Broll 4 ie 2

T. F. Torrance

Sr Daniel
Modiman for
Dunansono 17 Octi 1692
Hodie Bathemus his et al for su habet
Sp Randy est libis ô est spes ille o spes illis

Virtutes theol.
Fide, Hope, love, Justice, Fortitude, prudence e
temperance.

A Brief EXPLICATION Of the last Fifty Psalmes,

From *Ps.* 100. to the end.

BY

DAVID DICKSON.

Professor of Divinity in the *COLLEDGE* of

EDENBURGH:

Col. 3.16.

Let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another, in Psalmes and Hymnes, and spiritual Songs, singing with grace in your hearts to the Lord.

Imprimatur,
Edmund Calamy.

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TO THE
RIGHT HONOURABLE,
THE
EARLE
OF
Caſſills,

Grace and Peace through Chriſt Jeſus.

My Right Noble Lord,

ONe of the ſpeciall motives of my reſolution, to follow this work in parcells, was the apparent hazard, that if in this time of trouble, and of my old age, I ſhould have delayed to put forth ſome part of it, till all had been ready, the whole

might have been miſcarried, or marred by ſome paſſage of providence, which might have befallen me. But ſeeing it hath pleaſed the Lord to ſpare my life, and my health, and my liberty in his ſervice, as I wanted not the example of grave Authors before me to divide the whole Book of the Pſalmes into three fifties; and to dedicate every part to ſeverall perſons: So I judged it good thrift to take occaſion thereby, to teſtifie my bound duty and reſpect, to ſo many of the Noble friends of *Sion*, as I could overtake, and that with a minde to honour all the reſt, who have put their ſhoulder to the work of ſetling Religion, and the Kingdome of Chriſt among us: whoſe labours, albeit they ſhould have no other fruit in our time, then the right ſtateing of the queſtion between us and all adverſaries of the true doctrine, worſhip, and diſcipline of Chriſts houſe, as it is ſet down in the Confeſſion of faith; in the directory for publick worſhip, and in the Rules of Government of Chriſts Church, drawn forth from Scripture warrant; yet even that much is worth all the expenſe of whatſoever is beſtowed, by any, or all the Lords worthies, upon Religion. And howſoever the Lord doth claime, and call for the whole glory of this work to himſelfe alone, by ſtaining the pride of the glory of all inſtruments whereof he hath made

made uſe about it (as now appeareth) leſt the glory due to himſelfe in all and every one of the paſſages of promoting the ſame ſhould be eclipſed, yet will he never utterly reject this ſervice, nor diſallow the upright endeavours of his ſervants therein; but will in his own time, and way, both advance it, and bear witneſſe to his faithfull ſervants in and about it, wherefoever he hath a minde to keep houſe, or to Reigne as King in *Sion*. Yea, he will alſo make it known to the world, that as on the one hand, he will not want a viſible Kingdome in the world, (though not of this world) ſo on the other hand, that his Kingdome ſhall be ſo farre from hindring the civill Government of Magiſtrates, where it hath place, that by the contrary it ſhall be a chiefe prop, and pillar of every Kingdome, where it is received.

In this number of upright promoters of the Kingdome of Chriſt, Your Lordſhip hath been alwayes looked upon all the time of our late troubles, as one very eminent: and I ſince my firſt admiſſion into your Lordſhips acquaintance, have obſerved your conſtant care and endeavour, as to know what was the right indifficile queſtions, ſo alſo to hold it faſt according to your power, after you had diſcovered it. Which as it may be your Lordſhips comfort, ſo is it your commenda-

tion, and all mens duty to do the like, especially in this dangerous time, wherein sinnes practised, and not repented of, are so severely and justly punished, by Gods giving over the impenitent to the open professing and defending of their unrepented faults; for God in justice and wisdom, has suffered the hedges of his Vineyard to be broken down, and the holy discipline of his house to be so set at nought by all sorts of persons, that every spirit of errour, having open way to come in at the breach, he might thereby try and exercise all his people, who stand in Covenant with him by Profession and reclaim or punish such as live in errour: And no wonder that he so should do, for when there is so little use made of the holy Ordinances of Religion, when the Scriptures are either not read, or not esteemed of, when the forme of godlinesse is separated from upright endeavour to feel and shew forth the life and power of it, when the grace of the Gospel is turned into wantonnesse, and men are become so much the more bold to sin, as they do heare much of the mercifulnesse of God, when every divine truth is either not beleeved at all, or received only with humane and temporary faith: when Christ is looked upon by many only as a man, and not as God manifested in the flesh, not as the eternal Son of God, who

from

from everlasting was with God, and was God, Co-worker in the Creation, with the Father and the Spirit, when Christ is confessed to be Christ, but not employed as Mediatour; or (as if men had need of him) not made use of in his Offices; when many do cast open their soules unto, and seek after another spirit then the Spirit of truth, the Comforter, the Holy Ghost, who according to the Scriptures, both wounds and heales the consciences of beleevers, and sanctifieth the heart and conversation of all them that come to God through Christ. In this time (I say) when these and many other ungodly practices of men, walking after the imagination of their own heart, do so abound; what wonder ir it that the Lord hath let loose so many unclean spirits, as no history can shew more in so short a time in any age, or in any place of the world, by whose ranging up and down among us, God is about to make manifest the stability and sincerity of the faith of them, who are approved, and to take trial of others, (in whom such damnable practices. as by the doctrine of devils, are now openly defended, will be found unrepented) whether after they shall hear their ungodly pranks maintained and patronized, by some Sect-master, Heretick or Schismatick, they will abhor such abominable doctrine, and repent their owne

former

former mis-deeds, which have spoken the language of some of those vile errours; Or whether they will justifie their own faults, (according as their Sect-masters do teach them to do,) either by despising all the Ordinances, and lifting themselves above the same, or by rejecting the commands and cords of the moral Law, will loose themselves from the obedience thereof, as if Christ had freed the believer from the command and authority of the Law, no lesse then from the Covenant and curse thereof; or by blaspheming the Scripture, will cry down the truth, and the use and power of it; or by calling every truth in question, will exempt themselves from the bonds of all Religion; or will walk after the imagination of their own heart, and make their own conceits their Oracle, their fancie their faith, and their lusts their God; or will, by opposing one or other of the Persons of the Godhead. deny and separate the indivisible Essence of one God in three Persons; or by receiving the doctrine of some of those many lesser antichrists which are in the world, will incorporate themselves in the great mystical body of that one Antichrist, spoken of in Scripture; or in a word, will by rejecting the truth, and not receiving of it in love, when it is offered, bring in upon themselves strong delusions, and give a powerful possession of them-

selves

ſelves to the devil, whereby he may ſo rule in them, as to make them vent whatſoever hell can deviſe, to the diſhonour of God and Chriſtian Religion, that all ſuch may be damned, as for their not receiving the truth in love, ſo alſo for their taking pleaſure in unrighteouſneſſe, according as the Apoſtle did prophecie ſhould come to paſſe, 2 *Theſſ.* 2. 11, 12.

In ſuch a time therefore as this is, wherein the Lord is manifeſting, who are of God, and who not, who do know God, and who not; who do follow the Spirit of truth, and who are led by the ſpirit of errour, and is deciphering them by this infallible mark which the Apoſtle giveth, 1 *John* 4. 6. that the one giveth a beleeving and obedientiall eare to the Penmen of holy Scripture; the other doth not ſo; what a mercie, yea, what an honour and happineſſe is it for the Lords children, to make ſuch uſe of a ſetled Miniſtry (which is the great gift of Chriſt beſtowed upon his Church,) as not to be carried about with every winde of doctrine, *Eph.* 4. 11, 12, 13, 14. not to be led away with the errour of the wicked, nor fall from their own ſtedfaſtneſſe, but to grow in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt, 2 *Pet.* 3. 17, 18. Which grace, and honour, and happineſſe, that it may

not

not only continue with your Lordship, but also be granted to all those that love our Lord Jesus Christ in sincerity, is the prayerof

Your Lordships ready Servant in the Gospel,

DAVID DICKSON.

THE

THE EPISTLE TO THE Reader.

CHRISTIAN READER,

IN the two former parts of this work, I have ſpoken my minde to thee, in relation to this brief Explication of the Pſalmes: I will not here keep thee up in the entry of this laſt part, nor ſay any more unto thee, ſave this, It is our bound duty, to bleſs him that inhabiteth the praiſes of Iſrael, *who will have all the Mourners in Sion to be comforted, and who, as* he hath prepared in this mountain unto all people, *Iſa.*25. 6. a feaſt

of

of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined, *by beſtowing Chriſt, and the unſearchable riches of his grace, upon every Penitent who fleeth to him for delivery from ſin and wrath; ſo hath he alſo prepared to every ſuch ſoul the excellent ſongs of Sion, to encreaſe their feſtival gladneſs, and for evidencing of his purpoſe to give unto them everlaſting joy, after this life is ended, hath put in their hands for their comfort in every condition, wherein they can be in this preſent life and valley of tears) this ſweet-ſmelled bundle of Pſalmes; wherein he hath made his works of mercy and of judgement the pawnes of his promiſes, for compleat happineſs unto them, and alſo of the utter overthrow and perdition of all their enemies, and hath appointed both mercy and judgement to be the matter, as of their joy, ſo of his owne glory in the Church, to be lifted up as a ſacrifice upon the Altar Chriſt Jeſus, by the*

voice,

voice of his people, ſinging with grace to him, both alone and in company, and making melody in their hearts: therefore as in the changes of our own particular private condition, we have liberty to chooſe for our uſe ſuch parts of the Pſalmes, as do ſpeak moſt near to our preſent caſe: So let us be bound in publick meetings of the Church, to joyne with the Congregation in ſinging every truth uttered by Gods Spirit in the Pſalmes, as we are directed by the Miniſter and mouth of the meeting, for glorifying of him, who hath done, promiſed, threatened, and taught, whatſoever is therin expreſſed; Remembring that his Praiſes are the pillars of our faith; and that his joy is our ſtrength; and that thoſe calves of our lips, are acceptable ſacrifices to God through Jeſus Chriſt, in and for whom

I am thy Servant in the Work
of the Goſpel,

DAVID DICKSON.

A Brief EXPLICATION Upon the last Fifty Psalmes.

PSALM CI.

DAvid, not being as yet entered in possession of his Kingdome, doth by direction of the holy Spirit, fall upon a consideration of the duties of a righteous Prince, which he setteth down as a rule, to be followed by himself and all Magistrates, obliging himself, to endeavour to conforme his Government thereto: wherein he is but a type and shadow of Christ, in whom alone the perfect performance of the duties here promised are to be found. The principal duties which *David* undertaketh to discharge, may be, for orders sake, reduced to the number of eight, according to the number of the verses.

Ver. 1. I *Will sing of mercy and judgement, unto thee, O LORD, will I sing.*

The first duty which he undertaketh, is, to delight himself in all royal vertues, required for the Government of good or bad subjects; and to make those duties his Song; and to approve

himſelf to God for the ſincerity of his intention in this undertaking. *Whence learn*, 1. All the duties of righteous Government may be comprehended under theſe two heads, *mercy and judgement*; for, *mercy* taketh in the care of the poor, needy, oppreſſed or injured; and *judgement* taketh in the care of equity, and righteous dealing among the ſubjects, with the rewarding of the good, and puniſhing of evil doers: *mercy* provideth for all good things which the ſubject needeth, and *judgement* provideth for their ſecurity, and for removing whatſoever evill may trouble them; *I will ſing* (ſaith he) *of mercy and judgement*. 2. Such as are deſigned unto any calling, eſpecially any publick charge, ſhould prepare themſelves for it: partly, by laying before themſelves the duties belonging to the right diſcharge of ſuch a calling: and partly, by bending of their hearts, and laying engagements on their ſpirits, for the faithful diſcharge thereof; for ſo much doth *Davids* example here teach us. 3. Duties of a mans calling, ſhould both be ſtudied unto, and diſcharged with ſome chearfulneſſe and readineſſe of minde; for, *I will ſing of mercy and judgement*, importeth ſo much. 4. As it is expedient for the peoples bettet acceptance of a man to a publike charge, that his purpoſe to diſcharge his duty therein be publiſhed; ſo alſo it is expedient for the mans ſtirring up and faſtening to his duty, that he engage his heart unto God; for, ſo doth *Davids* example teach us: *Unto thee, O LORD, will I ſing*.

Ver. 2. *I will behave my ſelf wiſely in a perfect way: O when wilt thou come unto me? I will walk within my houſe with a perfect heart.*

The ſecond duty which he undertaketh, when God ſhall come unto him to performe his promiſe, and put him in poſſeſſion of the Kingdome, is, that he will caſt a copie to all the ſubjects, of godly and wiſe behaviour in his own perſon and family, according to the rule of Gods Word. *Whence learn*, 1. He that purpoſeth to carry a publick charge well, muſt diſcharge the duty of a private man well in his own perſon, and make his own perſonal carriage exemplary to all who ſhall hear of him: for ſo doth *Davids* undertaking here teach us. 2. It is neceſſary for our perſonal carriage, and converſing with others, that we make the Lords commands our Rule; for that is a *perfect way*; and that we ſtudie to make application of general rules prudently, according

ing to the circumſtances of time, place and perſon; for, this is wiſdome, as *Davids* example doth teach: *I will behave my ſelf wiſely in a perfect way.* 3. Such as beleeve Gods promiſes, do long to have the performance of them, as we ſee in *David*, who had a promiſe of the Kingdome, and looked long for it: *O when wilt thou come unto me?* 4. In the performance of promiſes, the Lord maketh his approaches nearer and nearer unto the beleever, and then ſhall be the neareſt communion, when God ſhal perform all that he hath promiſed unto us: for *David* calleth the giving unto him the poſſeſſion of the promiſed Kingdome, Gods *coming unto him: O when wilt thou come unto me?* 5. A mans holineſſe, righteouſneſſe and wiſdome, is put to proof by his behaviour to his domeſticks, with whom he doth moſt frequently and intirely converſe: for herein doth *David* promiſe to give evidence of his walking wiſely in a perfect way: *I will walk within my houſe with a perfect heart.* 6. To compleat a mans ſincerity, it is neceſſary not only that he have a perfect way, and a prudent carriage in it, but alſo that he be upright in his heart, intentions, ends and motives; therefore *David* addeth, *I will walk with a perfect heart.*

Ver. 3 *I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide,* it *ſhall not cleave to me.*

The third duty undertaken is, that he will be far from plotting of any wicked thing, and far from communion with any perſons in an evil courſe, which is a proof of the uprightneſſe of his heart, undertaken in the former verſes. *Whence learn,* 1. A wicked deſigne is inconſiſtent with uprightneſſe of heart, which hath an aime at pleaſing of God, and at nothing elſe but what he will allow: *I will ſet no wicked thing before mine eyes.* 2. A man can hardly be free of an evil courſe, if he ſhal be tempted unto it, except he hate and abhor ſuch courſes in other mens practices; for he who is reſolved to be upright, ſhould ſay truly, *I hate the work of them that turn aſide.* 3. Albeit an upright heart may be at unawares intangled in a ſinful courſe; yet ſo ſoon as he doth perceive it to be ſuch, he will quit it; therefore after *David* hath ſaid, *He hateth the work of them that turn aſide,* he addeth, *It ſhall not cleave to me.*

Ver. 3. *A froward heart ſhall depart from me, I will not know a wicked perſon.*

The fourth duty undertaken is, in relation to the Court and places of truſt: he will not have in his company, nor will countenance a perverſe or wicked perſon; *Whence learn*, 2. Among the vices of the heart, frowardneſſe, perverſeneſſe and wickedneſſe, are moſt of all to be eſchewed and abhorred, becauſe thoſe evils do harden the heart againſt admonition, and do make it incorrigible in an evil courſe, albeit a better courſe be ſhewen; therefore *David* denounceth war againſt ſuch a diſpoſition; *A froward heart ſhall depart from me.* 2. It is good for a King, and for his Court, and for his ſubjects, and for the ſtanding of the Kingdome, that wicked, perverſe, and impious men be out of credit in the Court, and not admitted to places or power of truſt; for nothing can be more acceptable to God in the point of Government, nor more amiable to the ſubjects then this; for which cauſe *David* promiſeth to the ſubjects beforehand, *I will not know a wicked perſon*; much more will Chriſt not know, but diſclaim ſuch a perſon.

Ver. 5. *Who ſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I ſuffer.*

The fifth duty undertaken, is the curbing of out-breaking wickedneſſe, eſpecially of that which moſt hindereth the peace and welfare of the ſubjects, ſuch as is privie ſlander, and open inſolencie. *Whence learn*, 1. There is no ſort of perſons more pernicious to a King, or to his ſubjects, then is a privie ſlanderer, having credit in Court: for he is able to murther any ſubject, and ruine his State, by ſecret and falſe reports of him, while the innocent is ignorant of it, and wanteth all place to defend himſelf; and therefore this evil is to be ſeverely puniſhed by the Magiſtrate: *Who ſo privily ſlandereth his neighbour, him will I cut off.* 2 A Kingdom is not well ruled, except proud and inſolent ſpirits, whoſe behaviour ſpeaketh prodigality, ſtrife, emulation and oppreſſion, be taken order with and born down; *Him that hath a high look and a proud heart, will not I ſuffer.*

And

And ſuch, if they eſcape mens judgements, will not be winked at by Chriſt, in whom the truth of types is accompliſhed.

Ver. 6. *Mine eyes* ſhall be *upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.*

The ſixth duty undertaken, is countenancing and encouraging of the godly in the land. *Whence learn,* 1. The Magiſtrate ſhould have a ſpecial care to countenance upright men, and ſuch as fear God: *Mine eyes ſhall be upon the faithful in the land.* 2. It is good policy, for Kings to have in their Court and Councel ſuch as are faithful; *Mine eyes ſhall be upon the faithful of the land, that they may dwell with me.* 3. He is to be held in our eſtimation for a faithful man, who walketh after the rule of Gods Commandments; for ſuch, as he called *faithful* before, he expoundeth here to be ſuch *as walk in a perfect way*; whether his heart be uprightr or not, doth belong to God to judge. 4. As it is good policy in a State, to have about the King or ſupreme Magiſtrate ſuch as are Profeſſors of true Religion, and of an honeſt converſation: ſo it is good thrift and husbandrie, for every man to chooſe ſuch for their ſervants in the family; *He that walketh in a perfect way, he ſhall ſerve me.*

Ver. 7. *He that worketh deceit, ſhall not dwell within my houſe: he that telleth lies, ſhall not tarry in my ſight.*

The ſeventh duty undertaken, is the purging out of diſcovered hypocrites, if they ſhall creep in into credit or truſt. *Whence learn,* 1. Deceitful and falſe men, and counterfeit hypocrites, may eſcapemens obſervation, and creep into the fellowſhip of the godly, and climbe up to the Court, and get place in Kings houſes; for ſo doth *David* preſuppoſe here. 2. When men are diſcovered and found to be deceitful workers and liars, then ſuch as have power ſhould purge them out; *He that worketh deceit, ſhall not dwell within my houſe; he that telleth lies, ſhall not tarry in my ſight.*

Ver. 8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the LORD.*

The eighth duty undertaken, is, to suppresse all ungodliuesse in the land, and that for the good of religion, and furtherance of the welfare of the Church. *Whence learn,* 1. The duty of Magistrates is to suppresse all the wicked in their Kingdom, lest by indulgence shewen to them, they do multiplie, and so bear down the godly: *I will destroy all the wicked of the land.* 2. The more timously the Magistrate doth declare himself against all wickednesse, the more doth he what belongeth to his duty: *I will early destroy all the wicked of the land.* 3. Albeit it be not possible for any Magistrate, corporally to destroy all the wicked in the land, partly, because it is impossible to finde out every one; and partly, because the number of the righteous and sound-hearted is few, and their power weak; and partly, because none can determine who they are in particular: yet a godly Magistrate may civilly destroy them all, by causing to execute civil punishments, and that Ecclesiastick Discipline be exercised against all them, who do not submit themselves to Gods lawes, till all men yield outward obedience: and unto this duty should every Magistrate set himself: *I will early destroy all the wicked in the land.* 4. The Magistrates duty is, by his power and by punishment of evil doers, to endeavour the welfare of Gods Church within his bounds, as the Minister of God appointed for that end: for *David* saith, *I will early destroy all the wicked of the land, that I may cut off all the wicked doers from the City of the LORD.* If the Magestrate shall punish open transgressions, the Church will be in better case: This was *Davids* resolution as a type of Christ, and howsoever in execution much was wanting in the type, yet Christ will performe all this exactly in his own appointed time, and in his own order, partly in this life, partly at mens death, and partly at the last day.

PSALM.

PSALM. CII.

A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.

THis Pſalme agreeth well with the time of the Babyloniſh captivity of the Jewes, about the end whereof, the ſeventy years being now nigh expired, the weight of the miſery of Gods people, and the mockerie of the heathen, and the peoples longing for delivery, did ſo afflict the Prophet, that in compaſſion towards the ſcattered Church, he poureth out this prayer, and communicateth it at the Lords direction, to all other feeling members of the body to be made uſe of, for the waking up of their affections, and ſtrengthening of their hope of delivery. The parts of it are three; In the firſt, he craveth audience to his prayer becauſe of his ſad condition, wherein he ſympathizeth with the Church in affliction, to *ver.* 12. In the ſecond, he encourageth himſelf in the hope of being heard in behalf of the Church, to *ver.* 23. In the third, he layeth forth the occaſion of all this grief, which was the fear he had of the cutting off of the Church of the Jewes, before the coming of the Meſſiah; and ſheweth how he ſtrengthened his faith in prayer againſt this temptation.

From the Inſcription, *Learn,* 1. It is no ſtrange thing for the dear children of God, to be under heavy affliction; for, here it ispreſuppoſed that they may be afflicted, yea, and overwhelmed. 2. The conſideration of the condition wherein the Church is, ſerveth to aſſwage and mitigate the private calamities of any particular perſon at any time: for this prayer giveth direction to the afflicted, whatſoever be his affliction, to look upon the condition of the Church in the mean time, that it may eaſe his private grief, if it be well with the Church; and again, that it may either eaſe his private grief, or turn it to run in the right channel, if the Church be in a hard condition, as here it is held forth: for the moſt kindly grief of a lively member of the Church, is that grief wherein he ſympathizeth with the calamity of the body, and this wiſdom is propounded in this Pſalm; and recommended to Gods people to be made uſe of. 3. The affliction of the Saints before us, may and ſhould be the matter

of our comfort and ſong to God, and hope of help to us in our prayers; for this doth the Inſcription and Pſalme teach us. 4. The way for a man afflicted and overwhelmed, to have eaſe, comfort and deliverance, is, *to poure out his ſoule before the Lord*; for ſo much is here imported. 5. Albeit a perſon afflicted, cannot fill up the words of this Pſalme, in his own proper preſent feeling, yet may he make good uſe of this prayer, which teacheth him how to wreſtle for a deliverance: for the general title prefixed to the Pſalme teaeheth ſo much.

Ver. 1. *HEare my Prayer, O LORD, and let my cry come unto thee.*

2. *Hide not thy face from me, in the day* when *I am in trouble, encline thine eare unto me: in the day* when *I call, anſwer me ſpeedily.*

In the firſt part of the Pſalme, he prayeth for ready acceſſe and audience to his prayer, becauſe of his heavy affliction, which is ſet down more generally, *ver.* 1, 2. and more particularly branehed ſotth in the nine following verſes. From his petition for audience; *Learn*, 1. A ſoul afflicted, ſeeking relief and comfort in God, may both confidently pray for, and certainly expect audience and acceptance of its prayer; *Hear my prayer, O God.* 2. The earneſt prayer of an humble Supplicant, cannot be kept out from God, by whatſoever objected impediment; for, *Let my cry come unto thee*, is thus much: *Let nothing hold out my prayer.* 3. Albeit it is not any ſtrange thing to ſee a ſoul in trouble, and God to ſeem to be diſpleaſed with it alſo, yet the want of Gods conſolation, and ſenſe of his diſpleaſure, is more heavy then the trouble, and is that which the godly can leaſt endure: *Hide not thy face from me, in the day when I am in trouble.* 4. The Lord ſuffereth his babling children to ſpeak to him in their owne forme of ſpeech, (albeit the termes which they uſe, be not fitted for his ſpiritual, inviſible, and incomprehenſible Majeſty) ſuch as are, *Hear me, hide not thy face, encline thine ear to me*, and ſuch like other ſpeeches. 5. A ſoul perplexed and overwhelmed with trouble, cannot long endure the Lords withdrawing of his preſence from it: *In the day when I call, anſwer me ſpeedily.*

Ver.

Ver. 3. *For my dayes are consumed like smoke: and my bones are burnt as an hearth.*

4. *My heart is smitten, and withered like grasse, so that I forget to eat my bread.*

5. *By reason of the voice of my groaning: my bones cleave to my skin.*

6. *I am like a Pelican of the wildernesse: I am like an Owle of the desert.*

7. *I watch, and am as a Sparrow alone upon the house top.*

He setteth down his affliction more particularly; First, in the effects and signes of his sorrow to be seen in his body, to *v.* 8. Then in the causes thereof, to *v.* 11. Thirdly, in the consequence and chief effect therof repeated, which is the apparent utter undoing of him, *v.* 11. As for the first, we may take the signs of sorrow expressed in a number of similitudes, to describe both the condition of the Prophets natural bodie, and also the condition of the body politick, of rhe tribe of *Judah* now in captivity *Whence learn,* 1. The Lords children are subject to such sad conditions, as may bring their very natural body to a sort of decay, as those similitudes here used do expresse. 2. The condition of a visible Chutch, may seem, and really be in its own kinde, in such a weak, sorry and sick conditiou, as the comparisons here do hold forth. 3. As smoke is extracted by fire out of a moist body, and doth vanish when it is evaporated: so may the life and vigour of a Saints body be spent, and consumed by trouble, and sense of Gods withdrawing, or of his wrath; *My dayes are consumed like smoke.* 4. As fire heateth the hearth, and the hearth once hot with fire, is able to kindle and burn timber or coales, or any combustible matter cast on it: so is the sense of Gods wrath in long lasting trouble, able to spend the strength of the strongest man; *My bones are burnt as an hearth.* 5 As grasse withereth when it is cut: so is the courage of a man cast down, when he findeth Gods anger, pursuing his Church or himself; *My heart is smitten, and withered as grasse.* 6. When God is seen to be angry, the comforts of this life are tasteless, and can yield no pleasure; *I forgot to eat my bread.* 7. Heavie sorrow can hardly be suppressed, sighes and groans must of necessity

neceſſity give ſome vent unto it: for, here is *the voice of groaning.* 8. The exerciſe of the ſpirit of Gods deareſt children may endure long, even till their fleſh faile them: and their leanneſſe may be ſuch as here is ſpoken of; *My bones cleave to my skin.* 9. As in ſad troubles familiars uſe to draw back from, and leave a man alone; ſo alſo a ſad ſoul loveth to be alone, rather then to be a ſpectacle of miſery to others: *I am like a Pelican in the wilderneſſe, I am like an Owle in the deſert.* 10. Trouble of minde is able to bereave a man of nights reſt, and then his readieſt eaſe of minde, is to vent his grief to heavenward. *I watch, and am as a Sparrow alone on the houſe top,* chirping.

Ver. 8. *Mine enemies reproach me all the day,* and *they that are mad againſt me, are ſworn againſt me.*

The cauſes of his grief are three; Firſt, the reproach and deſperate cruelty of the enemy againſt the Church, *ver* 8. Secondly, the ſenſe of Gods anger appearing in his diſpenſation, which drew him not only to frequent faſting and teares, but alſo to an uncomfortable life. Thirdly, the compariſon of times of the former proſperity of the Church with the preſent adverſity, *ver.* 9, 10. *Whence learn,* 1. The men of this world uſe to meet with pity in their calamity, but the godly are ſubject to reproaches in their troubles, which mockerie and calamity doubleth their miſery; *Mine enemies reproach me all the day.* 2. The enemies of Gods people are reaſonleſſe and implacable in their indignation againſt the godly: *They are mad againſt me.* 3. Albeit the miſeries of Gods people may be ſuch, as the wicked enemie of Religion, when he would curſe any perſon, ſhall wiſh no worſe to them, then to ſay, Let him be like ſuch a people, and ſuch a godly perſon, yet will the wicked not be ſatiated with this, except he bring more miſchief upon the godly; *They that are mad againſt me, do curſe by me,* or *are ſworne againſt me.*

Ver. 9. *For I have eaten aſhes like bread; and mingled my drink with weeping.*

10. *Becauſe of thine indignation and thy wrath:*

for

for thou haſt lifted me up, and caſt me down.

The ſecond cauſe of his grief, was the ſignes of Gods indignation appearing in the Churches miſery, which made him ſit deſolate many times in the duſt, weeping when he ſhould have taken ſome refreſhment to his body. *Whence learn,* 1. The condition of the godly ſometime may make them miſerable, not only in the eyes of the world, but alſo in their own eyes for a time: *I have eaten aſhes like bread, &c.* 2. Not only may the godly be driven to frequent faſting and prayer, but alſo to have gray duſtie bread for their ordinary diet, and that joyned with ſuch grief, as they can take no food with comfort; *I have eaten aſhes like bread, and mingled my drink with weeping.* 3. The ſharpeſt ingredient in the trouble of the godly, is the ſenſe of Gods indignation; *I mingled my drink with weeping, becauſe of thy indignation.* 4. The troubles which the Lord doth bring upon his own children, ſhould lead them to the ſenſe of their ſin, and of Gods juſt diſpleaſure againſt them for the ſame; *I mingled my drink with weeping, becauſe of thy indignation and wrath.* 5. As it is the Lord that maketh changes of condition, and giveth now proſperity in his indulgence, and anon adverſity for the abuſe of proſperity; ſo ſhould he be acknowledged in his bounty and juſtice good and holy; *For thou haſt lifted me up, and caſt me down.* 6. Compariſon of paſt proſperity with preſent adverſity, maketh the preſent afflicted condition the heavier, and Gods juſt indignation the more evident: for thus doth the Pſalmiſt prove Gods wrath purſuing him and the Church; *For thou haſt lifted me up, and caſt me down.*

Ver. 11. *My dayes* are *like a ſhadow* that *declineth: and I am withered like graſſe.*

Here he repeateth the apparent ſad conſequence and effect of his own and the Churches affliction; he and the Church of the Jewes now in captivity, were like to be cut off without comfort or hope of deliverance. *Whence learn,* 1. Not only the viſible face of a Church, but alſo the ſcattered parts thereof, may be near to diſappearing, and to utter decaying under long continued trouble; *My dayes are like a ſhadow that declineth, and I am withered like graſſe.* 2. The miſeries of the godly, and the extreme danger of the Church, being laid forth before God,

are

are good arguments of hope that God ſhall ſhortly help; for therefore is it repeated, and laid down here for the laſt part of pouring out his ſoul; *My dayes are like a ſhadow that declineth, and I am withered like graſſe.*

Ver. 12. *But thou, O LORD, ſhalt endure for ever: and thy remembrance unto all generations.*

In the ſecond part of the Pſalme he ſtriveth to comfort himſelf in the hope of grace to be ſhewn to the Church, by ſeven arguments. The firſt is, becauſe God hath purpoſed to perpetuate the memorial of himſelf unto all generations, and endureth for ever to ſee it done. *Whence learn,* 1. There is ground of hope to believers, in the ſaddeſt condition of the Church; for albeit beleevers be mortal, yet God in whom their life is hid, is eternal; *But thou, O LORD, ſhalt endure for ever.* 2. Becauſe God will have his Name known in all generations, and will have his Word and Ordinances of Religion made uſe of among men, for preſerving the memory of his attributes, works and will, therefore the Church muſt continue from age to age; *Thou ſhalt endure for ever, and thy remembrance unto all generations.*

Ver. 13. *Thou ſhalt ariſe,* and *have mercy upon Zion: for the time to favour her, yea, the ſet time is come.*

The ſecond argument of his hope, that God will ſhortly have mercy on his Church is, becauſe the time of the ſeventy years ſet for their captivity, was now almoſt expired. *Whence learn,* 1. It is good reaſoning from Gods unchangeableneſſe, to conclude a change of the ſad condition of the Church afflicted, from a worſe unto a better: *Thou ſhalt endure for ever,* and therefore, *thou ſhalt ariſe, and have mercy upon Sion.* 2. As the Lord hath ſet times for exerciſing his people with affliction, ſo alſo ſet times for comforting of them again, which time when it is come, God will have mercy on them whom he hath afflicted; *Thou ſhalt ariſe and have mercy upon Sion; for the ſet time to favour her, for the ſet time is come.*

Ver.

