
Beneath thy flaming wrath, O God,
With floods of death and hell o'erflow'd :
- Be thou my strength and fortitude,
That I at length may stem this flood,
And turn away thy wrath from men,
Restored by thy word again.
- 29 Remove from me the way of lies,
And grant thy law before mine eyes :
- 30 I've chosen, Lord, the way of truth,
T' explore the judgments of thy mouth.
- 31 I to thy testimonies cleave ;
To shame, O Lord, do not me leave :
- 32 I'll run the way of thy commands,
When thou hast loos'd my heart and bands.

H E. P A R T V.

- 33 Teach me, O Lord, thy holy ways,
And I'll observe them for thy praise :
- 34 Give me to understand thy law,
Which I regard with perfect awe :
I'll keep it in a perfect way ;
My heart shall never go astray :
- 35 Give me to tread in thy foot-path,
Wherein my soul her pleasure hath.
- 36 My heart, O Lord, incline unto
Thy testimonies pure and true ;
For sin, in ev'ry form and guise,
Is the aversion of mine eyes.

- 37 O turn thou, Lord, mine eyes away,
 When vanities before them play :
 Mine eyes are only fix'd on thee ;
 Lord, in thy way, receive thou me :
- 38 Confirm to me, devoted, Lord,
 Unto thy fear, thy plighted word ;
- 39 And turn away my fear and shame,
 For glory of thy holy name :
- 40 Behold, thy precepts I've desir'd ;
 And by thy precepts I am fir'd,
 In righteousness to do thy will ;
 Lord, quicken me when men shall kill.

V A U. P A R T VI.

- 41 O let thy mercies to me come,
 And raise me from the rueful tomb,
 According to thy faithful word,
 That I may boast in thee, O Lord :
- 42 So shall I have wherewith I may
 The speech of my upbraiders stay :
 Because I've hoped in thy word,
 And lying vanities abhorr'd :
- 43 O never take thy word away,
 Nor disannul the word I say ;
 For in my mouth thy judgments dwell,
 Which I to all my brethren tell.
- 44 So shall I keep for evermore
 Thy laws, and con them o'er and o'er :
- 45 And I will walk with God at large,
 Because I keep his holy charge.
- 46 I'll of thy testimonies sing
 Before the proudest swelling King ;
 Nor will I ever be asham'd
 When I have God my Father nam'd :
- 47 I'll glory in my goodly theme,
 And all thy glorious ways proclaim ;

For I have lov'd, and ever will,
 Thy holy laws, which I fulfil:
 48 I'll lift my hands up to thy laws,
 Which I have lov'd, and made my cause;
 I'll meditate upon thy will,
 Which is my ground of glorying still.

Z A I N. P A R T VII.

49 Remember, Lord, thy gracious word,
 Which thou hast pledg'd to me;
 Which is my only hope, O Lord,
 My only ground of plea:
 50 Thy word's my comfort on my cross,
 Thy word shall quicken me:
 51 The proud have trod on me as dross,
 But to thy law I flee.
 52 I call'd to mind thy judgments all,
 O Lord, and was rejoic'd;
 53 For horrors deep on me did fall,
 When men thy law despis'd.
 54 Thy statutes, Lord, are aye my song,
 In house of pilgrimage;
 And all my weary night so long
 My sorrows they assuage:
 55 For all my days and nights, O Lord,
 I think upon thy name;
 Thy laws and name, by me ador'd,
 Are evermore my theme:
 56 This comfort was bestow'd on me,
 Because I've kept thy ways:
 Thy precepts kept have made me free,
 And fill'd my mouth with praise.

C H E T H. P A R T VIII.

57 Thou art my portion, O my God;
 I've said, I'll keep thy word:

- O let thy love to me be show'd,
As thou hast promis'd, Lord.
- 58 I thought upon my ways, O Lord,
My ways appointed me;
- 59 And turn'd my feet unto thy word,
As I was led by thee:
- 60 I hasten'd me without delay,
To keep thy holy will;
But wicked bands did me belay,
And fought my soul to kill:
- 61 They robbed me in fearful guise,
With raging wrath and pride;
Yet still thy laws, before mine eyes,
Sustain'd me till I dy'd:
- 62 But I, in midst of darkeft night,
Arose to give thee praise:
Because I lov'd thy judgments right,
Thou didst thyself me raise.
- 63 I am the friend of ev'ry one
Who loves thy holy name,
Who glories in what thou hast done,
And sounds abroad thy fame.
- 64 The earth is with thy mercy stor'd;
Teach me thy statutes still:
So shall I found thy name, O Lord,
From Zion's holy hill.

T E T H. P A R T I X.

- 65 Well hast thou with thy servant dealt,
According to thy word, O Lord;
Thy consolations which I've felt,
I'll register, and aye record.
- 66 Goodness, and truth, and knowledge, Lord,
O teach thou me in all my ways:
For I the precepts of thy word
Believe, and live by all my days.

- 67 Till I assum'd my *humble state*,
 I walk'd before the Lord at large;
 Now, bound by my afflictions great,
 I bind myself to keep thy charge.
- 68 Good thou thyself, and doing good,
 Teach me thy statutes, O my God:
 So, fill'd with purest gratitude,
 I'll fill with praise thy world abroad.
- 69 The proud have forg'd malicious lies,
 And held conspiracies on me;
 Their contradictions I despise,
 And praise thee on *th' accursed tree*.
- 70 Their heart is waxen fat and gross,
 With worldly ease, and wealth, and pride;
 But I will glory in my *cross*,
 And joyfully in God confide.
- 71 'Tis good for me my *cross* to bear,
 That I may soon be fill'd with joy:
 I'll tread and bruise the serpent there,
 And sin, and death, and hell destroy.
- 72 The law that from thy mouth does flow,
 Flows to my heart a living well;
 Thy laws are all the joy I know,
 Gold's glitt'ring glory they excel.

J O D. PART X.

- 73 Thy hands have made and framed me;
 Give me thy will to understand;
 Let all my members, form'd by thee,
 Obsequious be to thy command.
- 74 The lovers of the Lord shall see,
 And when they see they shall be glad,
 For all the glory giv'n to me,
 Because thy word my hope I made.
- 75 I know, and will acknowledge, Lord,
 Thy judgments all are righteousness.

Thou hast, according to thy word,
Afflicted me in faithfulness.

76 Now, let thy mercy to me come,
And give me consolation sweet,
When I have undergone my doom,
And fallen at thy mercy's feet.

77 Let thy sure mercies to me come,
And quicken me within the ground;
That I may live, and leave my tomb
As empty as the same I found:

For I've delighted in thy law,
And its conditions all have done;
My righteousness without a flaw,
Let promis'd life reward anon:

78 So shall the proud ashamed be,
Unjustly who've condemn'd thy Son,
Alive-presented, when they see
Me justify'd, with all I've done:

I've made thy ways perpetually
My meditations night and day;
That I thy righteousness so high
Might duly to the world display.

79 Let those who love thee turn to me,
And those who've waited for my day;
For lo, my God, I come to thee,
And am to thee the only way:

80 Sound in thy ways let me be found,
That I may never be ashamed,
Nor any of my saints around,
To whom thy ways I have proclaim'd.

C A P H. P A R T XI.

81 My soul for thy salvation faints;
But faith in thee my soul prevents:
For I have hoped in thy word;
Nor shall I be ashamed, O Lord.

- 82 Mine eyes have fail'd to see fulfill'd
Thy word, for which my blood is spill'd:
When wilt thou come and comfort me,
And make me thy salvation see?
- 83 I'm like a bottle in the smoke,
My beauty's gone, my heart is broke;
Yet I retain the precious wine
Of all thy statutes, Lord, divine.
- 84 How many are thy servant's days?
And, Lord, how various are thy ways?
When wilt thou make mine eyes to see
Thy doom on those condemning me?
- 85 The proud have digg'd for me a pit,
Against thy law, for keeping it:
- 86 All thy commands are faithfulness;
Lord, help thou me when men oppress.
- 87 They thought they had me quite consum'd
From earth, when they my death had doom'd;
But I abandon'd not thy way,
When they arose my soul to slay.
- 88 After thy loving-kindness, Lord,
My blood, now drunk up by the sword,
O gather thou, and quicken me:
Upon thy word I found my plea.

L A M E D. PART XII.

- 89 For ever and for ever, Lord,
In heav'n shall stand thy faithful word,
Firm as thine own eternal throne;
Fixt as thyself who sitt'st thereon.
- 90 Thy faithfulness for ever shall
Endure through generations all.
The earth, established by thee,
Remaineth still, by thy decree.
- 91 Lo, all thy works, O Lord, shall stand,
According to thy just command:

- They stand to-day, and ever shall,
Because they are thy servants all.
- 92 Unless thy everlasting law,
My pearl of price without a flaw,
Had been my joy and sole delight,
I'd sunk by my affliction's weight.
- 93 For ever, and for evermore,
'Thy precepts, Lord, I will explore;
For they have been the life of me,
Thro' them I was restor'd by thee.
- 94 To thee, my God, I bend me low;
Down to the shades of death I go,
To shew how much I love thy word;
From dust and death O save me, Lord.
- 95 My bitter foes in ambush lay,
And waited on, my soul to slay:
But I thy testimonies still
Consider'd have, and ever will.
- 96 An end of all perfection, I,
Within the reach of human eye,
Have seen, and ponder'd well, O God;
But, oh, thy law's exceeding broad:
So broad, so long, so high, so deep,
No man can know, no man can keep;
But I, for honour of thy name,
Will honour it, and keep the same.

M E M. PART XIII.

- 97 O how I love thy law! It is
My meditation night and day:
It is my only source of bliss
While prison'd in this cage of clay:
- 98 Than all my foes, I'm wiser far
Made by this holy law of thine;
For I, by it, shall end this war
With victory and peace divine.

- 99 In understanding I excel
The scribes and elders ev'ry one,
Because thy testimonies dwell
Within my heart, and they alone.
- 100 The ancients all are fools to me,
For I thy precepts keep alone ;
But they have gone astray from thee,
And teach traditions of their own.
- 101 From ev'ry evil way my feet
I have refrained, through thy love,
That, with obedience, I might meet
Thy perfect precepts from above.
- 102 I have not from thy precepts swerv'd,
Because thou hast instructed me :
Let my obedience, my deserv'd
And sure reward, receive from thee.
- 103 More sweet unto my taste thy truth,
Than honey from the comb that flows,
Deliciously it fills my mouth,
And down into my belly goes.
- 104 I, through thy ways of truth and love,
My understanding all acquire ;
Therefore, from falsehood I remove
My heart and foot, as from the fire.

N U N. P A R T X I V.

- 105 A lamp unto my foot thy word,
A light and guide unto my path,
Direct me constantly, O Lord,
To keep the way of perfect faith.
- 106 Lo, I have sworn ; and will do more,
I will perform, before the Lord,
With faithfulness, the oath I swore,
That I will keep his holy word.
- 107 I am afflicted very sore ;
But I will not draw back from thee :
Behold,

- Behold, thy mercy I implore;
 Lord, send thy word, and quicken me.
- 108 Accept, accept, I thee beseech,
 The free-will off'ring of my mouth,
 O Lord; and me thy judgments teach,
 And fill me with thy word of truth.
- 109 In battle's fiery front I stand,
 And am besieged very fore;
 My life is always in mine hand;
 Yet still mine eyes thy laws explore.
- 110 The wicked laid for me their snare,
 And lurk'd, like leopards, for their prey;
 Yet never caus'd my soul to err,
 Nor fray'd me from thy laws away.
- 111 Thy testimonies I have chose
 For me, an heritage divine;
 And they, amidst my bitt'rest woes,
 Do glad my soul like heav'nly wine..
- 112 I have inclin'd my heart unto
 Thy testimonies, Lord, alone,
 And said, that I the same will do,
 Till thou shalt say, **THE WORK IS DONE.**

S A M E C H. P A R T X V.

- 113 A vain device my soul abhors;
 But loves thy law, and it explores:
- 114 Thou art my Hiding-place and Shield;
 Thy word's my treasure in my field.
- 115 Depart from me, ye sinners-all;
 For ye were deaf when I did call:
 My blood fulfill'd the law of God;
 But ye upon my blood have trod:
- Your own blood, therefore, rest on you,
 Because ye scorn the work I do;
 Your sin shall ly at your own door,
 Because my gospel ye abhor.

- 116 Thy word, my God, shall be my prop,
That I may live, and, in my hope,
May glory now, and evermore;
While sinners, all asham'd, compleore.
- 117 Sustain thou me, and I shall stand
Solaced still by thy command.
- 118 Thou treadest down the sinners all:
Their lies and folly on them fall.
- 119 Thou hast remov'd the earthy dross,
The wicked en'mies of my cross:
Therefore I love thy righteous laws,
And glory, glory in thy cause.
- 120 Although my flesh, with grief and fear,
'Trembles, O Lord, when judgments near
Oppress and overwhelm my soul,
As all thy billows o'er me roll;
Yet still I cleave more close to thee,
The more my soul's oppress'd in me:
My Father, now receive thy Son;
Behold, *Thy work is fully done!*

A I N. PART XVI.

- 121 I justice have and judgment done;
O do not thou abandon me
To those who would oppress thy Son:
My Father, lo, to thee I flee.
- 122 Be Surety to my soul for good;
And let the proud oppress no more;
That I may sing my gratitude,
When thou hast still'd their mad uproar.
- 123 Mine eyes for thy salvation fail,
And for thy word of righteousness:
- 124 In mercy with thy servant deal,
And shew me, Lord, thy faithfulness.
- 125 I am thy Servant; thou, my Lord,
Give understanding unto me,

That I may know and keep thy word,
According to thy sure decree.