Ver. 14. *For thy ſervants take pleaſure in her ſtones : and favour the duſt thereof.*

The third argument is, becauſe the Lords people had a great affection to re-edifie the Temple, lying now ruined. *Whence learn,* 1. It is no new thing to ſee the outward face of Religion, and holy Ordinances defaced; for the Temple of *Jeruſalem,* is here lying in the duſt of a ruinous heap. 2. The Ordinances of Religion ſhall not be utterly aboliſhed, but ſo much thereof ſhall be preſerved, as may ſerve for the furtherance of Reformation, and re-edification of his Church, in Gods appointed time; as here the Temple is ruined, but there are *ſtones* reſerved for a new building. 3. When the ordinances of God are at the loweſt, and moſt deformed in the eyes of the world, they are and ſhould be moſt lovely, and looked upon with moſt eſtimation and affection of Gods people; *Thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.* 4. It is a good ground of hope that God will ſhortly repaire the ruines of Religion, when he provides builders, and doth put into their hearts a love to ſet upon the work of reformation, as the Pſalmiſt reaſoning here doth teach us.

Ver. 15. *So the Heathen ſhall feare the Name of the LORD, and all the Kings of the earth thy glory.*

The fourth argument of hope is, from the promiſed Converſion of the Gentiles, to whom the true Religion was to be tranſmitted in Gods own time, by the means of reſtoring of the Church of the Jewes unto their wonted priviledge. *Whence learn,* 1. The enlargement of the knowledge and fear of God among them that know him not, ſhould be the aime and encouragement of zealous Reformers, to uſe all means which may conduce for Reformation; for ſo much we are taught in the Pſalmiſts example, deſiring the reſtauration of the Church of the Jewes, that the Gentiles might be brought in; and by hope of the Converſion of the Gentiles, giving hope of reſtauration unto the ſcattered Church of the Jewes; for, *So the Heathen ſhall feare thy Name,* is the reaſoning of the Pſalmiſt. 2. When the Lord is

pleaſed

pleaſed to ariſe, for reſtoring of his afflicted people unto comfort, and of Religion unto its own beautie, he can work ſo as Kings ſhall feare and tremble, to ſee Gods care of his own deſpiſed people; for ſo ſaith he, *The Heathen ſhall feare thy Name, and all the Kings of the earth thy glory.*

Ver. 16. *When the LORD ſhall build up Zion, he ſhall appear in his glory.*

The fifth argument of his hope is, from the glory which God ſhould have in reſtoring of his Church. *Whence learn,* 1. Whatſoever inſtruments the Lord uſeth in the gathering of his Church, he will have himſelf ſeen to be the builder thereof; for it is the Lord here, *that ſhall build up Sion.* 2. As the glory of the Lord is obſcured when his Church is ſcattered; ſo when he ſets up his own ordinances again, his glory doth appear, yea, and that more then if his Church had not been ſcattered; *When the Lord ſhall build up Zion, he ſhall appear in glory.* 3. The connexion of Gods glory with the ſalvation of his Church, is a comfortable ground of hope, that howſoever the Church be demoliſhed, yet it ſhall be reſtored and repaired again: for, *When the Lord ſhall build up Zion, he ſhall appear in glory,* importeth ſo much.

Ver. 17. *He will regard the prayer of the deſtitute, and not deſpiſe their prayer.*

The ſixth argument of hope is, from the Lords reſpect to the prayers of his people. *Whence learn,* 1. The Lords people do reckon themſelves deſtitute and deſolate, when they have not the face of a Church, and do want the publick Ordinances of Religion, which are the tokens of the Lords preſence among them: for eſpecially in relation to their ſcattering from *Jeruſalem* and the Temple, doth the Pſalmiſt here call them *deſtitute* or deſolate. 2. When the Lords people are ſcattered one from another, they can truſt one another, and meet together at the throne of grace, by their prayer preſented before God, as here the faithful ſcattered in captivity, do meet in a joynt Petition for the building up of *Sion*; the deſtitute have their prayer put up in Gods hearing; *He will regard the prayer of the deſtitute.*

destitute. 3. Albeit the Lords people be desolate and destitute of all earthly comfort and help, and be despised by the world, yet their persons and prayer are in estimation with God; *He will regard the prayer of the destitute, and not despise their prayer.*

Ver. 18. *This shall be written for the generation to come: and the people which shall be created, shall praise the LORD.*

19. *For he hath looked down from the height of his Sanctuary: from Heaven did the LORD behold the earth.*

20. *To heare the groaning of the Prisoners: to loose those that are appointed to death.*

21. *To declare the Name of the LORD in Zion: and his praise in Jerusalem.*

22. *When the people are gathered together: and the Kingdoms to serve the LORD.*

The seventh argument of hope to be heard is, from the assurance, that as their calamity was foretold in Scripture; so their delivery promised should be recorded in Scripture also, to the praise of God, to the edification and consolation of the Church of God in their solemn meetings, in whatsoever Kingdoms they lived. *Whence learn,* 1. The more glory we foresee shall come to God by the granting of our prayers, the more confidence may we conceive to have our petition granted; as the Psalmist s example doth teach us. 2. God hath so provided, that the exercise and experience of the Church in former times, should serve to manifest his glory, and edifie the posterity in after-times; *This shall be written for the generation to come.* 3. The Lord hath determined by holy Scripture to propagate true Religion, whereby he may be glorified, and his Church edified, from generation to generation; *This shall be written for the generation to come.* 4. The gathering together again of a scattered Church; the conversion of more sinners, and drawing them into the Church; and the perpetuation of the Church from age to age, is a Creation or work of the omnipotent Creator: *The people which shall be created, shall praise the Lord.* 5. The Lord should be praised, as for all his work

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so in special for the delivery of his Church; and praised not only by them who do see his present work, and are partakers in their own persons of the gift, but also by all them that shall hear of the delivery in after-times: *The people which shall be created, shall praise the Lord.* 6. The Lord doth so make manifest his particular and active providence about his people, as all ages shall acknowledge his care for them; for the posterity shall say, *He hath looked down from the height of his Sanctuary, &c.* 7. Howsoever the Lord speak of his dwelling in his Sanctuary, or in his Church here on earth, yet must we conceive no thoughts but heavenly of him, as present at once both in heaven and earth, to hear and see the condition and carriage of every one; *He looked down from the height of his Sanctuary, from heaven did the Lord behold the earth, to hear, &c.* 8. The Lords heavenly majesty doth not hinder him to humble himself to behold even the most contemptible things on the earth, but rather he will thus raise his praise among men: *From heaven did the Lord behold the earth, to heare the groaning of the prisoner.* 9. Albeit the Lords people may be prisoners, and put to silence among men, yet their sighes and groanes have a loud speech in the eares of the Lord; *He beholdeth the earth, to heare the groanes of the prisoner.* 10. Albeit the Lord suffer his childien to be imprisoned and condemned to die, yet he can interpose himself (if he please) for their delivery, before the purpose of their enemies be executed; *He beholdeth the earth, to loose those that are appointed to death.* 11. The end, both of the sufferings and deliverances of the Saints, is the glorifying of God, and as their danger doth grow, so doth the matter of Gods praise for doing for them grow up also; *For he beholds the earth, to hear the sighes of the prisoner, and to loose them that are appointed to death; To declare the Name of the Lord in Sion, and his praise in Jerusalem.* 12. The time of glorifying God for his works done for the Church of the Jewes, is in a special manner to be under the Gospel, in the assemblies of the Churches of the Gentiles; for, *He loosed those that were appointed to death, to declare the Name of the Lord in Sion, when the people are gathered together, and the Kingdomes to serve the Lord:* that is, in the time when Christ shall make the Kingdomes of the earth subject to him.

Ver. 23. *He weakened my strength in the way: he shortened my dayes.*

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The third part of the Pſalme, wherein the Prophet declareth the cauſe of his ſorrow, *v* 23. and his wraſtling againſt it, *v.* 24, 25, 26, 27. and his victory over the tentation, *v.* 28. As for the firſt, he compareth the caſe of the Church unto his own perſonal condition: for as he in the flower of his age was like to die by reaſon of grief for the Church, ſo was the Church like to periſh in their captivity, and not to go on unto the hoped for coming of the Meſſiah, and calling in of the Gentiles, which was neceſſary for the perpetuation of the Church unto the end of the world. *Whence learn*, 1. There is ſuch a ſtraite union between the Church of one age and another, that the whole Church is as one man; the Church of the Jewes is as one *Iſrael*: and there is ſuch a union between the Church and every member thereof, that every member may and ſhould take and eſteem the condition of the Church, as his own perſonal condition, and may ſpeak of it ſo, eſpecially if he be the mouth of the body, a Prophet or Miniſter of the Corporation of the Church; for ſo much doth the Prophets example here teach us. 2. The Church of *Iſrael* from *Abrahm* forward, was like a man entered in his journey, and as it were by ſo many ſteps, from one generation to another, walking on to the coming and receiving of Jeſus Chriſt the promiſed Meſſiah; who was to come of them, as the forme of ſpeech here, borrowed from a wayfaring man, giveth us to underſtand. 3. When the Lord did ſcatter the ten tribes, and after that alſo did lead in captivity the other two unto *Babylon*: it ſeemed unto *Iſrael* a ſtopping of them from going on their appointed journey, to the coming of Chriſt, and a making the tribe of *Judah* ſo weak, as there was no appearance of the poſſibility of their endurance, or making progreſſe to their deſired end: for ſo much is imported in the words of the Prophet, taking on the perſon of *Iſrael*: *He weakened my ſtrength in the way.* 4. Yea, there was fear of cutting off of that tribe, and of the aboliſhing of *Iſrael*, and that the Meſſiah coming of them ſhould not appear; and this was the exerciſe of the Church ſcattered in the Babyloniſh captivitie; and the fear, and the tentation, wherewith the Church and the Prophet about the end of the captivity, were wraſtling, as is expreſſed in theſe words, *He ſhortened my dayes*, that is, to my appearance (ſaith *Iſrael* by the Prophets mouth;) I was cut off from being as a Church or tribe, for any ſuch uſe as I expected. 5. The deſire after Chriſt and communion with him, which the Church and every believer hath, is like the longing

which a man hath to be at his journeys end, and the impediments which seem to hinder their communion with him, are like the taking away of their life from them; *He hath shortened my dayes*, saith *Israel*.

Ver. 24. *I said, O my God, take me not away in the middest of my dayes: thy years are throughout all generations.*

25. *Of old hast thou laid the foundation of the earth: and the Heavens* are *the worke of thy hands.*

26. *They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed.*

27. *But thou* art *the same, and thy yeares shall have no end.*

Against this tentation, the Church, or the Prophet in the Churches name, doth wrastle in prayer, and strengtheneth his faith by sundry arguments, taken from Gods, to wit, Christs eternity, omnipotency, and immutability, *Heb.* 1. 11, 12. *Whence learn*, 1. The Church and any member thereof, may possibly sometime be put in fear of being cut off, before they can attain their desired end; as here, *Take me not away in the midst of my dayes*, doth import. 2. Faith doth take God for the party to deal with, whatsoever strait it shall be brought into; God is the doer of what is done, saith the beleever, and so he dealeth with God by prayer for relief; *I said, O God, take me not away.* 3. Appearance of perishing should not hinder us to pray, but sharpen us rather in our dutie, and when Gods promises and his dispensation do seem to disagree, we may presse the Covenant, and not displease God by so doing; *I said, O my God, take me not away, &c* 4. The eternity of Christ is the consolation of the believer in his mortality; and the eternity of Christ as God, is the pledge of his preservation, and of the performance of Gods promises unto him; *Thy yeares are throughout all generations.* 5. The omnipotencie of God, even Christ, which

which may be seen in the works of Creation, is a rock for the believer, who is in Covenant with God to rest upon; for what can he not do who hath made all things of nothing? *Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands.* 6 The immutability of God is a notable comfort to his afflicted people, who because he is not changed, therefore shall they not be consumed; *Heaven and earth shall perish, but thou shalt endure, &c. but thou art the same.* 7. As the heavens and the earth are subject to vanity for mans cause, and so in regard of this condition wherein they are now, they shall perish: so also they shall not simply and altogether perish, but be changed as a garment for mans cause. *Rom.* 8. 21. *All of them shall waxe old as a garment, as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy yeares have no end,* Heb. 1. 11, 12. meant of Christ.

Ver. 28 *The children of thy servants shall continue: and their seed shall be established before thee.*

Here is his victory over the temptation, and a solid assurance of the perpetuity of the Church, from one generation to another, grounded upon the aforesaid attributes of Christ. *Whence learn,* 1. He that is sorry for the affliction of the Church, shall have consolation from God, and a gracious answer to his prayer, as the experience of the Prophet here doth teach us. 2 The perpetuity of the Church, and establishing of it may be solidly concluded from the unchangeablenesse and eternity of God; for thus doth the Prophet reason. 3. The Church shall never be barren, but from age to age bring forth children unto God; *The children of thy servants shall continue, and their seed.* 4. The true members of the Church, are not the children of the flesh simply, but the children of the same faith and obedience with the godly teachers and servants of God; for so are they who have the promises, here described; *The children of thy servants shall continue.* 5. Whatsoever change may befal the visible Church before the world, yet before God she is fixed and stable, as a house builded upon a rock; *The seed of thy servants shall be established before thee.*

PSALM CIII.

THis is a Psalme of praise and thanksgiving to God, for his grace to his people, wherein the believer stirreth up himself, and by his own example others also to praise God, *v.* 1, 2. And that for seventeen reasons or arguments of praise; some of them taken from mercies shewen to himself, some from mercies to all believers, and some taken from his sovereign dominion over all, unto *v.* 20. and in the last three verses, there is an exhortation to all the creatures, to joyne in Gods praises with the Prophet.

Ver. 1. B*Lesse the LORD, O my soule: and all that is within me,* blesse *his holy Name.*

2. *Blesse the LORD, O my soule, and forget not all his benefits.*

In the Prophets stirring up of himself to praise God; *Learn,* 1. The sense of Gods goodnesse to a believer is very blessednesse felt, flowing from God the fountain and cause of blessednesse: *Blesse the LORD, O my soul.* 2. When a believer is satisfied with Gods goodnesse, he cannot satisfie himself in the expression of his sense of it, or of his discharge of thankfulnesse for it, but stirreth up his own dull spirit to the work of praise: *Blesse the LORD, O my soul.* 3. In praising God, special care is to be had of the sincerity of our heart and affections; *All that is within me, blesse his holy Name.* 4. Whatsoever is said of God, will be found really to be true of him, and the believer will subscribe unto the unstained glory of his Name, and may say, *All that is within me, blesse his holy Name.* 5. Albeit we do not obtain of our heart at first what we would, yet must we still insist in the stirring up of the grace of God in us, for any service we are about; *Blesse the LORD, O my soul,* saith he the second time. 6. God hath put so many obligations upon every believer, as may furnish

nish reasons of praise and thanksgiving; *Blesse the Lord abundantly and forget not his benefits.* 7. As oblivion is always unthankful, so the remembrance and calling to minde what the Lord hath bestowed upon us, with a due estimation of the meanest benefit, is a point of upright thankfulnesse: *Blesse the LORD, O my soul, and forget not all his benefits*, that is, forget not any of his benefits, as the forme of speech in the Original doth import.

Vers. 3. *Who forgiveth all thine iniquities: who healeth all thy diseases.*

The first reason of thanksgiving is for remission of sinnes: the second reaason is for healing specially of spiritual maladies. *Whence learn*, 1. Saving grace bestowed upon us, should have the first room in our thanksgiving unto God, because it is the evidence of Gods special love to us: for this doth the order of the Prophets thanksgiving teach us. 2. The most holy of Gods servants are not justified by their good works, but by gracious remission of their evil works: *Blesse the LORD, who forgiveth thy iniquities.* 3. The remission of sin is a perfect taking away of the guiltinesse, not of some only, but of all sins: *Who forgiveth all thine iniquities.* 4. After remission of sin, and justification of our persons, there remaineth much inbred corruption, and many not only bodily, but also and especially sinful infirmities, diseases and maladies of our soules, whereby we become unable to do the good which we would, or to eschew the evil which we would not do: and of these diseases God becometh a Physician to heale them all, by his Spirit of Sanctification bestowed upon all whom he justifieth; *Who healeth all thy diseases.*

Vers. 4. *Who redeemeth thy life from destruction: who crowneth thee with loving kindnesse, and tender mercies.*

The third reason of thanksgiving, is for delivering of him graciously, from perishing: and the fourth reason is, for giving

unto him mercifully many good things; *By destruction* here he meaneth, not only the danger of being killed by his enemies, but also and especially the state of condemnation and perishing in Gods wrath, from which the man justified is redeemed by the Mediator. *Whence learn*, 1. The benefit of preservation from eternal death, is given unto the man, to whom all iniquity is forgiven; for here these benefits are joyned the one with the other. 2. The deliverances which are given to believers, as well bodily as spiritual, temporal as well as everlasting, do come to us in the way of Redemption, made by our kinde and faithful Kinsman Jesus Christ; *Who redeemeth thy life from destruction.* 3. A man must be sensible of the merit of sin, and see himself in the state of perdition for sin, before he can put a right estimation upon his delivery, he must count himself a lost man, till the LORDS Redeemer deliver him, as we may perceive in the Prophet, saying, *He hath redeemed thy life from destruction.* 4. The savour which God bestoweth upon a believer, is not in giving unto him one or two, or some few evidences of his love and mercie, but in a constant compassing of him on every hand, in every thing: so that he shall turn him about to what A the will, he is circled round about with love and mercy, supplying wants, preventing, or mitigating and seasoning his troubles, reclaiming him from sin, and directing him in Gods way; *Who crowneth thee with loving kindnesse and tender mercies.* 5. The evidences of Gods kindnesse and mercie to a man, is not only a meanes to glorifie God, but also a meanes to put respect and honour; yea, and a crown of glory on the head of the believer, in the sight of all who look upon him; therefore saith he, *Who crowneth thee with loving kindnesse and tender mercies.*

Ver. 5. *Who satisfieth thy mouth with good things:* so that *thy youth is renewed like the Eagles.*

The fifth reason of thanksgiving is, not only for blessing the use of the creatures unto him, but also and especially for feeding him with spiritual food, and giving comfortable refreshments to his Church, set forth under the similitude of corporal feeding upon dainties. The sixth reason is for comforting his spirit,

ſpirit, and reviving it in its dead condition, as the Eagle is re-vived and renewed after caſting her bill. *Whence learn*, 1. The bleſſing of God upon the believer, maketh the uſe of Gods benefits, and his ordinary meales and morſels, ſavourie and ſweet, becauſe he hath all that is given to him, with Gods allowance and good-will; *Who ſatisfieth thy mouth with good things.* 2. The Lord after ſpiritual hunger and thirſt, giveth ſuch ſatisfaction to the ſoul of the believer, as banquet-chear and dainties do give to a hungry and thirſty man, as the ſimilitude here ſheweth; *Who ſatisfieth thy mouth with good things.* 3. As the Eagle decayeth and groweth lean, when her bill or beak groweth ſo long and crooked as ſhe cannot eat for it, and when ſhe caſteth her bill, and her beak is now fitted better to take her food, then ſhe is revived and ſtrengthened, and as it were groweth young again: ſo fareth it with the ſoul of the believer, which ſometimes is ſo exerciſed and troubled, as it refuſeth comfort, and lieth in a dead condition; but when the Lord reneweth the ſenſe of his love, it is a new life, and the inner man is revived again; *Thy youth is renewed as the Eagle.* 4. It is an act of thankſgiving unto God, to give account to our ſelves, and to reckon over to our own ſoules, what the Lord hath beſtowed on us, and done for us, as appeareth in the Prophets practice here, ſpeaking all this to his own ſoul, in reckoning over the benefits.

Ver. 6. *The LORD executeth righteouſneſſe and judgement for all that are oppreſſed.*

He goeth on in his thankſgiving, and aſcendeth from the mercies ſhewn to himſelf, unto the praiſing of Gods righteouſneſſe and merciſulneſſe toward all believers, as well as toward himſelf, according as every ones need doth require: and here is the ſeventh reaſon of Gods praiſe, for maintaining the cauſe of all his oppreſſed people. *Whence learn*, 1. The ſight of Gods goodneſſe towards our ſelves, ſhould lead us to the obſervation of Gods goodneſſe to all his children in common, and unto his righteous, holy and gracious nature, as the example of the Pſalmiſt teacheth us. 2. As to be oppreſſed was not *David* alone, but is the common condition whereunto the godly in all ages are ſubject: ſo to have God the defender and the avenger of thoſe that oppreſſe them, was not the priviledge of *David* a-

lone, but common to him and all Gods children; *For the Lord executeth righteousnesse and judgement for all that are oppressed.*

Ver. 7. *He made known his wayes unto Moses, his acts unto the children of Israel.*

The eighth reason of Gods praise, is, for his revealing of his will and works to his Prophet *Moses*, and to the people of *Israel*; *Whence learn*, 1. The knowledge of Gods will, of his way of dealing with men, and of his works, are mysteries which men cannot understand, till the Lord reveal all to them; *It is he who maketh his wayes known.* 2. As God hath the choosing of people to whom, so also of the men by whom he will reveal himself and his wayes; *He made known his wayes unto Moses, his acts to the children of Israel.* 3. As the revealing of Gods way, wherein he will walk with us, and of his way wherein he will have us to walk before him, is no small mercie to his Church: so is it no small obligation put upon his people, and matter of praise and thanks unto God; for this is made here the matter of the Churches thanks, and of Gods praise, *That he made known his wayes to Moses*, and made *Israel* to see that he wrought as he had spoken; *He made known his acts to the children of Israel.*

Ver. 8. *The LORD is merciful and gracious: slow to anger, and plenteous in mercy.*

The ninth reason of Gods praise is, for his merciful and gracious nature expressed in sundry titles. *Whence learn*, 1. The Lord is compassionate toward us in our miseries, and ready to pardon our sins; *The Lord is merciful.* 2. The Lord is not hindered by our unworthinesse to do us good, when we come unto him, but is ready to shew favour to such as acknowledge themselves to be unworthy, and do seek nothing but of his free love; *The Lord is gracious.* 3. The Lord doth not easily let forth the evidence of his anger, even when he is provoked; *He is slow to anger.* 4. Even in wrath he remembreth mercy, and

doth

doth not let forth the effects of his wrath in full measure, but temperetb his chastisemenrs, so as we may endure them, and mixeth mitigations in the most bitter cups; *He is plentcous in mercy.*

Ver. 9. *He will not always chide: neither will he keep* his anger *for ever.*

The tenth reason of praise is, for the short continuance of the effects of his wrath. *Whence learn,* 1. Albeit the Lord be ready to live as a reconciled God and father with us his children, yet we are given to strife, and do frequently offend and grieve him, and give reason to him to rebuke us, as his *not chiding* of us doth import. 2. When he hath debated his controversie by words, and by the rod, and hath made our conscience challenge and chide us, he doth not entertain the controversie long; *He will not always chide.* 3. Albeit the tokens of Gods anger endure longer then we would, yet shall they be removed at length, he will not pursue his quarrel further then our real humiliation; *Neither will he keep his anger for ever.*

Vers. 10. *He hath not dealt with us after our sinnes; nor rewarded us according to our iniquities.*

The eleventh reason of Gods praise is, for the common experience which the Saints have had already of his mercy. *Whence learn,* 1. What the Word saith of Gods grace, mercy, long-suffering, and other titles of his goodnesse, the common experience of his children, yea, and of all the members of the visible Church may bear witnesse unto it: *He hath not dealt with us after our sinnes.* 2. The felt mercies of the Lord should not extenuate our sinnes, but rather make us aggravate our faults, and weigh our misdeservings in the balance of the Sanctuary; for not by the weight of judgements, (which oft-times are laid aside, or are gently inflicted) but by the Word must we judge of our iniquities; *For he hath not rewarded us according to our iniquities.*

Ver.

Ver. 11. *For as the heaven is high above the earth: so great is his mercy toward them that feare him.*

The twelfth reason of Gods praise is, for the unmeasurablenesse nf his mercy toward his servants, compared to the unmeasurable height of the heaven above the earth. *Whence learn,* 1. Our minde cannot finde out a comparison too large, for expressing the superabundant mercy of the Lord toward his people, *For as the heaven is high above the earth, so great is his mercy toward them that feare him.* 2. Those are the children of God, who howsoever they are not free of sin, yet they are careful to please God, and loath to offend him; They are persons *that feare him.* 3. The consolations of God, and the riches of his mercy, are not appointed to foster sin or security in any man, but to cherish the hearts of those that stand in awe to offend God, and study to please him: *Great is his mercy to them that feare him.*

Ver. 12. *As far as the east is from the west: so far hath he removed our transgressions from us.*

The thirteenth reason of Gods praise is, for compleat fulnesse of remission of sin unto the believer in him. *Whence learn,* 1. Albeit sins hinder our accesse to God, yet they do not hinder Gods approaching unto them, on whom he will have mercy; for sin is not removed, till Christ come to the sinner, as here is imported. 2. Remission of sin is a gift, full and compleat, given by God unto every believer in Christ, and the guiltinesse and debt of sin, is so far and so fully removed, that it can never be imputed unto the believer, nor come near to hurt him; *As far as the east is from the west, so far hath he removed our transgressions from us.* Understand this of the believer, who doth not turne the grace of God into wantonnesse, but maketh use of grace, to strengthen him in his battel against the body of sin in himself.

Ver.

Ver.13. *Like as a father pitieth* his *children*, *ſo the LORD pitieth them that feare him.*

The fourteenth reaſon of Gods praiſe is, for his fatherly pity toward all his weak children, who would heartily ſerve him better then they do. *Whence learn*, 1. The courſe of renewed pardon of ſin, and daily removing of ſin from the penitent believer, doth flow from the Lords adopting of believers to be his children, as the ſimilitude taken from a father doth ſhew unto us. 2. The love which nature teacheth a father to bear toward his obedient childe, is but a ſhadow of the love of *God* to believers: *Like as a father pitieth his children, ſo the Lord pitieth them that fear him.* 3. As none of the Lords children want their own infirmities, ſhort comings in duties, and fallings into tranſgreſſions; ſo all of them are looked on by God, in as tender pity as ever father did ſhew to children: *Like as a father pitieth his children, ſo the Lord pitieth them that feare him.* Underſtand this of ſuch as do eſteem their ſinful inclination, their greateſt miſery.

Ver. 14. *For he knoweth our frame; he remembreth that we are duſt.*

The fifteenth reaſon of *Gods* praiſe, is his diſcretion in moderating his dealing with us, ſo as our weakneſſe may beare; and this reaſon ſerveth to clear and confirme the former. *Whence learn*, 1. There is no more ſtrength in man of himſelf, then there is in the matter he was made of; *We are but duſt.* 2. The Lord knoweth our weakneſſe perfectly, and what we are able to endure: *He knoweth our frame*, what ſtuffe we are made of, and how fraile our natural conſtitution is. 3. It is not for our worthineſſe in us, that *God* dealeth gently with us, but out of his own goodneſſe, free-love and pity; *He pitieth them that fear him; for he knoweth our frame.*

Ver. 15. *As for man, his dayes* are *as graſſe*:

as

as a flower of the field, so he flourisheth.

16. *For the winde passeth over it, and it is gone, and the place thereof shall know it no more.*

17. *But the mercy of the LORD* is *from everlasting to everlasting upon them that feare him: and his righteousnesse unto childrens children:*

18. *To such as keep his covenant, and to those that remember his commandements to do them.*

The sixteenth reason of Gods praise is, for his everlasting mercie, and constant fidelity in performing whatsoever he hath promised to every sincere beleever. *Wheuce learn,* 1. All the glory of man in his naturals, when he is adorned at the best, with learning, wisdome, beauty, strength, riches, honour, and whatsoever other ornaments he can have, is but like the glory of grasse and flowers, which are very tender and subject to many hazards, and easily broken down or blasted; and albeit no harme should come to them from without, yet of themselves they endure but a very short season, and then do fade away: *As for man, his dayes are as grasse, as a flower of the field so he flourisheth, for the winde passeth over it, and it is gone, &c.* 2. Humane infirmities and mortality, serve indeed to humble a man, but do not hinder the humbled man to come and receive of God compleat mercy, that is, pardon of sinnes, supply of all wants, and life everlasting: *Mans dayes are as the flower, the winde goeth over it, and it is gone, and the place thereof shall know it no more, but the mercie of the Lord is from everlasting to everlasting.* 3. The true believer and heire of the promises, is he, who in his greatest confidence in Gods everlasting mercie, doth stand in awe to offend God; *The mercy of the Lord is upon them that feare him.* 4. As mercie is decreed and prepared before the beginning of the world, for the beleever who feareth God; so is it let forth in actual application unto him in this life, and forevermore after this life is gone; *The mercy of the Lord is from everlasting to everlasting to them that feare him.* 5. Such as out of love to God are loath to offend him; and out of faith in Gods mercy study to please him, shall have justice to be their friend, to themselves and to their children who follow their footsteps, from one generation to another, the Lords righteousnesse

neſſe ſhall be for them, and not againſt them; all that is promiſed to the Saints, ſhall be done to them, and for them: *His righteouſneſſe ſhall be unto his childrens children.* 6. As God hath given the offer of his grace by Covenant, for reconciliation of enemies; ſo hath he given his Law and Commandments for a rule, to lead the reconciled man unto ſalvation, and he only is the heire of the promiſe of everlaſting mercy and righteouſneſſe, who ſtudieth to prove the ſincerity of his faith, by his endeavouring of obedience: For the promiſe here is made *to ſuch as keep his covenant, and to thoſe that remember his commandments to do them.*

Ver. 19. *The LORD hath prepared his throne in the heavens: and his Kingdome ruleth over all.*

The laſt reaſon of Gods praiſe, is his univerſal dominion over all the creatures, whereby a ſtrong obligation is put upon Angels and men to glorifie him. *Whence learn,* 1. What God doth give unto Believers, he is able to preſerve unto them; what he promiſeth, he is able to performe unto them; whatſoever power in earth or in hell be againſt them, he is able to defend his Church and every Member of it: *The Lord hath prepared his throne in heaven.* 2. Whatſoever praiſe we owe to God for benefits, which we have received from him, fewer or more, greater or leſſer; we muſt remember to praiſe him alſo for his glorious and great Majeſty, and tranſcendent excellency over all the creatures: *He hath eſtabliſhed his throne in heaven, and his dominion is over all.* 3. Whatſoever confuſions do appear on earth; whatſoever revolutions do fall in Church or State; whatſoever hardſhip Gods children do meet with, God guideth the whole buſineſſe very orderly and well, and performeth all his own good pleaſure: *His Kingdome ruleth over all.*

Ver. 20. *Bleſſe the LORD, ye his Angels that excell in ſtrength, that do his commandments, hearkening unto the voice of his word.*

21. *Bleſſe ye the LORD, all ye his hoſtes: ye miniſters of his that do his pleaſure.*

22. *Bleſſe the LORD, all his works in all places of*

of his dominion: bleſſe the LORD, O my ſoul.

In the laſt three verſes, he inviteth Angels and men and all creatures to joyne with his ſoul in praiſing God: True it is, that the Angels need not to be exhorted to bleſſe God, and many of the Lords hoſtes and workes are not capable of our exhortation; yet this forme of ſpeech ſignifieth, that all of them in their own kinde, and materially at leaſt, do ſhew forth the bleſſedneſſe of God; and that if they were all endued with reaſon, able and fitted formally, expreſly, and directly to glorifie God, they were all too few for the work, and could not either ſeverally, or joyntly glorifie the Lord, as his deſerving is. *Whence learne*, 1. The weight of the offering of praiſe unto God, is too heavy for men to lift, and as for Angels, it will take up all their ſtrength, and their beſt abilities to go about it: *Bleſſe the Lord, ye his Angels that excell in ſtrength.* 2. It is the commendation of Angels, that they obey all Gods commands readily, and we ſhould follow their example, and aime at their perfection in ſervice; that the will of God may be done on Earth, as it is in Heaven: *For they do his Commandments, hearkening to the voice of his word.* 3. All the ſeveral rankes of creatures, are ſo many muſtered hoſts, ready to execute Gods judgements, as they are directed; and are alwayes in their kinde ſetting forth on all hands, the glory and goodneſſe of God: *Bleſſe the Lord, all ye his hoſts.* 4. The family of Beleevers, the ſervants of the Lord, who know his will, and ſtudy to do it; and in ſpeciall, his Miniſters in the Church, ſervants in State, Paſtors and Teachers of Gods people, have in a ſpecial obligation lying on them to bleſſe the Lord, who has intruſted them in his ſervice, and made them do his will: *Bleſſe the Lord, ye Miniſters of his that do his pleaſure.* 5. There is none of Gods works in any part of the world; nothing which his hands hath made, how baſe and mean ſoever it may ſeem, which doth not contribute matter unto the ſong of Gods praiſe, and furniſh reaſons to glorifie and bleſſe the Maker: *Bleſſe ye the Lord, all his works, in all places of his dominion.* 6. When the Believer looketh on all the creatures in their own kinde, as contributers unto the glorifying of God, he ſhall finde his own particular obligation for ſpecial mercies beſtowed upon himſelf, calling for particular praiſe and thanks at his hands; as *David* doth here, who when he hath ſet all the creatures on work to bleſſe God, concludeth thus: *Bleſſe the Lord, O my ſoul.*

PSALME

PSALME CIV.