126 'Tis time for thee, O Lord, to rise,
(For they have difannull'd thy law),
And shew thy work before their eyes;
That all the world may stand in awe.

127 Therefore, I love thy precepts, Lord,
Above the purest Ophir-gold;
My spirit dwells upon thy word,
Exploring treasures manifold :

128 Thy precepts, therefore, which I love,
Concerning all thy holy ways,
Themselves unto my heart approve;
My heart abhorring folly base.

P E. P A R T XVII.

129 Thy testimonies, marvellous,
How greatly I respect!
The rules and statutes of thy house
My motions all direct.

130 The entrance of thy word gives light
And wisdom to the fool:
To order all my ways aright,
Thy word's the only rule.

131 With open mouth, I pant and run,
Like hart before the hounds,
Until my lawful prize be won,
For which my spirit bounds:
The prize I seek's thy holy law,
That I may reach the same;
A pearl of price, without a flaw,
The glory of thy name.

132 Behold thou me, O Lord my God,
Thou master of the race!
And let my due reward me load,
According to thy grace;

As thou hast pledg'd thy word to me,
 To fill my mouth with praise,
 When I present, O Lord, to thee
 My perfect righteoufness.

133 Direct my goings by thy word;
 And no iniquity
 Shall have dominion, O my Lord,
 O'er me, or come me nigh.

134 From man's oppression me redeem,
 So I will keep thy way;
 For all thy precepts I esteem,
 And never from thee stray.

135 Upon me make thy face to shine;
 Thy statutes teach thou me;
 And so my steps shall ne'er decline,
 O Lord, my God, from thee.

136 Rivers of waters down mine eyes
 Continually do flow,
 Because vile men thy laws despise;
 Thy laws they do not know.

T S A D D I. PART XVIII.

137 How just art thou, O Lord, my God!
 Thy judgments how upright!

138 Thy testimonies thou hast show'd,
 How faithful all, and right!

139 My zeal hath broke my spirit down,
 And eat my flesh away;
 Because my haters all are gone,
 Lord, from thy words astray.

140 Thy word is like the purest gold,
 In fiery furnace fin'd;
 Thy Servant, therefore, fast doth hold
 And lodge it in his mind.

141 I'm small, and much despis'd, yet I,
 O Lord, remember thee;

For daily to thy word I fly:

O Lord, remember me.

- 142 Thy righteousness is righteousness
Which everlasting is:
Thy law, thy truth, thy faithfulness,
Replenish me with bliss.
- 143 Trouble and anguish have me found,
And taken hold on me;
The bands of Belial me surround;
Yet I forsake not thee.
- 144 Eternal righteousness is in
Thy testimonies all:
Let me by them the victory win,
And ever live I shall.

K O P H. PART XIX.

- 145 With my whole heart I've cry'd to thee;
O Lord, give audience unto me:
So I will keep thy statutes all,
And never from thy precepts fall.
- 146 I've invocated thee, O Lord;
Preserve me through thy holy word,
And draw me from the hoary deep;
For I thy testimonies keep.
- 147 I rose before the morning-ray,
And prayed long before the day;
I cry'd to thee, my God, my Lord,
Behold, my hope is in thy word.
- 148 Mine eyes the watches of the night
Have oft prevented with delight;
That I might meditate, with joy,
Upon thy words which never cloy.
- 149 According to thy mercy, hear,
And lend me, Lord, thy gracious ear;
According to thy judgments, raise
My soul from death, to sing thy praise.

- 150 Far, far estranged from thy law,
The sons of mischief nigh me draw;
151 But thou, my Lord, my God, art near:
All thy commands are pure and clear.
152 From everlasting I have known
'Thy testimonies, clearly shown,
'That thou hast founded them for ever,
Because thy mercy faileth never.

R E S H. P A R T XX.

- 153 See mine afflictions, save me, Lord;
For I remember still thy word:
154 Plead thou my plea, and me redeem;
Thy laws I more than life esteem.
155 Salvation's from the wicked far,
For they with me have wag'd their war;
156 Great are thy mercies, Lord, to me,
Let me by them revived be.
157 My persecutors many be,
And mighty too, who war with me:
Yet from thy testimonies I
Have never turned, Lord, awry.
158 I've seen the wicked hypocrites,
With will-worship and human rites,
Transgressing grievously thy word,
Which griev'd me sore before the Lord:
159 But see how I thy precepts love;
Thy justice must my cause approve;
According to thy plighted word,
O quicken me again, O Lord:
160 Thy word is truth, from first to last,
The future, present, and the past;
'Thy righteous judgments all are sure,
And shall for evermore endure.

S C H I N. P A R T XXI.

- 161 Princes have wrested all their laws,
To wrest, O Lord, my righteous cause:
Herod and Pontius both combine;
Yet from thy laws I ne'er decline.
- 162 Thy word makes me exult and smile,
As one that findeth hills of spoil:
- 163 I lying vanities despise,
But in thy law my treasure lies.
- 164 Full seven times, and seven more,
A-day, my God I will adore,
Because of all thy righteous ways,
Mine everlasting joy and praise.
- 165 Great peace have they thy law who love,
Whose conversation's all above;
No stumbling-block shall them offend,
Nor shall they to the pit descend.
- 166 For thy salvation, Lord, I long,
For mercies which to me belong:
Because I've done thy holy will,
I wait to see thy holy hill.
- 167 My soul thy testimonies keeps:
For love to them she mourns and weeps:
- 168 I'll keep thy precepts all my days;
Behold before thee all my ways.

T A U. P A R T XXII.

- 169 Near let my cry before thee come,
O Lord my God, unto thee home:
Give understanding unto me,
According to thy sure decree.
- 170 O let my supplication rise,
And grateful seem before thine eyes:
Deliver me in mercy, Lord,
According to thy faithful word.

- 171 My lips shall utter all thy praise,
 When thou hast taught me all thy ways;
 172 Thy words alone shall fill my mouth;
 For all thy words are perfect truth.
 173 O let thine hand give help to me,
 For I have always clung by thee.
 174 I've long'd for thy salvation, Lord,
 And always clave unto thy word.

175 Let my soul live, to give thee praise,
 And keep thy judgments all my days
 For ever and for evermore,
 'The Lord, my Shepherd, I'll adore.

176 I've seen thy people all astray,
 Wand'ring in desert pathless way;
 But I have all their paths explor'd,
 'To bring them back to thee, O Lord:

I've left the righteous ninety-nine,
 Thine angels, who in glory shine,
 Elect, confirm'd, around thy throne;
 And all in quest of sinners gone:
 I've trac'd their wand'rings foot by foot,
 I bear their name, I bear their blot;
 I am a Man! behold thou me!
 For all their sins I'll answer thee:

I am thy Servant, search my cause,
 And judge me, Lord, by all thy laws:
 I come to glorify thy name;
 Lord, wipe away my sin and shame:
 'The sin and shame thou laidst on me,
 Altho' from both my soul is free;
 Behold, I bear the sins of men,
 'To bring them to thy fold again.

For men, thy law I magnify;
 For men I live, for men I die;
 For men I rise, ascend, and reign,
 'Till all things are restor'd again:

Let men receive the joyful sound,
 And fill the world with joy around—
 My Lord, my God, *thy work is done!*
 My Father, glorify thy Son.

P S A L M CXX.

THIS Psalm, with the following fourteen, is entitled *A Song of degrees*, and is, like all of them, eminently picturesque, and descriptive of the gradual progress and advancement of the Lord Jesus Christ, the Prince of Peace, the Captain of Salvation, going forwards, by the due degrees appointed of the Father, to the heavenly kingdom and glory.—Parallel to Psal. cxviii. &c.

*The Lord of Life, the Prince of Peace,
 Among his bitter foes sojourns—
 How sad, how desprate is the case
 Of him who at the Saviour spurns!*

- 1 **I**N my distress I rais'd my cry,
 When low before the Lord I lay;
 He heard me from his place on high,
 And quickly did his love display:
- 2 O Lord, deliver thou my soul
 From lying lips and guileful tongue,
 When floods of malice rise and roll
 Against me, with a tide so strong!
- 3 O thou deceitful, deadly tongue,
 What shall be added unto thee?
 What portion shall to thee belong,
 Thy due reward for smiting me?
- 4 Behold, - I will denounce thy doom;
 Sharp arrows shall thee cut in twain;
 Fierce fiery flames shall thee consume,
 And fill thee with eternal pain.

- 5 Wo, wo is me, that I sojourn
 With Mefech's wicked fons fo long;
 And in the tents of Kedar mourn,
 Among fo lewd a Beial throng!
- 6 My foul hath ever loved peace,
 My tongue hath ever fpoken truth;
 But, ah! the bafe degen'rate race
 Have gnafh'd at me with venom'd tooth.
- 7 Thus, thus they ufe the Prince of Peace,
 And always are for battle keen;
 When I proclaim my Father's grace,
 They hear my words with rage and spleen.
 What mighty matter, then, if ye
 Who are my fons and fervants all,
 In spiteful ways, reproached be,
 Your Lord when Beelzebub they call!

P S A L M CXXI.

SPOKEN partly by, and partly of, the Prince
 Messiah, the Shepherd of Israel; whose ftate and
 fafety, in connection with his followers, by the
 way of dialogue and chorus, are here declared and
 defcribed.—Parallel to Pfalm xvi. xci. &c.

*Our Shepherd, Father, Lord, and God,
 Our Guide and Guardian evermore,
 Shall lead us to his own abode;
 For Chrift our Captain goes before.*

- 1 SHALL I to mountains lift mine eyes,
 For armed hofts with fword and fpear?
 From whence fhould aid to me arife,
 When dangers prefs me front and rear?
- 2 From whence, but from the Lord of Hofts,
 Who made the heav'ns and earth abroad,
 In whom my Spirit boldly boasts,
 Who is my everlafting God?

- 3 And, 'Boast thou may'st,' I hear him say,
 'Thy God shall never shame thy soul;
 When hell shall all her batt'ries play,
 Thou shalt the rage of hell controul.
 He will not suffer thee to slide,
 Nor let thy foot be mov'd away—
 He is Jehovah who 's thy guide,
 Who slumbers not by night nor day.
- 4 Behold, he that keeps Israel,
 He slumbers not, nor sleeps at all;
 5 Jehovah guides and guards thee well,
 On thy right-hand a brazen wall.
- 6 His shadow hides thee from the heat,
 When sultry sun-beams fiercely play,
 And veh'mently reverberate,
 With burning pestilential ray;
 'The moon shall never smite thy head;
 Nor touch thee a malignant star;
 Nor evil influence on thee shed,
 The elements that round thee war:
- 7 Thus, safe by night, and safe by day,
 Jehovah keeps thee from all ill;
 He keeps thy soul in all thy way,
 Until thou reach his holy hill:
- 8 From henceforth, and for evermore,
 'Thy goings out and in he'll keep—
 The wolves may howl, the lions roar;
 God keeps the Shepherd and the sheep.

P S A L M CXXII.

CHRIST is the speaker of this Psalm; and his angels express the spirit of it, while they sing, with glory shining all around, 'Glory to God in the highest! peace on earth! good-will towards men!'

*O, glory, glory, glory sound,
 Jerusalem, unto thy God!
 Let heav'n and earth thy song rebound!
 For grace and peace are thine abode.*

- 1 **M**Y heart within me danc'd and sprang,
 And lightly bounded like a roe,
 When choristers around me sang,
 Lo, to the house of God we'll go.
- 2 Jerusalem, within thy domes
 Our feet shall shortly standing be;
 Behold, the Lord of glory comes,
 With all his hosts, to enter thee:
- 3 Jerusalem a city stands,
 Compactly built of living stone;
 Yea, built by God's eternal hands,
 'The everlasting Rock upon:
- 4 Lo, thither go the chosen tribes,
 'The God of glory on their van;
 His glory all the host imbibes,
 And spreads his praise from man to man.
 They sing his praises, ever new,
 With heavenly symphony solemn,
 'The praise to Isra'l's Fountain due,
 In midst of thee, Jerusalem:
- 5 Lo, there the thrones of judgment set,
 Messiah with his princes all!
 Upon his nod the nations wait,
 Lowly before his feet to fall.—
- 6 Pray, that Jerusalem may shine,
 With peace and fair prosperity:
 God bless them all with peace divine,
 Who wish to 'see thee tow'ring high!
- 7 Peace be within thy walls! I'll say;
 And prosp'rous be thy palaces!
 Let truth, like sun-beams, on thee play,
 'Thy God, thy glory, and thy grace!

- 8 Now, for my friends and brethrens sake,
 Peace, peace to thee, I'll ever say;
 In my own blood thy peace I'll make,
 And none thy peace shall take away:
- 9 Because thou art the house of God,
 My soul in thee shall ever dwell:
 I'll seek the good of my abode,
 And make thee, like thy Lord, excel!
-

P S A L M CXXIII.

HERE the Lord, the alone speaker in this Psalm, intercedes for himself, and for all his followers, in whose afflictions he is afflicted, with the feeling of whose infirmities he is touched; leaving us an example, that we should follow his steps.

*Lo, thus Messiah intercedes,
 And acts the sympathizing part:
 His grieved heart for 's brethren bleeds,
 And all their sorrows wound his heart.*

- 1 **O** Thou who dwellest in the heav'n,
 I lit my wo-worn eyes to thee,
 Till thy salvation shall be giv'n,
 To set my soul from sorrow free.
- 2 As servants eyes explore and trace
 The motions of their master's hand,
 When sketching o'er, with care and grace,
 Some rare design which he hath plann'd;
- As hand-maid's eyes her mistress view,
 With expectation eager, keen,
 When pointing out some service new,
 And which she ne'er before had seen:
 Ev'n so our eyes, O God, do live
 And dwell upon thy Providence,
 Till thou thy promis'd mercy give,
 Our painful toil to recompence.