AS in the former Psalme, the Prophet stirred up himself, and all others to glorifie God, specially for the works of grace; so here he stirreth up himself, and others to glorifie God, specially for the works of creation, and providence: And in the first place he sheweth the scope of all the Psalme, *v.* 1. In the second place he bringeth arguments for pressing the duty of praising God, from the first dayes work of creation, to wit, the light; And from the second dayes work in spreading forth the Heavens, *v.* 2,3,4. And from the 3d. days work of bringing forth the Earth, the Sea, the Floods, and Plants, for the use of Man and Beast, which were the work of the sixth day, *v.* 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. And from the works of the fourth day, Sun and Moon, *v.* 19, 20, 21, 22, 23, 24. And from the works of the fifth day, Fishes, greater and smaller, *v.* 25, 26, In the third place, he bringeth arguments of Gods praise, from the preservation, specially of living creatures, *v.* 27, 28, 29, 30. In the fourth place is the conclusion of the Psalme, with some further reasons for praising of GOD, *v.* 31, 32, 33, 34, 35.

Ver. 1. *BLesse the LORD, O my soul, O LORD my God, thou art very great; thou art cloathed with honour and majesty.*

Here is the scope of the whole Psalme, wherein he stirreth up his own soul, and by his own example, all others that have ears to hear, to glorifie our God for his greatnesse and Majesty, manifested in his works of Creation and Providence. *Whence learn,* 1. The Lord is to be praised by his children; not only for his benefits bestowed upon them, but also for his own glorious Majesty and greatnesse; not only is he to be praised for the works of Redemption and Grace to his Elect children, but also for the works of Creation, and what he hath bestowed upon the creatures, as this Psalme compared with the former doth teach us.

2. Be-

2. Because men have oft-times the words of praise in their mouth, and do care little to have their affection suitable to the work in their heart; therefore when we go about to praise God we should stir up our spirits unto a Religious disposition, as *David* doth here, saying: *Blesse the Lord, O my soul.* 3. When we go about the work of Gods praise, we should consider his Majesty, how great he is, and worthy to be praised: *O LORD, thou art very great.* 4. Then is the heart best fitted for Gods praises, when the soul that is about the work of praise, doth apprehend its interest in God, and looketh upon him as reconciled, and in Covenant with it self: *O Lord my God, thou art very great.* 5. The praises of God do not depend upon the man that praiseth him, but are fixed in God, and flow forth from himself so clearly, that none can be excused of ingratitude, who do not acknowledge his glory: *Thou art cloathed with honour and Majesty.* Albeit God be invisible, and unsearchable; yet his honour and Majesty may be seen in his works, which are as a garment, both to hide him in one respect, and hold him forth in another to be seen: *Thou art cloathed with honour and Majesty.*

Vers. 2. *Who coverest* thy selfe *with light, as* with *a garment: who stretchest out the heavens like a curtaine.*

3. *Who layeth the beames of his chambers in the waters, who maketh the clouds his charet, who walketh upon the wings of the winde.*

4. *Who maketh his Angels spirits: his ministers a flaming fire.*

In the second place are set down the Arguments for praising of God, taken from the works of creation, such as were wrought the first and second day, whereof only so much is spoken, as may lead us unto what is said more thereof, in the History written by *Moses.* *Whence learne,* 1. The works of creation, besides their natural use, do serve for spiritual uses also; to wit, to furnish unto us the knowledge of God, to edifie us in faith, and stirre us up to glorifie the Maker, as here doth appear. 2. Among all the sensible creatures of God, the creation of the light hath the first place, for manifestation of his glory; whether we look unto

unto the brightneſſe and admirable purity of it, which cannot be polluted by any filthineſſe whereupon it ſhines, or the uſe it hath in operation upon, and ſetting forth of the beauty of the reſt of the creatures, therefore he beginneth at it here. 3. Our thoughts of God ſhould be higher, larger, more purified from bodily apprehenſions and all imperfections, then our thoughts of created light are, when we look upon the light illuminated all the world at once; For as the garment of a King ſheweth his Majeſty, and yet is no part of his ſubſtance or eſſence, and in its nature is much inferiour to his worth; ſo is the light nothing but Gods creature, ſerving to ſhew forth his glory, and is infinitly inferiour unto him: *Who covereth himſelf with light, as a garment.* 4. As light filling the world, is nothing but as the garment of the glorious Creator, manifeſting himſelf within the compaſſe of the world to his creatures; ſo the Heavens in their largeſt circle, are but the Canopy caſt about the ſeat of a King: *for he ſtretcheth out the heavens like a curtaine.* 5. This world is like a ſtately houſe, which is divided in upper or lower roomes, by joyſts, beames and plankes, put between the lower roomes and the higher; and the firmament ſuſtaining the clouds, is the firſt diviſion: *Who layeth the beames of his chambers in the waters:* Or in the ſecond region of the aire, where the waters in the clouds are gathered, and ſtored up as it were in their diſtinct chambers, for the ſeverall uſet which God hath for them. 6. As the glory of Kings is to be ſeen when they go in Coaches; and their train is following them, or when they ride on horſe-back with their followers attending them; ſo is the glory of the Lord ſeen, when he maketh the weighty clouds, having in them floods of water, to move from place to place, as charets above our heads, and not fall down at once: *He maketh the clouds his chariot.* 7. The ſwift and unperceivable motion of the windes, being raiſed by God, from all parts in all places of the world, doth ſerve as a ſhadow to point out the everywhere-preſence of God; *Who walketh upon the wings of the winde.* 8. The Angels are the Lords creatures, and do ſerve him at his pleaſure, as the winds and flaming fire do, ſwiftly going where he commandeth them, and in the fervour of their love to him, diſpatching every buſineſſe committed to them: *Who maketh his Angels ſpirits, and his Miniſters a flame of fire.* 9. Great and glorious muſt our Lord Jeſus be, who is the Creator and Lord of Angels: *And maketh his Angels ſpirits.*

Ver. 5. *Who laid the foundations of the earth* that *it ſhould not be removed for ever.*

6. *Thou covereds̄t it with the deep as* with *a garment: the waters ſtood above the mountaines.*

7. *At thy rebuke they fled: at the voice of thy thunder they haſted away.*

8. *They go up by the mountaines: they go downe by the valleyes, unto the place which thou haſt founded for them.*

9. *Thou haſt ſet a bound that they may not paſſe over: that they turne not again to cover the earth.*

From this to the 19th. *ver.* he deſcribeth the third dayes work of the Creation, prepared for the uſe of man and beaſt, which were the ſixth dayes work. The preparation of the dwelling houſe of man and beaſt, and other living creatures above the earth, is ſet down in theſe five Verſes. *Whence learn,* 1. The ſetling of the earth in a like diſtance on all hands from the circle of heaven, compaſſing it round about, and hanging of the earth in the midſt of the globe, and fixing it by his ſole command, where it is now fixed, declareth the unſearchable power of God, and glory of his workmanſhip: *He laid the foundations of the earth, that it ſhould not be moved for ever.* 2. The natural place of the Element of water, is to be above all the earth on all parts round about: *He covereth the earth with the depth as a garment, and the waters ſtood above the mountaines.* 3. That a dwelling houſe might be fitted and prepared for man not as yet created, the Lord by his powerful command, made the waters go off ſo much of the earth as might ſerve for mans uſe; and ſtraightway, as if the waters had been driven and chaſed, they did run away haſtily from off the bounds allotted unto them, as it were terrified at the thundering, imperious and effectual command of God: *At thy rebuke they fled; at the voice of thy thunder they haſted away.* 4 If a man had been preſent when God commanded the Seas to retreat from the Earth, he might have ſeen both a terrible and a joyful ſpectacle of a wonderful haſty chaſe and flight of the waters running fiercely over the mountaines; and when no more mountaines

taines were in their way, glyding down through the valleys into the place wherein they are now: *They go up by the mountaines; they go down by the valleys, unto the place which thou hast founded for them.* 5. The waters of the Sea, albeit they be higher then the Earth, yet are they bounded in the place wherein they are, that without command given to them from God they may not passe over the bounds prescribed unto them, but do stay within the Sea-mark, and there lay down their proud boasting waves: *Thou hast set a bound that they may not passe over, that they turne not again to cover the earth:* Which they would infallibly do by their own natural motion, if this miraculous standing command were not constantly in force, as was to be seen in the flood of *Noah*, when the boundaries were loosed for a year, till God did execute vengeance on the wicked world, and thereafter they were sent back never to come again for such an universal judgment.

Ver. 10. *He sendeth the springs into the valleys* which *run among the hills.*

11. *They give drink to every beast of the field: the asses quench their thirst.*

12. *By them shall the fowles of the heaven have their habitation,* which *sing among the branches.*

13. *He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.*

14. *He causeth the grasse to grow for the cattel, and herbe for the service of man, that he may bring forth food out of the earth:*

15. *And wine that maketh glad the heart of man, and oile to make* his *face to shine, and bread* which *strengtheneth mans heart.*

16. *The trees of the LORD are full of* sap: *the Cedars of Lebanon, which he hath planted.*

17. *Where the birds make their nests: as for the Storke, the Fir-trees* are *her house.*

18. *The high hills* are *a refuge for the wilde goates,* and *the rockes for the Conies.*

Thus the ground of mans habitation is ſwept; now here it is repleniſhed, and furniſhed with all neceſſaries ſerving for mans uſe, and to fowles and beaſts for mans ſake. *Whence learn,* 1. Becauſe the uſe of freſh waters was neceſſary for man, and neceſſary it was that man ſhould have it nigh hand unto him; for the more commodious uſe, the Lord broke up wells of water in ſeveral places, and made brookes and waters, and rivers and floods, like veines in a mans body, to carry from them water along to all habitable places of the earth, where God had appointed men to dwell: *He ſendeth the ſprings into the valleys, which run among the hills.* 2. Not only where men do dwell, but alſo where mens ordinary reſort is not, the Lord hath ſet drinking veſſels full of water, for the uſe of travelling men and other creatures, appointed to attend man, and ſome way to ſerve his uſe: *He ſendeth the ſprings into the valleys, which runne among the hills.* 3. For the furniſhing of mans houſe on earth, God hath pruvided him with parks for beaſts to feed in, and trees for fowles and birds to live in, and ponds for fiſhes, as we will hear afterward; and theſe beaſts and fowles, and ſinging birds, have their drinking veſſels ſet for them: *They give drink to every beaſt of the field, the wilde aſſes quench their thirſt.* 4. The Lord hath adorned the habitation of man, with trees growing beſide the waters; not only for his own proper uſe, but alſo for the uſe of fowles and ſinging birds: *By them ſhall the fowles of heaven have their habitation, which ſing among the branches.* 5. Where wells and rivers are not, as in hills and high places it is ſeen for the moſt part; there the Lord ſupplieth the inlack of waters, by rain from the clouds: *He watereth the hills from his chambers*, that is, from the clouds, wherein as in chambers he hath ſtored up great waters. 6. The Lord doth not diſſolve the clouds all at once, but by little and little maketh them diſtill ſmaller or greater drops only: *He watereth the hills from his chambers.* 7. There is no part of the earth, whereupon God beſtoweth not ſo much of the fruit of his operation, as may fill it full of his glory: *The earth is ſatisfied with the fruit of thy works.* 8. The graſſe and herbs, and the divers ſorts of them, ſerving for the uſe of beaſts and men, are worthy of a room in our meditation of Gods provident care for man and beaſt: *He cauſeth the graſſe to grow for the cattel, and herbs for the ſervice of man, that he may bring forth food out of the earth.* 9. The Lords allowance upon man is very large, not only for neceſſity, but alſo for delectation: For he hath provided *wine, and oile, and bread.* 10. The right uſe of Gods crea-

creatures is not to ſurfeit, and burie the memorie of God and of the excellencie of man above beaſts, in gluttony and drunkenneſs; but to give him ſtrength and gladneſſe in ſuch a meaſure, as may encourage him cheerfully to ſerve his Maker; *And wine that maketh glad the heart of man, and oile to make his face to ſhine, and bread which ſtrengtheneth mans heart.* 11. God will have his excellency taken notice of in every thing, which is great, notable, excellent: upon which ground, great trees are called here, *The trees of the Lord.* 12. The Lord hath furniſhed trees, not only with ſo much ſap as might make them grow; but alſo with ſo much ſap, as might ſerve man for meat and drink, and medicine, and other uſes: *The trees of the Lord are full of ſap.* 13. Among the trees the Lord will have us take notice of the Cedars, as of a ſpeciall plant of his husbandry on the earth, for their height and greatneſſe, and durableneſſe of the timber, and namely of thoſe of Lebanon, deſigned for the uſe of his people: of which he ſaith, *The Cedars of Lebanon which he hath planted.* 14. It is worthy of our marking, that for the neſts of birds, he hath provided high trees, where they might breed and lodge, and bring forth their young more ſafely and ſecurely: *Where the birds make their neſts: as for the Storke, the Firre-trees are her houſe.* 15. It is worthy of our obſervation for glorifying of God, that God hath taught weak creatures, naturally to draw themſelves to ſtrong defences; and ſundry ſorts of them, to have their ſeverall ſorts of refuge: *The high hills are a refuge for the wilde goates, and the rocks for the Conies.*

Ver. 19. *He appointed the Moone for ſeaſons: the Sunne knoweth his going downe.*

20. *Thou makeſt darkneſſe and it is night: wherein all the beaſts of the forreſt do creep* forth.

21. *The young lyons roare after their prey, and ſeek their meat from God.*

22. *The Sunne ariſeth, they gather themſelves together: and lay them down in their dennes.*

23. *Man goeth forth unto his worke, and to his labour, untill the evening.*

24. *O LORD, how manifold are thy works! in*

Wisdome hast thou made them all; the earth is full of thy riches.

Here he bringeth arguments of praise from the works of Creation on the fourth day, and sheweth the uses thereof: *Whence learn*, 1. The minde of man is not able to overtake all Gods works at once, whether in their number or order, or properties, or uses, as the Prophets pitching upon some of them only, doth teach us. 2. The making of two great lights, the Sunne and the Moon, is worthy of our special observation; for by them the glory of the rest of the works, is much manifested: *He appointed the Moon for seasons, &c.* 3. The making of two lights to move about the earth, the one to supply in a sort the others absence, is a reason of Gods praise: *He made the Moon and the Sun.* 4. The dividing of time into nights and dayes, and sundry seasons, that the continuance thereof might not be irksome unto man; but the more acceptable by their interchanges and vicissitudes, is a reason for magnifying Gods wisdome and goodnesse to man: *He appointed the Moon for seasons, the Sun knoweth his going down.* 5. The Lord hath so wisely mixed the motion of the Sun and Moon, that a sweeter temper is not imaginable: for if their motion had been the same, and they did move near together, then the use of the Moon had been the lesse; if the Moon had been alwayes punctually opposite to the Sun, then she should have been in a perpetual eclipse; if the course of the Sun had not been compleat once a year, and the course of the Moon once every moneth, the earth could not have had so great service of both: *But God hath appointed the Moon for seasons, and the Sun knoweth his going down*; each of them exactly keeping their course as God hath ordained. 6. As Gods wisdome and goodnesse is to be seen in the Light, so also in the vicissitude of Darknesse between day and day; For Darknesse intervening between dayes, maketh Light every day a new gift, and Darknesse calleth man from his labour and travel unto rest, that he may be refreshed therewith, and with sleep: *Thou makest darknesse, and it is night.* 7. It is a remarkable providence, that ravenous beasts, for the most part are kept in their dennes all day, and not let loose for seeking their prey, *till night, wherein all the beasts of the forrest creep forth.* 8. None of the ravenous beasts finde their prey, till God bring it unto them: *For the young Lions*, for hunger, *roare after their prey.* 9. The natural cries of the di-

stressed

ſtreſſed creatures, are in ſubſtance natures prayer to its Maker for relief and help: *The young Lions by their roaring, ſeek their meat from God.* 10. It is a matter of praiſe to God, that the day-light is made a natural terrour to cruel beaſts, or that any meaſure of being feared by man is left in them: *The Sun ariſeth, they gather themſelves together, and lay them down in their dennes.* 11. It is the Lords praiſe that he giveth daily new uſe of the light of the Sun to man, that he may follow his work and buſineſſe the bettet, till the evening, and ſuffereth it to remaine only ſo long a time, as weak bodies may endure moderate travell: *Man goeth forth to his work, and labour untill the evening.* 12. The more men do meditate on Gods works, the more do they finde a bottomleſſe deep; and the number and variety of them, more and more unſearchable: *O Lord how manifold are thy works!* 13. Thus much may be learned of Gods works, that they are all of them excellently well, and wiſely wrought and ordered; and that the riches of Gods bounty to man and to the creatures, doth fill all the earth *In wiſdome haſt thou made them all, the earth is full of thy riches.*

Ver. 25. So is *this great and wide Sea, wherein are things creeping innumerable: both ſmall and great.*
26. *There go the ſhips:* there is *that Leviathan,* whom *thou haſt made to play therein.*

He cometh now to the works of the fifth day, ſpecially the furniſhing of the Sea as a fiſh-pond for mans uſe; and making it portable for ſhips to ſaile in. *Whence learn,* 1. The greatneſs and wideneſſe of the Sea, the ebbing and flowing thereof, the motion and ſaltneſſe of it to keep it from rotting, do ſpeak of the glory of God, no leſſe then the ornament and rich furniture of the earth doth. For, *as the earth is full of riches, ſo is this great and wide Sea* 2. The diverſity and number of great and ſmall fiſhes in the Sea, ſpeak much of Gods power, wiſdome and bounty: *wherein are things creeping innumerable, both ſmall and great fiſhes.* 3. The making of the Seas for the uſe of Navigation, that men who cannot flee nor ſwim, might the more commodiouſly keep commerce one with another in all parts of the world, is a point of Gods praiſe; *There go the ſhips* 4 Albeit all and every one of Gods works do ſet forth Gods power,

yet some of them do it more eminently then other some, for making men see Gods glory the more in the rest, yea, and in the meanest of his works; Such for example are the Elephant on earth, and the Whale, and other huge great monsters in the Sea: *That Leviathan whom thou hast made to play therein.*

Ver. 27. *These wait all upon thee, that thou mayest give them their meat in due season.*

28. *That thou givest them, they gather: thou openest thine hand: they are filled with good,*

29. *Thou hidest thy face, they are troubled, thou takest away their breath, they die: and returne to their dust.*

30. *Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.*

In the third place, he bringeth forth arguments of Gods praise, from the care the Lord hath of the preservation of his works, which most appeareth in the feeding of all living creatures, and propagation of the kinde; for when some of the kinde are dying from time to time, others are quickened and put in their room. *Whence learn,* 1. There is a natural instinct in all the living creatures in their want, to wait on Gods providence, which men may observe in them; although the brute creatures know not this, and cannot reflect upon their own inclinations: For the Psalmist speaking of all living creatures, no lesse then of the fishes, he saith; *These all wait on thee, that thou mayest give them their meat.* 2 So long as God will have any creature to live, he provideth timously enough for its food: *They wait for thee, that thou mayest give them their meat in due season.* 3. Gods providence reacheth to the least bit of food, which any living creature meeteth with: *That thou givest them, they gather.* 4 The Lord is liberal in his dispensation, and feedeth all the creatures abundantly, so long as he will have them to live: *Thou openest thy hand, they are filled with good.* 5. The Lord demonstrates himself to be the fountain of life, and that the living creatures do hold their life of him, as well by the sickening and weakening of the living creatures, as by the feeding and strengthening of them:

them: For when God withdraweth in any measure the wonted influence of his power from them, then they finde a change to the worse: *Thou hidest thy face from them, they are troubled.* 6. God hath no lesse special hand in temoving life, then in giving of it: *Thou takest away their breath, they die, and return to their dust.* 7. Albeit the Lord take away the life of all individual living creatures, yet he preserveth the species and kind of every liling creature, by making new ones, and raising them up in the roome of those that are taken away: *Thou sendest forth thy Spirit, they are created.* 8. The same Spirit which created the world in the beginning, worketh yet powerfully in forming new creatures continually: *Thou sendest out thy Spirit; they are created.* 9. The Lord puts a new face as it were upon the earth, from time to time, partly by Spring-time and Summer every year; partly by young living creatures, in their several generations, one after another, and all these things do contribute to his renewed praise: *Thou renewest the face of the earth.*

Ver. 31. *The glory of the LORD shall endure for ever: the LORD shall reioyce in his works.*

32. *He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke,*

In the last place is the conclusion wherein he addeth yet more reasons for praising of God, and then maketh sundry uses of the former Doctrine. He taketh up all that he would say, in this; That God shall have perpetual glory from the works of his goodness and power. *Whence learn,* 1. The end of all the workmanship of God, is Gods glory, and he is worthy of glory for his work, and shall not want his glory from his works for ever: *The glory of the Lord shall endure for ever.* 2. As the Lord saw all his work in the beginning to be good; so in the closing thereof, he shall see all that he hath done, to be good, and nothing properly to be repented of, whatsoever he hath done: *The Lord shall rejoyce in his works.* 3. As the Lord is bountiful to his creatures: so also is he terrible to the strongest of them, that he may be feared, as well as loved and praised: *He looketh on the earth, and it trembleth; he toucheth the hills, and they smoak.* 4. The signes of his terrible power which he hath actually manifested, in shaking of the earth, and kindling of the mountaines, do bear witnesse how powerful and terrible the Lord is: *He looketh on the earth, and it trembleth; he toucheth the hills, and they smoak.*

Ver.

Ver. 33. *I will ſing unto the LORD as long as I live: I will ſing praiſe to my God: while I have my being.*

34. *My meditation of him ſhall be ſweet: I will be glad in the LORD:*

35. *Let the ſinners be conſumed out of the earth, and let the wicked be no more: bleſſe thou the LORD, O my ſoule: Praiſe ye the LORD.*

Here he ſetteth down the uſes of this Doctrine, which are five, teaching us ſo many Doctrines: For the firſt uſe, here he bindeth upon himſelf an obligation, joyfully to praiſe God for ever, teaching us to do the ſame, when we conſider the Lords works: *I will ſing unto the Lord ſo long as I live, I will ſing praiſe to my God while I have any being.* 2. For the ſecond uſe of this Doctrine, he promiſeth to himſelf joy and gladneſſe, in the diſcharge of the work of Gods praiſe; which teacheth us how profitable it is to our ſelves to praiſe God: Nothing more ſweet to a Believer, then to be about the glorifying of God, and beholding the matter of his praiſe, *My meditation of him ſhall be ſweet, I will be glad in the Lord.* 3. For the third uſe, he denounceth wrath and deſtruction unto the contemners of God, who do not regard his glory, but do ſtand out as common enemies of God, and of all his workmanſhip; which teacheth us, that ſuch as do not joyne with Gods children in glorifying of God, but go on in tranſgreſſing of his commands, and abuſing of his creatures, ſhall be ſeparated from the ſociety of Gods ſervants; unto which judgement every Beleever muſt ſubſcribe, as very righteous: *Let the ſinners be conſumed out of the earth, and let the wicked be no more.* 4. For the fourth uſe, he ſtirreth up himſelf to bleſſe the Lord for his own particular, who had found favour to be no more of the number of Gods enemies, but among the Lords ſervants, whereby he teacheth thoſe whom God has called from the ſtate of ſin unto his holy ſervice, to ſtir up themſelves to thankſgiving: *Bleſſe thou the Lord, O my ſoul.* 5. For the fifth uſe, he calleth upon all other Beleevers, and exhorteth them to praiſe God, and teacheth us, that every one according to their place, ſhould ſtirre up another unto the honouring of God; *Praiſe ye the Lord.*

PSALME

PSALM CV.

THe first part of this Psalme was sung at the carrying up of the Ark of God to the City of *David*, 1 *Chron.* 16. 8. The whole containeth an exhortation to the Church of *Israel*, to praise God for his mercies shewen towards them, with reasons serving to presse the duty. The exhortation is set down, *ver.* 1, 2, 3, 4, 5, 6. The reasons are more particularly expressed in the rest of the Psalme: the first rank whereof is taken from the Lords covenanting with *Abraham*, *Isaac* and *Jacob*, and the care which the Lord had of their persons, *ver.* 7, 8, 9, 10, 11, 12, 13, 14, 15. The second rank is taken from the care the Lord had of their posterity, when he sent them down to *Egypt*, and all the while they were there, *ver.* 17, 18, 19, 20, 21, 22, 23, 24, 25. The third rank is taken from the manner of their delivery out of *Egypt*, when they were oppressed, and from the plaguing of the Egyptians for their sake, *ver.* 26, 27, 28, to 37. The fourth rank is taken from the Lords care in leading them through the wilderness, from, *ver.* 37, to 43. and the last rank of reasons is taken from the Lords placing of them in *Canaan*, where they might serve God according to his law, *ver.* 44, 45.

Ver. 1. *O Give thanks unto the LORD, call upon his Name: make known his deeds among the people.*

The Prophets exhortation unto thankfulnesse, is branched forth in ten particulars, whereof three are in this verse set down in order. *Whence learn*, 1. As in the matter of glorifying of God, there are several motives, so should there be several considerations of these motives, and acts of praising the Lord conforme thereto, and namely in relation to benefits received, the gifts should be acknowledged and confessed to his praise; *O give*

give thanks unto the Lord. 2. In relation to benefits to be received, or to evils to be removed, prayer to God is a part of praise: *Call upon his Name.* 3. It is a part of true thankfulness unto God, to make the world know what God hath done to and for his Church; *Make known his deeds among the people.*

Vers. 2. *Sing unto him, sing psalmes unto him: talk ye of all his wondrous works.*

The fourth, fifth and sixth branches of the exhottation unto thanksgiving, are set down in this verse: *Wherein learn,* 1. The Lord requireth as a part of his praise, and of our thanksfulnesse, that we rejoyce in him, and expresse our joy by singing; *Sing unto him.* 2. It is not sufficient to offer the empty vessel of our joy unto God, or our singing voice in musical tune only, but also it is required that we fill our joyful voice with holy matter and good purpose, whereby God only may be reasonably praised: *Sing Psalmes unto him.* 3. Albeit we have nothing to speak of Gods wonderful works, but what is known to any neighbour as well as to our selves, yet it is a part of Gods praise, and of our thankfulnesse to make his known works the matter of our talk and ordinary conference, as we get occasion; *Talk ye of all his wondrous works.*

Ver. 3. *Glory ye in his Name: let the heart of them rejoyce that seek the LORD.*

The seventh and eighth branch of the exhortation, is set down in this verse; *Wherein learn,* 1. It is a part of Gods praise, and of our thankfulnesse to him, to make our boast of God, and rejoyce because of our interest in him; and to proclaim our selves blessed, because of our communion with him; *Glory ye in his holy Name.* 2. Our gloriation in God should be holy, joyned with a low estimation of our selves, and with great reverence toward our most holy God; *Glory ye in his holy Name.* 3. It is a part of Gods praise and of our thankfulnesse, to professe our need of God, and in the conscience of

our

our emptineſſe, and his unſearchable riches, to ſeek our ſupply in him; for here the ſeeking of God is recommended unto us. 4. As ſeeking communion with God is a marke of a childe of God, ſo it is alſo a reaſon of gladneſs and joy, becauſe it both declares that we are of the number of Converts and true worſhippers of God, and alſo that joy is reſerved for us; *Let the heart of them rejoyce that ſeek thee.*

Ver. 4. *Seek ye the LORD and his ſtrength: ſeek his face evermore.*

The ninth branch of the exhortation is here ſet down, directing the people where and how, and for what cauſe to ſeek God, to wit, in his own Ordinances before the Arke, which was the figure of Chriſt to be incarnate, and is called here the *Lords ſtrength*, becauſe it was a pledge of Gods powerful preſence with them, who come unto God through Chriſt: as alſo it is called *Gods face*, becauſe God is reconciled and favourable to all that ſeek him in Chriſt, who was ſignified by the Arke and mercy-ſeat. *Whence learn*, 1. It is not unuſual for the Scripture, to give the name of the thing ſignified unto the ſigne appointed of God, to repreſent or ſhadow it forth, becauſe of the judicial union of the ſigne and thing ſignified and exhibited unto the believer, by the appointment and inſtitution of God, the ſupreme Judge and Law-giver: ſo here the Ark of the Conant is called *the Lord, and the Lords ſtrength*, and *the Lords face*, becauſe the believer, ſeeking God according to his Ordinance, did meet by faith with the Lord, and his ſtrength, and face or good will engaged unto the true worſhipper. 2. Whenſoever the beleever maketh uſe of holy ſignes of Gods preſence, it is not the ſigne, but God or Chriſt ſignified by the ſigne, which the believer doth fix his heart upon; as here, he that looked toward the Ark, which was the ſigne of God in Chriſt, reconciling himſelf to the world, not imputing their treſpaſſes unto them, is commanded to ſeek the thing ſignified: *Seek the Lord, ſeek his ſtrength, ſeek his face.* 3. None do ſeek the Lord ſo earneſtly, but they have need of ſtirring up to ſeek him more earneſtly, neither have any attained to ſuch a meaſure of communion with God, but they have need to ſeek for a further meaſure: therefore is it ſaid, *Seek the Lord, ſeek his ſtrength, ſeek his face evermore.*

Ver

Ver. 5. *Remember his marvellous works that he hath done: his wonders, and the judgements of his mouth.*

6. *O ye seed of Abraham his servant, ye children of Jacob his chosen.*

The tenth branch of the exhortation directed, together with all the former branches toward the seed of *Abraham.* Whence *learn*, 4. It is a part of Gods praise and of our thankfulnesse, to entertaine the memory of the Lord, and of his works and words; *Remember his marvellous works which he hath done.* 2. The remembrance of the Lords wonderful works, and gracious words, is to be joyned with seeking of his face, as a special help of us unto this duty, as the conjunction of the parts of the exhortation doth teach us. 3. The words of God in holy Scripture, whether Law or Gospel, are to be looked upon as decrees, given forth by the great Judge of the world, wherupon certain execution is to follow according as it is foretold; *Remember*, (saith he) *the judgments of his mouth.* 4. It is wisdom to joyn the remembrance of the Lords works and words, and to compare the one with the other, that we may the better conceiv of both, & discern both the words and the works to be the Lords works and words: *Remember*, (saith he) *his wonders, and the judgements of his mouth.* 5. Because we are dull in apprehending of Gods ordinary working, he worketh sometimes marvels and wonders, that by them we may the better take up his power in his ordinary works; and therefore for this end, so much the more should the wonders be remembred; *Remember his marvellous works which he hath done, and his wonders.* 6. The praise of God which is called for at the Churches hand, is expected only of believers, the spiritual children of *Abrahams* and *Jacobs* faith and obedience: *O ye seed of Abraham his servant, ye children of Jacob his chosen.* 7. As the consideration of Gods grace, bestowing spiritual priviledges on us, doth oblige us unto praising and serving God: so also it serveth to stir us up to the duty; for therefore are the faithful called, *The seed of Abraham his servant, the children of Jacob his chosen.*

Ver.

Verſ. 7. *He* is *the LORD our God: his judgements* are *in all the earth.*

8. *He hath remembred his Covenant for ever: the word* which *he commanded to a thouſand generations.*

9. *Which* Covenant *he made with Abraham, and his Oath unto Iſaac:*

10. *And confirmed the ſame unto Jacob for a law:* and *to Iſrael* for *an everlaſting Covenant.*

11. *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.*

In the firſt rank of reaſons taken from the Lords Covenant with *Abraham, Iſaac* and *Jacob*, and from his care of their perſons; *Learne*, 1. Our priviledge to be in Covenant with God, is a ſpecial reaſon of thanks and praiſe to him; *He is the Lord our God.* 2. The Lords ſovereignty without the Church, in all Nations of the world, and in his exerciſing of juſtice among all men, as it is the Lords praiſe and the Churches profit: ſo it is the Churches obligation unto the thankful acknowledging thereof; for the greatneſſe of Gods dominion over all the earth, doth commend the ſpeciality of his reſpect to his Church; *His judgements are in all the earth.* 3. As the Covenant of God is not for a day, or for temporal favours only, but alſo and eſpecially for ſpiritual & everlaſting mercies: ſo the Lord forgetteth neither leſſe nor more of that which he hath promiſed, but albeit long time may intervene before the performance of his promiſe, yet nevertheleſſe he remembereth it ſtill, till it be fulfilled; *He hath remembered his Covenant for ever.* 4 The experience of every age and proof had of Gods faithfulneſs, ſhould force men in every age, to bear witneſſe unto the Lords ſtedfaſtneſſe in his Covenant; *He hath remembred his Covenant for ever, the word which he hath commanded to a thouſand generations.* 5. The word which the Lord hath ſaid he will do, in ſpecial his promiſes ſhall certainly take effect in due time, and order given by Magiſtrates for executing of their decrees, is but a ſhadow of the effectual accompliſhment of Gods promiſes, which are called here, *A word which he commanded to a thouſand generations.* 6. Gods Covenant made with our fathers

thers in our name, is to be laid hold on by us their children, as the example of the Israelites here doth teach us; *Which Covenant he made with Abraham.* 7. For further engaging and confirming the children of Covenanters, there is need to repeat and apply the Covenant unto their children and posterity; *For he gave his Oath unto Isaac, and confirmed the same unto Jacob.* 8. The Covenant of grace is an everlasting Covenant with all who do embrace it; for, *the Covenant made with Abraham was an Oath unto Isaac.* 9. It is not free for the children of Covenanters, to embrace or reject, as they please, the Covenant of God made with their fathers, because the Lord imposed the Covenant upon the posterity, as a duty whereunto they were obliged from generation to generation: *For he confirmed the same unto Jacob for a law; and to Israel for an everlasting Covenant.* 10. The Covenant of grace made with *Abraham, Isaac* and *Jacob*, and with believers after them, did consist in promises made by God, and embraced of them by faith, as here it is described; for the everlasting Covenant is expounded to be the Lords, saying: *Unto thee will I give the land of Canaan, the lot of thy inheritance;* which promise being received by faith, became a Covenant with the believer. 11. The everlasting Covenant of grace, propounded in whatsoever expressions, was one and the same in substance unto the believers: for these promises, to wit, (*In thee shall all the families of the earth be blessed*, Gen. 12. 3. and again, *Tell the starres, so shall thy seed be*, which promise *Abraham* receiving, *believed in the Lord, and he counted it unto him for righteousnesse*, Gen. 15. 6. *And I will be a God unto thee, and to thy seed after thee*, Gen. 17. 7. or, *I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God*, Gen. 17. 8. whereunto this place doth relate) are all taken up here in the free and gracious promise, of giving everlasting life to the believers, shadowed forth in the typical termes of giving *the land of Canaan for the lot of their inheritance.*

Ver. 12. *When they were* but *a few men in number: yea, very few, and strangers in it.*

13. *When they went from one Nation to another, from one Kingdome to another people.*

14. *He suffered no man to do them wrong: yea, he reproved Kings for their sakes:* 15.

15. Saying, *Touch not mine anointed, and do my Prophets no harme*

In the care which God had of the persons of *Abraham, Isaac* and *Jacob,* who were in Covenant with him; *Learne,* 1. They who are in Covenant with God, may be found at sometimes but a small number; *They were but a few men in number: yea, very few* 2. They who are in Covenant with God for a promised blessing, may be far from appearance of the possible possession of what is promised, as *Abraham, Isaac* and *Jacob* were a *very few men, and strangers in the land of promise.* 3. As the paucity, meannesse, low condition, unworthinesse and weaknesse of men, doth not hinder God to enter into Covenant with them; but rather by this meanes, he commendeth the freedome and riches of his grace unto them; so is it requisite in them who enter into Covenant with God, that they be stripped bare of all conceit of both their own and their fathers worthinesse, and yet not be hindered thereby, from believing, embracing, and holding fast the Covenant; for this did *Abraham, Isaac* and *Jacob, when they were very few, and strangers in the land* promised unto them. 4. They who have the promises both of this life and the life to come, may be pilgrims and sojourners without any dwelling place in the world; The Patriarchs *went from one Nation to another, from one Kingdome to another people.* 5. In whatsoever worldly condition believers are, and whatsoever they want in things earthly, yet they want not the love and good will of God, they have alwayes the defence and protection of God, as his federates; *He suffered no man to do them wrong.* 6. No power or place how high soever, no worldly authority on earth, no law nor priviledge of any person or Kingdom, is a sufficient plea for troubling Gods servants, walking in his service; *He reproved Kings for their sakes.* 8. The person of every believer walking in Gods way, is sacred, sanctified, and set apart for Gods peculiar; *They are the Lords anointed.* 9. They who both by Covenant and special calling to the holy Ministery have charge to declare the Lords will unto the world, are owned of God as his Prophets, and are fenced with a strict caveat given to all men by God, how great soever, that they harme them not; *Touch not mine anointed, and do my Prophets no harme.* And upon all these aforesaid considerations, God is to be thanked and praised by his people.

Verſ. 16. *Moreover, he called for a famine upon the land : he brake the whole ſtaffe of bread.*

17. *He ſent a man before them* : even *Joſeph*, who *was ſold for a ſervant.*

18. *Whoſe feet they hurt with fetters : he was laid in iron.*

19. *Until the time that his Word came : the Word of the LORD tried him.*

20. *The King ſent and looſed him*, even *the ruler of his people, and let him go free.*

21. *He made him Lord of his houſe ; and ruler of all his ſubſtance:*

22. *To binde his Princes at his pleaſure : and teach his Senatours Wiſdome.*

In the ſecond rank of reaſons of Gods praiſe, taken from the care the Lord had of the poſterity of *Abraham*, *Iſaac* and *Jacob*, in bringing them into *Egypt*, and preſerving of them there; *Learn*, 1. Every plague, and in ſpecial famine, is a ſervant of God, ready at a call to come forth, and execute his judgement : *Moreover, he called for a famine on the land.* 2. No food can be had, except God do furniſh it, and no food when it is given can feed, except God give a powerful bleſſing with it ; when that is removed bread feedeth not : *He brake the whole ſtaffe of bread.* 3. The way of the Lords performing of his Covenant, is not ſuch as carnal reaſon would preſcribe, by giving probable meanes of bringing it to paſſe, but the way he chuſeth is ſuch as may try the faith of his children, to wit, by ſeeming to do the contrary ; As here the Patriarchs having the promiſe of the land of *Canaan*, ſhall not be ſuffered to be ſo much as ſojourners in it, but muſt leave it, and go elſewhere ; *He called for a famine on that land* : which might ſeem to make it in leſſe requeſt, and by the famine alſo did force them to go where they might finde bread. 4. Whenſoever the Lord doth bring his children into ſtraits and difficulties, he maketh proviſion for their ſuſtenance in their ſtraits, and deliverance from the ſame. When the Lord

was

was to bring his people into *Egypt*, he provided so as they should have a friend at Court before they came: *He sent a man before them, even Joseph.* 5. Whatsoever may be the intent of men or devils in troubling of Gods children, God hath a hand in every thing which doth befal them, how accidentally soever it may seem to come: *Josephs* coming down to *Egypt*, is called Gods message; *He sent a man before them, even Joseph.* 6. That which men dw sinfully, for satisfactirn of their own lusts, God doth holily and wisely for his own ends: by *Josephs* brethren their selling of their brother, to be rid of him; God sendeth *Joseph* into *Egypt*, to provide for their livelihood; *He sent a man before them, they sold him for a servant.* 7. It is not strange to see the man whom the Lord mindeth to exalt, most humbled before he be exalted; and cast into prison, before he be lifted up to liberty. *Joseph was sold for a servant, whose feet they hurt with fetters.* 8. When the Lords servants are entered in the trial of their faith, they may look to be soundly searched, before they have ended their trials, and that by sharp affliction, as *Joseph* was tried; *Whose feet they hurt with fetters, he was laid in iron.* 9. The afflictions and trials of Gods children, will not end when they could wish, but they have a set measure and time determined of God: *He was laid in irons until the time came, &c.* 10. There is a secret word of Gods decree and providence, for ending of the affliction of Gods children, which God bringeth forth to light in his own time, and until this come, his servants must lie in bonds, as *Joseph lay in iron, till the time that his word came*; that is, till God made his decree manifest about the loosing of him. 11. Before affliction shall end, the manifested work of Gods providence in affliction, must put the afflicted to the trial of all that is in him, and trial must go before deliverance; *The word of the Lord tried him.* 12. The time appointed in Gods decree, to send delivery to his afflicted children, is made manifest iu the effectual moving of instruments and meanes of delivery, and in this case if need be, Kings shall be set on work for the delivery of the Lords children; *The King sent and loosed him* 13. Such as are bound ignominiously for righteousnesse, shall be one way or other loosed honourably; *The Ruler of the people let him go free.* 14. When the Lords people are humbled sufficiently, God doth raise them up, and sometime even in a visible manner before the world, as here *Joseph* is by the King of *Egypt made Lord of his house, and Ruler of all his substance.* 15. As Gods children are exalted, for the benefit of

those over whom they are set, so should they manage and maintain their honour and power, by doing good to their inferiours, as *Joseph* did who was exalted; *To binde Pharaohs Princes at his pleasure, and teach his Senators wisdome.*

Ver. 23. *Israel also came into Egypt, and Jacob sojourned in the land of Ham.*

24. *And he increased his people greatly, and made them stronger then their enemies.*

25. *He turned their heart to hate his people: to deal subtilly with his servants.*

After *Joseph*, the rest of the family is brought down into *Egypt*, who sojourned there, and were preserved till they grew a strong people, and then began their affliction as a preparation to their out-birnging. *Whence learn*, 1. Albeit a man hath wrasted with God in prayer, and gotten his blessing, yet may he be ossed in the world by troubles; *Israel also came into Egypt.* 2. The heires of the promise, and the Lords dearest children may be made sojourners among wicked people, even in their old age, when they need most to be at rest; *Jacob sojourned in the land of* Cham. 3. As when the Lords people grow up unto any considerable number among idolaters, it is no strange thing if they finde enmity: so it is no strange thing in Gods way, to make them grow the more in number and power, the more they be opposed; yea, and to make them under oppression and persecution, to become mightier then their adversaries; *He encreased his people greatly, and made them stronger then their enemies.* 4. The hearts of all men are in Gods hand, to turne them whither he pleaseth to love or hate, as their affections may serve best his holy purposes: *He turned their heart to hate his people.* 5. The trouble and exercise of Gods people, by whatsoever instruments it be moved, is of the Lord, and he will owne the evil of trouble, which is in the city or countrey whatsoever; *He turned their heart to hate his people* 6. In the most sinful affections, plots and actions of the wicked against Gods people and servants God hath a holy hand, and is not the cause of their sin: for all the motions of the creatures, which live, and move, and have their being of God, are made use of by the Creator, as instruments, whereby he worketh his own just and holy work for his

his own ends: but when men are about that ſame work for their ſinful ends, it becometh ſinful in them, what is holy in Gods part: as the crucifying of Chriſt was moſt holy on Gods part, and moſt ſinful on his enemies part; *He turned their heart to hate his people: to deal ſubtilly with his ſervants.*

Ver. 26. *He ſent Moſes his ſervant:* and *Aaron whom he had choſen,*

27. *They ſhewed his ſignes among them: and wonders in the land of Ham.*

In the third rank of reaſons, taken from Gods delivering of his people out of *Egypt*, and plaguing of the Egyptians; *Learn*, 1. When by the malice of enemies Gods people are brought to greateſt ſtraits, then is deliverance near to be ſent from God unto them; *They dealt ſubtilly with his ſervants, he ſent Moſes his ſervant.* 2. As it is the Lord who bringeth his own people into trouble and ſtraits, ſo it is he who delivereth them again, and provideth inſtruments for the doing thereof; *He ſent Moſes his ſervant.* 3. As whoſoever do ſerve Gods Church to any good purpoſe, do it not of themſelves, but by ſtirring up, or commiſſion from God; ſo whoſoever are about to do the Church good, ſhould do it of intention, as doing him ſervice; *He ſent Moſes his ſervant, and Aaron his choſen.* 4. As to the end that God may have his own glory in every good work, his part is to be diſtinguiſhed from his ſervants part: ſo when his ſervants do the ſervants duty faithfully, God will have them commended and approved for it among men; *Moſes* therefore is called *Gods ſervant*, and *Aaron his choſen.* The ſignes and wonders, are called the Lords ſignes and wonders, and *Moſes* and *Aarons* ſervice is called their ſhewing of his ſignes; *They ſhewed his ſignes among them, and wonders in the land of Ham.*

Ver. 28. *He ſent darkneſſe, and made it dark: and they rebelled not againſt his word.*

29. *He turned their waters into blood: and ſlew their fiſh.*

30. *The land brought forth frogs in abundance: in the chambers of their Kings.*

31. *He spake, and there came divers sorts of flies:* and *lice in all their coasts.*

32. *He gave them haile for raine:* and *flaming fire in their land.*

33. *He smote their vines also and their fig-trees: and brake the trees of their coasts.*

34. *He spake, and the locusts came: and caterpillars, and that without number.*

35. *And did eat up all the herbs in their land: and devoured the fruit of their ground.*

36. *He smote also all the first-born in their land: the chief of all their strength.*

He reckoneth sundry plagues brought upon *Egypt*, which are sufficient for his purpose, to bring the whole history to minde. *Whence learn*, 1. The Sun cannot expel darknesse in the aire, but as God maketh way for it, for God can turn the day into palpable darknesse when and where he pleaseth; He can make the Sun to shine in one place, and take the comfortable use of it away in another place, as he thinks good; he can put his enemies under darknesse when his people have light; *He sent darknesse, and made it dark.* 2. It is a piece of glory unto God, when either his brute creatures, or his rational servants do what he doth command; *And they rebelled not against his Word.* 3. God can make most useful creatures to become noisome; *He turned their waters into blood.* 4. God can plague men in the matter of their meat, as well as in their drink, and when the Lord doth plague in the one, it is not strange if he shall plague in the other also; *He turned their waters into blood, and slew their fish.* 5. God can daunt the pride of the stoutest of his enemies, by his meanest creatures; *The land brought forth frogs in abundance, in the chambers of their Kings.* 6. As the Lord speaketh, so shall it be found in due time, he needeth not to make much ado in any businesse, but speak the word, and it shall be done; *He spake, and there came divers sorts of flies.* 7. When the proud do strive against God, they gaine nothing but more and more

more ſhameful abaſement; *He brought lice in all their coaſts.* 8. The clouds are at Gods command, to ſent down ſoft raine, or hard and heavy haileſtones; *He gave them hail for raine.* 9. Although fire and haileſtones are moſt contrary in their natures, yet they can agree well in the work of Gods ſervice, when he employeth them; *He gave them haile for raine, and flaming fire in their land.* 10. When lighter judgements do not move men, God will ſend more heavy plagues, which ſhall leave their impreſſion behinde them; *He ſmote their vines alſo, and their fig-trees, and brake the trees of their coaſts.* 11. When God fights againſt a people, all the creatures are ready to fight againſt them alſo, as they are called forth: *He ſpake, and the locuſts came, and Caterpillars, and that without number.* 12. Whatſoever hath eſcaped the dint of one plague, God can overtake it by another plague: *They did eat up all the herbs in the land, and devoured the fruit of their ground.* 13. When God doth ſmite the creatures which do ſerve for mans uſe, he ſheweth his long-ſuffering and patience towards man, and his loathneſſe to deſtroy him, as we ſee in the order of Gods proceeding with *Egypt.* 14. When warning given unto man doth not move him to repentance, then the Lord layeth his hand on that which is moſt precious unto him; *He ſmote alſo all the firſt-borne in their land.* 15. When the Lord pleaſeth to put forth his hand, they that are naturally ſtrongeſt and moſt lively, are no leſſe near to death, then they who are naturally weaker: *He ſmote all the firſt-borne, the chief of all their ſtrength.*

Ver. 37. *He brought them forth alſo with ſilver and gold: and* there was *not one feeble perſon among their tribes.*

38. *Egypt was glad* when *they departed: for the feare of them fell upon them.*

39. *He ſpread a cloud for a covering, and fire to give light in the night.*

40. The people *asked, and he brought quailes: and ſatisfied them with the bread of Heaven.*

41. *He opened the rocke, and the waters guſhed out: they ranne in the dry places* like *a river.*

42. *For he remembred his holy promise,* and *Abraham his servant.*

In the Lords bringing of his people out of *Egypt*, and through the wilderness; *Learn*, 1. Albeit there may be many impediments of the delivery of Gods people out of their trouble, and from their persecutors, yet the work of delivery is perfected at length; for when God had smitten *Egypt* in favour of his own people, *He brought his people forth.* 2. All riches that men have are at Gods disposing, to transfer the right and possession thereof to whom he pleaseth, and the Lords special and expresse warrant gave title to the Israelites, to retain the Egyptians borrowed jewels; *He brought them forth also with silver and gold.* 3. When God grants a delivery, or any sort of benefit, it is a new gift to inable a man to make use of the offered delivery or bestowed benefit, such was the benefit bestowed on *Israel*, when God brought his people out of *Egypt*; *There was not one feeble person among their tribes.* 4. The Lord can make bloody persecutors of his people to cease from their persecution, and to contribute to their delivery; and to be desirous to be rid of them: *Egypt was glad when they departed.* 5. God can make his persecuted people terrible to their persecutors, which is no lesse a wonder then to make the wolfe tremble for feare of the lambes: *Egypt was glad when they departed, for the feare of them fell upon them.* 6. Except the Lord did take the guiding and protecting of his own people, they should perish many wayes, after their delivery out of trouble: but whom he delivereth he taketh a care of them, as he did of *Israel*, for whom he provided the pillar of cloud, to temper unto them the heat of the day: and the pillar of fire, to temper unto them the darknesse and cold of the night, and made both of them to direct their journey: *He spread a cloud for a covering, and fire to give light in the night.* 7. Sometime the Lord will give unto his people at their earnest desire, that which is not good for them, that so he may give unto them evidence of his readiness, much more to give them what is good for them, when they earnestly ask it; *The people asked, and he brought quailes.* 8. When ordinary meanes of the preservation of Gods people do faile, God will provide for them wonderfully, as he gave his people Manna in the wilderness; *And satisfied them with the bread of heaven.* 9. As the fountain of the feeding of Gods people, is not in the creatures: but in God

so,

so should the eye of his people be carried above the creatures, unto heaven, for preservation of this life, as well temporal as spiritual: for this end it is said, *He satisfied them with the bread of heaven.* 10. God can bring consolation unexpected, and that by means most unlikely to yield it; *He opened the rock, and the waters gushed out.* 11. There is no scarcity in God, of what the Lords people do stand in need of, he both can and doth furnish plenteously, and makes the opportunity of having the use of his provision follow his people whithersoever he leadeth them; *The waters out of the rock ran in the dry places as a river.* 12. What the Lord doth to his people, he doth it for his Covenants sake; as here, *He remembred his holy promise.* 13. How many yeares soever do intervene Gods promise-making, and the performance, the Lord doth not forget his promise, as here we see after foure hundred and thirty years; *He remembreth his holy promise, and Abraham his servant.*

Ver. 43. *And he brought forth his people with joy,* and *his chosen with gladnesse.*

44. *And gave them the lands of the heathen;* and *they inherited the labour of the people.*

45. *That they might observe his statutes, and keep his Lawes. Praise ye the LORD.*

From the manner of the Lords bringing his people out of *Egypt*, and planting them in *Canaan*; *Learn*, 1. Whatsoever bondage the Lords people do fall into, the Lord in due time will bring them out of it, as *he brought forth his people* from the bondage of *Egypt.* 2. How much soever sorrow his people may finde in the expectation of delivery, so much joy shall they have in the performance of the Lords promise; *He brought forth his people with joy, and his chosen with gladnesse.* 3. The Lord doth not leave his people, till he put them to some rest after their troubles, as he gave rest to his people *Israel*, whom when he carried them through the wildernesse, he gave them the possession of *Canaan*; *He gave them the lands of the heathen.* 4. The Lord maketh no end of multiplying obligations on his people, he maintaines them in their possession of what he doth

give

give them; *They inherited the labour of the people.* 5. The end of the Lords liberality, is to engage the hearts of his people more and more to the obedience of his Ordinances, as he did all this to *Israel*, *That they might observe his statutes.* 6. There is no rule for serving of God acceptably, except his own commands; for *Israels* rule was, *to observe his statutes, and keep his lawes.* 7. The right use which we should make of whatsoever good was done to the Lords people, is to glorifie God when we hear of it, or read of it, as here we are directed; *Praise ye the Lord.*

PSALME CVI.

THe summe of this Psalme is to teach the godly in the time of calamity, lying upon the Church, or upon themselves; First, to glorifie God by faith in him. Secondly, to reckon up for their encouragement, the frequent forgivenesse of grievous sins to his people in former times. And thirdly, to pray for the like favour to themselves; and in hope to have their prayer granted, to give thanks to God. There are three parts of the Psalme answerable thereunto: The first part is the Prophets strengthening of his own faith, *ver.* 1. 2, 3, 4, 5. The second part is the confession of our sins in general, *v.* 6. and in special of eight or nine gross provocations, which the Lord after correction did pardon, and gave comfort to his people, to *v.* 46. which are so many arguments of hope, to finde the like mercy to the Church in this time. The first sin with the forgivenes of it, is set down from *v.* 7, to *v.* 13. The second sin, *v.* 13. 14, 15. The third sin, *v.* 17, 18. The fourth sin, *v.* 19, 20, 21, 22, 23. The fifth sin, *v.* 24, 25, 16, 27. The sixth sin, *v.* 28, 29, 30, 31. The seventh sin, *v.* 32, 33. The eighth sin, from *v.* 34, to *v.* 43. The ninth point of confession is of a general heap of sins, oft-times repeated, and all pardoned, with pity manifested to Gods people, *v*, 43, 44, 45, 46. The third part of the Psalme, is a prayer for new experience of like mercy, and a close of the Psalme with praise and thanksgiving, *v.* 47, 48.

Ver.

Ver. 1. *Praise ye the LORD, O give thanks unto the LORD, for he is good, for his mercy endureth for ever.*

The Psalmist stirreth up himself and others foure wayes to glorifie God under sad afflictions, by believing on him; First, by exhorting all to praise and thank the Lord for his goodness. *Whence learn,* 1. The exercise of praising and thanking the Lord, is very fit for a soul, lying under the sense of affliction and guiltiness: for that which serveth for the Lords praise, serveth also for the comfort and encouragement of humbled sinners: therefore, saith he, *Praise ye the LORD.* 2. The meditation of Gods goodness and readiness to communicate unto men of his bounty, is fit to furnish matter of his praise, *Praise ye the LORD for he is good.* 3. Albeit a man be consciencious of his much abusing of Gods goodnesse, and so might finde this to be the matter of his grief, yet mercy answereth all objections, everlasting mercy looseth all doubts, and giveth fresh encouragement to the humbled sinner to draw near, and make yet again use of his goodnesse; *for his mercy endureth for ever.*

Ver. 2. *Who can utter the mighty acts of the LORD?* who *can shew forth all his praise?*

The next meanes which he useth, to stir up himself and others to glorifie God in believing on him, is wondering at the Lords works, and innumerable causes of praise. *Whence learn,* 1. It is a disposition fit for praising of God, to be sensible of our unability and unfitness, for so great a work, as the Prophet doth shew in this example, saying, *Who can utter the mighty acts of the Lord?* 2. There is such an impression of Gods Omnipotency on all Gods works, and in special on those works wherein he hath been pleased most clearly to manifest his power, that no man can comprehend or express it; *Who can utter the mighty acts of the Lord?* 3. Albeit the praises of the Lord surpass all mens ability to declare them, yet neither must the greatness of the work, nor the weakness and unworthiness of the servant of God, hinder him to praise as he is able; for even this is a part of

of praiſing of God, to confeſſe and ſay, *Who can ſhew forth all thy praiſe?*

Ver. 3, *Bleſſed* are they *that keep judgement*: and *he that doth righteouſneſſe at all times.*

The third meanes whereby he ſtirreth up himſelf to glorifie God by believing in him, is a declaring how bleſſed the beleever is. *Whence learn*, 1. The conſideration of the bleſſing of God upon every true believer, is a notable encouragement to put confidence in God; *Bleſſed are they that keep judgement, &c.* 2. The evidence of a ſincere believer, is not only to keep judgement, that is, to receive, reſpect and entertain the Word of God, as a decree wiſely given forth by him, but alſo to ſtudy to obey it in practice conſtantly upon all occaſions: *Bleſſ'd are they that keep judgement, and he that doth righteouſneſſe at all times.*

Ver. 4. *Remember me, O LORD, with the favour* that thou beareſt unto *thy people: O viſit me with thy ſalvation.*

5. *That I may ſee the good of thy choſen, that I may rejoyce in the gladneſs of thy Nation: that I may glory with thine inheritance.*

The fourth meanes of ſtirring up himſelf and others to beleeve in God, eſpecially in this time of the preſuppoſed calamity of the Church, and of the Supplicant, is prayer to God for a new proof of the loving kindneſſe, which God beareth to his people in all ages. *Whence learn*, 1. Whatſoever be the outward afflicted eſtate of Gods people, yet they are ſtill beloved, ſtill in favour, even when tokens of anger by publick calamities are manifeſted againſt them: *Remember me with the favour which thou beareſt unto thy people.* 2. There needeth no more felicity unto any man, ſave to be one of Gods people: it may content any man to have his lot with the children of God, in whatſoever condition they are put into: for the Pſalmiſt craveth no more, but, *Remember me, O LORD, with the favour which thou beareſt unto thy people.* 3. Albeit the Lords people ſeem to be forgotten, yet the Lord will make evident that he doth not forget them, nor any one of them: *Remember me, O LORD, with the favour which thou beareſt unto thy people.*

4 Such

4. Such as do ſhare with Gods people in their grief, ſhall be partakers alſo of their conſolation, deliverance and ſalvation, which God hath wiſely prepared for them; therefore prayeth the Pſalmiſt, *O viſit me with thy ſalvation, &c.* 5. As there are times wherein God declareth his diſpleaſure againſt the ſins of his people, ſo there are times when he removeth the tokens of his diſpleaſure, and letteth forth the evidence of his love and reſpect to them, in doing them good, making them glad, and cauſing them to glory in him; this is it which the Pſalmiſt looketh after, *Viſit me with thy ſalvation, that I may ſee the good of thy choſen, that I may rejoyce in the gladneſſe of thy Nation, that I may glory with thine inheritance.* 6. The near intereſt which God hath in his people, and which they have in him, is a ſolid ground of hope of good, and gladneſs, joy and gloriation reſerved for them; for they are Gods *choſen*, Gods *Nation*, appropriate unto him: and his *inheritance*, to remain in his poſſeſſion from generation to generation; whereupon the Pſalmiſt doth aſſure himſelfe and the Church of his hope of good, reſerved for the Church; *That I may ſee the good of thy choſen, &c.*

Ver. 6. *We have ſinned with our fathers: we have committed iniquity, We have done wickedly.*

In the ſecond place is the confeſſion of ſins, for which God juſtly might afflict the Supplicants, but in his mercy could forgive them alſo, as he had done to his people in former generations. The force of his reaſoning is this, many times thou didſt ſhew mercy to our fathers in their afflictions, notwithſtanding their grievous provocations, therefore we muſt intreat thee, yea, and hope alſo for the like mercy in our time; *Whence learn,* 1. It is not for nought that the Lord bringeth calamity on his people, he is provoked ſo to do by their grievous offences; *We have ſinned.* 2. As judgements are ſent to convince of ſin, and to draw forth the acknowledgement thereof: ſo there is no readier way to remove the ſin and judgement alſo, then by confeſſion thereof; *We have ſinned.* 3. As God when he puniſheth his people, doth reckon with them, both for their own, and alſo for their fathers faults, whoſe footſteps they have followed: ſo muſt the penitent reckon with God for their own faults, and

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for their fathers ſins whereunto they have acceſſion; *We have ſinned with our fathers, &c.* 4. Confeſſion of ſins muſt not be ſlighted, but ſeriouſly gone about, and aggravated duly; *We have ſinned, we have committed iniquity, we have done wickedly.* 5. True penitents will neither excuſe their ſins by the example of their fathers, nor juſtifie themſelves, how holy ſoever they be, when God is pleading with his Church, but will joyne in confeſſion with the multtude, as here the holy Prophet doth; *We have ſinned with our fathers, we have committed iniquity, we have done wickedly.*

Ver. 7. *Our fathers underſtood not thy wonders in Egypt; they remembred not the multitude of thy mercies; but provoked* him *at the ſea,* even *at the red-ſea.*

The firſt particular ſin which he confeſſeth is rebellion at the red-ſea, *Exod.* 14. 10, 11, 12. which ſin was ſo much the greater, as the wonders done in *Egypt* for them were great and many. *Whence learn,* 1. Albeit God manifeſt himſelf in extraordinary working in the ſight of misbelievers, yet will they remain blinde ignorants, and brutiſh beholders of his operations; *Our fathers underſtood not thy wonders in Egypt.* 2. Albeit the Lord ſhould often convince a misbeliever, both of his juſtice and mercy, yet the Lords works do take no laſting impreſſion upon his minde; *They remembred not thy mercies.* 3. One ſin is a degree to another more hainous, for *not obſerving,* is followed with *not remembring,* and *forgetfulneſſe* of duty draweth on *diſobedience* and rebellion: *Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the ſea, even at the red-ſea.*

Ver. 8. *Nevertheleſſe; he ſaved them for his Names ſake: that he might make his mighty power to be known.*

9. *He rebuked the red-ſea alſo, and it was dried up: ſo he led them thorough the depths, as through the wilderneſſe.*

10.