- 3 Exceedingly, with fore contempt;
 Our soul replenish'd, wails and mourns;
 Of all thy saints, no one exempt
 From pain before the Lord sojourns.
 Have mercy, Lord, have mercy now,
 Have mercy on thy servants dear;
 Bring thy *new* covenant to view,
 And let the *old* one disappear:
- 4 Our soul is fill'd exceedingly
 With scorn of those that dwell at ease,
 And with the contempt of proud, high-
 Swoln, lofty-minded pharisees.
-

P S A L M CXXIV.

THE church delivered, and triumphing with
 her Lord.

*Th' almighty Lord, upon our side,
 (Avaunt ye all malicious foes!)
 Roll'd back again the swelling tide,
 When death and hell against us rose.*

- 1 **H**AD not the Lord espous'd our cause,
 God's Isra'l now with joy may sing,
 When men arose our name to raze,
 Defying Isra'l, with her King:
- 2 Had not the Lord espous'd our cause,
 God's Isra'l, now escap'd, may tell,
 When they arose against his laws,
 With all the raging pow'r of hell;
- 3 Then they had swallow'd us alive,
 Consumed by their flaming wrath;
- 4 And made their billows o'er us drive,
 And roll'd us down the steeps of death:
- 5 Then

- 5 Then had the sea's devouring waves,
 O'erwhelming us, gone o'er our soul;
 The waters proud had been our graves,
 Which fiercely round us then did rowl.
- 6 Bless'd be the Lord, who gave us not
 Unto their rav'nous teeth a prey;
 But quell'd their rage upon the spot,
 And made them, screaming, fly away!
- 7 Our souls escaped as a bird
 Out of the fowler's deadly gin;
 The snare is broke—they were absurd
 Who thought to keep our soul therein:
- 8 Our help is in Jehovah's name,
 Who made the earth and high heav'ns too:
 Messiah's he who both did frame:
 To God and his Messiah bow.
-

P S A L M CXXV.

THE stability of God is the stability of his faints,
 but the overthrow of his enemies.

*As Zion-mount for ever rears,
 Her height and glory o'er the plain;
 So all her sons, through endless years,
 Who trust in God, with God shall reign.*

- 1 **T**HOSE in Jehovah who confide,
 Like Zion-mount, shall ne'er remove;
 But shall for evermore abide,
 Establish'd in Jehovah's love.
- 2 As round about Jerusalem
 The everlasting mountains stand,
 Jehovah so surroundeth them
 Who faithful are in Zion's land:

- 3 For, lo, the rod of wickedness
 On Zion's lot shall not remain;
 Lest those who love her righteousness
 Associate with the wicked train.
- 4 Do good, O Lord, to those who love
 To see thy grace and glory shine;
 And those who in their hearts approve
 Of truth and righteousness divine.
- 5 And as for those who go astray,
 And love the hateful ways of hell;
 'The Lord for hypocrites shall slay;
 But peace shall be on Israel.

P S A L M CXXVI.

THE eternal redemption of the church of God,
 with her Redeemer on her Head, leading capti-
 vity captive, described and praised in heavenly
 strains of gratitude and joy.

*Let earth arise, and meet the skies!
 The Lord he comes again
 From yonder skies, and says, Arise,
 Ye dead, with me to reign.*

- 1 **W**HEN Zion's bondage God recall'd,
 We were like men that dream'd;
 So in a moment disinthrall'd,
 It scarcely real seem'd.
- 2 With laughter then he fill'd our mouth,
 Our tongue bursts out and sings—
 The heathens all exclaim, 'Of truth,
 'God does for them great things!'
- 3 Great things God does for us indeed!
 For which we praise his name;
 Lord, perfect all thy works with speed,
 Thy works of noted fame:

4 Lord,

- 4 Lord, call thy whole election home,
 Recal our bondage all;
 Lord, all in streaming glory come,
 And us to glory call.
- 5 They sow in tears, who reap in joy,
 Before the Lord their God;
 Whose glory none can e'er enjoy,
 Unchasten'd by his rod :
- 6 O bless'd is he, who, going forth,
 And, mourning as he goes,
 With streaming eyes bedews the earth,
 While precious seed he sows :
- Bearing his basket bath'd in tears,
 You see him for a time;
 But, lo, with joy he turns, and bears
 His sheaves along with him :
 So came Messiah, friend of men!
 (A Man of sorrows he!)
 To fight with grief, and tears, and pain,
 That we might conqu'rors be ;
- Behold, he comes the second time,
 To wipe away our tears,
 And takes us all along with him,
 For everlasting years.

P S A L M CXXVII.

READER, if thou art one Spirit with the Lord,
 Does not thy very heart within thee burn and
 glow with holy indignation and shame, for the
 gross prostitution, and most unhallowed applica-
 tion, of this and the following divinely delicate
 Psalms, to the ordinary purposes of a *breeding*
wife, with a parcel of children about her in a man's
house!—How grossly have they insulted the Spouse
 of Christ! The Lord, her Husband, vindicate
 his glory.

*Chriſt's children are his heritage,
Whom he himſelf creates:
And for her ſons, in ev'ry age,
The church his ſeaſon waits.*

- 1 **E**XCEPT Jehovah build the houſe,
The builders build in vain!
Except Jehovah watch for us,
The watch-men loſe their pain:
- 2 'Tis vain for you to riſe betimes,
Or late from reſt to keep,
To feed on tears, and fears, and crimes:
God gives his children ſleep.
- 3 Lo, children are the heritage
Of Jeſus Chriſt the Lord;
The womb's fruit is his deareſt pledge,
Begotten by his word:
- 4 As arrows in ſome hero's hand,
So are the ſons of youth,
Before the Lord, a joyful band!
The ſons of grace and truth:
- 5 O bleſſed be the Holy One
Whoſe quiver's fill'd with thoſe!
EMMANUEL, *God conjoin'd with man,*
By them confounds his foes:
They, unſhamed in the gate,
Their en'mies ſhall ſubdue;
For God, the mighty Lord and great,
Their vigour ſhall renew:
- Behold in this a myſt'ry deep,
Unplumb'd by human line;
But thoſe within the veil that peep
Shall ſee it all divine:
For he who buildeth all is God;
His people are his houſe,
Wherein he maketh his abode;
His church his wedded ſpouſe:

'Tis Christ himself who calls his sons,
 And builds his house alone,
 Of fair and polish'd living stones,
 Th' Eternal Rock upon:
 The Lord Almighty is our Rock;
 The Lord alone be prais'd;
 The pow'rs of hell shall never shock
 The Church that Christ hath rais'd.

P S A L M CXXVIII.

SEE the last Psalm, general preface, and margin.

*The glory of our Father's house,
 With which the world shall ring,
 The Lord Redeemer, and his Spouse,
 The Spirit bids us sing.*

- 1 **H**OW bless'd is he that loves the Lord,
 That walketh in his ways!
 2 Thy labour shall thee meat afford,
 And pleasure all thy days:
 3 O blessed ever shalt thou be!
 Thy wife a fruitful vine,
 By thy house sides thine eyes shall see
 Her blooming branches twine:
 Like olive plants thy children, too,
 With glory all divine,
 For ever blooming in thy view,
 Around thy table shine:
 4 Behold, thus blessed shall he be
 Who keeps Jehovah's law:
 But who of Adam's sons is he
 Whose love's without a flaw?
 Behold, the second Adam see!
 In pure perfection shine!

- Each faint of God's an olive-tree,
 His church a fruitful vine.
- 5 The Lord shall bless thee, SON OF GOD,
 From Zion evermore;
 Thine eyes shall see Jerus'lem's good,
 For ever thee before:
- 6 Yea, thou shalt see an endless train
 Of children's children rise,
 Who shall with God their Father reign,
 And thee, above the skies:
 Peace, peace on Isra'l thou shalt see,
 And thou shalt be their peace:
 Eternal praise, O Christ, to thee,
 For all this truth and grace.
-

P S A L M CXXIX.

CHRIST also suffered for us, leaving us an example that we should follow his steps. 1 Pet. ii. 20, 21.

*The Lord for us a pattern left,
 The Shepherd for his flock:
 Of ev'ry human prop bereft,
 He lean'd on God his Rock.*

- 1 **M**UCH from my youth, may Isra'l say,
 Have they afflicted me;
- 2 Much from my youth, and all my day,
 May Isra'l sing to thee;
 For thou, O Lord, hast still prevail'd,
 And prov'd thyself her God;
 To save her, when she mourn'd and wail'd
 Beneath th' afflicting rod.
- 3 The plowers plow upon my back,
 And long their furrows draw;

On me fierce scourges leave their track,
Because I keep thy law.

4 But thou, O Lord, shalt righteously
Lift thy avenging sword;
And make their yoke in pieces fly,
With bondage of their cord.

5 Let Zion's haters all be sham'd,
Confounded and undone;
Because the cruel task they claim'd
To wound th' afflicted One:

6 Let them be as the straggling grass
Upon the high house-top,
Which, wither'd, all away shall pass,
And ne'er become a crop:

7 The mower shall not fill his hand,
But think he grasps the air;
Who binds the sheaves shall empty stand,
Nor fill his bosom there:

8 Nor shall the trav'lers by the way,
When they behold them, cry,
' God's blessing rest on you, we pray;
' God bless you from on high.'

*But Zion shall rejoice, and sing
This song in future days,
Messiah did by suff'ring bring
To us this joy and praise.*

P S A L M CXXX.

NEVER Psalm has been more grossly and groundlessly abused than this: It is the famous *De profundis* of the Papists; it has also been laid by the notable and, in many respects, great Dr. Owen as the grand foundation-work of his deep mysterious *something* concerning faith and repentance,

ance, which he supposed to lie somewhere hereabouts, which yet he could never perfectly define, nor clearly discover where it was really to be found: it has been offered by the modern Pharisees as a remarkable and eminent ground for *minting* at what they call *believing*, &c.—But if Christians are allowed to be complete in Christ, without the complement of monastic dreams, old wives tales, and the additional work of fond hypocritical fancies, which make void the word of God, the Psalm of itself is as plain as the sufferings of CHRIST, and the following glory.

*From deeps profound, lo, Jesus cries—
(Where we deserv'd to lie);
That he might raise us to the skies,
To sing with God on high.*

- 1 LORD, from the deeps to thee I cry'd,
And mourned night and day;
Lord, in thy mercy I confide:
Lord, hear me now, I pray.
- 2 If thou, O Lord, should mark the sin
Of men to their account,
No son of Adam e'er should win,
Lord, to thy holy mount:
- 3 For while for them thy servant bleeds,
Thy billows o'er me roll;
My head is wrapped in the weeds;
Deep waters fill my soul:
I am amazed very sore,
And troubled unto death;
Within my heart I mourn and roar,
For anguish of thy wrath—
But, lo, my soul the storm has brav'd!
Apace my sorrows flee;
The snare is broke!—The Surety sav'd,
Shall set the pris'ners free!

- 4 Behold, forgiveness is with thee,
That men may hold thy grace,
When a consuming fire they see
Their God in Jesus' face.
- 5 My soul hath waited for the Lord,
My soul hath waited long;
I plac'd my hope upon his word;
Nor did I place it wrong:
- 6 Yea, more than they the dawn who wait,
My soul hath watch'd for thee;
Than they who watch at Zion's gate,
The morning light to see:
- 7 Let Zion in Jehovah hope,
And still remember me;
Behold, I come to raise you up:
Your own Messiah see!
Mercy and truth, for evermore,
Shall with Jehovah dwell,
And of redemption's plenteous store,
For all his Israel:
- 8 Let Zion take the cup of praise,
And to her Father sing,
Redeem'd from all her evil ways,
By Christ, her Lord and King!

P S A L M CXXXI.

FROM henceforth, and for evermore, let the doating annotators, with their fairy tales, about David, with his speeches and patterns, in this Psalm, be stared out of countenance by the following New Testament text, *viz.* ' Let this mind
' be in you, which was also in Christ Jesus: who,
' being in the form of God, thought it not robbery to be equal with God: but made himself
' of no reputation, and took upon him the form
' of a servant, and was made in the likeness of
' men:

‘ men : and, being found in fashion as a man, he
 ‘ humbled himself, and became obedient unto
 ‘ death, even the death of the cross. Wherefore
 ‘ God also hath highly exalted him, and given
 ‘ him a name which is above every name ; that at
 ‘ the name of Jesus every knee should bow, of
 ‘ things in heaven, and things in earth, and
 ‘ things under the earth ; and that every tongue
 ‘ should confess, that Jesus Christ is Lord, to the
 ‘ glory of God the Father.’ Phil. ii. 5, &c.

*The lowliness of Jesus see
 In colours deep display'd :
 All meek and lowly, as was he,
 In dust let us be laid.*

- 1 **I** Walk not with a haughty heart,
 Nor with a lofty eye ;
 Nor act a proud and lordly part,
 Nor deal in things too high :
 But, lo, I come to do thy will,
 O thou, my Lord and God,
 And persevere to do it still,
 Submissive to thy rod.
- 2 Behold, I have myself behav'd.
 With spirit meek and mild ;
 Until the Lord my spirit sav'd,
 'Twas like a weaned child :
 Like child of mother wean'd, I laid
 Me quietly down to rest ;
 My spirit on thy word was staid,
 And lean'd upon thy breast.
- 3 O Zion, henceforth, evermore,
 Behold thy King and Lord :
 His deep humility explore,
 And hope thou in his word :
 If Christ was humbled all so low,
 Let pride be banish'd earth !

For down to hell his soul did go,
To fill our souls with mirth!