10. *And he saved them from the hand of him that hated* them: *and redeemed them from the hand of the enemy.*

11. *And the waters covered their enemies: there was not one of them left.*

12. *Then beleeved they his words; they sang his praise.*

As he observed their sin, so he observeth Gods mercy to his people; for notwithstanding their provocation, he brought them through the red-sea, and destroyed their enemies; *Whence learn,* 1. The evil deserving of Gods people, doth not alwayes interrupt the course of Gods goodnesse toward them; for, *nevertheleſſe* of the aforesaid peovocation, he *saved* them. 2 As the Lords goodnesse doth agggravate mens sins, so mens sins do amplifie Gods grace, and make his goodnesse to the unworthy to appear the more; *Nevertheleſſe he saved them.* 3. The Lord hath other things to look unto, when he hath to do with his people, then presently to fall upon the punishing of their wickednesse and misdeservings, even when they are found Delinquents: he useth to respect the glory of his mercy toward his people, and the declaration of his power against his enemies in favour of his people; *Nevertheleſſe he saved them for his Names sake, that he might make his mighty power to be known.* 4 The manner and circumstances of Gods working, is as well to be considered as the matter, and how easily he bringeth the greatest works to passe; *He rebuked the red-sea also, and it was dried up.* 5. The Lord can make a danger to turne into a delivery, and a peril wherein a man was like to perish, to be a means of preservation; *So he led them through the depths, and through the wilderneſſe.* 6. In any one mercy unfolded, we may take up more mercies then one, and each particular part of the mercy when it is discovered, will appear no lesse glorious, then the whole mercy looked upon confusedly and in grosse, as here in the delivery at the red-sea, the delivery from *Pharaoh*, which is but a part of the work is pitched upon; *And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.* 7. The comparing of Gods dealing with his own people, and with their enemies, amplifieth Gods goodness to his people, and their obligation unto him; *He redeemed them from the hand of the e-*

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nemy, and the waters covered their enemies. 8. When the Lords time cometh to enter in judgement with the foes of his Church, he will not misse one whom he mindeth to overtake, as here, *There was not one of them left.* 9 The Lord sometime worketh so clearly, for convincing of the misbeliever, that the most blinde and obstinate infidel shall be forced to acknowledge his works; *When the waters covered their enemies, then believed they his words.* 10. It serveth much for Gods glory, when he extorteth credit unto his words by wonderful works, but little to the commendation of the believers, who give credit to Gods Word upon that ground only; as here we see, for not before, but *then did they believe his words*, which importeth their preceding misbelief, and that their duty was to believe his Word, whatsoever appearance might be to the contrary. 11. A temporary belief extorted by some extraordinary work, may have joyned with it a temporary joy, and praising of God for a time, without any root of saving grace in the heart: *Then they believed his words, they sang his praise.*

Vers. 13. *They soon forgat his Works: they waited not for his counsel:*

14. *But lusted exceedingly in the Wildernesse: and tempted God in the desert.*

15. *And he gave them their request: but sent leannesse into their soul.*

The second sin confessed here, is their murmuring for want, not of water, but of flesh, *Numb.* 11. 4, 5, 6. which lust God did satisfie in his wrath to them. *Whence learn,* 1. Temporary faith with the fruits thereof, lasteth no longer then a new tentation doth assault, and faith grounded not on the word or truth of it, but only on Gods sensible works, is ready to vanish, when the work is a little past and gone; *They soone forget his works.* 2. If Gods works be not remembred with estimation of, and affection to God the worker, and with some use-making thereof in the obedience of faith, God doth esteem them to be forgotten; as here: for this cause he saith, *They soon forgat his works.* 3. What the Lord doth withhold from his people, or doth unto them, he doth it for good purpose resolvedly, to train his people unto obedience,

bedience, and to try them whether they will follow their own will or his *counsel* as here is insinuated. 4. Misbelievers take the ruling of themselves into their own hand, and will not stay upon Gods provision for them, but must needs prescribe what they love to have done, and do murmure if their carnal desires be not satisfied; as here the sin marked in the Israelites doth shew: *They waited not for his counsel, but lusted.* 5. When men do not wait on Gods direction, lusts become their leaders, and furious driyers of them as poo slaves to all unreasonable appetites; *They lusted exceedingly.* 6. When God by circumstances of time and place doth call for moderation of carnal appetite; the transgression is the more hainous and offensive unto God; *They lusted exceedingly in the wilderness*, where they should have contented themselves with any sort of provision. 7. They that do not make use of the life and welfare which God alloweth and provideth, but prescribe unto God what they would have done to them, do tempt God; *They tempted God in the desert.* 8. Importunity and excessive affection to any unnecessary worldly thing, may draw out of Gods hand that which is good; *They lusted, and God gave them their request*, to wit, *flesh in abundance* 9. As lawful meanes are attended with Gods blessing, so unlawful meanes are followed with Gods curse; *He gave them their request but sent leanness into their soul.*

Ver. 16. *They envied Moses also in the campe: and Aaron the Saint of the LORD.*

17. *The earth opened, and swallowed up Dathan: and covered the company of Abiram.*

18. *And a fire was kindled in their company: the flame burnt up the wicked.*

The third sin confessed is sedition which brake forth in *Korah*, and his complices, & was fearfully punished, *Num* 16. 1, 2, 3, &c. *Whence learn*, 1. The manner of the Lords governing his people, how gentle soever it be, is notwithstanding unto wicked men a thing insupportable, as doth appear in the peoples not enduring the Lords meek governing of them by *Moses* and *Aaron*. 2. Rebellion against Gods manner of governing, howsoever it be indeed against God, yet pretendeth to be only against men:

They envied Moses in the Camp. 3. Ministers are to be looked unto as men consecrated unto God, and injuries done to them are against the Lord; *They envied Aaron the Saint of the Lord.* 4. Whatsoever open wicked course is set on foot, by ring-leaders to any mischief, and is not disclaimed by the body of the people, may justly be charged upon all, albeit not in the same degree of guiltinesse, as here, *Korah* and his Complices fault is charged upon the people, *They envied Moses in the Campe.* 5. Authors of sedition in the State, and of Schisme in the Church, do highly provoke God to punish them exemplarily, as appeareth here: *The earth opened and swallowed Dathan, and covered the company of Abiram.* 6 Such as will not be warned to eschew sin, by judgements poured forth upon others, do provoke God to make themselves spectacles of wrath in the sight of others; *A fire was kindled in their company, the fire burnt up the wicked.*

Ver. 19. *They made a calfe in Horeb: and worshipped the molten image.*

20. *Thus they changed their glory into the similitude of an Oxe that eateth grass.*

21. *They forgat God their Saviour: which had done great things in Egypt.*

22. *Wonderous works in the land of Ham:* and *terrible things by the red-sea.*

23. *Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turne away his wrath, lest he should destroy* them.

The fourth sin confessed, is the idolatry of the golden calf, which sin is aggravated, and the danger of their destruction for it, (till *Moses* interceded for them) is briefly set down here, but more largely expressed, *Exod* 32. and *Deut.* 9. *Whence learn*, 1. They that are ready to change the Government of the Church, which God hath appointed, will be ready also to change the worship of God, as experience in the Israelites doth teach, who are charged with the one fault, *v.* 16. and with the other here; *They made a Calfe in Horeb, and worshipped the molten image.*

mage. 2. Idolaters are so bewitched with the opinion of the lawfulnesse of idolatry, as they dare both devise and practise it in Gods presence; *They made a Calfe in Mount Horeb*; the mountaine where the Lord did shew himself terrible. 3. Albeit image-making in the matter of Religion and image-worshipping be an old sin, yet this relative worship offered unto God before an image, is alwayes rejected of God as no worship done to him, but only to the image: for God doth not expound communication of worship to an image, or relative worship before an image according to the intention of the worshipper, but according to the nature of the action, which is discharged in the second command of the moral law: *Israel* intended to offer the holy day to the Lord, and appointed the worship toward the golden image for him, as the history sheweth *Exod.* 32. 4, 5. *To morrow is a feast of the Lord*: yet here the Lords Spirit declareth this to be a worship, not of God, but of the image; *They worshipped the molten image.* 4. Making of images to represent God, or any of the persons of the holy Trinity, is but a vilifying of the glory of God, and giving it to the image of a creature; yea, the making of an image to represent God, is the changing of the glory of God into a vile image of some base creature, and the placing of the one in the others stead and room, for so God judgeth, saying, *Thus they changed their glory into the similitude of an Oxe that eateth grasse.* 5. To have God for our God, and to have him alone for our God, and the only object of our worship, without any mixture of humane devices is our glory; and to do otherwise is the shame of the worshipper: *They changed their glory into the image of an Oxe.* 6. To devise images or pictures to put us in minde of God, is a very forgetting both of Gods nature, and of his authority, discharging such dyvices, for so doth the Lord expound it; *They forgot God their Saviour.* 7. Whatsoever works God hath wrought, for making people know him, are all forgotten as well as God is forgotten, whensoever men may make devices of their own for memorials of God: *They forgot God their Saviour, which had done great things in Egypt, wondrous things in the land of Ham, and terrible things by the red-sea.* 8. Idolatry openly committed in a land, is a cause sufficient to destroy the Nation which is guilty of that sin: for, *Therefore the Lord said he would destroy them.* 9. As they who feare God in a land, should deprecate Gods wrath that it fall not on it, and should stand in the gap to divert the Lords wrath: so is their intercession acceptable

to God, and a hopeful means to divert wrath, as is to be seen in *Moses, who stood up before him to turn away his wrath, lest he should destroy them* 10. When God is glorified in a peoples obedience unto him, he is a wall about them to save them from harme; but when he is provoked by open idolatry or avowed sin, then is a gap made in the wall of his protection, that mischief may enter now in upon them at the breach: *He said he would destroy them, had not Moses his chosen stood before him in the breach.*

24. *Yea, they despised the pleasant land: they beleeved not his word:*

25. *But murmured in their tents*: and *hearkened not unto the voice of the LORD.*

26 *Therefore he lifted up his hand against them, to overthrow them in the wildernesse:*

27. *To overthrow their seed also among the Nations, and to scatter them in the lands.*

The fifth sin confessed, is the contempt of Gods most precious promises, figured out in the despising of the promise of *Canaan* unto them, which as it did flow from misbelief of Gods Word, so it brought forth murmuring against his dispensation, which did put them in hazard of dissipation and destruction, as is set down more largely, *Numb.* 13. and 14. *Whence learn,* 1. When the promised inheritance of heaven, (which was figured by the pleasant *land of promise,*) is not counted worthy of all the paines and difficulties, which can be sustained and met with in the way of going toward it: the promised inheritance is but little esteemed of, as appeareth in the Israelites, who for love of ease, and fear of the Canaanites were ready to turne back to *Egypt*; *They despised the pleasant land.* 2. Misbelieving of Gods Word, is the cause of disesteeming of his precious promises, as here is shewen; *They beleeved not his Word.* 3. Disestimation of Gods precious promises, maketh men to quarrel with Gods providence, when he is leading men to the possession thereof: for this made the Israelites malecontent with all that God had done unto them: *They murmured in their tents.* 4. When Gods dispensation doth not please men, they will not faile to take a course of their own, and misregard what God commandeth

eth them: *They murmured in their tents, and hearkened not to the voice of the Lord.* The faithlesse man is secluded from heaven, and from Gods rest by an Oath; *They hearkened not unto the voice of the Lord, therefore he lifted up his hand against them*; that is, not only began to smite them; but also as it is, *Heb.* 4.3. *He swore they should not enter into his rest.* 6. We should fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it, *Heb.* 4. 1. and we should labour to enter into that rest, lest any man fall after the same example of unbelief, *Heb.* 4. 11. because against unbelieving *Israelites*, *God lifed up his hand to overthrow them in the wilderuesse.* 7. The Lords vengeance against unbelievers, and despisers of the Gospel, and of the precious promises thereof, readily doth follow the posterity of unbelievers, as here the vengeance reached, *To overthrow their seed also among the nations, and to scatter them in the lands.* 8. As the Lords threatenings do go forth for sure execution, so they leave room to repentance and intercession, and do make both the man that perisheth inexcusable, and the man that is spared to know the wrath which he hath deserved; For God lifted up his hand to destroy the unbeliever in the wildernesse, before he did destroy them; and threatened the posterity before the execution did come: For this the Apostle, *Heb* 4. doth teach us, from the example of Gods dealing with the *Israelites.*

Ver. 28. *They joyned themselves also unto Baal-Peor: and ate the sacrifices of the dead.*

29. *Thus they provoked* him *to anger with their inventions: and the plague brake in upon them.*

30. *Then stood up Phinehas, and executed judgement: and* so *the plague was stayed.*

31. *And that was counted unto him for righteousnesse: unto all generations for evermore.*

The sixth sin confessed, is the mixing themselves in fornication, bodily and spirituall, in open Idolatry with the Moabites, for which they were plagued, till *Phinehas* interceded for them, *Numb.* 25. *Whence learn*, 1. Unbelievers are easily induced to change their Religion, and to make defection from God, as is

evident in the Israelites; who by the lust of their flesh, mixed themselves with the daughters of *Moab*; and then joyned with them in their Idolatry: *They joyned themselves also to Baal-Peor.* 2. Idolatry is a breach of wed-lock with God, and an adulterous joyning of a mans soul to an Idol; *They joyned themselves to Baal-Peor.* 3. Communion with Idolaters in worship, or in ceremonies and appendicles of Idolatrous worship, doth prove the Communicants to be guilty of Idolatry; *They ate the sacrifice of the dead.* 4. Such as fall from true Religion to Idolatry, do make an ill bargain; they go from the living God to dead Idols, and deadly Idolatry; *They ate the sacrifice of the dead.* 5. Mens devices in Religion, and Gods acceptable Ordinances, do stand in opposition one to another: for mens inventions cannot please God, *For thus they provoked him with their inventions.* 6. Nothing doth draw on more suddain and sore judgement, then change of the true worship of God with mens inventions: *They provoked him to anger, with their inventions: and the plague brake in upon them* 7. Such as have warrant from God to punish open sin, should not delay justice; for thus much doth the extraordinary service of *Phinehas* teach unto the ordinary Magistrate, who beareth the sword by office: *Then stood up Phineas to execute judgement.* 8. As the Lord is loath to strike when he is provoked, so he is ready to hold his hand, and cease upon any covenient occasion: *Phinehas stood up to execute judgement, and so the plague was stayed* 9. The rule and order which God hath appointed unto men to follow, doth not hinder God to give extraordinary commission to whom he pleaseth, for any extraordinary piece of service, as appeareth in this instance of *Phinehas.* 10. What God doth set men a work to do by inward and immediate inspiration, that he maketh manifest to the Church by his revealed word of approbation, as the inspired command given to *Phinehas*, was justified by Gods revealed will to the Church: I say, *by inspiration*; because impressions on mens spirits, or instigations unto that which the revealed will of God doth not allow; or secret impulses unto unlawful actions, is one thing, and inspiration of Gods extraordinary direction unto any special work, is another thing: for *inspiration from God*, was the way of shunning Gods revealed will, which was to be communicated with the Church, by a moral way of command given to the Prophet; such as was that inspiration, whereby God used sometimes to reveal his will to the Church, before the writing of the Scripture was fully closed:

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Thus God revealed his will expressely to *Abraham*, concerning the offering of his son *Isaac*: Thus God gave order to *Moses* for the Israelites borrowing of the Jewels of the Egyptians, upon his own right and title, which he hath unto all the creatures to dispose of them at his pleasure; Thus the whole Scripture was not of private interpretation, but the holy men of God spake as they were inspired and moved by the Holy Ghost; And thus was *Phinehas* instructed unto the particular service: but impressions, impulsions, instigations, which are not according to the revealed rule of Gods Word, which now is fully set down in Scripture, as they want Gods moral direction to teach them, so also they want Gods moral approbation: I say, *moral direction*, because providential leading of a man unto any action, is one thing, and moral direction is another thing. In the way of providential leading, a man may be led in Gods justice by his own lusts, and Satans impulse into tentation; against which evil Christ directeth us to pray, *Lead us not into temptation, but deliver us from that evil*, or the evil one. But where morall direction is, the man hath his manifested commission, and knoweth formally the warrant of his action, and so doth not sin therein; in providential leading, a man is onely a brute instrument, as the *Assyrians* and *Nebuchadnezzar* was, whom God made use of as of a rod of his indignation, and he knew it not: but in moral direction, the man is a rational servant, as knowing what he doth to be warrantable service; and so was *Moses* in all the house of God a faithful servant, doing all as God commanded *Moses*; and so was *Phinehas* here Gods servant, following morally a clear divine inspiration, a clear command and direction, and therefore had he also Gods morall approbation: *For it was counted to him for righteousnesse.* 11. As there is a justification of a mans person, which is only by faith in Jesus Christ; so there is a justification of a certain deed or action, when it is accepted by God for service; and of this sort is the justification of *Phinehas* his zealous act: for this act was *imputed unto him for righteousnesse*, or for a righteous piece of service. 12. What God doth justifie, whether it be a man, or a mans action, no man may condemne it, for it standeth absolved, as in this may be seen; *It was imputed unto him for righteousnesse, unto all generations for evermore.*

Ver. 32. *They angred* him *also at the waters of strife: so that it went ill with Moses for their sakes:*

33. *Because they provoked his spirit: so that he spake unadvisedly with his lips.*

The seventh sin confessed, is murmuring at *Meribah* for want of water, whereby meek *Moses* was drawen in the snare of a rash speech, and of a notable inconveniency, *Numb.* 20. *Whence learn,* 1. Oft repeated sin obstinately persisted in, cannot but provoke God to anger; for as before they had murmured, so also now murmuring again, *They angered God at the waters of strife.* 2. When the Lords servants in doing their calling are striven against, there God is also striven against; for this cause the place where the people strove with *Moses*, is called the waters of strife: to wit, with God, because they strove with *Moses.* 3. The Lords servants are in danger to be drawen into sundry tentations and snares, by the evil carriage of the people, over whom they have charge, as by occasion of the peoples murmuring, *It went ill with Moses for their sakes.* 4. Albeit men are to be pitied who are provoked to sin, yet the provocation excuseth not the sinner, but it aggravateth the sin of the provoker; as here, *It went ill with Moses yet for their sakes: Because they provoked his spirit.* 5. In the holiest of men, there are reliques of sin unmortified, and such weaknesse, as they may easily fall into sin in an houre of tentation; *For Moses spake unadvisedly with his lips.* 6. It is a dangerous case to come unto the Lords holy service, with any passion or carnal perturbation, or to mingle Gods publick service with our passions, as in the case of *Moses* doth appear. 7. The leading of an holy life in the former time of a mans life, cannot justifie nor excuse an ill action thereafter, nor hinder Gods wrath when the sin breaketh forth, as is to be seen in *Moses* case, *with whom it went ill, because he spake unadvisedly with his lips.*

Ver. 34. *They did not destroy the nations, concerning whom the LORD commanded them:*

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The eight sin, is their disobedience to Gods command after they were placed in the land of *Canaan*, which is set down in sundry particulars. The first is, their sparing of the *Canaanites*, whom God commanded them to destroy. *Whence learn*, 1. Neglect and omission of that which God doth command to be done, doth bring men under guiltinesse and challenge and wrath, and proveth the fountain of more mischief afterwards, then men are aware of, as here appeareth; *They did not destroy the nations, concerning whom the LORD commanded them.* 2. Men should not spare the lives of those whom God commandeth to destroy, lest God make a quarrel of it, as here he doth against the *Israelites.*

Ver. 35. *But were mingled amoug the heathen, and learned their works.*

36. *And they served their idols: Which were a snare unto them.*

The second particular following on the former sparing of the *Canaanits*, is forbidden marriages with them, and contagion of their ill manners. *Whence learn*, 1. Sinnes of omission, make way for, and draw on sins of commission, as here we see. 2. Unequall matching with open Idolaters, draweth on contagion of Idolatry; *They were mingled with the heathen, and learned their works. And they served their Idols:* 3. Making of images in the matter of Religion, is a work of the heathen; for so it is here reckoned and called, *their work.* 4. Image-worshipping, and Idolatry, is a sin that is easily learned, the contagion whereof doth spread quickly, *For the* Canaanites *Idols were a snare to the* Israelites. 5. Service to Images is condemned of God, as *worship* of Images is condemned: yea, God comprehendeth under service, all and whatsoever respect done to Images, as an abominable and damnable sin; *For they served their Idols*, is here the challenge. 6. How pleasant soever, and delectable, and profitable men do plead Images to be; yet God esteemeth of them as dolefull inventions, which bring no profit to their servants and worshippers, save dolour and grief; for so much doth the word in the Original give us to understand. 7. Whatsoever faire pretences men do suffer themselves to be led away with, unto the fellowship of Idolaters and service of images, are nothing but deluding

luding deceits, which ſhall bring on the contrary evils undoubtedly: *They ſerved their Idols which were a ſnare to them.*

Ver. 37. *Yea, they ſacrificed their ſons and their daughters unto devils.*

38. *And ſhed innoceut blood*, even *the blood of their ſons and of their daughters: whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.*

39. *Thus were they defiled with their own works: and went a whoring with their own inventions.*

A third particular of their diſobedience in *Canaan*, is their ſacrificing their children to Idols, whereby the land was fearfully polluted. *Whence learn*, 1. When men depart from the rule of Gods Worſhip; there is no ſtay nor ſtanding till they fall into the groſſeſt Idolatry, whereunto they are tempted: *Yea*, (ſaith he) *they ſacrificed their ſonnes and daughters.* 2. The rage of Idolatry is ſuch, as it will not ſpare whatſoever is deareſt, even the lives of children and friends to maintain it: *They ſacrificed their ſons and daughters.* 3. The ſervice done to Idols, and Images of mans deviſing, is not done to God, as men do pretend who worſhip them; but to Devils, who are the deviſers, ſuggeſters nnd enticers of men unto all ſort of unlawful worſhip; and who are ſerved and obeyed in effect by falſe Religion, *Deut.* 32. 17. 2. *Chron.* 11. 15. 1 *Cor.* 10. 20. *They ſacrificed their ſons and daughters unto devils, whom they ſacrificed unto the Idols of* Canaan. 4. Idolaters are blood-thirſty, and do not ſtand for the innocency of any party or perſon, by whoſe blood-ſhed the Idol may be honoured, and Satan may be pleaſed who is a liar and murtherer from the beginning: *They ſhed innocent blood, even the blood of their ſons and daughters, whom they ſacrificed to the Idols of* Canaan. 5. When innocent blood is ſhed, the land is polluted, whatſoever be the cauſe which is pretended; *They ſhed innocent blood, and the land was polluted with blood.* 6. The higheſt point of holineſſe in a falſe Religion, is but filthineſſe and pollution; and no invention of man can make the followers therof more holy by obſervation thereof, but doth pollute them ſtill, the more

more they follow them: *For thus were they defiled with their own works.* 7. Following of men inventions in Religion, is Idolatry or ſpirituall adultery, becauſe God is forſaken in ſo farre, and another god and lord in Religion is received in Gods ſtead: for ſo much ſaith the Text, *They went a whoring with their own inventions.*

Ver. 40. *Therefore was the wrath of the LORD kindled againſt his people: inſomuch that he abhorred his own inheritance.*

41. *And he gave them into the hand of the heathen: and they that hated them, ruled over them.*

42. *Their enemies alſo oppreſſed them: and they were brought into ſubjection under their hand.*

Here is ſhewen what followed on their following of their own inventions, to wit, ſlavery and ſubjection unto men, in Gods indignation. *Whence learn,* 1. When men do follow ſin and their own wayes, wrath followeth them: *For therefore was the wrath of God kindled againſt his own people.* 2. When from the Word of the Lord men will not believe how odious ſuperſtition is to him, he will make them finde it by his plagues: *For therefore was the wrath of the Lord kindled.* 3. No priviledge can make men ſo lovely before God, as the love of Idols and Images in the matter of Religion doth make them to be loathed of him: *His wrath was kindled, even againſt his own people, inſomuch that he abhorred his own inheritance.* 4. When Gods people do follow the ſuperſtition of Idolaters, either by complying to gratifie them, or in way of pleaſing themſelves; it is juſtice with God to make Idolaters their maſters, and to make his people loſe the benefit hoped for by complyance: *And he gave them into the hand of the heathen.* 5. It is righteouſneſſe with God to put his people under the yoke of men that hate them, when they have caſt off the eaſie yoke of God who loveth them: And when men follow wayes which God abhorreth, God juſtly doth make them ſuffer what they do moſt abhorre; *He gave them over into the hand of the heathen: and they that hated them, ruled over them.* 6. The ſins of Gods people do make open way for their enemies, and do put ſtrength, courage, and victory into their hands; and leſt the

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Lords people ſhould not be moved by that change of government, he makes their burden under their enemies unſupportable: *Their enemies alſo oppreſſed them.* 7. When people will not humble themſelves in the way of repentance, it is righteouſneſſe with God to bring them low by judgements, as here is ſeen: The *Iſraelites* do not repent of their ſins, *And they were brought into ſubjection under their enemies hand.*

Ver. 43. *Many times did he deliver them: but they provoked* him *with their counſel, and were brought low for their iniquity.*

44. *Nevertheleſſe, he regarded their affliction, when he heard their cry.*

45. *And he remembred for them his Covenant: and repented according to the multitude of his mercies.*

46. *He made them alſo to be pitied of all that carried them captives.*

The ninth and laſt point of confeſſion, is of a heap of manifold ſins often repeated; notwithſtanding which God did ſhew pity to his people for his Covenants cauſe. *Whence learn,* 1. The Lord leaveth no means uneſſayed to gain his people, ſometimes he puts them to ſore trouble, ſometimes he delivereth them, and exerciſeth them with the viciſſitude of calamities, and deliveries, if by any means they may be ſaved: *Many times did he deliver them.* 2. Such is our wickedneſſe and perverſe nature, that ſtill we give the Lord a bad meeting for his mercies; and inſtead of thankfulneſſe, do provoke him by doing and following what we our ſelves think fitteſt, as is to be ſeen in the *Iſraelites*: *Many times did God deliver them, but they provoked him with their counſel.* 3. Men in the courſe of their ſins, have high and ſelf-pleaſing conceits of themſelves, and no impenitency is without pride; but by ſad judgements God many times maketh them lie low in affliction, who do not walk humbly in the way of obedience, as here we ſee the *Iſraelites provoked God by their counſel*, that is, by their own devices, conceits and inventions; *But they were made low by their iniquities.* 4. Albeit Gods people oft-times provoke him, and in their proſperity

do

do not regard God nor his commands; yet God regards them so, as both after a whiles prosperity, to correct them; and after a whiles adversity, to comfort them: *Nevertheless he regarded their affliction.* 5. God by heavy affliction moveth men to cry unto him, who otherwise would not have called upon him at all, as his dealing with proud provoking *Israel* here doth shew, who in affliction are made *to cry.* 6. Albeit there be commonly great unsoundnesse in the cry of oppressed people; yet God will hear that cry and help them out of a temporal trouble, as here; *He regarded their affliction, when he heard their cry.* 7. As when Gods people do abuse his grace, and do forget their Covenant, and are plagued for their sins; the good of the Covenant, and confederacy with God is obscured, buried, and as it were forgotten: So when the Lord doth change his dispensation, the benefit and good of the Covenant is brought to light again; for then God taketh occasion to shew, that albeit his people do forget the Covenant, yet he forgets it not: *For he remembered for them*, or, for their behalfe, *his Covenant.* 8. The unchangeablenesse of Gods merciful nature and love to his people, maketh him change the course of justice into mercie, and no other change, except of this dispensation is meant by Gods repentance, when it is said, *And he repented according to the multitude of his mercies.* 9. The mercy of the Lord is so large, as the multitude of former sins, and abused by-past favours cannot hinder the sinner once again to come unto the inexhaustible fountaine of grace, and cannot hinder God once more to shew mercy to a sinner; yea, albeit God hath entered in judgment with the sinner, and hath begun to poure out deserved wrath upon him; even justice thus begun to be executed, cannot hinder God to hold his hand, and shew mercy once again to the sinner: for here experience teacheth, that oft times when he had entered in judgement with *Israel*, *He repented according to the multitude of his mercies.* 10. God hath the ruling of all mens affections, to make them turne as he pleaseth: God mixeth the most bitter cup of judgement given to his people to drinke, with the ingredient *of compassion*; and what pity his people do finde from any hand, it is the fruit, effect, and evidence of Gods pitie toward them: *He made them also to be pitied of all those that carried them captives.*

Ver.

Verſ. 47. *Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy Name,* and *to triumph in thy praiſe.*

48. *Bleſſed* be *the LORD God of Iſrael from everlaſting to everlaſting, and let all the people ſay, Amen. Praiſe ye the LORD.*

The laſt part of the Pſalm, wherein the Pſalmiſt draweth two concluſions from what he hath been ſpeaking, and teacheth the Church to do the ſame in their ſad afflictions: The one is a prayer for the freſh experience of the like mercy unto the Church; and to every member thereof in their time, *v.*47. The other is a praiſing of God in aſſurance of faith, that he would certainly do ſo, *v.* 48. *Whence learn,* 1. The right uſe of the hiſtory of Gods mercies to his Church, is to go to God in humility, aud to encourage our ſelves to ſeek and expect the like to our ſelves: *Save us* alſo, ſaith the Church here. 2. Seeing God in ſhewing mercy to his people, doth alwayes reſpect the Covenant; it is good for the ſinner not to quit his intereſt therein, but to claime new experience of mercy, according to the tenour thereof: For this reſpect, the Church prayeth here; *Save us, O LORD our God.* 3. The viſible Church may be ſo defaced for a time, that howſoever the viſible members thereof can never ceaſe to be but one generation ſhall follow another; yet the outward ſocieties and ſolemne aſſemblies of the Church, may be diſſolved and diſappear by ſcattering of them, as this part of their prayer, *Gather us,* doth import. 4. It is a heavie affliction for the godly to live in the company of enemies: and of men of a falſe Religion: from this evil they deſire to be delivered, *Gather us from among the heathen.* 5. The face of a viſible Church, wherein we may have the communion of Saints, and occaſions to dwell together with them, and enjoy with them the publick and free uſe of Religion; is a great mercy, and worthy that God ſhould be intreated for it: *Gather us from among the heathen, to give thanks to thy holy Name.* 6. The Lords people are allowed to glory in the LORD, and to boaſt in his

praiſe;

praiſe; and the end of their ſeeking the liberty of free aſſembling of themſelves together, ſhould be, that they may declare the LORDS praiſe, and glory in him: *Gather us to give thanks to thy holy Name, and to triumph in thy praiſe.* 7. When we have prayed according to Gods will, we ſhould take our prayer for granted, and leave it lying at GODS feet, as the Church doth here. 8. Let the LORD do to his Covenanted people what he pleaſeth, they ſhall never want reaſon to praiſe, thank and bleſſe him, for the cloſing of this Pſalme teacheth ſo much: *Bleſſed be the LORD GOD of Iſrael.* 9. The LORD is the everliving Fountaine of ſpirituall and everlaſting bleſſings to his owne people; and whatſoever become of temporal things, there is reaſon of bleſſing GOD for ſpirituall and everlaſting mercies; and to ſay, *Bleſſed be the LORD GOD of Iſrael, from everlaſting to everlaſting.* 10. When the Spirit of the LORD doth raiſe the Song of the praiſes of GOD by his Prophets and Miniſters; It is the Brides part, and the part of every Member of the Church, to joyne in the thankſgiving, and ſubſcribe with acclamation unto the bleſſing of GOD: *And let all the people ſay, Amen.* 11. When the Believer hath in his own perſon given thanks to God, he ſhould ſtirre up others, according as his ſtation calleth him unto it, to praiſe the LORD alſo, as here is done; *Praiſe ye the LORD.*

PSAL.

PSALME CVII.

THis is a Psalme of praise for Gods gracious and wise dispensations towards men. In the former part whereof, the Psalmist reckoneth four exercises of Gods people, by Gods justice bringing them to straits, and by his mercy delivering them again: The first exercise is by banishment, and by the Lords bringing them back from it, to *v.* 10. The second is by captivity and imprisonment, and delivery out of it, to *v.* 17. The third is by bodily sicknesse, and recovery from it, to *ver.* 23. The fourth is by danger by Sea, and delivery out of it, to *ver.* 33.

In the latter part of the Psalme, he praiseth God for his wise dealing with people and Nations, in changes made among them, in their lands, persons, goods and estates, for the good of his own, and overthrow of the proud. One change is of a fertile, into a barren wildernesse, for the Inhabitants sins, *v.* 33, 34. Another change is of a barren land into a fertile and plentiful soile, well peopled, to *v.* 39 A third change is, wasting and spoyling of a well peopled and fertile Countrey, *v.* 39 A fourth change is, pulling down Princes, and Statesmen, and confounding of them, so that they know not what to do, or whither to go, *v.* 40. The fifth change is, the lifting up of the poor and desolate, and enlarging of them in all respects, *v.* 41. The best witnesses of which changes, are the godly and wise observers of Gods providence, who for a reward of their observation shall have comfortable use and benefit of all Gods dispensations, *v.* 42, 43.

Ver. 1. O *Give thanks unto the LORD, for he is good: for his mercy* endureth *for ever.*

2. *Let the redeemed of the LORD say* so: *whom he hath redeemed from the hand of the enemy.*

3. *And gathered them out of the lands, from the East,*

East, and from the West: from the North, and from the South.

He exhorteth all to give thanks unto the Lord, and specially the Lords redeemed ones, brought back from exile out of all countreys where they wandered. *Whence learn*, 1. Unto no duty are we more dull and untoward, then to the praise of God, and thanksgiving unto him; neither is there any duty whereunto there is more need that we should be stirred up, as this earnest exhortation doth import: *O give thanks unto the Lord.* 2. Whether men do acknowledge the grace and bounty of the Lord or not, he is worthy to be thanked and praised; partly, because of his liberal and ready communicating his goodnes freely, not only to not deserving, but also to ill deserving persons, and that out of meer mercy; and partly, because he followeth the man who hath found mercy, with mercy more and more; and partly, because he refuseth to no man mercy who seeketh it, or shall seek it of him, at what time soever, to the worlds end: For so much saith the reason of the exhortation, *For he is good, for his mercy endureth for ever.* 3. Every man hath matter and reason, and obligation lying on him, to praise God; but specially such as have more particular, ofner and greater experience of mercies then others have had: *Let the redeemed of the Lord say so.* 4. Redemption made by Christ of his own Elect, is the fountaine of every particular benefit bestowed upon them: for the Elect are called the reedeemed of the Lord here, before the particular delivery from banishment be specified; and that delivery is called a redeeming of them, *Whom he hath redeemed from the hand of the enemie,* as flowing from the great Redemption. 5 So oft as men have received deliverances, they owe unto God so many lives, and God hath so many titles of right unto them, as they have received preservations: And those will the Lord have to be witnesses of his mercy before the rest of the world: *Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemie.* 6. As the Lords children may be scattered in all the corners of the world, and excluded from the external communion of the Saints; so none of them do returne from exile, to joyne together in the use of Religion and holy Ordinances, except by Gods speciall hand gathering them: *For he gathered them out of the lands; from the East and from the West, from the North and from the South.*

Verſ. 4. *They wandered in the wilderneſſe, in a ſolitary way: they found no city to dwell in.*

5. *Hungry and thirſty: their ſoul fainted in them.*

Here is deſcribed firſt the diſtreſſe of the redeemed in their exile, *v.* 4, 5. Then their exerciſe in calling unto God. And thirdly, their bringing home, *v.* 6, 7. Whence he inferreth the duty of thankſgiving, whereunto he had before exhorted, *v.* 8, 9. From their diſtreſſe, *Learn*, 1. Such as the Lord hath a purpoſe to draw into the fellowſhip of himſelf and of his Saints, are ſubject to wandering and exile, both bodily and ſpiritual, as the exerciſe of exiled *Iſraelites* ſheweth: *They wandered in the wilderneſſe.* 2. The Lords exiled ones do finde no home, till they be brought to the fellowſhip of the Saints; *They wandered in the wilderneſſe, in a ſolitary way: they found no city to dwell in.* 3. The Lords exiles may be in danger of famine, both bodily and ſpirituall, and like to faint for lack of food, bodily or ſpiritual, or both ſorts, as the baniſhed here; *Were hungry and thirſty, and their ſoul fainted in them.*

Ver. 6. *Then they cryed unto the LORD in their trouble:* and *he delivered them out of their diſtreſſes.*

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

From their exerciſe in their double diſtreſſe, of baniſhment and famine, and from their delivery; *Learn*, 1. Straits do put men to ſeek God in a ſerious manner: *Then they cryed unto the Lord in their trouble.* 2. The earneſt prayer of Gods diſtreſſed children wanteth not a good anſwer; *And he delivered them out of their diſtreſſes.* 3. When the Lord will comfort a ſupplicant, he will deliver him from ſo many parts of his trouble, as may ſerve to lead him on his journey; he will furniſh food, and direction, both whither to go, and by what way to go: *And he led them by the right way, that they might go to a city of habitation.* 4. To be di-

directed of God what to do, whether it be in relation to matters temporal or spiritual, is a special benefit, and a faire fruit of prayer: For he whom the Lord doth guide, shall walk safely, and prosper in his way: *He led them by the right way, that they might go to a city of habitation.*

Ver. 8. *O that* men *would praise the LORD for his goodnesse: and for his wonderful works to the children of men.*

9. *For he satisfieth the longing soul: and filleth the hungry soul with goodnesse.*

From the duty required of the exile now returned home; *Learn,* 1. The mercies of the Lord shewed to his own, do call for praising of God by themselves, and all beholders; they call for praise, both in secret and in society; *O that men would praise the Lord for his goodnesse,* 2. The Lords manner of delivering of his own out of their great troubles, whether bodily or spiritual, hath ordinarily some observable wonder in it: *O that men would peaise the Lord for his wonderfull works to the children of men.* 3. The poor and needy supplicants do live upon Gods furniture; he is a provider for such, and letteth them want nothing, but satisfieth them sufficiently: and this is no small comfort unto us and matter of praise unto God; *For he satisfieth the longing soul, and filleth the hungry soul with goodnesse.*

Ver. 10. *Such as sit in darknesse, and in the shadow of death: being bound in affliction and iron.*

11. *Because they rebelled against the words of God: and contemned the counsel of the most High.*

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

13. *Then they cryed unto the LORD in their trouble:* and *he saved them out of their distresses.*

14. *He brought them out of darkneſſe and the ſhadow of death: and brake their bands in ſunder.*

15. *Oh that* men *would praiſe the LORD for his goodneſſe: and for his wonderful works to the children of men.*

16. *For he hath broken the gates of braſſe: and cut the barres of iron in ſunder.*

Here is ſet down the ſecond exerciſe of Gods people, to wit, by captivity and impriſonment brought upon them for their ſins, and their delivery from it, upon their turning to God, with the uſe thereof. *Whence learn*, 1. As liberty of our perſons to go about our callings freely, is no ſmall benefit; ſo impriſonment is a ſore affliction, even a ſort of living death, and a ſort of burial of the quick: *For they ſit in darkneſſe, and in the ſhadow of death.* 2. Bonds and chaines put upon the priſoner, do adde much weight unto the heavy condition of the impriſoned, and yet the Lords people are ſubject to both: for here is preſuppoſed, *They may be bound in affliction and iron*, in their priſon. 3. It is above all the affliction of impriſonment and bonds, when the cauſe of the impriſonment is not righteouſneſſe, but, *becauſe they have rebelled againſt the word of God, and contemned the counſel of the moſt High.* 4. The not bearing the eaſie yoke of obedience, may bring on the heavier yoke of Iron, bonds and impriſonment upon us, as here is expreſſed. 5. The greatneſſe of the Majeſty of God, aggravateth the ſin of deſpiſing his Word; *They contemned the counſell of the moſt High.* 6. As the Word of the Lord is both deep counſel for wiſdome, and alſo profitable advice for us; ſo the contemning of it is ſo much the greater ſinne, and draweth on the greater wrath: *They were bound in affliction and iron, becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High.* 7. The Lord bringeth men into ſore diſtreſſes, to make them ſenſible of their deſpiſing his authority; and to break their natural pride, and ſtoutneſſe of heart againſt him, and to ſhew them the vanity of all their former fleſhly confidence: *Therefore he brought down their heart with labour.* 8. Affliction is then come to the height, and its compleat meaſure, when the ſinner is made ſenſible of his own weakneſſe, and doth ſee that there is no help for him, ſave in God alone:

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They fell down, and there was none to help. 9. When all help and comfort under heaven doth faile, relief may be found in God for them that cry unto him for it: *There was none to help, then they cryed to the Lord in their trouble.* 10. The Lord will not only hear and help them who are unjustly imprisoned, but those also who for their sins are so punished: *They cryed, and he saved them out of their distresses.* 11. It matters not how deep the danger be wherein a man is, when he turneth to God for relief: for so great as his distresse is, so great shall be his delivery: *He brought them out of darknesse and the shadow of death, and brake their bonds in sunder.* 12. The end of the delivery of poor sinners, is, that they may glorifie the Lord, and may invite others to do the like: for this here is a part of the thankful mans duty, *O that men would praise the Lord for his goodnesse, and for his wonderful works to the children of men.* 13. No power of man, no bonds, no opposition which any creature is able to make, can hinder the delivery of the man whom God will own: *He hath broken the gates of brasse, and cut the barres of iron in sunder.*

Ver. 17. *Fooles, because of their transgression: and because of their iniquities are afflicted.*

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

19. *Then they cry unto the LORD in their trouble: he saveth them out of their distresses.*

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

21. *Oh that* men *would praise the LORD for his goodnesse: and for his wonderful works to the children of men.*

22. *And let them sacrifice the sacrifices of thanksgiving: and declare his works with reioycing.*

The third exercise of Gods people, is by sicknesse of body; the drawing on whereof he sheweth to be by sin, *v.* 17, 18. The means of delivery to be by prayer, *v.* 19. whereupon they are recovered as God giveth order, *v.* 20. and the use of this is set down, *v.* 21, 22. *Whence learn,* 1. As other troubles come

for sinning against God, so doth sicknesse come amongst the rest: *Fooles because of their transgression, and because of their iniquities are afflicted.* 2. Sin doth blinde sinners, and bereave them of the right use of their reason; and makes them choose trifles, with the losse of what should be most precious: therefore they are justly called *fooles.* 3. Natural means of life and refreshment, are unsavory and unable to refresh, except God give the man ability to make use of them, and put his blessing into them: *Their soul abhorreth all manner of meat.* 4. As in other troubles, so in sicknesse, men are not easily brought to the sense of their sin, till trouble be at the height, and the man made low: *Their soul abhorreth all manner of meat, and they draw near to the gates of death.* 5. Great is the stupidity of a sleeping conscience, which cannot be wakened up to seek Gok till extremity come: *They draw near to the gates of death, then they cry unto the Lord in their trouble.* 6. When men are brought unto the sense of their sins and misdeservings, and of their danger, and of their own weaknesse, and thereby made to seek unto the Lord, the mercy and relief is near at hand: *Then they cried unto the Lord in their trouble, so he saved them out of their distresses:* And here is to be seen mercy and goodnesse in God, to cause sicknesses as his Serjeants and Messengers to lay hold on the fugitive sinner. 7. Neither sicknesse nor health do come or go, but God giveth order to them, as to his own servants: He saith to *sicknesse,* go from a man; and to *health,* returne unto him: *He sent his Word, and healed them.* 8. When trouble doth shew wrath, and that doth weaken the sense of sin, and sense of sin sends the man to seek mercy, then God will readily remove all his troubles together: *He sent his word and healed them, and delivered them from their destructi ns.* 9. As men have found mercies of God, so should they study to be thankful, and specially in such a way as may be most profitable to others: *O that men would pra se the Lord for his goodnesse, and for his wonderful works to the children of men.* 10. Morall and spirituall service is more acceptable to God then any ceremonial performance. the sacrifice of thanks is more then th sacrifice of an oxe: *Let them sacrifice the sacrifices of thansgiving.* 11. The special matter of joy in the receiving of a benefit, is the manifestation of Gods respect to us, in his working for us; *And let them declare his warks with rejoycing.*

Ver.

Ver. 23. *They that go down to the Sea in ſhips, that do buſineſſe in great waters:*

24. *Theſe ſee the works of the LORD: and his wonders in the deep.*

24. *For he commandeth, and raiſeth the ſtormy Winde: which lifteth up the Waves thereof.*

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

27. *They reele to and fro, and ſtagger like a drunken man: and are at their wits end.*

The fourth exerciſe of Gods children, is by their danger in Sea, and their delivery from their danger. *Whence learn,* 1. The Art of Navigation and following of the Merchant-Trade by Sea, how dangerous ſoever it be; yet is lawful, and allowed of God, for compaſſing of mens affaires, in commerce between Nation and Nation: for this is ſet down here as the vocation and occupation of ſome men, to wit, of *thoſe that go down to the Sea in ſhips, that do buſineſſes in great waters.* 2. Some ſort of perſons have more occaſion of obſervation, and experience of remarkable paſſages of providence in preſerving of mens lives, then others have, and theſe moſt of all ſhould bear witneſſe of Gods work according to their experience; *Theſe ſee the works of the Lord, and his wonders in the deep.* 3. There is no ſtorme or motion in the Sea, or blowing of the winds out of any part, but as God actually doth raiſe them: *For he commandeth, and raiſeth the ſtormy winde: which lifteth up the waters thereof.* 4. When God will try a man by trouble, he will not leave him till he make him ſenſible of his frailty, weakneſſe, and unability to overcome dangers: *They mount up to the heaven, they go down again to the depths: their ſoul is melted becauſe of trouble. They reel too and fro, and ſtagger like a drunken man, &c.*

Ver. 28. *Then they cry unto the LORD in their trouble: and he bringeth them out of their distresses.*

29. *He maketh the storme a calme: so that the waves thereof are still.*

30. *Then are they glad because they be quiet: so he bringeth them unto their desired haven.*

In their delivery from the storme; *Learn.* 1. Albeit the LORD doth deliver many from shipwrack by Sea, yet he takes none of them for witnesses of his mercy, but such as had recourse to him in their strait by prayer: *Then they cry unto the Lord in their trouble*; those are the men whom the Lord remarketh. 2. The fervent prayer of the Lords Redeemed, who at length at least make God their refuge in trouble, have deliverance for the fruit following upon it: *They cry, and he bringeth them out of their distresses.* 3. As the raising of a storme is from the Lord, so the quieting of it again is his work also; and both the one and the other work hath the time and measure of it so disposed of, as may best serve to his purpose: *He maketh the storme a calme: so that the waters thereof are still.* 4. According as is mens grief in trouble, so is or should be the greatnesse of their joy in their delivery: *Then are they glad, because they be quiet.* 5. So many Sea-voyages, are so many evidences of Gods so oft conducting and convoying of Sea-men to and fro: *So he bringeth them to their desired haven.*

Ver. 31. *Oh that* men *would praise the LORD for his goodness: and for his wonderful works to the children of men.*

32. *Let them exalt him also in the Congregation of the people: and praise him in the assembly of the Elders.*

From the use of this exercise here required; *Learn,* 1. That it is the part of every man, who come to the knowledge of any expe-

experience or new proof of Gods mercy, in special to any of his people, not only to acknowledge Gods goodnesse by themselves; but also to wish that the reason of his praises were known to all men, and that all men might praise God also for it: *O that men would praise the Lord for his goodnesse.* 2. It is the duty of a thankful man, not only to praise God for the experience he hath had of Gods goodnesse in his own person; but also to praise God upon that occasion, for any other the wonderful works which the Lord worketh daily for the children of men: *O that men would praise the Lord for his wonderful works to the children of men.* 3. Sea-men after their returning home, should carefully observe the meetings of the Church, as for other reasons; so because they have been withdrawen so long from those assemblies, while their voyage did last: *And let them exalt him also in the Congregation of the people.* 4. Beside the assembly of the whole Congregation, the Scripture maketh mention of the Church or Congregation, or assembly of the Elders, who had the oversight and governing of the particular Synagogues and Churches of the people: For here and elsewhere, beside the Congregation of the people, there is mention made of the assembly of the Elders, as distinguished from the assembly of the people: *And let them praise him in the assembly of the Elders.* 5. As prayers are, and should be made in the Congregation for such of the flock as are in any special danger of their lives; so duty requireth that praises should be offered for their remarkable deliveries, or recoveries out of those dangers: for of such as are delivered from shipwrack, it is said, *Let them exalt him also in the Congregation of the people.* 6. As it is a part of the peoples duty, to acquaint the Elders of the Congregation with such passages of Gods most remarkable providence about them, as may be most for glorifying of God, and for the peoples edifying; so it is a part of the work of the Eldership to take notice of, and make the best use in their prudence of what falleth out among their flocks, whereby all may be edified: For as the right judgeing of Gods works of providence requireth prudence and wisdom; so they who are set over the Congregation, as most eminent therein for their wisdome and prudence, should go about this part of their charge among other duties; For it is said, *And let them praise him in the assembly of the Elders.*

Ver.

Ver. 33. *He turneth rivers into a wilderneſſe: and the water-ſprings into dry ground:*

34. *A fruitful land into barrenneſſe, for the wickedneſſe of them that dwell therein.*

In the latter part of the Pſalme, the Lord is praiſed for his wiſdome, in making changes upon Countreys and Nations, mens perſons and eſtates, ſome in juſtice, ſome in mercy, as he ſeeth fit: of which changes he reckoneth up five. The firſt whereof is, the turning of a fertile land into barrenneſſe for the inhabitants ſins. *Whence learn*, 1. When fertile land becometh barren, and men are cut ſhort of their commodities by ſea or land, by the creatures not yielding ſervice, as they were wont to do, men ſhould lift their eyes above all ſecond cauſes, and fix them on God, who what way he thinketh beſt bringeth the change: *He turneth rivers into a wilderneſſe, and the water-ſprings into dry ground*; that is to ſay, *a fruitful land into barrenneſs*. 2. The proper meritorious cauſe of Gods curſing of a fertile land, is the ſins of the inhabitants, whom God will have ſo anſwered in their labours on the ground, as they anſwer the Lord in his husbandry and paines taken upon them, and whom God will chaſtiſe for their ſin, and ſo move them to repent: *He turneth a fruitful land into barrenneſſe, for the wickeduneſſe of them that dwell therein.*

Ver. 35. *He turneth the wilderneſs into a ſtanding water: and dry ground into water-ſprings.*

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

37. *And ſowe the fields, and plant vineyards, which may yield fruits of intreaſe.*

38. *He bleſſed them alſo, ſo that they are multiplied greatly: and ſuffereth not their cattel to decreaſe.*

The ſecond change mentioned, is of a barren land into fertility. *Whence learn*, 1. The fertility of land is not to be attributed to mens induſtry, but unto God: *He turneth*

eth the wilderneſſe into a ſtanding water, and dry ground into water-ſprings. 2. If God afflict, his juſtice findeth the cauſe of it in man; but if he do good to any man, it is of his own good pleaſure, without any cauſe in man: therefore no reaſon is given here of this change, as was of the former, but ſimply, *He turneth dry ground into water ſprings.* 3. The Lord taketh pleaſure to provide for the needy, and they ſhall be forced to acknowledge his goodneſſe in his proviſion for them: *And there he maketh the hungry to dwell, that they may prepare a city for habitation.* 4. When God openeth a door of bleſſing men, he will have it improved, and ordinary meanes diligently uſed, as here, *He will have them ſowe the fields, and plant vineyards, which may yield fruits of increaſe.* 5. When the Lord is pleaſed to bleſſe men, he will bleſſe them largely in the growth of their familiesand ſubſtance, and will extend his care even to their beaſts; *He bleſſeth them alſo, ſo as they are multiplied greatly, and ſuffereth not their cattel to decreaſe.*

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

The third change is, by ſpoiling a populous and well-planted countrey. *Whence learn,* 1. Such as have been raiſed from a low condition, can hardly bear proſperity, but are readily puffed up with it, as this change preſuppoſeth. 2. God can bring down ſuch as do abuſe proſperity, and make them as baſe as ever they were; *Again, they are miniſhed and brought low.* 3. The Lord hath more wayes then one to ſpoile a fertile countrey; for albeit he do make it continue fertile, yet he can bring the ſword of the enemie on it: *They are brought low, through oppreſſion, affliction and ſorrow.*

Ver. 40. *He poureth contempt upon Princes: and cauſeeth them to wander in the wilderneſs,* where there is *no way.*

A fourth change is, in the pulling down Princes, and putting Stateſmen to perplexity. *Whence learn,* 1. As Kings and Rulers do not keep their place, and power, and eſtimation among men,

men, but by Gods investing them with dignity, so when they lose their dignity and are despised, they must look to God as the doer, and search the quarrel: for God will honour them that honour him, and they who despise him shall be lightly esteemed: *He poureth contempt upon Princes.* 2. It is God who giveth wisdom and prudence unto men, for ruling of States; and when their wit is employed for their own earthly interest, he can take their wisdome from them, and give them a cup of giddie wine, and put them in such perplexity, as they know not what to do; he can banish them out of their countrey, and send them as vagabonds through the earth; *He causeth them to wander in the wilderuesse, where there is no way.*

Ver. 41. *Yet setteth he the poore on high from affliction: and maketh* him *families like a flock.*

The fifth change is, in comforting the afflicted, and raising them out of the dust into a better condition, after they are humbled in the sense of their own poverty. *Whence learn,* 1. Albeit the Lord casteth down the mighty, and putteth the wise to perplexity, yet he will pursue them no further then unto humiliation, if so be they take with their sins, and seek reconciliation with God, as his Word prescribeth, and depend upon God as needy poor soules, he will lift them up again; *Yet he setteth the poore on high from affliction.* 2. As pride and self-estimation, because of riches, or power, or wisdom, or any other earthly reason, goeth before ruine; so lowlinesse of minde, humiliation in the sense of sin and of unworthinesse, and of weaknesse and witlesnesse, driving a man to depend on God, as a begger doth for almes, goeth before exaltation; *He setteth the poore on high from affliction, and maketh him families like a flock.*

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

43. *Who so* is *wise, and will observe those things: even they shall understand the loving kindness of the LORD.*

He

He closeth the Psalme with two promises, one of performing what is here said, to the comfort of the righteous, and shame of the misbelieving proud sinner: The other is of manifesting his loving kindnesse to such as do observe and make use of Gods providence. *Whence learn*, 1. Such as being justified by faith, do endeavour to order their conversation righteously, shall be witnesses of the Lords performing of his Word: *The righteous shall see it.* 2. As there is joy in believing of the Lords Word, so there is yet more joy in beholding the performance of his Word; *The righteous shall see it and rejoyce.* 3. Among other mercies bestowed upon the righteous man, this is one, that the Lord putteth him upon the counsel of his working, doth expound his providence unto him by his Word, teacheth him to compare Gods Word and his Works, and maketh him witnesse that God is as good as his Word; *The righteous shall see it and rejoyce.* 4. The wicked shall be disappointed of his expectation, in regard of the good which he hoped to himself, and shall finde himself mistaken about the godly, whose wayes he counted to be folly: *The righteous shall rejoyce, and all iniquity shall stop her mouth.* 5. As the works of the Lords goodnesse, justice and mercy are wrought in the sight of men, that they may observe his way, and keep the observation thereof in memory: so are they the wisest sort of men, who do observe Gods providence best, and do compare it with the Lords Word, that they may understand it rightly; *Who so is wise, and will observe these things.* The wise man, and the observer of Gods wayes toward the children of men, here is one. 6. Albeit there be very few wise observers of Gods proceeding with men in justice or mercy, yet so many as are his disciples, Students of his Word, and do walk answerably thereunto, shall never want matter of observation of Gods kindnesse toward themselves; *For who so is wise, even they shall observe the loving kindnesse of the Lord.*

PSALM

PSALM CVIII.

THis Psalme is composed of a part of the fifty seventh Psalm, from *v.* 7 to the end, and of a part of the sixty Psalme, from *v.* 5. to the end, but in a diverse notion; for in the fifty seven and sixty Psalmes, *David* is praying for experience of the truth of the promise made to him, concerning the Kingdome of *Israel*, and victory over his enemies on all sides, being now in hazard by them, but here he is making use of the experience received, and of victorie obtained over enemies within and without the Kingdome of *Israel*, for the encouragement of the Church militant to the end of the world, against intestine and forreign enemies whatsoever. Again, in these two former Psalmes, whence he doth repeat the words of this Psalme, he had his own interest to plead, beside what was typical in his exercise: Here, his own interest being setled, and the promise made to himself performed; he recommendeth this experience of his in a more abstract notion from his own particular, and in a more typical way of a pledge of the victory of the true Church militant, under her Head and Lord, over all her both intestine enemies and forreign, without the verge of the visible Profession, that in the faith of Christ, and hope of his prevailing in the work of enlarging and reforming of the visible Catholick Church, and overthrowing of the open enemies of Christs Kingdome, typified under the exercise of *David*, the true subjects of Christ might go on in their warfare with the greater confidence.

This Psalme hath two parts: In the former is the thanksgiving of faith, and promise of praise, in hope of obtaining all, which the Church is here to pray for, *ver.* 1, 2, 3, 4, 5. In the latter part is the prayer for preservation of the Church, *ver.* 6. with confidence to be heard and helped, whatsoever impediment appear, against all who stand out against Christs Kingdome, whether within the visible Church, *v.* 7, 8. or whether without, such as are professed enemies unto it, *v.* 9, 10, 11. which prayer is followed forth, *v.* 12. and comfortably closed with assurance of the Churches victoty by the assistance of God, *v.* 13.

Ver.

Ver. 1. O *God, my heart is fixed: I will sing and give praise even with my glory.*

2. A*wake Psaltery and Harpe: I* my self *will awake early.*

In the thanksgiving of faith, and promise of praise, he composeth himself in the best frame of spirit unto the work, and fitteeh himself by all meanes unto it. *Whence learn,* 1.It is our duty, especially when we are about any piece of immediate spiritual worship, to take heed what we are doing, what the work is about which we are going, who the Lord is with whom we have to do, and how our heart is disposed, that so we may approve our selves to God with the more comfort: for this doth the Psalmists example teach us; *O God, my heart is fixed, I will sing.* 2. In Gods worship it is very needful we should have our mindes present without diversion, and our affections composed, and set rightly toward the Lord, and the work in hand, as here, *My heart is fixed.* 3. As a man first tuneth his instrument, and then playeth on it: so should the holy servant of God first labour to bring his spirit, heart and affections into a solid and setled framefor worship,and then go to work;*My heart is fixed*: or prepared firmely, *I will sing and give praise.* 4.As the glory of man above the brute creatures, is, that from a reasonable minde he can expresse what is his will by his tongue: so the glory of the Saints above other men, is to have a tongue directed by the heart, for expressing of Gods praise: *I will sing and give praise, even with my glory.* 5. That only is our glory, wherein and whereby we do most glorifie God: for this cause the tongue directed by a holy heart, is here called *Davids* glory: *I will sing and give praise, even with my glory.* 6.Under typical termes we are taught to make use of all sanctified meanes for stirring of us up unto Gods service: for this the Psalmist intendeth, when he saith; *Awake Psaltery and Harp.* 7. We our selves must first be stirred up to make right use of the meanes, before the meanes can be fit to stir us up: therefore, saith he, *I my self will awake early.*

Ver.

Ver. 3. *I will praise thee, O LORD, among the people, and I will sing praise unto thee among the Nations.*

4. *For thy mercy* is *great above the Heavens: and thy truth* reacheth *unto the clouds:*

5. *Be thou exalted, O GOD, above the Heavens; and thy glory above all the earth.*

Here is the praise of God, and the reasons thereof; *Whence learn,* 1. It is no small help unto the discharge of a duty, to engage the heart unto God for the doing of it, for in effect that is the most we can attain unto in this life, but in the next life we shall have full vent for our will to praise God, and shall follow our purpose with perpetual perseverance: *I will praise thee, O Lord, among the people.* 2. Sincerity hath confidence to professe its purpose before the Lord: *I will praise thee, O Lord.* 3. As it is the duty and desire also of a true worshipper, that all the world should be stirred up to praise the Lord: so it was the comfort of the Church of the Jewes, to foresee the joyning of the Gentiles in the song, and to see the Gentiles stirred up by the songs of the Jewish Church; *I will praise thee, O Lord, among the people, and will sing praises unto thee among the Nations.* 4. The matter and reasons of Gods praise, are higher then the worshipper can reach, and larger then he can fathom, and in special the mercy of the Lord toward his people, is larger then the wide circle of Heaven: *Thy mercy is great above the Heavens.* 5. There is more stuffe and substance of good in the Lords promises, then the sharpest-sighted Saint ever did or can perceive; for when we have followed the promise, to finde out all the truth which is in it, we meet with a cloud of unsearchable riches, and are forced to leave it there; for so much is included in this, *Thy truth reacheth unto the clouds.* 6. The height of our praising of God, is to put the work of praising God upon himself and to point him out unto others, as going about the magnifying of his own Name, and to be glad for it, as here; *Be thou exalted, O God, above the Heavens, and thy glory above all the earth.*

Ver.

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

After the praise of God from faith, followeth the prayer of faith. *Wherein learn*, 1. The Church is the Lords beloved, or the incorporation more loved then any thing else in the world: therefore here called, *Thy beloved.* 2. Because the Church is Gods beloved, the care of it should be most in our minde, and the love of the preservation of it, should draw forth our prayer most in favour of it; *That thy beloved may be delivered, save.* 3. Whosoever is entrusted with any publick charge, Civil or Ecclesiastick in a special manner, should make the preservation and welfare of Gods people, their chief aime, and the chief matter of their prayer, and the greatest satisfaction of their desires, as here is done; *That thy beloved may be delivered, save, and answer me.* 4 As it is presupposed that the Church shall be frequently in danger, so it is certain that her delivery and preservation must be brought about by God in his way, and by his power, and God must be trusted with this work; therefore saith he, *That thy beloved may be delivered, save with thy right hand.*

Ver. *God hath spoken in his holinesse, I will rejoyce; I will divide Shechem: and mete out the valley of Succoth.*

8. *Gilead* is *mine, Manasseh* is *mine, Ephraim also* is *the strength of mine head: Judah* is *my Lawgiver.*

Here the Psalmist looketh unto the word of promise for his answer. *Whence learn*, 1. Supplicants must take the answer of their prayers from the Word of promise, for he who findeth his warrant to pray, hath his answer before he begin to pray, for he prayeth according to the Will of God, and so he hath his petition; so doth *David* teach: *God hath spoken in his holinesse.* 2. Faith closing with a promise will furnish joy to the

beleever, before he enjoy the performance of it: *God hath spoken*, saith he, *I will rejoyce.* 3. The believer of a general promise, may branch out the particulars in it, which are not performed no lesse clearly, then if they had been particularly expressed: for so doth the Psalmist teach, saying, *I will divide Sechem, and mete out the valley of Succoth*, which thing came to passe as he believed, and the whole Kingdome under him was now setled for his particular interest, when this Psalm was composed: but as it typified the reducing of the distracted parts of Christs Kingdom into the unity of Reformation, and joynt subjection to his Government, it was to be performed no lesse certainly then the distracted parts of the typical Kingdome of *Israel* was to be joyned in uniforme subjection under *David*, who here saith; *Gilead is mine, Manasseh is mine, Ephraim also is the strength of my head, Judah is my Lawgiver.*

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

After composing of the tribes of *Israel*, representing the visible Church, he turneth him to the forreign enemies of the Kingdome, and assureth the Church of victory over them also. *Whence learn*, 1. As in the typical victories of *David*, so in the Conquest which Christ maketh, some are more sincere and cordial subjects, some do feigne subjection out of constraint or carnal motives; and as in *Davids*, so in Christs victories, some are vessels of honour; all serving for the use of the great house: *Moab is my wash-pot, over Edom will I cast out my shoe, over Philistia will I triumph.* 2. When faith doth look through the prospect of Gods Word and Promises, it will discover afarre off many advantages, as here we see.

Ver. 10. *Who will bring me into the strong City? who will lead me into Edom?*

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

In

In the war against *Edom*, the difficulties are represented, which the Church militant shall meet with in her battels against open enemies, which difficulties are here overcome by faith, encouraging her against all impediments. *Whence learn*, 1. The Church of believers may finde, and shall finde in some passages of their exercise, some maine difficulties meeting them in their progresse, and some enemies harder to overcome then others; some devils more strong in their possession then others, represented here by the strongest City of *Edom*; *Who will bring me into the strong City?* 2. When we meet with any difficulty greater then any former hath been, faith must give more employment unto God, and put in to him for more assistance and strength: *Who will lead me into Edom: wilt not thou, O God?* 3. Faith must not be discouraged in her warfare, from any tokens of Gods displeasure, formerly let forth against his people, but rather must draw encouragement from thence, taking all the executions of threatnings for so many pawnes and pledges of the performing of promises, as the Psalmist doth here: *Wilt not thou who hadst cast us off? and wilt not thou go forth with our hostes?*

Ver. 12. *Give us help from trouble: for vaine is the help of man.*

He repeateth his prayer, and insisteth upon his request. *Whence learn*, 1. When the believer findeth his faith weakest, he must make use of prayer, as the infirme man doth of a staffe in his walking; *Give us help from trouble.* 2. He who would have Gods help in any businesse, must quit confidence in mans help; and the seeing of the vanity of mans help, must make the believer to trust the more unto, and expect the more confidently Gods help, as here is done; *Give us help from trouble, for vain is the help of man.*

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

He closeth the Psalme comfortably, in assurance of the

Churches victory. *Whence learn,* 1. Whatsoever may be the varietie of the exercises of faith, victory and triumph shall close the war, and crown the wrastler; *Throu h Go l we shall do valiantly.* 2 Albeit the meanes be nothing but vanity without God, yet they must be used, for they are something when they are used by us, and put in Gods hand: for, *Through God we shall do valiantly.* 3. What the Lord doth by the believer as his servant, or by any other instrument, God must have the glory of it; *Through God* (saith he) *we shall do valiantly.* 4. The faith of the Churches victory over her enemies, is grounded upon Gods engaging in the war, for the Church, and against our enemies; *For he it is that shall tread down all our enemies.*

PSALM CIX.

To the chief Musician. A Psalme of David.

DAvid, as a type of Christ, hath here to do with his and the Lords desperate enemies. The Psalme hath three parts. In the first part, he complaineth against them unto God, *v.* 1, 2, 3, 4, 5. In the second, he pronounceth the fearful vengeance of God against them, by way of imprecation in the Spirit of prophecie, unto *v.* 11. In the third part, he putteth up a prayer to God for himself, and is comforted. In all which he is a type of Christ, and hath an eye unto Christs Kingdome, and to the desperate enemies thereof, as the Apostle *Peter* doth teach us in his application of what is here spoken, as a Prophecie to be in part compleated in *Judas, Acts* 1. 20. And so *David* here, is not satisfying his own private revenge against *Achitophel*, or any other such like traitor, but as a Prophet foretelling what judgement was to fall on the desperate enemies of God, and as a Saint subscribing to Gods righteous judgements, for the terrour of all opposers of Christs Kingdom.