P S A L M CXXXII.

MESSIAH reigning on his father David's throne,
expressly called the throne of Jehovah, 1 Chron.
xxix. 23. and 2 Chron. ix. 8. See Plal. ii.

Peace, peace on earth, good-will to men!

Hosanna to our King!

Christ is our peace: th' eternal reign

Of grace and mercy sing!

- 1 **R**EMEMBER, Lord, thy WELL-BELOV'D,
In his afflictions all:
His oath; which never can be mov'd,
To mem'ry, Lord, recal;
- 2 How he, from everlasting days,
Rejoicing thee before,
In view of all thy future ways,
To thee, Jehovah, swore;

As prophets, since, by thee inspir'd,
Have publish'd all abroad;
'That he, with zeal eternal fir'd,
Hath vow'd to Isra'l's God;

- 3 Within my tabernacle, lo,
My foot shall never be,
Nor to my royal couch shall go,
Till I have found for thee,
- 4 Before mine eyes shall slumber see,
An everlasting dome,
- 5 An habitation, Lord, for thee,
And for thy saints an home.—
- 6 Lo, Ephratah, we heard the sound
Of Shiloh all in praise,
'Till all the fields and woods around
Refounded Shiloh's lays:

- 7 We'll now into God's temple go,
And round his footstool fall,
While all the priests, in many a row,
Shall for his glory call :
- 8 Arise, O Lord, possess thy rest,
Thou and thy glory all—
The Lord hath heard his own High-Priest :
He'll hear us when we call.
- 9 With righteousness thy priests array ;
With joy thy saints around ;
That we, in chorus, loudly may
Diffuse the joyful sound.
- 10 Now, for the sake of thy BELOV'D,
Thine own Anointed Dear,
Thy Servant, whom thou hast approv'd,
Let Christ our King appear.
- 11 The Lord himself to David swore,
In truth and mercy great,
Upon thy throne, for evermore,
Thine offspring I will set :
- 12 And, if his children shall observe
My faithful covenant ;
Nor from my testimonies swerve,
Which in their hearts I'll plant ;
I'll make them all, a glorious train !
The partners of my throne,
For evermore along to reign
With mine ETERNAL SON.
- 13 The Lord of Zion hath made choice,
For ever there to dwell :
- 14 This is my rest ; here I'll rejoice,
For I do love it well :
- 15 Her meat shall be my manna fine,
Her drink, the water pure,
That issues from my Rock divine,
To satiate all her poor :

- 16 Her priests, I'll wrap them round and round,
 With my salvation high;
 Her saints for joy shall dance and bound,
 And shout eternally:
- 17 There, my BELOVED's horn shall spring,
 And bud forth pleasantly:
 I'll make the strength of Zion's King
 To shine forth gloriously:
- 18 His glory, shining like the sun,
 Shall shame his en'mies all;
 For on the head of Christ, my Son,
 The crown aye flourish shall.

P S A L M CXXXIII.

BROTHERLY love.—' A new commandment I
 ' give unto you, that ye love one another; as I
 ' have loved you, that ye also love one another.'
 John xiii. 34.

*The NEW command of Christ our King!—
 With one divine accord,
 Let all the Brethren sweetly sing,
 One spirit with the Lord!*

- 1 **B**Ehold, how comely 'tis and good
 For children, lovingly,
 To dwell together (as they shou'd)
 In mutual harmony.
- 2 'Tis like the precious oil that flows,
 And fills the temple round;
 Down Aaron's head and skirts it goes,
 Bedewing all the ground:
- 3 'Tis like the dew on Hermon-hills,
 That rests eternally,
 And feeds ten thousand crystal rills,
 That glide down pleasantly:
 As heav'nly dew on Zion-hill,
 Jehovah's blest abode!

The Holy Ghost, descending still
Upon the sons of God,

Commands eternal life and joy,
With glory from above;
That they may love eternally;
For God himself is Love.

P S A L M CXXXIV.

'SING praise, sing praise, sing praise; sing
'praise unto our King!' Psal. lvii.

*Redeemed by the Lord of Hosts,
The Lord in whom our spirit boasts,
This song of praise, for evermore,
Let his redeem'd sing o'er and o'er!*

- 1 **O** Bless the Lord, his servants all,
Who watch within the temple-wall,
And nightly praise him as ye stand,
With lifted eye, and lifted hand!
 - 2 Clap, clap your hands, exult and sing,
In holiness of Christ your King:
Behold, he hath redeemed you,
'To bless and praise him as ye do.
 - 3 The Lord who made the earth and heav'n,
The blessing to the nations giv'n,
From heaven bless thee evermore,
O house of God; the Lord before!
'The blessings of eternal love,
'The blessings of th' Eternal Dove,
All falling down in heav'nly show'rs,
Fill Zion's fields with fruits and flow'rs!
- Let Zion now rejoice, and bring
Her precious spices to her King,
Her faith, her hope, her joy, her love,
Which all descended from above!

P S A L M CXXXV.

—‘ To shew forth the praises of him who hath
 ‘ called you out of darkness into his marvellous
 ‘ light.’ 1 Pet. ii. 9.

*This song to God, their Lord and King,
 Let God's peculiar people sing;
 And, while his glory they confess,
 With knowledge let them praise express!*

- 1 **O** Praise Jehovah, praise his name,
 His servants all, his praise proclaim:
- 2 Ye in Jehovah's house that stand,
 In Zion's courts, a joyful band!
- 3 Praise ye the Lord; the Lord is good:
 Sing to his name with gratitude;
 For it is pleasant so to do,
 And much, ye saints, beseeming you:
- 4 For ye are his beloved race,
 The chosen vessels of his grace,
 Whom he hath form'd for his own pleasure,
 His own peculiar royal treasure!
- 5 Messiah is the Lord we sing;
 The Christ of God is Christ our King:
 The Lord our King is very great,
 Above the gods of highest state!
- 6 What thing soever pleas'd the Lord,
 He hath accomplish'd by his word;
 The heav'ns, the earth, the deeps, the seas,
 He does his will in all of these:
- 7 He causeth vapours to ascend,
 Around the earth, from end to end;
 He wings the lightning's fiery way,
 And makes them thro' the tempest play:

- He from his treasures brings the winds,
 Whose wings within his fists he binds;
 He makes his thunders round him roll,
 And shakes the world from pole to pole:
 8 The elements, with all their laws,
 Jehovah joined in his cause,
 When he the strength of Egypt flew,
 Her first-born, men and cattle too:
 9 He made the world his wonders see,
 O Egypt, in the midst of thee,
 On Pharaoh and his servants all,
 O'erthrown with an eternal fall.
 10 Great nations, Lord, are smote by thee,
 And mighty kings before thee flee;
 Sison, high king of Amorite!
 Proud Og of Bashan! wing'd their flight:
 Yea, Canaan's high and lofty kings,
 Exclaiming, trembling, cry'd for wings!
 'They fled—they perish'd in their fear—
 For God appeared on their rear:
 11 He gave their land in heritage
 To Isra'l, for a present pledge
 Of future and superior joy,
 Which foes, or time, shall ne'er destroy.
 12 O Lord, thy name shall still endure,
 And thy memorial ever sure:
 And, after time shall be no more,
 Eternity shall thee adore.
 13 The Lord shall judge his people; he
 O'er them shall always watchful be,
 To turn their sorrows into joy,
 And their destroyers to destroy.
 14 The sorrows of the Gentiles all,
 Their idol-gods on which they call,
 Of molten silver, molten gold,
 The works of men who made their mold—

- 15 Mouths they possess, but never break
 Their silence; for they cannot speak:
 16 Eyes have they too, yet see they not;
 17 And ears, but have no hearing got:
 They neither promise life nor death;
 For in their mouth there is no breath:
 18 Their makers are like them, and all
 Who lowly down before them fall!
 19 O house of Isra'l bless the Lord,
 With one consent, and one accord:
 O house of Aaron, bless thy God,
 And sound Jehovah's praise abroad.
 20 O house of Levi, join'd to heav'n,
 Thy praise to God the Lord be giv'n:
 O, all ye lovers of the Lord,
 For evermore his praise record.
 21 Bless'd be the Lord Messiah, who,
 Ye sons of Zion, dwells with you:
 Bless ye your Father, and adore
 His Holy Spirit evermore.

P S A L M CXXXVI.

COMMEMORATIVE, descriptive, and expressive of the name, character, and ways of the Messiah, THE SON OF GOD, the brightness of his Father's glory, and the express image of his person; and, in him, of the Father, and of the Holy Ghost; for these THREE are ONE. See Psal. ii. Heb. i. &c.

*The Father, Son, and Holy Ghost,
 The God alone of Isra'l's host,
 Whose mercy lasts for evermore,
 Let Isra'l evermore adore!*

- 1 **C**onfess the Lord Messiah's praise;
 Confess and praise him all your days;
 For he is good; for evermore
 His mercy lasts: your God adore.
- 2 Give thanks to God, the God of gods;
 His mercy mounts above the clouds;
 His mercy lasts for evermore;
 Your God, the God of gods adore.
- 3 O thank the Lord, the Lord of Lords;
 His pow'r repels the boldest swords;
 His mercy lasts for evermore;
 Your Lord, the Lord of lords, adore.
- 4 The Lord alone, who wonders does,
 Whose glory far exceeds your views;
 Whose mercy lasts for evermore;
 The God of glory, praise, adore!
- 5 The Lord, who made the heav'ns on high,
 Whose wisdom spread the curtain'd sky,
 Whose mercy lasts for evermore,
 The Lord Creator, praise, adore!
- 6 The Lord who stretch'd the earth abroad,
 And built the mountains on the flood;
 Whose mercy lasts for evermore;
 God over all the earth, adore!
- 7 The Lord who made great lights to shine,
 The Lord of life, the light divine,
 Whose mercy lasts for evermore;
 The Lord, your light and life, adore!
- 8 Who made the sun to rule the day,
 And bade his beams of glory play;
 Whose mercy lasts for evermore;
 The Sun of Righteousness adore!
- 9 Who made the moon so clear and bright,
 With twinkling stars, to rule the night,
 Whose mercy lasts for evermore;
 Your God who changes not, adore!

- 10 Who Egypt smote in her first-born,
 That Isra'l might not mourn forlorn;
 Whose mercy lasts for evermore;
 Thy God, O Israel, adore!
- 11 Who hath such works of wonder wrought,
 Who Isra'l hath from Egypt brought;
 Whose mercy lasts for evermore;
 Thy Leader, Israel, adore!
- 12 Who stretched out his mighty arm,
 And sav'd thee from the grand alarm;
 Whose mercy lasts for evermore;
 Thy Saviour, Israel, adore!
- 13 Who made the Red-sea part in twain,
 And for his chosen form a lane;
 Whose mercy lasts for evermore;
 The wonder-working God adore!
- 14 The Lord, who carried Isra'l through
 The waters, which asunder flew;
 The Lord who rules the floods adore;
 His mercy lasts for evermore.
- 15 The Lord, who Pharaoh overthrew,
 And Pharaoh's mighty army too,
 Amidst the Red-sea—O adore;
 His mercy lasts for evermore.
- 16 The Lord who through the desert led
 His people, whom his love made glad;
 The Lord our Shepherd, bless, adore;
 His mercy lasts for evermore.
- 17 Who great and mighty princes smote,
 With mighty armies where they fought;
 The Lord, th' almighty Lord, adore;
 His mercy lasts for evermore.
- 18 Who slew great kings of high renown,
 And trod them under Isra'l down;
 The Lord, the King of kings, adore;
 His mercy lasts for evermore.

- 19 Who Sihon, king of th' Amorite,
Destroyed for his haughty spite;
The Lord, th' avenging Lord, adore;
His mercy lasts for evermore.
- 20 Who Og, the King of Bathan-hill,
'That vow'd in Isra'l's blood to swill,
Destroy'd in wrath—the Lord adore;
His mercy lasts for evermore.
- 21 Who gave their land for heritage,
Of heav'nly rest an earthly pledge
'To God's redeem'd—the Lord adore;
His mercy lasts for evermore.
- 22 Who gave their land to Israel,
His servant, whom he lov'd so well:
The God of Isra'l, O adore;
His mercy lasts for evermore.
- 23 Who us into his mind did call,
And rais'd us from our deadly fall:
The Lord, our Saviour, blefs, adore;
His mercy lasts for evermore.
- 24 The Lord who us delivered
From all our foes, by whom we bled:
Our Lord, Redeemer, O adore;
His mercy lasts for evermore.
- 25 The Lord who gives all flesh their food,
Who fills our hearts with gratitude;
The Lord, the bounteous Lord, adore;
His mercy lasts for evermore.
- 26 The Lord, the Lord of earth and heav'n,
To him alone be glory giv'n!
The Lord Messiah blefs, adore;
His mercy lasts for evermore.

SECOND VERSION.

1 **P**RAISE God, for he is good;
 Unto Messiah sing
 Sweet songs of gratitude;
 For he's the Lord our King:
 For evermore
 His light divine,
 Wherein we shine,
 We shall explore.

2 He is the God of gods;
 Let all the gods him praise,
 With high celestial odes,
 And everlasting lays:
 For he, in love
 Perpetual,
 Hath made them all
 'To shine above.

3 He is the Lord of lords,
 The sov'reign Lord of all;
 Let them revere his words
 All round the earthly ball:
 For, by his nod,
 Their sceptres they
 Have leave to sway,
 And lift the rod.

4 He works the wonders all
 Which make the nations stare;
 The kingdoms, great and small,
 By him created were:
 Let them obey,
 In love and faith,
 Whate'er he saith;
 Lest they decay.