Vers 1. H*Old not thy peace, O God of my praise:*

2. For

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

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

4. *For my love they are mine adversaries: but I* give my self unto *prayer.*

5. *And they have rewarded me evil for good: and hatred for my love.*

In his complaint, he prayeth the Lord to shew himself in justice against his desperate enemies, and chargeth them for false and malicious calumnies, and wicked ingratitude against him. *Whence learn,* 1. As the most innocent and holy servants of God are subject to heavy slanders, and false calumnies raised against them, so the best remedy and relief in this case, is to go to God with the matter, as here the Psalmist doth. 2. The Lord will bear witnesse in due time unto the innocency of his oppressed and unjustly defamed servants, as here the Prophet prayeth for in his prayer, and doth expect it: *Hold not thy peace, O God.* 3. A good conscience may be sure to be cleared from false imputations, and should comfort it self with Gods approbation in the meane time, because whatsoever infamie the believer doth lie under, the Lord will bring forth his innocency and commendation: for this reason among others, the Prophet doth call the Lord, *O God of my praise.* 4. Impudent back-biters will put such a face upon the most wicked calumny and slander of an innocent servant of God. and will avow it openly in his face, as if it were of truth, as here we see: *For the mouth of the wicked, and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue.* 5 An innocent man may be so circumvented with calumnies and lies forged of him, as he shall be unable to finde out any way to clear himself, as here we see; *They compassed me about also with words of hatred.* 6 Albeit, when an innocent man hath to do with a wicked and impudent slanderer, he may be put to no lesse hard exercise, then if he were yoked in a combat to fight for his life, yet it is comfort when God and his own conscience know that he suffereth unjustly: *They fought against me without a cause.* 7. Innocency, kindnesse and good deeds, done by the godly, unto the

wicked instruments of Satan, will not exempt them from their malicious calumniating of them, yea, no man is more subject to this requital then they who do deserve best of the wicked world, even Christ and his servants are of all men most traduced: *For my love they are my adversaries*, saith the type of Christ, and Christ in him. 8. It is not the way to overcome the calumnies of the wicked, to render reviling for reviling, or to loose the tongue unto evil words; but the only way to overcome all, is to go to God as Supplicants, as here the Psalmist did; *But I gave my self to prayer.* 9. When malicious lips against a man are joyned with the ingratitude of the Calumniator, it maketh up a fearful ditty against the slanderer; as here, *And they have rewarded me evil for good, and hatred for my love.*

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

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

8. *Let his dayes be few:* and *let another take his office:*

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

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

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

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

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

14. *Let the iniquity of his fathers be remembred with the LORD; and let not the sin of his mother be blotted out.*

15. *Let them be before the LORD continually;*

that

that he may cut off the memory of them from the earth.

16. *Because that he remembred not to shew mercy, but persecuted the poore and needy man: that he might even slay the broken in heart.*

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

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

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

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

In this second part of the Psalme, he pronounceth the most fearful vengeance of God upon malicious calumniators, and that as a Prophet and the Messenger of God, to shew the wrath of God against such wicked persons in general, and especially against the enemies of the Gospel; for he speaketh here as the type of Christ, as *Peter* sheweth, applying this prophecie to *Judas* by name, *Acts* 1. 20. *Whence learn*, 1. Albeit it be not lawful for any man to use such imprecations, out of private revenge, or against any man in particular, as *David* doth, who was led as a Prophet by the Spirit of God, yet this doth shew unto us, that fearful and heavie are those judgements which attend ingrateful calumniators of honest men, and in special all such as are enemies to Christ and to his Gospel, and to his faithful Ministers, or to those in whom the work of Gods grace doth appear, and that in special for their devising and fostering lies and slanders of them that professe Gods truth, of purpose to make them, and the truth which they maintaine, and all of their kinde, to be the more hated and despised among men: for this which is written here, shall be their judgment, according as they draw deeper in this sort of transgressi-

on, and do approach to *Judas* his treacherie. 2. More specially, these are the wages and reward of the desperate enemies of Christ, and the Gospel, and Christs servants; First, all sort of mischief shall come upon such a mans own person from men, and from devils, and from Judicatories, and from Heaven, Wrath shall be on him, in relation to his liberty, to his enterprises, to his suits of law, and his exercise of Religion, till he be cut off from the world, and rooted from his place, *v. 6, 7, 8.* Secondly, mischief shall be on his family, wife and children, goods and estate, whereof his children shall have no benefit, but be exposed to all misery without pity, *v. 9, 10, 11, 12.* Thirdly, mischief shall be upon his posterity till they be rooted out, with infamie to him of whom they came, being pursued in wrath to the third and fourth generation, as the children of him that hated God, till his fame and memory perish, *v. 13, 14, 15.* and that for his mercilesse persecuting of the Lords poor children, *v. 16.* Fourthly, the curse of God, without hope of Gods blessing, shall pursue his gracelesse and cursed disposition, to the vexation of his soul and body, and it shall be fastened on him on all hands perpetually, *v. 17, 18, 19.* as the just reward of the deadly enemies of the Lord, and of the salvation of his people, *v. 20.* And this is set down as a part of a Psalme of *David*, to be sung unto Gods praise, and allowed and said *Amen* unto, by all the people of God, against the desperate and unreconcileable enemies of Christ, and of his true servants, whereby the Church of God may be edified and kept fast in the faith and profession of Christ, and free from persecution of his faithful servants.

Ver 21. *But do thou for me, O GOD, the Lord, for thy Names sake: because thy mercy* is *good: deliver thou me.*

22. *For I am poore* and *needy: and my heart is wounded within me.*

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

24. *My knees are weak through fasting: and my flesh faileth of fatnesse.*

25. *I became also a reproach unto them;* when

when *they looked upon me, they shaked their heads.*

The third part of the Psalme, wherein the persecuted Saint putteth up prayer unto God for comfort to himself, and for delivery, using sundry reasons for strengthening of his faith, to *v.* 26. where he repeateth his prayer, with other reasons to inforce it. to *v.* 29. and having found comfort and victory, he closeth the Psalme with thanksgiving, *v.* 30, 31.

From his first prayer, and the reason thereof; *Learn*, 1. Whatsoever mischief be appointed for the enemies of God, and of his Son Jesus Christ, it shall not prejudice the godly persecuted, nor hinder their accesse unto God, or Gods befriending of them, for so teacheth the Psalmist; *But do thou for me, O God, the Lord* 2. It concerneth God in his glory, as to punish his foes, so to defend his friends and children: *Do thou for me for thy Names sake.* 3. The plea of the believer is not his own goodness, but the readiness of Gods mercy unto Supplicants; *Because thy mercy is good, deliver thou me* 4. Because God is good and merciful, therefore he will not suffer his own to perish in their affliction; *Because thy mercy is good, deliver thou me.* 5. Before the Lord do comfort his children in their affliction, he bringeth them to the sense of their own insufficiency, and of their need of his help, and when this poverty of spirit is given, it is a fore-runner of delivery; *Deliver thou me, for I am poor and needy.* 6. As the Lord by affliction doth waken the sense of sin, and wound the mans spirit, so is he a ready Physician to the contrite: *Deliver thou me, for my heart is wounded within me.* 7. This mortal life is like a shadow, and when affliction is superadded to mortality, mans life is like the shadow of the evening, which is speedily stretched forth til it vanish, and when a Saint is in this condition, he may expect the fruit of Gods compassion, as here, *Deliver me, for I am gone like a shadow when it declineth.* 8. The children of God must not look for any certain dwelling place, but to be driven to and fro by persecution, as the winde maketh the locust to leap from place to place; *I am tossed up and down as the locust.* 9. The grief of the godly under persecution may overcome the natural comfort of meat and drink, and bring their body to wasting leannesse; *My knees are weak through fasting; and my flesh faileth of fatnesse.*

neſſe. 10. As it is uſual for the wicked to mock the godly, being brought low by perſecution: ſo there is no part of the croſſe more heavie to the godly then deriſion; *I became alſo a reproach unto them when they looked upon me.* 11. That which God doth threaten for a curſe on the wicked, may for the point of outward calamity fall upon the deareſt children of God; as what is threatened, *Deut.* 28. in ſundry things, is here found on the perſecuted childe of God; *I became a reproach unto them, they ſhaked their heads.*

Verſ. 26. *Help me, O LORD my God: O ſave me according to thy mercy.*

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

28. *Let them curſe, but bleſſe thou: When they ariſe, let them be aſhamed, but let thy ſervant rejoyce.*

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

He prayeth again for help, and addeth more reaſons, eſpecially this reaſon, that ſo the difference of Gods dealing with his ſervants, and with his foes may the better appear; *Whence learn,* 1. As trouble is lengthened and lyeth on, ſo muſt prayer be repeated and inſiſted upon, as here: *Help me, O Lord my God, and ſave me according to thy mercy.* 2. When the Lords children do perceive that Gods honour is obſcured by their ſuffering, they become no leſſe deſirous to have God reſtored to his honour, then to have themſelves delivered from trouble; *Save me, that they may know that this is thy hand, that thou, Lord, haſt done it.* 3. Albeit the Lord be the inflicter of the troubles of the godly for their trial, and for manifeſtation of his truth toward them, and grace in them, yet the world cannot perceive this, till God lift up the hand of his own out of trouble; *Save me, that they may know that this is thy hand, and that thou, Lord, haſt done it.* 4. When God ſheweth himſelf reconciled to a ſoul, light ariſeth in trouble, to let them ſee both their own relief, and the over-

overthrow of their adversaries, as here is shewen in the proposition of the condition of the godly and their enemies. 5. It matters not what the enemie speak against the godly, so long as God approveth them: yea, the more the enemie be despiteful, the more will the Lord be kinde to his servants: *Let them curse, but blesse thou.* 6. When the controversie between the godly, and their persecutors cometh before the Lord to be judged, shame shall cover the face of the persecutor, and Gods childe shall rejoyce; *When they arise,* (to wit for pleading of their cause) *let them be ashamed, but let thy servant rejoyce.* 7. The pretences whereby the wicked deceive their own consciences in persecuting the Saints, shall be their sin, and their shame and confusion; *Let mine adversaries be cloathed with shame, and let them cover themselves with their own confusion, as with a mantle.*

Ver. 30. *I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.*

31. *For he shall stand at the right hand of the poore: to save* him *from those that condemne his soule.*

He closeth his prayer and the Psalme comfortably. *Whence learn,* 1. Albeit the persecuted children of God be put to mourning and prayer for a time, yet the issue of their exercise shall be joy and praise; *For I will greatly praise,* saith the Supplicant here. 2. It is not unusual to God to make the delivery of his children manifest before the people, who were witnesses of their hard usage by the wicked, and to make his servants to proclaim his praise with their own mouth; *I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude.* 3. As Satan, *v.6.* shal stand at the right hand of the Persecutor, both to drive him on to perdition in his sin, and then to accuse him & torment him for it, so shall the Lord stand at the right hand of his persecuted servants in their lowest condition, to strengthen them under their trouble, and to deliver them out of it; *For he shall stand at the right hand of the poor, to save him from them that condemn his soul.* 4. Albeit the experience of the promised delivery be not yet come, yet the foresight of it by faith in Gods

Word,

Word, and gracious nature, is sufficient cause of joy to the persecuted Saint, and matter of praise unto God; *I will greatly praise the Lord with my mouth, for he shall stand at the right hand of the poor to save him.*

PSALME CX.

THis Psalme containeth the doctrine of Christ, God and man in one person, concerning his everlasting Kingdom and Priesthood, whose Kingdom albeit begun to be manifested among the Jewes, yet was to be extended unto the Gentiles with great success, *v.* 1, 2, 3 As for his Priesthood, he is setled therin for ever by an Oath, *v.* 4. and that with the overthrow of his enemies; how great or many soever, *v.* 5, 6. yet not without Christs sufferings, by which he was first to be humbled, and then to be exalted, *v.* 7.

Ver. 1. *THe LORD said unto my Lord, Sit thou at my right hand: until I make thine enemies thy footstool.*

In the first place, the Prophet being taught of God, describes the Person of Christ, in both his Natures, and in his Kingly office, which he exerciseth in heaven from the beginning of the world to the end thereof, until all his enemies shall be destroyed. *Whence learn*, 1. Albeit the understanding of Christs person and offices be necessary unto the Church, yet none know the Son save the Father, and they to whom he will reveal him: for *David* knew Christ only by the Fathers teaching; *The Lord said*, saith he. 2. Christ is *Davids* Son, and *Davids* Lord also: *Davids* Son, in regard Christ assumed his humane nature of *Davids* seed; and *Davids* Lord, because he is God, very God and very man in one person; *The Lord said to my Lord*, that is, God the Father revealed to me concerning God the Son, my Lord and Redeemer. 3. Christ in his Kingly office is exalted to the

the fellowſhip of glory and power with the Father, authorized by him in his Kingdome, and eſtabliſhed therein by divine decree: *The Lord ſaid to my Lord.* 4. Chriſt ſince the beginning of the world hath had, and to the end of the world ſhall have enemies to his Kingdome, who ſhall fight againſt him, but he ſhall prevaile over them compleatly and glorioufly, to their ſhame and confuſion: *Sit thou at my right hand, until I make thine enemies thy footſtool.* 5. No leſſe then divine power is able to ſubdue the enemies of Chriſts Kingdome; for devils and wicked men, ſin, death and hell are oppoſite to his throne; *Sit there until I make thine enemies thy footſtool.* 6. Albeit this victory is not fully obtained, till the end of the world, becauſe of the renewing of the battel by new inſtruments, from generation to generation, yet till then and for ever Chriſt the King enjoyeth his glory in heaven, and ſitteth judging and ruling powerfully all things for the good of his Church; *Sit thou at my right hand, until I make thine enemies thy footſtool.*

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

In the ſecond place he ſheweth the meanes and manner of his Conqueſt and governing, to wit, by the preaching the Goſpel. *Whence learn,* 1. Chriſt wanteth not a rod and ſcepter whereby to govern, but he hath the Word of God preached for the Enſign of his Princely power and prehemineneie, which is the arme and power of God unto ſalvation to every one that believeth, and which is able to throw down every ſtrong hold exalted againſt the knowledge of him; *This is the rod of thy ſtrength.* 2. Chriſt was King in his Church, and was in exerciſe of his office before his Incarnation, and that by his Word preached, which is the rod of his mouth, *Iſa.* 11. 4. *For he ſhall ſend the rod of thy ſtrength out of Zion,* preſuppoſeth the rod of his ſtrength in *Sion.* 3. It was decreed, that Chriſts Kingdome, howſoever firſt and moſt clearly manifeſted among the Jewes, yet ſhould not be limited within *Judea,* but ſhould go forth unto the Gentiles for ſubduing them; *The Lord ſhall ſend the rod of thy ſtrength out of Zion.* 4. How many enemies ſoever ſhall oppoſe the Kingdome of Chriſt, and how powerful ſoever they ſhall be, yet Chriſt ſhall

bear

bear rule, enjoy his Kingdome, maintaine his ſubjects, and go on in his Conqueſts; *Rule thou in the midſt of thine enemies.*

Ver. 3. *Thy people* ſhall be *willing in the day of thy power, in the beauties of holineſſe from the wombe of the morning: thou haſt the dew of thy youth.*

In the third place he ſheweth what ſucceſſe Chriſt ſhall have; for he ſhall have abundance of Converts, who ſhall come to his Church offering themſelves, as the free-will-offerings were brought to the beautiful holy Temple, and that in ſuch multitudes and Confluence, as his young Converts ſhall be innumerable, like the dew upon the graſſe, which dew iſſueth out as it were from the mornings wombe as its daily birth. *Whence learn*, 1. Whatſoever courſe our Lord ſhall take, for inviting and compelling gueſts to come to his feaſt, and to the ſociety of his viſible Church, yet only his Elect, his redeemed ones, all of them are made moſt willing Converts by his Omnipotent power, effectually inclining their hearts, and making them willing; *Thy people ſhall be willing in the day of thy power.* 2. Chriſts Church by the adminiſtration of holy Ordinances, by the ſetting forth of the Lords holineſſe, by her teaching and perſwading effectually unto the duties of holineſſe, is exceeding beautiful in the eyes of God, and of ſpiritual beholders; *Thy people ſhall be willing in the beauty of holineſſe.* 3. True Converts by the power of the Goſpel are Chriſts children and off-ſpring, who ſhall grow up before him in ſimplicity and harmleſneſſe, as the youth in each generation do grow, and ſhall be for multitude as the ſtarres of Heaven, as the ſand on the ſea-ſhore: or as the morning dew deſcending from the Heaven: *From the wombe of the morning, thou haſt the dew of thy youth.*

Ver. 4. *The LORD hath ſworne, and will not repent, thou* art *a Prieſt for ever, after the order of Melchizedech.*

In the fourth place, is his Prieſthood ſetled. *Whence learn*, 1. Chriſt

1. Christ as he is King of his Church, so he is Priest also, for the teaching of Gods will to his subjects, for reconciling them to God by his propitiatory sacrifice, for sanctifying them, for making their services acceptable, for bearing the iniquity of their holy things, for interceding alwayes for them, and blessing them effectually in the Name of the Lord: *Thou art a Priest*, saith the Lord unto our Lord. 2. Christ is an everlasting Priest, who liveth for ever to make intercession for us, and neither needeth nor can admit any successor, or suffragan to himself in his office; *Thou art a Priest for ever.* 3. Christ in his office is no Usurper, for he is called to it, his Priesthood is unchangeable, confirmed by an Oath, having the glory of God laid in pawne for its stability and continuation without change: *The Lord hath sworn, and will not repent, thou art a Priest for ever.* 4. *Aarons* order was not confirmed by an oath, but was an imperfect type of Christs Priesthood, to endure only till the Lord came, till the time of Reformation came, and was to be changed at Christs coming; for seeing a change behoved to be made of the Priesthood, a change behoved also to be made of the Levitical law: *Thou art a Priest for ever*, (not after the order of *Aaron*, but) *after the order of Melchizedech.* 5. *Melchizedechs* order, was not the patterne, but a type and shadowing resemblance of Christs Priesthhood: for as *Melchizedech* in his Scriptural being is mentioned and brought in, without shewing who was his father or mother, and had both the offices of King and Priest joyned in his person, and was first King of righteousnesse, and then King of peace; as is more largely described by the Apostle in his Epistle to the *Hebrewes*: so is Christ really without beginning and ending, both King and Priest, who bringeth perfect righteousnesse and peace to his subjects; *Thou art a Priest for ever, after the order of Melchizedech.*

Ver. 5. *The Lord at thy right hand shall strike through Kings in the day of his wrath.*

6. *He shall judge among the heathen, he shall fill* the places *with the dead bodies: he shall wound the heads over many countreys.*

In the fifth place is set down the victory of Christ over his

his enemie. *Whence learn*, 1. Christ the Mediatour, and King of his Church, and every believer in him, have God ready at hand in all that they have to do: for as Christ is at the right hand of the Father for glory, so the Father is at Christs right hand for cooperation and assistance: *The Lord at thy right hand*, saith he. 2. As the Kings and Rulers of the earth are usually great enemies to Christs Kingdome, so he is the hardest party that ever they shall meet with: *The Lord at thy right hand shall strike through Kings.* 3. The Lord hath a time of patience wherein he beareth with his enemies, and a day of wrath when he will break forth against his adversaries: *He shall strike through Kings in the day of his wrath.* 4. Christs Government is wise and just, convincing some of sin, and pardoning the penitent; convincing others of sin, and sealing them up to condemnation, casting down the proud, and comforting the cast down, and doing all things for the good of the subjects most discreetly; *He shall judge among the heathen.* 5. Were there never so many enemies to Christ, they are all dead men before him, whom he will kill, and will cast their carcases in the ditches of their own campes; *He shall fill the places with dead bodies.* 6. As he will punish the multitudes of people, who under wicked Commanders do oppose his Kingdome: so will he in special punish wicked Rulers, that lead on their people against him, how many soever they be who are joyned in conspiracy; *He shall wound the heads over many countreys.*

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

In the last place is set down the manner of Christs carrying on his Kingdome and Priesthood in his Church, to wit, by suffering and enderlng hardship, as a good souldier pursuing the victory: for which his humiliation it is promised he shall be exalted. *Whence learn*, 1. It behoved Christ first to suffer, and then enter into glory: *He shall drink of the brook in the way*; or, he shall partake of the waters of affliction. 2. Whatsoever a good souldier doth, or suffereth in his warfare against, and in pursuit of his enemies, Christ did and suffered in pursuing his enemies in his own person, and shall do and suffer in his mystical body; *He shall drink of the brook*, that is, content himself with

with any obvious entertainment, which he meeteth with in the chase of his enemies, and not be retarded with any care of better fare, then what may further his purpose. 3. As Christs personal sufferings were not to endure any longer then the time he was on his way to his glory, so neither are the sufferings of his souldiers or his Church militant, his mystical body, to endure any longer then they are in their way to the triumph, that is, during this short life: *He shall drink of the brook in the way.* 4. As Christ in his person was exalted after his sufferings as Victor, and did enter into his glory: so shall he exalt every member of his mystical body after their suffering, and lift up their head: for it is appointed even for them, through many afflictions to enter into glory; *Therefore shall he lift up the head.*

PSALME CXI.

THe scope of this Psalme is to stir up all to praise God, and that for so many reasons as there are verses in the Psalme. The exhortation is in the first words: *Praise ye the Lord.* The reasons follow in order. The Psalme is composed so after the order of the Hebrew Alphaber, as every sentence or half verse beginneth with a several letter of the *A B C* in order, and all the Psalme is of praise only. Whence we learn in general, 1. Sometime it is expedient to set all other things apart, and employ our selves expressely to proclaim the praises of the Lord only; for so is done in this Psalme. 2. The praises of the Lord are able to fill all the letters, and words composed of letters, in all their possible junctures or composition; for so much doth the going through all the letters of the *A B C* point out unto us: he is *Alpha* and *Omega*, and all the middle letters of the *A B C* of praise. 3. The praises of the Lord are worthy to be kept in memory: for that this Psalme may be the better remembred, it is composed after the order of the *A B C*, and so it insinuateth thus much to us.

Ver 1. *PRaise ye the LORD: I will praise the LORD with my whole heart in the Assembly of the upright, and in the Congregation.*

He setteth down the scope of the Psalme in a word of exhortation to praise the Lord, and then annexeth ten reasons and motives thereunto. The first motive is from his own example; *Whence learn,* 1. When we are about any part of divine worship. it shall be to good purpose to set our eye mainly upon the scope which we propound to our selves therein: for so with lesse wavering of thoughts, and more fixed presence of minde, we shall follow our purpose; Thus much doth the Psalmists example here teach us, setting down all he purposeth to aime at in this word, *Praise ye the Lord.* 2. The Pastor of the Congregation, being about to stir up others to this, or any other spiritual duty, should go before them in his own example, and stir up himself for that same end: for so teacheth the Psalmist, saying, *I will praise the Lord.* 3. As the Lord is worthy of hearty praises; so should we with our heart take up the Song, and bear out the work; *I will praise the Lord with my whole heart.* 4. Solemn meetings of Gods children for Gods publick worship, and furthering one another therein, is an Ordinance of God appointed for that end: *I will praise in the Assembly, and in the Congregation.* 5. Albeit the true members of the Church invisible, be only they who are justified, and who are regenerate, and who are Students of sanctity and righteousnesse; and albeit such only are fittest hearers, discerners and joyners in the Lords worship, yet must the whole Congregation, or visible members of the Church, whatsoever they be before God, be admitted to the fellowship of hearing God praised; for thereby the elect unconverted may be regenerate; for when the Psalmist hath said, *I will praise the Lord in the Assembly of the upright,* he subjoyneth also, *and in the Congregation.*

Ver. 2. *The works of the LORD* are *great, sought out of all them that have pleasure therein.*

The

The second reason of the exhortation to praise God, is from the greatness and excellency of Gods works. *Whence learn*, 1. We need not go far to seek matter for praising the Lord, his works are at our hand to furnish matter; and albeit the Lords works in comparison one with another be some of them greater, some of them lesser, yet all and every one of them being looked upon severally are great; *The works of the Lord are great.* 2. Whatsoever glory doth appear in Gods works, there is more hid treasure and excellency therein to be sought out, and if men do not see much in Gods works; it is because they do not seek them out; *The works of the Lord are great, sought out of all them, &c.* 3. It is a mark of a wise childe of God to take pleasure in Gods work, and to take pleasure to search and see Gods praise therein, and these only do reap the right use and benefit thereof; *They are sought out of all them that have pleasure therein.*

Ver. 3. *His work is honourable and glorious: and his righteousnesse endureth for ever.*

The third reason of praise, is the glory and honour of God to be seen in his works. *Whence learn*, 1. The glory of Gods wisdome, power, justice or mercy, or some of his attributes, is stamped upon his works of Creation and Providence, and they who have an open eye to look upon them rightly, will acknowledge it; *His work is honourable and glorious.* 2. When the rayes of Gods wisdom, power, goodnesse, or any attribute, are perceived in his work, they cause an honourable estimation of God, and of his work also; and a right estimation of Gods work cannot be attained, till his glory be seen in it; *His work is honourable and glorious.* 3. Albeit the world alwayes, yea, and Gods children also, do often misconstrue the Lords work and dealing with themselves and with others, yet there is no wrong therein, there was never any wrong, nor ever shall there be any the least point of injustice in his dealing; *His righteousnesse endureth for ever.*

Ver. 4. *He hath made his wonderful works to be re-*

remembred: the LORD is gracious, and full of compassion.

The fourth motive to praise God, is the course he taketh to make his works to be remembred, mixing mercy and compassion in all his providence towards men, and specially his own people. *Whence learn,* 1. What the Lord hath done for his Church, he hath ordained that it should be remembred; and this he procureth, partly by printing upon his works the large impression of his power and goodnesse; partly by doing the like works when the Church standeth in need thereof; and partly by his Ordinances, commanding them to be remembred; *He hath made his wonderful works to be remembred.* 2. As the grace and loving pity of God towards his Church, is the cause of the wonderful working of God for his Church: so are they strong motives to cause his works to be remembred unto his praise; *For the Lord is gracious and full of compassion,* doth here infer so much.

Ver. 5. *He hath given meat unto them that feare him, he will ever be mindful of his Covenant.*

The fifth motive to praise God, is, because God according to his Covenant provideth for the necessities of his people. *Whence learn,* 1. The Lord in all ages hath carefully furnished maintenance for the life, both bodily and spiritual of his own people; *He hath given meat to them that feare him.* 2. As what good the Lord doth unto his people, is because of his Covenant with them, so what is to be done for them, he will do for his Covenants sake also, without being wearied: *He wil ever be mindful of his Covenant.*

Ver. 6. *He hath shewed his people the power of his works: that he may give them the heritage of the heathen.*

The sixth motive to Gods praise is, the proof which he gave of his

his power for, and good-will to this people, in bringing them out of *Egypt* and unto *Canaan*. *Whence learn*, 1. The Lords working wonderfully and extraordinarily for his people, were it but once and at one time, as it is a sufficient reason of praising him ordinarily at all times thereafter, so it is a sufficient prop to the faith of his people at all times; for this use are we taught to make of the Lords working for his people, *in giving them the heritage of the heathen.* 2. As the Lords working for his people at one time, giveth evidence of what he can do for them at any time: so will he have his own people in special spectators, observers and witnesses of his working at any time, that they may make use thereof at all times; *He hath shewed his people the power of his works, that he may give them the heritage of the heathen.*

Ver. 7. *The works of his hands* are *verity and judgement: all his Commandments are sure.*

8. *They stand fast for ever and ever*: and *are done in truth and uprightnesse.*

The seventh and eighth motives to Gods praise, is the suitablenes of his Work unto his Word, and the stability of his Word and Works in truth and uprightnes. *Whence learn*, 1. The works of the Lord done for his Church, and in his Church to his people for their correction or comfort, and against their enemies for their overthrow, do prove the Lord to be true and faithful in his promises and threatenings: *The works of the Lord are verity and judgement.* 2. As the Words and working of the Lord agree together, so should they be esteemed of, acknowledged and commended by us: *The works of the Lord are verity and judgement.* 3. The whole Word of God, all which he hath commanded us to observe and make use of, is worthy of all commendation, and of perpetual use; for all the parts of it do agree one with another, suitable to the condition of his people in all ages, good and profitable to them: it is clear and plain, and not ambiguous, when it is rightly considered and compared with it self: for even the ceremonial law, albeit abolished for the outward observation of the carnal ceremonie, which figured forth Christ to come, yet endureth for ever in the real signification of substance, benefits and duties thereby shadowed

forth: and the moral law, howsoever it serveth to condemne men for their sins; yet it is also a pædagogie to draw and drive condemned men to seek righteousnesse and life in Christ, and to leade the believer along in his hand to heaven; *All his Commandments are sure, they stand fast for ever and ever, and are done in truth and uprightnesse.*

Ver. 9. *He sent redemption unto his people: he hath commanded his Covenant for ever: holy and reverend is his Name.*

The ninth motive to Gods praise, is the course which he hath taken for mans salvation, and for his divine honour. *Whence learn*, 1. The Lord hath made redemption ready for men, and hath given forth a commission for making offer of it, and for applying it to the benefit of the believer; *He sent redemption to his people.* 2. Whosoever do receive the message of Redemption sent unto them, God is entered with them in an everlasting and unchangeable Covenant, for grace and salvation unto them: *He hath commanded his Covenant for ever.* 3. Wherein soever God hath engaged himself by Covenant, we must not suspect him to be otherways minded then he hath spoken, but must in faith and feare subscribe to his declaration, lest we take his Name in vain: *For holy and reverend is his Name.*

Ver. 10. *The feare of the LORD is the beginning of wisdome: a good understanding have all they that do* his Commandments, *his praise endureth for ever.*

The tenth motive to praise God is, from the fruit of believing and obeying him. *Whence learn*, 1. As it is true wisdome to know the Lords will, and to observe it: so then do men begin to give proof of wisdom in them, when they begin to make conscience of the obedience of faith, and to stand in awe to misbelieve Gods Word, or disobey his commands; *For the feare of the Lord is the beginning of wisdom.* 2. Howsoever the wicked

who

who follow their own counsel, may seem wise to worldlings, and the Lords children to be simple and witlesse, yet in effect, the man that studieth constantly unto the obedience of faith, is the only wise man; *A good understanding have all they that do his Commandments.* 3. Albeit many do neglect to praise God, yet he shall not want praise: for the matter of his praise shall endure, and he shall provide such as shall praise him, from generation to generation, and for evermore; *His praise endureth for ever.*

PSALM CXII.

Ver. 1. *PRaise ye the LORD, Blessed is the man* that *feareth the LORD: that delighteth greatly in his Commandments.*

THis Psalme is a praising of God for blessing of the beleevers, and the whole Psalme doth prove that the beleever is blessed, which Proposition is set down, *v.* 1. and confirmed with so many reasons as there are verses following. *Whence learn,* 1. Albeit in singing of some certain Psalm or part thereof, there be nothing directly spoken of the Lord, or to the Lord, yet he is praised when his truth is our song, or when his works and doctrine is our song, as here it is said; *Praise ye the Lord.* And thereafter the blessednes of the believer taketh up all the Psalme. 2. It is the Lords praise, that his servants are the only blessed people in the world: *Praise ye the Lord*: why? because, *Blessed is the man that feareth the Lord.* 3. He is not the blessed man, who is most observant to catch all opportunities to have pleasure, profit and worldly preferment, and careth not how he cometh by them: but he is the blessed man, who is most observant of Gods will, and careful to follow it; *Blessed is the man that feareth the Lord.* 4. As there is matter of great delight and contentment in Gods Word, unto all them who feare God: so the true mark of a sound believer and fearer of God, is delighting to know, beleeve and

obey Gods Word, for so he describeth the man that feareth God: *He delighteth greatly in his Commandments.*

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

The first proof of the believers blessednesse, is the blessing of his children, (if God shall see it good to give him sons and daughters of his body,) or the blessing of those that do by his teaching and example follow the footsteps of his faith and obedience. *Whence learn,* 1 Albeit we are bound to serve God, whether he give unto us benefits or not; albeit our service at the best be but a very weak endeavour, and many wayes tainted: and albeit we be unprofitable servants, presupposing we could so serve, as we should give perfect obedience, and do all that is commanded; yet it pleaseth God to allure us unto his service, by propounding rewards and encouragements unto us, as in this Psalme we see. 2. The best way to bring a blessing on our children and posterity, is to feare God, by our instruction and example to teach them to follow us in the Lords fear; *For their seed shal be mighty upon earth,* even Kings and Priests unto God, whatsoever shall be their worldly portion. 3. Albeit few do believe, yet is it true, that upright dealing hath better fruits then wittie projecting and cunning catching: *The generation of the upright shall be blessed.*

Ver. 3 *Wealth and riches* shall be *in his house: and his righteousnesse endureth for ever.*

The second proof of the believers felicity, is the blessing of him in his outward estate. *Whence learn,* 1. Whether God shall give more or lesse to the upright man, one way or other it shall be more useful to him then all the wealth of the wicked can be to them: *Wealth and riches shal be in his house* 2. Besides the temporal commodity and fruits in this life of the believers righteous carriage gracious rewards are laid up for him in another life for ever: *His righteousnesse endureth for ever.*

Ver.