- 5 The heav'ns by wisdom he
Expanded all abroad;
And stretch'd his canopy
All over our abode:
Let heav'n and earth,
Beneath the wing
Of God their King,
Express their mirth.
- 6 He spread the earth above
The horrors of the deep,
And bade them ne'er remove,
But their own bound'ries keep:
O let them now,
Submissively,
Before him lie,
And lowly bow.
- 7 He is himself the light;
He made the light to spring
From the primeval night,
That we might ever sing,
' He is the Light,
' The Life of men;
' With him we reign
' In glory bright.'
- 8 He made the sun to rule,
And measure out the days;
For he is bountiful
To all beneath his rays:
O let the sun,
With all below,
Set forth and show
What he hath done.
- 9 He made the moon and stars,
And bade them rule the night;
The glory that is theirs
Is but the shade of light;

But let them shine
 In their own place,
 To patch the face
 Of Light divine.

10 He smote th' Egyptian race,
 And slew their whole first-born;
 Because they scorn'd his grace,
 They mourn'd their hopes forlorn:
 O tremble then,
 Who spurn his way,
 In this your day,
 Ye sons of men.

11 Isra'l he fav'd, and led
 From their tyrannic lords,
 Who scorn'd the Lord their Head,
 And laugh'd at all his words:
 Let Isra'l, then,
 The Lord adore,
 For evermore
 Blest in his reign.

12 By his almighty hand
 He fav'd his chosen race,
 And brought them from the land
 Of bondage and disgrace:
 O then adore
 The Lord your King,
 Who you did bring
 From slav'ry fore.

13 He made the Red-sea fly
 In twain, to right and left;
 And Isra'l marched dry,
 When he the billows cleft:
 O Isra'l, thou,
 Thy Lord adore
 For evermore,
 And pay thy vow

- 14 His Isra'l through he bore,
And made him pass along,
Where billows erst did roar,
By his puissance strong :
 Isra'l, adore
 Thy God, thy Guide
 On ev'ry side,
 For evermore.
- 15 He Pharaoh overthrew
In midst of the Red-sea ;
The surges o'er him flew,
O sea, in midst of thee :
 O praise thy King,
 Who saved thee,
 And through the sea,
 Did safely bring !
- 16 He Jacob led along
Amidst the wilderness,
And sav'd his chosen throng
From ev'ry dire distress :
 Let Jacob praise,
 Eternally,
 The Lord on high,
 Who led his ways.
- 17 He smote and slew great kings,
By his almighty arm,
Who vow'd to do great things,
That should the world alarm :
 Advance his praise,
 Ye people all,
 Both great and small,
 Who know his ways.
- 18 Kings great and mighty he
Destroy'd utterly,
That they no more should be
The rivals of the sky :

Let his redeem'd,
Through all their days,
Advance his praise,
By him exeem'd.

19 Sihon, the Amorite,
That proud and haughty king!
He soon subdu'd his spite,
And down to dust did bring:
Let those rejoice,
Whom he hath freed
From fear and dread;
And sing their joys.

20 He Og, the Bashanite,
Deliver'd to the bow;
And strengthen'd Jacob's might,
His foes to overthrow:
Let Jacob, now,
Advance his praise
With loftiest lays,
And pay his vow.

21 The heathens land he gave,
A faithful pledge to them
Whom he decreed to save;
Who glory in his name:
O let the blest
For ever sing
To God their King,
In whom they rest.

22 He gave the lot to us,
Who are his servants dear;
The children of his house,
Who serve him without fear:
Let us conjoin,
With hand and heart,
And all our art,
In 's praise divine.

- 23 He, in our low estate,
Remember'd us forlorn;
And, in our mis'ry great,
Discharged us to mourn:
For he is love,
And all his ways,
Which speak his praise,
The same do prove.
- 24 He from our foes redeem'd,
When we were sore oppress'd;
And when he had exeem'd
Us, then he bade us rest:
Redeem'd, we rest,
And ask no more,
For evermore
In Jesus blest.
- 25 He giveth food to all,
That all may blest his name;
He hears us ere we call;
O sound aloud his fame:
Let all the faints
For ever sing
To Christ our King,
Who hears our plaints.
- 26 Give thanks to God alone,
'The One Eternal Three,
The Three Eternal One,
Who *was, is, and to be;*
Who heav'n above,
And earth below,
Hath made to know
That HE IS LOVE.

P S A L M CXXXVII.

‘ ALL these things happened unto them for
 ‘ ensamples (or types) to us: and they are writ-
 ‘ ten for our admonition, upon whom the ends
 ‘ of the world are come.’ 1 Cor. x. 11. See Psal.
 xliv. &c.

*‘ By Babel’s streams they sat, and wept;’
 But still their heart Jerus’lem kept:
 And so, till time shall be no more,
 On earth the sons of God complot!’*

- 1 **B**Y Babel-streams we sat, we mourn’d,
 While all our thoughts on Zion turn’d;
- 2 Our harps beside us, all unstrung,
 Upon the drooping willows hung.
- 3 Ev’n there, our spiteful jeering foe,
 Insulting o’er our grief and wo,
 Said tauntingly, ‘ Cheer up, and sing
 Some song of yours to Zion’s King:’
 Our spoilers call’d for mirth; and they
 Who led us captive, bade us play!—
- 4 In this strange land how shall we sing
 The songs of Christ, our Lord and King,
 To give those strangers joy and mirth,
 Who give to all our sorrows birth,
 And grievously augment our thrall
 By cruel mock’ries at our fall?
- 5 But if, Jerus’lem, I forget,
 On thee alone my heart to set,
 Let my right-hand forget her skill,
 And play no more on Zion-hill!
- 6 If I do not remember thee,
 Then let my tongue be lost to me,
 And, useless, cleave to my mouth’s roof:
 Nay, death itself be my reproof—

If I prefer not far above
 My chiefest joy, my life, my love
 Jerusalem, for evermore,
 Where still my heart doth God adore!

7 Remember Edom's cursed race;
 O Lord, remember, in thy grace,
 How Edom, in Jerus'lem's day,
 With rankling wrath, did roar and say—

‘ Raze! raze it to the very rock!
 ‘ Let not a stone escape the shock,
 ‘ Till Zion, wholly overthrown,
 ‘ Shall, name and place, no more be known!’

8 O daughter, thou, of Babylon,
 Devoted to thy doom anon!
 How happy, happy shall he be,
 Thy deeds to us who turns on thee!

9 He shall receive a noble prize,
 Who taketh up, before thine eyes,
 Thy tender little darling ones,
 And dasheth them against the stones:
 Thus perish all the foes of God
 And Zion, all the world abroad!
 Thus Babylon destroy'd shall be,
 A type, O *Antichrist*, of thee:

‘Thou, Zion, by thy Lord redeem'd,
 From all thy woes at length exeem'd,
 Shalt be an everlasting sign
 Of glory great, and love divine:
 With glory great, and majesty,
 O Jesus, come thou from on high;
 That Zion's wounds may all be heal'd,
 And all her sons with thee reveal'd.

P S A L M CXXXVIII.

FULL of Christ, and consolation to the Christian.
See margin.

*Our Shepherd sang along his way,
Approaching to his Father's home;
That we might now take up the lay,
Till our eternal glory come.*

- 1 **W**ITH my whole heart I'll thee confess;
Before thine angels sound thy praise;
To men display thy righteousness,
And sing of all thy glorious ways:
- 2 I'll bow towards thy holy hill,
And there, my God, I'll praise thy name;
Thy love and truth I ever will,
To all my brethren dear, proclaim:
- For thou hast made thy word to shine,
The light, O Lord, of all thy name:
By it we see thy name divine,
With all thy works of glorious fame.
- 3 Lord, thou didst answer in the day,
When I my supplication made;
For, lo, by thee, when I did pray,
My soul with strength was strengthened.
- 4 All kings of earth shall give thee praise,
When they have heard thy words of truth:
- 5 Yea, sing triumphing in thy ways,
And drink at fountains of thy mouth:
For, lo, thy glory shall compel
As many as shall see the same,
Upon thy glorious name to dwell,
And sound thine everlasting fame.
- 6 Although the Lord be very high,
Yet he respects the lowly ones;
Beholding, with a frowning eye,
Pride's swelling high and lofty sons.

7 Though

- 7 Though I in midst of trouble walk,
 And trace my ways with my own blood,
 Ev'n to my grave, thou'lt bring me back
 Ev'n from the deep's devouring flood :
- Thou'lt stretch thine hand against the wrath
 Of all my raging enemies,
 And raise me from the deeps of death,
 To dwell with thee above the skies :
- 8 Thou wilt reward the work I've done,
 And perfect all concerning me ;
 O Father, glorify thy Son ;
 Thy Son hath glorified thee :
- For evermore thy mercies last ;
 Thy mercies, lo, I claim and praise ;
 Me from thy presence never cast,
 But hold me up in all my ways :
 The work of thine own hands I am ;
 From doing of thy will I come :
 My God, my Father, see thy Lamb !
 Receive me to thy glory home.
-

P S A L M CXXXIX.

' If the blind lead the blind, both shall fall in-
 ' to the ditch.'—But to the reader, who beholds
 the glory of God as it shines in the person of Je-
 sus, and beams so brightly forth from the whole
 face of this divinely glorious Psalm, it would be
 holding out a taper to the sun, to attempt a for-
 mal illustration thereof.—Only, to stop the mouths
 of gainsayers, let the man of God, who will be
 taught, reprov'd, correct'd, and instructed in
 righteousness, by the Scriptures alone, consult the
 parallels, and read them in the light of the New
 Testament.

*A song of God's beloved Son,
Triumphing in his Father's ways—
To him ascribe the vict'ry won!
Let ev'ry breath be joy and praise!*

- 1 **J**EHOVAH, thou hast sifted me,
Al: I search'd, and seen, and fully known:
- 2 My ways are all well known to thee,
My rising up, and sitting down:
My thoughts thou knowest from afar:
- 3 My steps and ways thou well dost see:
My lying down and rising are,
O Lord, still manifest to thee:
- My motions all thou dost explore;
- 4 Forth from my tongue no word can flow,
But thou canvass'est o'er and o'er,
Ere it into expression go.
- 5 Behold, O Lord, before, behind,
Thou hast beset me ev'ry where;
Where e'er I go, myself I find
Fast in thy hand; for thou art there!
- 6 Such knowledge, great and marvellous,
Which thou hast made around me blaze,
So god like, high, and glorious,
Has fill'd my spirit with amaze!
- 7 Where shall I from thy Spirit go?
Or whither from thy presence fly?
- 8 If I should mount the winds that blow,
And rise with them, and sweep the sky—
If high, upon the heav'ns, I ride,
Or make my bed in deeps of hell;
Nor here, nor there, I can me hide,
But still shall in thy presence dwell.
- 9 If I should take the morning's wings,
And fly beyond the utmost sea,
Or, passing all created things,
Should launch through vast immensity;

10 Ev'n there thy hand would find me out,
 And hold me in its hollow still,
 Thy glory circling me about,
 As if I were on Zion-hill.

11 If I shall say, the ev'ning shade
 Shall shroud from thy piercing sight;
 Lo, then the night, like mid-day made,
 Surrounds me with a blaze of light:

12 The darkness hideth not from thee,
 Thou spring of everlasting day;
 Death's shadows from thy presence flee;
 The night is like the morning-ray.

13 Lo, thou, O Lord, possessedst me,
 Before the mountains great or small,
 Before the world began to be,
 From everlasting ages all:

Thou also, in my mother's womb,
 Didst wrap me up in love divine,
 When thou, o'ershadowing her, didst come,
 That she conceiv'd by pow'r of thine.

14 I'll thee confess, my Lord, my God:
 Amazing are thy ways in me!
 I'll shew thy glorious praise abroad:
 Thy wond'rous love my theme shall be:

My soul shall dwell upon thy love;
 My soul shall triumph in thy work;
 Thy light and truth my soul shall move;
 No darkness in my soul shall lurk:

15 My substance was not hid from thee,
 When I was form'd in secret place;
 In human frame wrought curiously,
 Lord, by thy wisdom and thy grace:

16 Thine eyes did see my substance well,
 While yet in embryo I lay;
 Yea, thou couldst all my members tell,
 Ere being did their form display:

They in thy book were all pourtray'd,
 Their use, their manner, and their way,
 Ere length of days their form display'd,
 With life infus'd, and fashion'd clay.

17 How precious are thy thoughts to me,
 O Lord, my God! How great's the sum!

18 If I should sum them up to thee,
 Amazement, lo, would strike me dumb:
 They're more in number than the sand,
 Or wat'ry drops that swell the sea!
 O Lord, the wonders of thy hand
 Are almost infinite like thee!

When I awaken in the womb,
 Arrayed in my robes of clay,
 And when I waken in my tomb,
 Lo, still, O Lord, with thee I stay.

19 But thou the wicked men shalt slay,
 And bid them far away be gone;
 Their blood on their own heads thou'lt lay
 Who tread the blood of thy dear SON.

20 Against thee wickedly they speak,
 O God, and take thy name in vain;
 Presumptuously thy laws they break,
 And scorn thy ways in jeering strain!

21 How I do hate them, O my God,
 Who hatred bear to thee and thine!
 How I detest that cursed brood,
 Who rise against thy ways divine!

22 With perfect hatred them I hate;
 I count them all my mortal foes:
 To dust and death my foot shall beat
 Those serpents with resistless blows.

23 But search thou me, O God, and know
 My inmost heart, and secret thought,
 And see, if any cause of wo,
 Within the same has e'er been wrought:

24 Explore and sift me thoroughly,
 And winnow all my heart and ways;
 If sin is with me, let me die,
 And never more again me raise:
 But if I stand thy test, O God,
 Shew me thine everlasting ways;
 That I may shew thy ways abroad,
 And fill the world with joy and praise:
 So I shall sing for evermore,
 And all my saints shall sing with me;
 Redeeming love they shall adore;
 For I their Surety set them free.

P S A L M CXL.

ANTICHRIST, 'that wicked, (the man of sin),
 'revealed, whom the Lord shall consume with the
 'Spirit of his mouth, and shall destroy with the
 'brightness of his coming.' 2 Theff. ii. 8, &c.
 See Psalm vii. &c.

*Lo! Antichrist, with all his ways,
 By Christ the Lord destroy'd shall be:
 To Christ alone be all the praise!
 He comes to save and set us free.*

1 **L**ORD, rescue from *the man of sin*,
 Preserve me from the vi'lent man:
 2 Who mischief roll their heart within,
 Still plotting war in dark *divan*.
 3 Their tongues are sharp like serpents stings,
 And, brandish'd, quiver in their mouth;
 Fierce adders poison ever springs
 Beneath their lips, the foes of truth!
 4 Keep me, Jehovah, from the hands
 Of that presumptuous hellish foe;
 Preserve me from the vi'lent bands,
 Who would my goings overthrow.

- 5 The proud have hid a snare for me,
And by the way-side drawn their cords;
Their nets are spread where'er I flee:
They mean to trap me in my words.
- 6 I cry'd unto the Lord, and said,
Thou art my God, I flee to thee;
The Lord regarded when I pray'd,
And speedily relieved me.
- 7 My God, my Lord, my Strength, my Might,
And my Salvation evermore,
My head who cover'st in the fight,
When rage and war against me roar;
- 8 O grant them not their wicked will,
Nor prosper thou what they devise;
Lest, when they have achiev'd their ill,
'They vaunt them of their enterprize.
- 9 The works of their own lips surround
'The heads of those surrounding me;
Let burning coals upon them bound;
Their fire unquenched ever be:
- 10 They shall possess the fiery flame—
The lake of brimstone, evermore;
Because they scorn'd Messiah's name,
'The floods of hell shall o'er them roar.
- 11 That man of tongue, that son of lies,
That hypocrite, that antichrist—
O God of truth! against him rise:
Soon let him be from earth dismiss'd.
- 12 I know Jehovah will maintain
The cause that is Jehovah's own;
The Christ of God shall ever reign,
While antichrist is overthrown:
- 13 The Christians, reigning with their Lord,
Shall praise the FATHER, with the SON,
And thee, O SPIRIT, bless'd, ador'd;
'Th' eternal GOD, the THREE in ONE.

P S A L M CXLI.

THIS Psalm may be considered as the sequel of the last, with this difference only, that, as in the former the High-priest of our profession, JESUS, intercedes against his and our enemies; so here he more immediately makes intercession for his friends, interposing himself, with his own blood, in the breach between them and all danger.—Reader, thy soul is at stake! Consider the Apostle and High-priest of the Christian profession, JESUS: his blood is thy life, or thy death!

*The Angel of the covenant,
Who brings the mercy that we want,
Stands up for all his chosen seed,
And smites the serpent on the head.*

- 1 **L**ORD, how I mourn and cry to thee!
O swiftly fly, and answer me;
Give ear unto my plaintive voice,
And change my sorrows for thy joys:
- 2 Thine own Messiah intercedes,
And, in the breach, before thee pleads,
The High-Priest of thy saints, O God,
Who sheds for them his sacred blood:
O let my mediation be,
My God, accepted now by thee;
And let my pray'r before thee rise,
As clouds of incense, to the skies:
Accept my ev'ning sacrifice,
My lifted hands before thine eyes;
Accept me with my ev'ry gift,
Upon my cross when they me lift.
- 3 They strive to catch me in my words,
While their own tongues are brandish'd swords;
Be thou the watch, Lord, of my mouth,
And let my lips be kept by truth.

4 Incline thou not my heart unto
 The evils which I should not do;
 But draw away my heart from those
 Who work the works that bring them woes.

O rather let me ne'er be blest,
 Than that their dainties I should taste;
 Their works of wickedness I hate,
 And scorn the pleasures of their state:

5 O let the righteous God me smite;
 To do his will is my delight:
 Let mercy thro' my suff'rings come:
 My blood shall bring the banish'd home:

Let God correct me for their sin;
 My soul for that shall ne'er repine:
 It shall be like a precious oil,
 Which shall not bruise, but cause me smile:
 My head shall never bruised be
 By all my God shall do to me:
 My pray'r to him shall ever rise,
 To save my saints from miseries:

6 And when their judges are o'erthrown,
 Who rise against thy Holy One,
 I will not leave them fatherless,
 To wander lone in wilderness:
 I'll cause my voice invade their ear,
 And strike them all with joy who hear;
 How pleasantly my words shall greet,
 And turn their bitter things to sweet!

For I am with my chosen still,
 Their Shepherd, on my holy hill:
 What tho' our bones are scatter'd round,
 Like cloven wood upon the ground—

7 What tho' the grave devour us up?
 We lay us down in certain hope,
 That we shall rise in joy anon—
 Behold, O God, thy risen Son!

- 8 Mine eyes to thee with boldness look,
 For I have borne thy fierce rebuke,
 Thine indignation, for my flock,
 Jehovah—look on Zion's Rock!
 In thee I trust; O leave not me,
 Now destitute, whose hope's in thee:
- 9 Preserve me from the deadly gin
 Of men who glory in their sin.
- 10 In their own nets let sinners fall,
 Whilst that my soul escapes withal;
 And let my faints escape with me:
 My blood their *passover* shall be.

P S A L M CXLII.

' THE sufferings of Christ, and the following
 'glory'—I Pet. i. 11, &c. Whatever ascertains
 the meaning of Psalms xvi. xxxi. xxxiv. xlvi. lxiii.
 lxix. &c. the same precisely ascertains the mean-
 ing of this and the following one, which are first
 and second parts to one another.

*A pray'r of God's beloved Son,
 Low down into the dungeon gone,
 When all the floods of death and hell
 Around his soul began to swell.*

- 1 **I** Cry'd unto the Lord amain,
 In tender supplicating strain:
- 2 I gave my grieved spirit vent,
 And pour'd before him all my plaint:
- 3 When deep o'erwhelming floods o'erflow'd
 My soul, thou knew'st my way, O God:
 It was thy way I walked in;
 'Twas there for me they hid their gin:
- 4 I look'd on my right-hand, and, lo,
 No man was there my soul to know;

I look'd

- I look'd upon my left—alas!
 No friend I saw in my distress:
 They all deserted me, they fled—
 They stood at distance—all afraid;
 No refuge was at all for me!
 My grief with pity none would see—
- 5 I cry'd to thee, O Lord, I said,
 On thee alone my soul is staid;
 Thou art my refuge, and my lot
 In land of life, forget me not:
- 6 Attend unto my mournful cry;
 I very low before thee ly:
 Deliver me from all my foes,
 Who me pursue with mortal blows:
- 7 O rescue, Lord, my soul from hell,
 And let me not in prison dwell;
 That I may praise thy holy name,
 And sound thine everlasting fame:
 The righteous shall encompass me,
 When they thy bounty to me see;
 They shall rejoice exceedingly,
 To see me reign with thee on high.
-

P S A L M CXLIII.

THE continued grief, mourning, intercession, and prayers of the Lord Jesus, the Servant of the Father, persevering to the death, till death is swallowed up of life.—See the last, with P^{sal.} lxxiii. lxxvii. &c.

*A song of grief and mournful wo,
 When God's beloved Son did go
 Through floods of death, through floods of hell,
 To save his church he lov'd so well.*

- 1 **O** LORD, my supplications hear;
 Unto my pray'r O lend thine ear;
 I plead thy truth and faithfulness:
 Lord, answer me in righteousness.
- 2 Wilt thou not into judgment call
 Thy Servant, Lord, who stands for all
 Thy chosen thou hast granted him,
 Whose blood shall purge away their crime?

If he should in a tittle fail,
 Would not the Lord detain the Bail,
 Confin'd within the dungeon deep,
 In utter darkness still to weep?
 For in thy sight no living shall
 Be justify'd, by thee, at all;
 Behold they all astray are gone,
 And are corrupted ev'ry one:

- But, lo, thou hast appointed me
 To stand for them, and plead their plea;
 That I may all thy chosen give
 With me eternally to live:
- 3 Unto the death, behold, I cleave,
 And bend for them unto the grave:
 The enemy hath smote me down,
 And roll'd in dust my royal crown:

- In darkness he hath made me dwell,
 Possessed by the deeps of hell;
- 4 My spirit's overwhelm'd in me,
 My heart is tost as billows be.
- 5 I call to mind the days of old,
 And all thy ways my thoughts unfold;
 I daily meditate and muse
 On all the works Jehovah does.

- 6 To thee I stretch my weary hands;
 For thee I thirst, as weary lands
 In summer's drought, for moist'ning rain,
 Until thou me revive again:

7 Lord, grant my pray'r full speedily;
 My spirit faileth while I cry,
 And makes a plaintive noise to thee;
 O hide no more thy face from me:

For I'm esteem'd a broken reed,
 And well nigh number'd with the dead;
 Nay, down into the dust I fall:
 Lord, wilt not thou my soul recal?

8 Wilt thou not in the morning make
 My soul from dust and death awake;
 And cause me then thy voice to hear;
 And all thy glory to appear?

My body then shall spurn the dust,
 And fly to thee in whom I trust:
 Cause me, O Lord, to know my way,
 And lead me to the spring of day:
 Behold, I lift my soul to thee;

9 From all my foes deliver me:
 'To thee, O Lord, my spirit springs;
 O hide thou me beneath thy wings.

10 Teach me to do thy holy will,
 For thou'rt my God, my Guardian still:
 Thy Spirit's good; O lead me thou
 Unto thy land of glory now.

11 Revive me for thine own name's sake,
 And from the dust my life awake;
 In justice lead me to thy throne;
 Let justice crown the work I've done:

In faithfulness my soul set free;

12 In mercy slay my foes for me;
 Lord, let destruction on them roll,
 Who roll themselves against my soul:
 For I'm thy Servant evermore;
 Jehovah's justice I implore:
 Let death and hell destroyed fall!
 Thy King unto thy glory call!

For death and hell, subdu'd by me,
 In utter darkness sunk must be;
 That I, O God, thy Christ and King,
 Thy church redeem'd to thee may bring.

P S A L M CXLIV.

THE prayers and sufferings of the Lord Jesus Christ crowned with victory, praise, benediction, and triumph, evermore. Similar to Psalms viii. xviii. &c.

*Let all the children loudly sing,
 And chant to God their choicest lays,
 Who triumph with the Lord their King,
 Who won for them eternal bays!*

- 1 BLESS'D be Jehovah evermore,
 My Strength, my Rock, who teacheth me,
 When tides of war against me roar,
 To roll them back on their own sea.
- 2 My Mercy and my Fortrefs, he,
 My Tow'r, my Elevation high,
 My Sun, my Shield, my Sword, shall be
 My God, on whom I will rely.
- 'Tis he my people shall subdue,
 And says, My kingdom shall be thine;
 For ev'ry knee to thee shall bow,
 And tongue confess thy pow'r divine.
- 3 Lord, what is man, (thou knowest him!)
 Or *Son of Man*, that he should be
 Advanc'd to glory so sublime,
 To dwell and reign, O God, with thee!
- 4 Yet man is like to vanity;
 His days as shadows pass away,
 And, like the vapours of the sky,
 His present likeness shall decay.

- 5 Lord, let thy wonders all appear;
O bow thy heav'ns and come thou down;
Touch thou the hills, they'll fly for fear;
The mountains smoke when thou shalt
frown.
- 6 Cast forth thy lightnings all abroad,
And fill the world with fear around,
And scatter all my foes, O God;
Let them in their own floods be drown'd.
- 7 O downwards reach thine hand to me,
And rid me from the raging wave,
For rolling waters round me be:
Me from the sons of Belial save.
- 8 Their mouths in ambushment they lay;
With lies they occupy their ground,
While hell's artillery they play,
And throw their falsehoods all around.
- 9 But I, victorious over all,
Victorious by thy word of truth,
Will all the pow'rs of music call
Into my heart, into my mouth;
And I will sing, O God, and play
A new-song unto thee aloud,
And all my saints, in joyful lay,
Shall sing the praises I have vow'd.
- 10 'Tis he, my God, the King of kings,
Who gives salvation unto men,
Who his belov'd Messiah brings
From death and hell, with him to reign:
- 11 Ev'n so, my God, deliver me
From serpent's pow'r, and serpent's seed;
Let me, the woman's Seed, go free,
When I have bruis'd the serpent's head.
- 12 Let Zion's sons, as plants grown up,
The glory of the God of truth,

Bloom,

Bloom, full of faith, and full of hope,
Of joy, and love, in endless youth!

Let Zion's daughters ever shine
As pillars in thy house, O God,
Polish'd with care and skill divine,
Thy praise in all the world abroad!

13 Let all thy treasures overflow,
Affording all delights in store;
That all thy fam'ly, Lord, may know
Thy loving-kindness evermore!

14 Let thousands and ten thousands go,
And let them lead ten thousands more,
Who shall thy gospel-trumpet blow,
To spread thy joy all nations o'er!
Let no in-breaking ever be,
In going out, or coming in;
From all complaints our streets be free,
Our God, our Glory still therein!

15 Thus blessed shall the people be
With everlasting truth and grace,
Whose God Jehovah is—for he
Shall make Messiah's blood their peace!

P S A L M CXLV.

MESSIAH, glorified, sings to God, with all his
saints around. See Psal civ. cviii. &c.

*The triumph of the Son of God,
Who gloriously triumphant rode,
In chariots of salvation grand,
Victorious o'er the hellish band,
Ascribing to his Father's praise
The glory of his Father's ways,
And teaching all his saints, along,
To join him in his joyful song.*

- 1 I'LL thee extol, my God, O King,
 And all my saints with me shall sing:
 I'll praise thy name for evermore,
 And all thy glorious ways explore.
- 2 I'll blefs thee, Lord, and, all day long,
 Thy name shall ever swell my song:
- 3 The Lord is great, and greatly he
 Is to be praised still by me:

His greatness far all search exceeds,
 And like himself are all his deeds:
 'Th' expressions of Jehovah's love,
 Jehovah-like, shall never move.

- 4 Race unto race shall shew thy ways,
 And sing the glory of thy praise;
 They shall declare each work of thine,
 And praise the joys of love divine.

- 5 Thy glorious Majesty I'll tell,
 And on thine honour ever dwell;
 Thy works of wonder I'll display,
 And muse upon them night and day.

- 6 My saints around me catch the theme,
 And sing the glories of thy name,
 Thy terrible tremendous ways
 Become the subject of their praise:

For, while thy greatness I describe,
 My song and spirit they imbibe;
 And, while thy glory circles round,
 Both earth and heav'n with joy resound:

- 7 They publish shall abundantly
 The mem'ry of thy love so high:
 The glory of thy righteoufness,
 In songs of praise they shall express.

- 8 The Lord is very gracious,
 In him compassions ever flow;
 In mercy he is plenteous,
 And unto wrath and anger flow.

9 The Lord our God is good to all ;
 Like dews and rains his blessings fall
 Upon the evil and the good :
 O were his blessings understood !

But, oh ! the myst'ries of his love,
 The chosen few alone shall prove :
 His mercies are so great and high,
 They fill the earth and fill the sky.

10 Lord, all thy works thy praise proclaim,
 And all thy saints shall bless thy name :

11 They shall thy kingdom's glory tell,
 And on thy pow'r and love shall dwell :

12 To make the sons of men to know
 The mighty actions he shall show,
 And all the glorious majesty
 Of his Messiah's kingdom high.

13 Thy kingdom, Lord, thro' ages all,
 With thy dominion, ever shall
 Remain the same, the Lord before—
 When time itself shall be no more.

14 The Lord alone upholdeth all,
 And raiseth those again who fall :

15 The eyes of all attend on thee,
 That they with food may filled be :

16 Thine open hand most lib'rally
 Doth all their craving wants supply,
 O thou, the giver of all good :
 Let men be fill'd with gratitude !

17 The Lord is just in all his ways ;
 His holiness proclaims his praise :

18 The holy Lord is nigh to all
 That call on him, in truth that call.

19 He will fulfil the Just's desire,
 And grant them, ere they can require,
 Who love, and glory in his name,
 The blessings that are meet for them.

- 20 The Lord preserveth in his joy
 The faithful, who themselves employ
 In works of faith, in works of love,
 That they may all his glory prove :
 But he will overturn them quite,
 Who in their perverse ways delight ;
 Who his salvation great neglect,
 The Lord will evermore reject.
- 21 My mouth the praises of the Lord
 Shall evermore with joy record :
 Let all flesh bless his holy name,
 And sound his everlasting fame :
 Clap, clap your hands; ye saints, to God,
 And sound your Father's praise abroad;
 Around Messiah, evermore,
 Your Father and your God adore !

P S A L M CXLVI.

THE spirit and subject of this, and the four following Psalms, may most concisely be expressed in that one word, wherewith they both begin and end, *viz.* HALLELUJAH, rendered, ' Praise ye the ' Lord;' which may be called their illustration or title.—See Psalm xxxiii. &c.

*Come, celebrate, with raptures great,
 With holiness and joy,
 The reign of grace, truth, mercy, peace,
 Which we with Christ enjoy!*

- 1 **T**O God let hallelujahs rise;
 My soul, O praise him thou :
 2 For, while I live, I'll praises give
 Unto my God, I vow.:

- I'll praises sing unto my King,
And glory in my God :
And, while I live, I will contrive
To sound his praise abroad.
- 3 Trust not in kings, nor earthly things ;
The sons of men are dust :
In man there is no help nor blefs ;
In God Jehovah trust.
- 4 For man shall die, his breath shall fly ;
Unto his earth he turns :
That very day his thoughts decay ;
His friend who trusts him mourns.
- 5 O happy he, whose help shall be
The God of Jacob, then,
Whose hope is on the Lord alone !
His God shall him sustain :
- 6 His God, who doth delight in truth,
Who made the earth and heav'n,
The sea, and all around the ball,
His plighted faith hath giv'n ;
- 7 That he will do the judgment true
For all oppressed ones,
And will supply the poor who cry,
And hear the pris'ners groans :
- 8 The Lord the blind, in eyes and mind,
Will blefs with pleasant sight ;
The Lord will raise the low and base,
And make their darkness light :
The Lord beholds, and still upholds,
The sons of righteousness ;
But all their foes he fills with woes,
And shame, and dire distress.
- 9 The Lord observes, and still preserves,
And helps the fatherless,
The widows too, and all who do
Delight in holiness ;

But yet, alas! the wicked's ways
 Provoke his anger fore:
 He turneth them into the flame
 Of hell, for evermore!
 10 Jehovah reigns, who holds the reins;
 Zion, thy God's thy King
 For evermore—Thy God adore;
 And hallelujahs sing!

P S A L M CXLVII.

HALLELUJAH.

*With gratitude to God, so good,
 Come, let us sound our joy aloud!
 For who with us, below the sky,
 May for so many blessings vie?*

- 1 **S**ING hallelujah: it is good
 To sing to God with gratitude;
 For it is comely, pleasant, sweet,
 To praise our King, when churches meet.
- 2 The Lord builds up Jerufalem:
 The Lord we'll praise with sound solemn;
 All the dispers'd of Ifra'l he
 From foes and bondage shall set free:
 From ev'ry land he bring them will,
 And make them dwell on Zion-hill;
 The Lord their Shepherd *one* shall be,
 And *one* the flock by him set free.
- 3 He heals the grieved in their minds,
 And tenderly their wounds up-binds:
 To broken and to bruised hearts
 The Lord his mercy still imparts.
- 4 The number of the stars he tells;
 In twinkling glory each excels;
 He names them by their sev'ral tribes,
 And marks the circle each describes:

(Such

(Such are the gems, with light divine,
Which in thy crown, Messiah, shine;
From thee they borrow all their gleam,
And blaze the glory of thy name.)

- 5 Great is our Lord, and great his might;
His understanding's infinite :
- 6 The Lord in haste lifts up the meek ;
He'll on the proud his vengeance wreak ;
He'll cast the wicked to the ground,
And make their pride themselves confound :
'Tis thus unbelievers perish quite,
Who hate the life, and hate the light.
- 7 Sing to the Lord with thankful voice,
Sing psalms to God with cheerful noise :
To God the Lord, to God our King,
'The Lord Messiah, we will sing :
- 8 'Tis he who veils the heav'ns with clouds,
Who pours the rain on earth in floods,
Who makes the grass on mountains grow,
'To feed the herds on them that low.
- 9 He gives the savage of the wood
His seasonable daily food ;
He feeds the ravens young, who cry
'To him for meat—with all that fly.
- 10 He is not taken with the force
And brawny sinews of the horse ;
Nor values he the rider's might,
Nor in his strength of limbs delight :
- 11 The Lord in those who love him doth
Delight—and those who hold his truth,
He filleth more and more with grace,
And makes their glory still increase.
- 12 O praise the Lord, Jerusalem,
Confess thine own Messiah's name ;
O Zion ! praise thy God, for he
Alone is all thy praise in thee :

- 13 For thy gates bars he maketh strong,
 And fills thy streets with joy and song;
 O! ever blessed let him be;
 For he thy sons hath blest'd in thee.
- 14 He in thy borders maketh peace,
 And lifts on thee his gracious face;
 He fills thee with his finest wheat,
 And makes thee hidden *manna* eat.
- 15 He sends forth his command on earth,
 'To fill the world with joy and mirth:
 His word along so swiftly flies,
 As lightning shooting thro' the skies:
- 16 It flows along, like fleecy snow,
 When freezing breezes slowly blow;
 It falleth down, like gentle dew
 And hoary frost, in open view:
- 17 It comes resistless, like the storm,
 And winter, which his will perform;
 Congeal'd, the waters cease to flow,
 And rise in hills of ice and snow:
 Who can endure the piercing cold,
 Tho' wrapt in garments manifold?
- 18 Behold, he sends his word again,
 And, lo, the waters melt amain—
 He makes his mighty winds to blow,
 And then the roaring billows flow—
 Lo, these are traces of his ways,
 Which shadow forth, yet hide his praise.
- 19 But, Zion, thou shalt know full well
 The signs thy prophets all foretel;
 For he his word hath granted thee,
 That thou mayst all his glory see.
- 20 With any nation never he
 Hath dealt before as now with thee;
 For they his judgments have not known,
 Which he to thee hath fully shown:

O Zion, praise the Lord thy God,
 And sound Messiah's name aloud;
 Let earth and skies the note prolong,
 And hallelujahs crown the song.

P S A L M CXLVIII.

HALLELUJAH.

*All nature's universal choir,
 With all your soul, with all your fire,
 Come, join us in one grand concert!—
 We sing to God with joyful heart.*

- 1 SING hallelujah, praise the Lord;
 Ye heavens, praise him in your height:
- 2 Ye angels, praise with one accord;
 Praise ye the Lord with all your might:
 O praise him, all ye heav'nly host;
 Praise Father, Son, and Holy Ghost:
- 3 Praise ye the Lord, O sun and moon,
 Praise him at midnight, and at noon:
 Praise him, ye stars that rule the night,
 Praise him with all your twinkling light:
- 4 Praise him, ye heav'ns of heav'ns high,
 And all ye floods above the sky:
- 5 O praise, O praise Jehovah's name;
 For he commanded, and ye came,
 Created, into being all,
 Obedient to Jehovah's call:
- 6 He hath appointed you your way,
 And bid you in your orbits stay;
 For you he made a firm decree,
 And mark'd your path in each degree.
- 7 O praise him from the earth beneath,
 Ye dragons, and ye deeps of death;
 Tell all the wonders of the Lord
 Wherewith the earth and seas are stor'd:

- 8 O vapour, fire, and hail, and snow,
And all ye stormy winds that blow,
Praise ye the Lord with all your force,
Whose word hath train'd you to your course.
- 9 Ye mountains, and ye little hills,
With all your rivers and your rills,
Your fruitful trees, and cedars tall,
O praise the Lord, who made you all.
- 10 Wild beasts, and cattle, creeping things,
And all ye fowls of various wings,
Praise ye the Lord, where-e'er ye go,
In all your motions, swift or slow.
- 11 Kings of the earth, and people all,
Princes and judges, great or small,
Praise ye the Lord, and rev'ence shew
To him who hath appointed you.
- 12 Young men and maidens, all of you,
Old men, and children, humbly bow;
O praise the Lord, who made you all,
And low before his presence fall:
- 13 O praise the Lord, the Lord alone,
Whose name's above all glory gone;
Above the earth, above the heav'n—
To him the glory due be giv'n!
- 14 Behold the Son, the Saviour born,
Who shall exalt his people's horn!
The praise of all his saints is he;
And he alone shall praised be:
O Zion, thou, a people near
Unto thy God, arise, appear;
Let heav'n and earth the Lord adore
With hallelujahs evermore.

SECOND VERSION.

- 1 **L** OUD hallelujahs sing,
 With heav'nly symphony,
 2 To your eternal King,
 Who made you gods on high,
 To hear his call,
 Or cherubim,
 Or seraphim,
 Ye angels all.
- 3 Praise, praise him, sun and moon;
 Praise him, ye stars of light,
 At midnight, and at noon,
 Who made you shine so bright :
 Where-e'er ye move,
 Let all your ways
 Advance his praise,
 And speak his love.
- 4 Ye heav'ns of heav'ns, so high!
 High hallelujahs sound;
 Ye floods above the sky,
 Convey the echo round :
- 5 He said the word,
 And then they were
 Created fair,
 To praise the Lord :
- 6 With unremitted force,
 They run their daily rounds;
 Nor dare they turn their course
 From their appointed bounds :
 How kindly they
 On us dispense
 Sweet influence,
 By night and day!

- 7 Thou earth, and deep abyfs,
With all thy monsters, rise;
Roar, dragons,—serpents, his,
In chorus with the skies :
- 8 Fire, hail, and snow,
And stormy wind,
And vapours kind,
Rain, swift or flow ;
- All ye, his holy will,
Are taught to know and do :
- 9 Each mountain, rock, and hill,
With shrub, or cedar, bow :
- 10 Beasts, cattle all,
Each creeping thing,
And bird of wing,
All, lowly fall.
- 11 Kings of the earth, adore,
And this your King obey ;
Low in the dust, before
His feet, your sceptres lay :
Ye people all,
Prince, judge, or lord,
Before THE WORD
INCARNATE, fall.
- 12 Young men, and maidens fair,
O praise him in your songs,
Who made you what you are ;
Your love to him belongs :
Ye full of days,
Be full of praise,
And teach your babes
To lisp his ways.
- 13 Let all that be advance
The name of JESUS high ;
His works his praise enhance
Above the earth and sky :

His name alone
Is glorious,
Victorious,
Th' ETERNAL SON!

- 14 He lifts our horn on high,
Of all his faints the praise,
The glory of the sky,
Through everlasting days:
O Isra'l, now,
A people near
To God, and dear,
Praise, praise him, thou!

P S A L M CXLIX.

HALLELUJAH.

*Redeemed by your Saviour's blood,
Arise, ye saints, and hail your God!
Your bodies from the dust shall rise,
And shine like suns above the skies.*

- 1 SING hallelujah to the Lord,
And raise new songs with one accord;
O praise in your assembly, still,
The Lord who dwells on Zion-hill.
- 2 Let Isra'l in his Maker joy,
And in his praise his heart employ;
Let Zion's children, joyful, bring
Their songs of praise to Christ their King.
- 3 Let them with joy to him advance,
And hail their King with holy dance;
With pleasant harp and timbrel's sound,
Let all the temple echo round:

Behold the temple's glory come!
 The God of glory fills the dome!
 Arise and shine, O Zion, now!
 Messiah comes to pay his vow!

- 4 Messiah loves his people all;
 He loves them now, and ever shall;
 His hand the meek shall raise on high,
 And with salvation beautify:
- 5 He'll make his faints eternally,
 In glory, reign with him on high;
 Ev'n while they sleep on beds of dust,
 Their spirits sing among the just:
- 6 But when they rise, O joyful day!
 Their resurrection shall display
 The glory which cannot be told!
 The glory which we shall behold!
 The praises high of God, their King,
 They in their mouth aloud shall sing:
 Their hands shall wield a two-edg'd sword,
 The mighty word of God the Lord;
- 7 To execute the vengeance due
 On all the lewd, ungodly crew,
 Who trampled on the Son of God,
 And vilify'd his sacred blood;
- 8 To bind their kings with weighty chains,
 And fill their loins with heavy pains;
 To fetter their proud nobles down,
 Who rose and rag'd against THE SON;
- 9 To sit in judgment with the Lord,
 And judge them by the written word:
 This prize have all the saints of God!
 High hallelujahs sound aloud!

P S A L M CL.

HALLELUJAH.

*O Zion, Zion, now rejoice ;
Lift up thy head, lift up thy voice :
See, see the shadows all decline !
King JESUS shines thy Light divine !*

- 1 **S**ING hallelujah to your God ;
High hallelujahs sound aloud !
Praise, praise him in his holiness ;
Heav'n's of his pow'r, his praise express :
- 2 Praise him for all his glorious ways,
His mighty acts of glorious praise ;
While ye his glorious greatness tell,
His glory let your music swell :
- 3 O praise him with the trumpet's sound ;
Let vaulted heav'n to earth rebound ;
Bring, bring the harp and psalt'ry nigh,
And tune them to his praises high :
- 4 Praise him with timbrel, dance, and pipe ;
Let holy virgins lightly trip ;
Let solemn-sounding organs blow,
And all the pow'rs of music flow :
- 5 Praise him on cymbals, sounding loud ;
On cymbals, high-sounding to God,
Exalt his praise, exalt his fame :
Let Zion glory in his name.
- 6 Let Zion well observe each sign,
And look for glory more divine ;
These signs but for a season stay,
Till shadows break, and fly away :—

Behold, the gospel-day is near,
When God in glory shall appear :
Messiah comes ! Go, meet your King !
Judah, be glad, and Zion, sing !

Praise FATHER, SON, and HOLY GHOST,
 ONE GOD ALONE, in whom we boast!
 Let ev'ry breathing creature sing
 Loud hallelujahs to our King.

END OF THE PSALMS.

G L O S S A R Y.

BOURNE; *A bound or limit.*

DIVAN; *A council assembled.*

EMPYREAL; *Heavenly.*

ERST; *Formerly, before, long ago.*

ESCORTING; *Convoing, or guarding from place to place.*

ETHER; *The substance of the heavens.*

ETHEREAL; *Heavenly.*

HECATOMBS; *Sacrifices of a hundred cattle.*

HOLOCAUSTS; *Whole burnt-offerings.*

INCARNATE; *Clothed with flesh, embodied.*

INDIGNANT; *Inflamed with anger and disdain.*

LEVEE; *the time of rising.*

MYRIADS; *Ten thousands, an immense number.*

PEERLESS; *Unequalled, having no peer or match.*

PUISSANCE; *Power, strength, or force.*

SANHEDRIM; *Jewish council.*

SIRE; *A father.*

SPELL; *A charm, enchantment.*

A H Y M N.

*Rejoice in the Lord alway: and again I say,
Rejoice. Phil. iv. 4.*

REJOICE, ye saints, in Christ your Lord,
By whom the heav'ns and earth were made,
Jehovah's true Eternal Word,
For ever in his name be glad.

The fulness of the earth below,
Sun, moon, and stars, in heav'n above,
And seas, whose waves he made to flow,
Proclaim his glory and his love.

Govern'd are they, upheld, and mov'd,
By Zion's great Almighty King;
Rejoice in him, his children lov'd,
And of his tender mercies sing.
Lo, all in Adam sinn'd and dy'd,
The figure of our Living Head;
But sov'reign grace is magnify'd,
In quick'ning of his chosen seed.

Though you, by Adam's one offence,
Were justly doom'd to endless pain;
Rejoice, through Christ's obedience,
Grace to eternal life doth reign.
Your ransom-price is fully told;
For Christ the law did magnify;
God's Lamb was slain; his blood, behold
For ever pleads your liberty.

Triumph, your King exalted reigns;
All pow'r in heav'n and earth are his;
Jehovah's whole perfection shines,
Expressed bright in Jesus' face!
Rejoice in bearing now the cross;
Your pattern he did so ordain,
And bore it first, tho' Lord of Hosts,
Your crown of glory to obtain.

Altho' the world make you their song,
 And they with scandal blot your name;
 Rejoice, your name is found among
 'The living in Jerusalem.

Thro' fire he'll purge you from your dross;
 'Thro' floods his hand shall you sustain;
 Nor life, nor death, can be your loss;
 For Christ is your immortal gain.

Behold, he comes, the Morning Star,
 First-born of all his chosen ones;
 His brightness see, out-shining far
 Ten thousand thousand flaming suns.
 His angels strong in raptures burn;
 They bring his saints home at his word:
 Then, cloth'd with shame, the wicked mourn;
 'Then ye are fashion'd like your Lord.

Lo, down to outer darkness, then,
 His foes by his great pow'r are thrust;
 Ye to their doom shall say, Amen,
 Rejoicing in his judgment just.—
 Lo we, redeem'd from sin and shame,
 All spotless in his tent divine,
 Circling in vision of the Lamb,
 Round all eternity shall shine.

Our King hath conquer'd death and hell;
 No evil now can us befall:
 Within his palace fair we dwell,
 Where God himself is all in all.
 The sin and darkness past away,
 Jehovah never more shall frown;
 Jehovah's our eternal day;
 The Lamb is our eternal Sun.

Triumph in God, and praises sing
 To him in whom we are approv'd:
 While God omnipotent doth reign,
 His saints shall never more be mov'd.

THE LORD'S PRAYER PARAPHRASED.

OUR Father, who ownest that dear holy name,
 O deal thou with us as becometh the same;
 We doubt not thy wisdom, thy pow'r, nor thy love:
 Thy love, and thy wisdom, and pow'r, let us prove.
 Direct us, protect us, and comfort us still;
 Advise us, chastise us, deny us our will:
 We ask of thee nothing but this, great or small,
 That thou, only thou, mayst be all and in all.

Thy name, holy Father, be hallowed still;
 With filial feelings thy family fill;
 With high emulation thy children inspire,
 And keen-burning zeal to resemble our Sire;
 Conduct us, instruct us in brotherly love,
 All blameless and harmless as thy Holy Dove;
 Universal our love and our bounty to all,
 As thy shew'rs and blessings diffusively fall.

Thy kingdom, our Father, so holy and pure,
 We wish in our hearts may for ever endure:
 Thou art everlasting; thy kingdom's the same;
 No kingdom but thine e'er deserved the name:
 Advance it, enhance it, with glory and pow'r;
 We meet it, and greet it, with joy ev'ry hour:
 Let all the evanishing things pass away,
 And hasten thy kingdom and glory, we pray!

Thy will, over all the terrestrial ball,
 Be done as above, where 'tis holiness all:
 In all thy beloved subdue ev'ry sin
 By the pow'r of thy Spirit, residing within.
 Inspire us, and fire us, with heavenly love;
 That, soaring, exploring, we onward may move,
 Advancing from glory to glory and strength,
 Until we be with our Redeemer at length.

With food all-sufficient, and daily, and due,
 We trust in thy promises faithful and true,
 That thou wilt supply us, and give us enough,
 Without our perplexities touching the stuff:

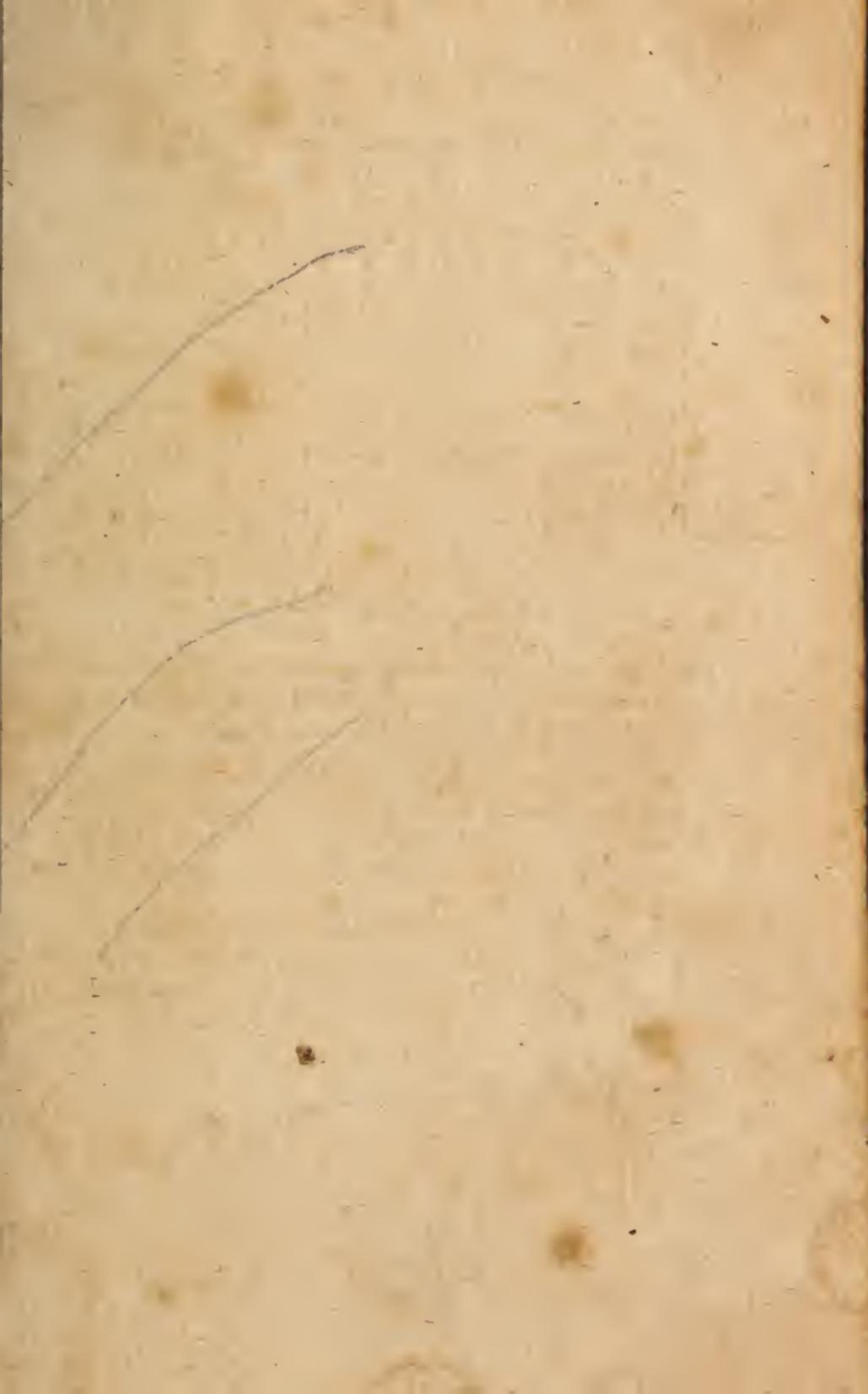
Persuade us, and lead us in thy holy way,
 Observant and fervent in spirit *to-day*,
 To do to our Father whatever we do,
 And leave for *to-morrow* the cares of it too.

Forgive us our trespasses; Father, forgive;
 For who without trespassing daily can live?
 All glory to thee, who in Christ hast forgiv'n,
 And freely absolv'd us, O Father in heav'n!
 Forgiven by heaven, we also forgive
 Each other, as brothers who tenderly live:
 Compassionate, courteous, pitiful, kind,
 Let us, like our Father, be always inclin'd.

O never expose us to th' heat of the day,
 Nor on us a burden too heavily lay;
 But hold with thy hand, and o'er shade with thy
 wing,
 Thou Father Almighty, our Shepherd and King:
 O shield us, and yield us the victory soon,
 When tried and plied by that evil one:
 When Jerdan is swelling, and death is the flood,
 O reach down, and save, who hast wash'd us in
 blood.

Amen to thy name, and amen to thy will;
 Amen to thy wisdom, thy pow'r, and thy skill;
 Amen to thy kingdom, thy truth, and thy love;
 Amen to thy coming with thy saints above;
 Amen to the THREE-ONE, who bear the record,
 The Father, the Word, and the Spirit—the Lord,
 Our Father Jehovah, ONE GOD evermore:
 For thine is the kingdom, the glory, and pow'r.

END OF VOLUME FIRST.



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59. Clear the road

61.

Sept 2d
B. L.

Sept 30 1901 7/10.