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

The third proof of the believers blessednesse, is comfort in all troubles, and a deliverance out of all difficulties, as the fruit of Gods grace enduring in him. *Whence learn,* 1. Albeit the Lord will not exempt the believer from dark passages of his providence, or from affliction and perplexity, yet he will make him sure of comfort, direction, and a good event; *Unto the upright there ariseth light in darknesse.* 2. The light and comfort which is bestowed upon the upright, is the fruit of Gods grace toward him, and of the juncture of saving graces in him: for the words may be extended both to God, and to the believer by Gods donation; *He is gracious and full of compassion, and righteous;* which is true of the believer in some degree, and of God it is true, absolutely and infinitely.

Ver. 5. *A good man sheweth favour and lendeth; he will guide his affaires with discretion.*

A fourth proof of the believers blessednesse is, from his properties or fruitfulnes of his faith, in the works of justice and mercy, dispensed with discretion. *Whence learn,* 1. The believer to whom God hath extended favour and kindnes, will be good to them among whom he liveth, and by the fruits of equity, love, kindnesse and mercy, will give evidence of Gods grace dwelling in him: for here the believer is called, *A good man, who sheweth mercy, and lendeth.* 2. Grace and godlinesse, sound and fruitful faith, do not make men to become fooles without discretion, but do consist well with prudence and discretion, in ordering their affaires wisely, and do teach them to give, when, what, and to whom they should give, as the circumstances of time, and place, and person, need of the partie, and their own ability do require: *He will guide his affaires with discretion.*

Ver.

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

A fifth proof of the beleevers blessednesse, is the promise of his stability in grace, and estimation with God for ever. *Whence learn,* 1. No man shall serve God for nought; the grace bestowed upon him making him to abound in well-doing shall be followed with more grace, rewarding and crowning grace in him, and in special he shall be setled in the state of grace, whatsoever temporal changes of inward or outward condition he may suffer; *Surely he shall not be moved for ever.* 2. Albeit the world may misregard the believer, and traduce him while he liveth, and calumniate him when he is dead, yet his memory shall remain fresh and fragrant before God, Angels and good men who know him: *The righteous shall be in everlasting remembrance.*

Ver. 7. *He shall not be afraid of evil tydings: his heart is fixed, trusting in the LORD.*

A sixth proof of the beleevers blessednesse, is from the peace of God guarding his heart against the fear of evil. *Whence learn,* 1. Albeit the believer wanteth not his own infirmities and feares, yet he is not overcome of fear, as the wicked or incredulous are; *He shall not be afraid of evil tydings.* 2. The guard of the godly mans heart, is not confidence in his owne wisdom or strength, natural courage or any earthly thing, but that which setleth him is faith in God: *His heart is fixed, trusting in the Lord.*

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

The seventh proof of the believers blessednes, is his securiry from his enemies. *Whence learn,* 1. Albeit the beleever be not exempted from having enemies; yea, and those mighty and terrible,

terrible, and such as will be studying a mischief against him, and breathing out terrours, yet saith God will guard his heart so, that he shall not be moved from the course of Gods obedience for all that the enemy can do; *His heart is established, he shall not be afraid.* 2. The light of Gods Word doth shew unto the believer both his own delivery, and the overthrow of his enemies, which if he do not see in full effect in his own time, yet he shall foresee it in the predictions of Gods Word: *He shall not be afraid, until he see his desire upon his enemies.*

Ver. 9. *He hath dispersed, he hath given to the poor: his righteousnesse endureth for ever: his horne shall be exalted with honour.*

The eighth proof of the believers blessednes, is from his constant course in fruitfulnes of faith, and from the fruits thereof. *Whence learn,* 1. The works of mercie to the distressed, are a special fruit and commendation of the faith of the beleever: *He hath dispersed, he hath given to the poore.* 2. The beleever so giveth as he may be still able to give to many; *He hath dispersed.* 3. As the beleevers righteousnes by justification, so his endeavour to be righteous in the effect of sanctification, is not by fits, but constant and permanent; *His righteousnesse endureth for ever.* 4. Albeit the righteous may have their reputation blasted among men, yet God in due time shall make them honourable: *His horne shall be exalted with honour.*

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

The last proof of the blessednes of the beleever is, that his enemies shall envie his happinesse, when they shall see the godly in good case, and themselves miserable, *Whence learn,* 1. Sometime, even in this life the Lord so exalteth the beleever, as his enemies are made witnesses thereof to their grief; and however, yet at length at the great day they shall see the believers joy clearly, to the increase of their own sorrow: *The wicked shall see it, and be grieved.* 2. The more the wicked do envie the good of the godly,

godly, the more miserable doth he make himself: *He shall gnash with his teeth and melt away.* 3. As the seeming good which the wicked doth, shall be consumed and vanish; so the good which he hoped and desired to have, shall never come to be enjoyed by him, but shall vanish: *He shall melt away, the desire of the wicked shall perish.*

PSALME CXIII.

THis also is a Psalme of praise, wherein first, the Proposition, that God is to be praised by all, is set down, *v.* 1, 2, 3. In the next place are the reasons taken from his incomparable majesty, *v.* 4, 5. In the third place, are the reasons of his praise taken from his bountie towards men, in raising the afflicted unto an honourable condition, *v.* 6, 7, 8. and enlarging of desolate families, *v.* 9.

Ver. 1. *PRaise ye the LORD, Praise, O ye servants of the LORD: Praise the Name of the LORD.*

2. *Blessed* be *the Name of the LORD, from this time forth, and for evermore.*

3. *From the rising of the Sunne, unto the going down of the same: the LORDS Name* is *to be praised.*

From the exhortation to praise God, and declaration of his deserving to be praised; *Learne,* 1. As it is all mens duty to praise the Lord, so in special it is the duty of his Ministers, and Officers of his house. First, because their office doth call for the discharge of it publickly. Next, because as they should be the best esteemers of the reasons of his praise, so also should they be the fittest instruments to declare it. And lastly, because the ungodly are deaf unto the exhortation, and dumb in the obedience of it; therefore when he hath said, *Praise ye the Lord,* he subjoyneth,

Praise,

Praise, O ye servants of the Lord. 2. As the Lord will not be known, but as he declareth himself in his Word, so he will not be praised, save as he hath declared himself; *Praise the Name of the Lord.* 3. The time of the exercise of Gods praise, and continuation of this service hath no terme set unto it, but is to endure all our life, and for ever after; *Blessed be the Name of the Lord from this time forth and for evermore.* 4. The praise of the Lord is not to be confined unto any place, people or nation, but course should be taken that it may be extended from one end of heaven to the other, from east to west, on both hands, south and north; *From the rising of the Sunne unto the going down of the same, the Lords Name is to be praised*; for every where there is matter for it.

Ver. 4. *The LORD* is *high above all Nations*: and *his glory above the Heavens.*

5. *Who* is *like unto the LORD our God? who dwelleth on high.*

In the reasons taken from the Lords Majesty; *Learn*, 1. God must be exalted above whatsoever excellency is to be seene in Kings and People, in all the earth; *For the Lord is high above all Nations.* 2. God must be exalted above whatsoever glory is to be seen in the Fabrick of Heaven, and more glory must be given to him then what all the creatures can expresse: for heaven and earth, and all things which he hath made, are but the effect of some few words of the Lord; *His glory is above the Heavens.* 3. Of any, or of all things which we see or hear of, or can imagine, there is no comparison to be made with God, who hath set his throne above all the creatures; *Who is like unto the Lord our God, who dwelleth on high?*

Ver. 6. *Who humbleth himself to beholde* the things that are *in heaven, and in the earth.*

7. *He raiseth up the poor out of the dust: and lifteth the needy out of the dunghil.*

8. *That he may set* him *with* Princes: even *with the Princes of his people.*

9. *He maketh the barren woman to keep house; to be a joyful mother of children: Praise ye the LORD.*

In

In the reasons taken from the Lords gracious providence, in the revolution of Kingdomes and families; *Learne*, 1. As the excellency and Majesty of God is so great, that in regard of his own sufficiency he might justly despise the excellency of Angels and men, whereof he standeth in no need: so the Lords taking any notice of men or Angels, is a point of humbling of himself, it is a point of love to the creature, making him stoop so low as to look toward them; *For he humbleth himself to behold the things that are in heaven, and in the earth.* 2. As the Lord declaret himself wonderful in the works of Creation, so also in the works of Providence, in changing the publick affaires of Kingdomes, above and contrary to all probability and expectation of men; He *raiseth up the poor out of the dust, and lifteth the needy out of the dunghil*, 3. Preferment unto high places cometh neither from the east, nor from the west, but as God casteth down some, so he raiseth other some; *That he may set them with Princes, even with the Princes of his People.* 4. Gods way manifested in Scripture, is contrary to the course of levelling, for he will have some to be in a mean place, and some to be Princes, even among his own People, as this text sheweth. 5. Howsoever the Lord be no less conspicuous in his throwing down of the mighty, then in the raising of the poore: yet will he rather take his praise here from his lifting up of the needy and poore, then from the casting down of the mighty, that so he may give comfort and hope to the dejected that depend upon him: *He lifteth the needy out of the dunghil, that he may set them with Princes.* 6. It is no small benefit, yea, it is the greatest dignity in the world, to be advanced not in wrath, but in mercy, to rule over the Lords people: for so doth God here commend his bounty to the needy; *That he makes them sit with the Princes of his People.* 7. All changes in mens families are of God, no lesse then the changes of State; He *maketh the barren woman to keepe house.* 8. It is the special blessing of a familie to increase in number: for the Lords making the barren beare a number of children, is here made the example of the most comfortable change of a distressed house: He *maketh the barren to be a joyful mother of children.* 9. The very hearing what comfortable changes the Lord can make, and doth make the afflicted to finde, is a matter of refreshment to all, and of praise to God from all: *Praise ye the Lord.*

PSALME

PSALME. CXIV.

THis Psalm is a praising of God, for the gracious and glorious worke of delivering of his people out of *Egypt*, and bringing them into *Canaan*, and that for six reasons. The first whereof is, *v.* 1. The next, *v.* 2. The third, *v.* 3. The fourth, *v.* 4. The fifth with the special use thereof, *v.* 5, 6, 7. The sixth, *v.* 8.

Vers. 1. *WHen Israel went out of Egypt, and the house of Jacob from a people of strange language.*

From the matter of praise here specified; *Learn*, 1. The Lords most glorious work done for his people, in special the work of redemption, should be oftenest remembred, as the mention making here and elsewhere *of the time when* Israel *came out of* Egypt, sheweth. 2. Redemption is then best esteemed of, when the miserable condition wherein we were, is called to minde, as here *Israels* Redemption is commended from the state they were in; in *Egypt: The house of Jacob went from a people of a strange language.* And this is the first reason of commending this work of God.

Vers. 2. *Judah was his sanctuary*: and *Israel his dominion.*

The next reason of commending this glorious work, is the joyning of delivered *Israel* in a near fellowship with God. Whence learn, 1. People redeemed by God, are no more their own, but are the Lords purchase, redeemed for his service: *Judah was his sanctuary, and Israel was his dominion.* 2. The title and interest which God justly doth claime in his people, is that they may be consecrated unto him in holinesse, and subject themselves as his loyal Subjects to his Government: *Judah was his sanctuary, and Israel was his dominion.* 3. All the consecration and sanctification of *Israel*, is comprehended in and

and floweth from what was to be found in the tribe of *Judah*, and that is in Christ Jesus the flower of his tribe: *All Israel is his dominion, but Judah is his sanctuary.*

Vers. 3. *The Sea saw it, and fled: Jordan was driven back.*

The third reason of Gods praise for this work, is from the drying of the red-sea, and of *Jordan*, that his people might passe out of *Egypt*, and into *Canaan*. *Whence learn*, 1. Gods dealing for his people whom he hath ransomed, doth prove his wonderfull power for them, and love towards them, as the two miracles of the drying of the sea, and of *Jordan* do commend the redemption of *Israel*. 2. When God will deliver his people, no opposition can hinder, and when he will possesse them in what he promised, no impediment can withstand him: *The Sea saw it, and fled, and Jordan was driven back.*

Vers. 4. *The mountaines skipped like rams, and the little hills like lambs.*

The fourth reason of Gods praise, is the causing mount *Horeb* and other hills (in their way to *Canaan*) to tremble and quake, when he put forth his power on them in the sight of his people. *Whence learn*, 1. There is no power in the earth which God cannot overtop when he pleaseth, though they were like the strongest mountaines: for as he can shake the earth, so can he move and remove any power on earth, as he gave evidence when he made the mountaines by earth-quake *to skip like rams, and the little hills like lambs.*

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

6. *Ye mountaines that ye skipped like rams: and ye little hills like lambs?*

7. *Tremble thou earth at the presence of the LORD: at the presence of the God of Jacob:*

The

The fifth reason of Gods praise, is the evidencing of his power, put forth before his people, in so wonderfull and miraculous a manner, as no cause can be given of the works wrought for his people in their coming out from *Egypt*, their entry into *Canaan*, and in the wilderness, except only Gods extraordinary manifestation of his presence amongst his people, and for them: which the Psalmist bringeth forth, by asking the cause of these miracles, & answering the question by the terrible presence of God. *Whence learn*, 1. The Lord can work so clearly for his people, that the most stupid and brute souls shal be convinced of his respect to his children, as this experience doth shew. 2. If Atheisme, and unbelieife in men could finde any natural reason, or any pretence of reason, whereby they might obscure the glory of Gods doing for his people, they would not faile to do it, as this interrogation teacheth; *What ailed thee, O thou Sea, &c?* 3. The more narrowly the works of the Lord are looked unto, the more evidently doth his power and presence appeare in working them, as the answer unto the question, and holding forth the Lords presence twice for the cause of such changes on the creatures do shew. 4. The end and use of Gods power manifested in favour of his people, is first, that all flesh should fear God, and stand in awe of him; and next, that his covenanted people should look upon his terrour, as their bulwarke: *Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.*

Vers. 8. *Which turned the rock into a standing water: the flint into a fountain of waters.*

The sixth reason of Gods praise, in the work of delivery of his people out of *Egypt*, is his wonderfull provision for their drink in the dry wilderness, by dissolving the flinty rock into water. *Whence learn*, 1. Whomsoever the Lord doth redeem, and set upon their way to heaven, he will provide for wharsoever is necessary for their sustentation and comfort in their journey, as his providing of drink for the camp of *Israel* giveth proof. 2. We being called of God to follow our Redeemer, till we be put in possession of promises, must not stand for any difficulty, or disappearance of meanes for our sustentation and comfort, for God can work his purpose by contrary-like meanes: *He turned the rock into a standing water, the flint into a fountaine of waters.*

PSALM CXV.

THe Church of *Israel* being under the power of the heathen, and unable to help themselves, do flee to God for relief; and in the former part of the Psalm, they pray for delivery, strengthening their hope to be heard, by foure arguments, unto *v. 9.* In the latter part, the Church is encouraged to trust in God, and to expect deliverance in due time by several reasons, all serving to confirme their faith, unto the end of the Psalme.

Vers. 1. *NOt unto us, O LORD, not unto us, but unto thy Name give glory: for thy mercy,* and *for thy truths sake.*

In praying for relief from the bondage of idolaters, they reject all confidence in themselves, and bring arguments of their hope to be helped from other grounds. *Whence learn,* 1. It is no strange thing to see Gods people for their chastisement, or trial, put under the power of idolaters, as this experience of *Israel* doth shew. 2. When we seek any thing from God, we ought to acknowledge our own unworthinesse and ill deserving, and to renounce all confidence in our selves: *Not unto us give the glory,* saith the Church here. 3. Albeit the Lords afflicted people may want all ground of hope from their own behaviour, yet grounds of hope can never be wanting, when they look to Gods mercy and truth, and the glory of his grace in helping of them: *Not unto us, O LORD, not unto us, but unto thy Name give glory: for thy mercy, and for thy truths sake.*

Vers. 2. *Wherefore should the heathen say: Where is now their God?*

The second reason of hope to have their petition granted, is because

because if the Lord do not deliver them, idolaters, under whose power they do lie, will continue to blaspheme the true Religion, and the true God, whom the true Church doth worship. *Whence learn.* 1. The enemies of the Church are ready to blaspheme the true Religion, when the Lords people are brought in straits, and under their power, as here, *The heathen say, Where is now their God?* When we have brought our selves in misery, and our Religion in danger of disgrace, we ought to be more carefull to have the Lord restored to his honour; and true Religion restored unto its own beauty, then to be freed from misery; for the Church here cannot endure the dishonour of God in their affliction: *Wherefore should the heathen say, Where is now their God?*

Vers. 3. *But our God* is *in the heavens; he hath done whatsoever he pleased.*

The third reason of hope to be heard, is, because God is omnipotent, and supreme Governour of all things, and his authority is as his power, absolute, to do what he pleaseth: and this reason strengthens also the former reason. *Whence learn.* 1. The more the wicked do oppose God and the true Religion, the more should his servants assert his glory, and truth: as the Church doth here, saying, *But our God is in heaven.* 2. The consideration of Gods absolute power, and authority exalteth God above all idols, stoppeth all murmuration against his dispensation toward his people, and their enemies; closeth all disputation against his revealed will, and looseth all objections, arising from difficulties, and impediments, which might hinder hope to be helped out of misery, as here we see, *Our God is in heaven, he doth whatsoever he pleaseth.*

Vers. 4. *Their idols* are *silver and gold: the work of mens hands.*

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

6. *They* have *eares, but they hear not: noses* have *they, but they smell not.*

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

A fourth reason of hope, that the Church shall be delivered from the power of idolaters, is, because there is no other God to deliver them, save the Lord: Idols can neither help their worshippers, nor hurt Gods people who despise them, and therefore his people will hope in their own true God, and despise idolaters and their idols both. *Whence learn.* 1. Images in the matter of Religion whatsoever they seem to be, or represent, are but idols; for so are they called here. 2. Images in Religion profit nothing, but bring trouble to men, as their name in the original importeth. 3. Albeit idolaters do bestow largely upon their Idols; and put upon them artificially some shape, to represent some perfections by them, yet the riches of the matter can give them no excellency: They are but silver or gold at the best, their forgers and authours are but men; for it is sufficient to disgrace any point of Religion if it be of mans devising: *They are the work of mens hands.* 4 So many members as the Images have, serving to represent some perfections by them, are so many lies: *for they have mouthes, but speak not; eyes have they, but they see not; They have eares, but they heare not; noses have they, but they smell not; they have, hands but they handle not; feet have they, but they walk not, neither speak they through their throat.*

Vers. 8. *They that make them, are like unto them: so is every one that trusteth in them.*

For closing this reason, he turneth the reproach, which idolaters did cast upon the true God and his worship, over upon themselves. *Whence learn,* 1. Albeit the Lord be angry at his own people, yet must they not forsake him, and go after idols to be helped by them: for so doth the Church here teach us. 2. The consideration of the folly of false Religion, should make us cleave the closer to the true Religion, and to abhorre the errors of humane devising; for so are we taught by this example. 3. As it is an honour to be of the true Religion, so it

is

is the greateſt diſgrace a man can have, to be an idolater: for the diſgrace of the idol falleth upon the worſhipper thereof, as here we ſee. 4. All idolaters are brutiſh, the makers of idols, authorizers of them, worſhippers and ſervers of them, are all like reaſonleſſe, and ſenſleſſe blocks, in this matter, like the idols which they make: *They that make them, are like unto them*, that is, *They have eyes, and ſee not, &c.* 5 Whoſoever do expect any good, by making or worſhipping of images, they joyne inward worſhipping of them, with the outward: and in their expecting any good by that means, they prove themſelves like reaſonleſſe blocks, as void of true wiſdome in this point, as images are of ſenſe and motion: *So is every one that truſteth in them.*

Verſ. 9. *O Iſrael truſt thou in the LORD, he is their help, and their ſheild.*

10. *O houſe of Aaron, truſt in the LORD: he is their help, and their ſheild.*

11. *Ye that fear the LORD, truſt in the LORD: he is their help, and their ſhield.*

In the latter part of the Pſalme, the Church is encouraged to truſt in the Lord, and ſo to expect deliverance according to the petition ſet down, *v.* 1. And that by ſeven reaſons. The exhortation to truſt in God is threefold, one directed to *Iſrael*, *v.* 9. Another to the Prieſts, and Levits, *v.* 10. The third to all that fear God, *v.* 11. Unto which exhortation, the firſt reaſon of encouragement is added and repeated again and again. *Whence learn*, 1. No temtation or affliction ſhould drive us from expecting relief in trouble, and truſting in God for it: for notwithſtanding the Church here is under the feet of the heathen, yet all are exhorted to truſt in God: *O Iſrael, truſt thou in the Lord.* 2. Whoſoever in their trouble do truſt in God, may be aſſured to be delivered, and guarded againſt all evils which may marre their bleſſedneſſe: *Truſt in the Lord for he is their help, and their ſhield.* 3. The Miniſters of Gods houſe ſhould go before the Lords people in truſting in God, and adhering to him, ſpecially in time of trouble; *O houſe of Aaron, truſt in the Lord.* 4. Such promiſes as are made in

common to the house of *Israel*, are sufficient to support the faith of publick Ministers of the Lords house, as here we see: *He is their help, and shield.* 5. As every one that feareth God, is of the number of true Israelites; so trusting in the Lord, he may be no lesse confident of the consolation, and protection of God, then the publick Ministers of the Lords house: *Ye that fear the Lord, trust in the Lord, he is their help, and their shield.* And this is the first reason of encouragement to trust in God.

Ver. 12. *The LORD hath been mindfull of us, he will blesse us, he will blesse the house of Israel: he will blesse the house of Aaron.*

13. *He will blesse them that fear the LORD*: both *small and great.*

The second reason of encouragement is taken from former experience of Gods respect unto his people that fear him: and the third is taken from the promise of blessing them, in time to come. *Whence learn*, 1. Albeit the Lord useth to afflict his people, yet he doth not forget them, or lay aside affection to them: *The Lord hath been mindful of us.* 2. The right use of bypast experience of Gods care of us in affliction and trials, is to put trust in God in after-times of new trial and affliction, as here, *The Lord hath been mindfull of us*, is made use of to this end. 3 As the duty in trusting in the Lord, is common to all sorts of persons, so the blessing of faith is common, and doth belong to all sorts of beleevers, great and small: *He will blesse us, he will blesse the house of Aaron, he will blesse them that fear the Lord, both great and small.*

Vers. 14. *The LORD shall encrease you more and more; you and your children.*

The fourth reason of encouragement to trust in the Lord, is, because the number of beleevers shall be multiplied. *Whence learn*, Albeit the Church be driven to deep affliction, and distresse, yet the number of the believers in God shall increase, and the measure of Gods graces in his people shall be augmented, and no age even unto the last shall want a posterity of believers, and God will make no end of blessing them, which is no

small

ſmall encouragement unto believers: *The Lord ſhall encreaſe you more and more, you and your children.*

Verſ. 15. *You* are *bleſſed of the LORD, which made heaven and earth.*

The fifth reaſon of encouragement is, becauſe God omnipotent hath pronounced believers to be bleſſed, how miſerable ſoever they may ſeem to themſelves, and to others. *Whence learn,* 1. Whatſoever diſtreſſe believers may fall into, yet can they never be accurſed nor deprived of the bleſſing of righteouſneſſe, and eternal life: for it is ſaid to them all, *You are bleſſed of the Lord,* who calleth things that are not, and maketh them to be. 2. The ſight of the Lords work in making heaven and earth of nothing, ſhould ſtrengthen us to apprehend how richly the Lord can and will perfect what he ſaith of bleſſing his people: *You are bleſſed of the Lord, who made the heaven and the earth.*

Verſ. 16. *The heaven,* even *the heavens* are *the LORDS: but the earth hath he given to the children of men.*

The ſixth reaſon of encouragement to truſt in God is, that albeit the Lord be abundantly ſatisfied in himſelfe, and needeth nothing from the world, yet men have need to depend upon his goodneſſe, and truſt in him, who hath given unto them the uſe of his creatures on the earth. *Whence learn,* 1. As it is no need of any creature which hath moved God to make a world, but rather his ſuperabundant ſelf-ſufficiency hath made the heavens & the earth, to this end, that therein he may ſet forth his alſufficiency to the creatures: ſo is it no need of mans ſervice, which made him make a people and crave ſervice of them: for he could be ſerved with what he hath in Heaven; *The heaven, even the heavens are the Lords.* 2. Albeit God hath no need of men, and can live without dependance on man, yet man cannot live without dependance on God, and uſe of his creatures in the world: *The heaven is the Lords, but the earth hath he given to the children of men,* wherein they may dwell, and be ſuſtained by what he beſtoweth on them there. 3. As the plenty of riches of the earth is a pawne of the Lords readineſſe

to give better things unto man: so it is an evidence of mans poverty, and need of the service of so many of Gods creatures, and of his obligation to trust in God and depend upon him: *The heaven is the Lords, but the earth hath he given to the children of men.*

Vers. 17. *The dead praise not the LORD: neither any that go down into silence.*

18. *But we will blesse the LORD, from this time forth and for evermore. Praise the LORD.*

The seventh reason of encouragement to trust in God, is, because the Church of believers shall be continued from generation to generation, and shall never want reason to praise and blesse God, from this time forth and for ever; Therefore in confidence of this mercy, let them trust in him, and praise him: this reason he maketh clear thus; The dead spiritually cannot praise the Lord, and if the succession of the Church of believers should be now cut off with this afflicted generation, neither could we who live, praise God in the earth longer then we live on it, nor should there be any Church after us to discharge this duty among the children of men: but this is impossible, for God shall not want a generation of living believers to praise and blesse him for his goodnesse to the worlds end; Therefore we shall live and come forth of this present affliction, and ere we die, another generation of believers shall take this work off our hand, and so shall we that are the Church of God, *blesse him from this time forth and for evermore*: Whereupon he exhorteth all men in this confidence to praise the Lord, and closeth the Psalme. *Whence learn*, 1. If there were not a Church of believers, God should want his praise on the earth: for the dead, to wit spiritually, do not praise the Lord. 2. And if in any time of affliction, while the world standeth, there were not a deliverance unto the Church, so that one generation of believers might not follow another, then should Gods praise among the children of men be abolished out of the world: for as the dead spiritually cannot praise the Lord, so neither can the dead bodily praise him among them that know him not; that is, on the earth, where Gods praise is to be taught unto men: *For the dead praise not the Lord,*

Lord, so neither any that go down into silence. 3. Because God shall never want living men on earth to praise him, and blesse him for his goodnesse, therefore the Church of believers shall be continued from one generation to another; that they may blesse and praise the Lord in every age, as here is said, *But we shall praise the Lord, from this time forth and for evermore.* 4. The Churches affliction cannot be so heavy, but they shall have cause to blesse the Lord for his goodnesse, and to stirre up others to praise God with them: for the Prophet closeth the Psalme made in deep affliction of the Church with, *Praise the Lord.*

PSALME CXVI.

THis Psalme is a threefold engagement of the Psalmist unto thanksgiving unto God for his mercy unto him, and in particular for some notable delivery of him from death, both bodily and spirituall: The first engagement is, that he shall out of love have his recourse unto God alwayes by prayer, *v.* 1, 2. The reasons and motives whereof are set down, because of his delivery out of a great strait, *v.* 3, 4, 5, 6, 7, 8. The second engagement is to a holy conversation, *v.* 9. The motives and reasons whereof are set down, *v.* 10, 11, 12. The third engagement is, unto promised praises, or paying of praises and vowes before the Church, with the reasons thereof, *v.* 13, 14, 15, 16, 17, 18, 19.

Vers. 1. I *Love the LORD: because he hath heard my voyce,* and *my supplications.*
2. *Because he hath enclined his eare unto me: therefore will I call upon* him, *as long as I live.*

In his first engagement unto a constant dependance upon God, and calling on him by prayer; *Learn.* 1. As it is among the wise purposes of God to put his children to straites, that they may call on him, and he by granting their petition may give them a new proof of his love to them, and so stirre up their love

to

to him: so is it the duty of his children, to stirre up their love to God, upon every fresh experience of his respect to them: for this doth the example of the Prophet teach us, *I love the Lord, because he hath heard my prayer.* 2. Not Gods benefits, but God himselfe is the satisfactory object of our complacency, and love wherein we may acquiesce: *I love the Lord*, saith the Prophet, after he had perceived the benefit. 3. To love God for himself, and to love him for his favour, and benefits bestowed upon us, do consist well together: for the loving of him for his favour bestowed on us, doth lead us to love him for himselfe: *I love the Lord; because he heard my voyce, and my supplications.* 4. The root of thanksgiving is love to God, therefore love is professed, before thanksgiving be promised; *I love the Lord*, is first set down, and then a promise to call upon him in all straits thereafter. 5. It is no small comfort and obligation put upon a man, to have experience of Gods regarding of his prayer, and granting of his request, as the Psalmists twice mentioning of it shewetb, once. v. 1. and here again; *because he hath enclined his eare unto me.* 6. One proof of Gods hearing of our prayer, may and should stirre us up to believe in him, worship him, and have our recourse by prayer unto him all the rest of our life: *Because he hath enclined his eare to me: therefore will I call upon him, as long as I live.*

Vers. 3. *The sorrows of death compassed me, and the paines of hell gat hold upon me: I found trouble and sorrow.*

The summe of the reasons of this engagement, is set down in his late experience, containing his deep trouble, *v.* 3. His calling to God for relief, *v.* 4 And Gods grace and mercy usually extended unto poor supplicants, which helped him out of his low condition, *v.* 5, 6 The use whereof, namely to rest on God who had delivered him, is in *v.* 7, 8.

From his trouble and danger wherein he was; *Learn*, 1. It is no strange thing to see a godly person to be in fear of death, bodily and spirituall, temporal and everlasting, at one time: *The sorrows of death compassed me, and the paines of hell got hold upon me.* 2. The trouble of minde and conscience also, whereunto Gods children are subject, as they are found in their several degrees,

grees, cannot easily be expressed, therefore here are divers words used, *Sorrowes of death, paines of hell, trouble and felt sorrow.* 3. The greatnesse of the trouble, danger, misery and straits, wherein to the Lord doth cast his own, doth lay a greater obligation on them who are delivered from those evils, and maketh Gods glory to be the more manifested in their bringing out of them, as the scope of the Psalmists laying forth of his troubles here doth teach us.

Vers. 4. *Then called I upon the Name of the LORD: O LORD, I beseech thee deliver my soul.*

From his course taken to have relief by calling on God; *Learn,* 1. The only true remedy of a grieved soul, is God being called upon by prayer; for he is a strong refuge whereunto the humble soul may flee, and be exalted: *I called upon the Name of the Lord.* 2. There is place and time for prayer, even when the danger seemeth greatest, and the condition of the party supplicant appeareth desperate, as here we see, *When the paines of hell caught hold upon me, then called I on the Name of the Lord.* 3. Whether our desires be laid open before God in many words, or few, it is not material before God: such a hearty speech as this will passe before God for prayer, *O Lord, I beseech thee, deliver my soul.*

Vers. 5. *Gracious is the LORD, and righteous: yea, our God is merciful.*
6. *The LORD preserveth the simple: I was brought low, and he helped me:*

From the fountaine of grace and mercy, whence he was helped; *Learn.* 1. Gods gracious and merciful actions do give evidence of his gracious nature, and readinesse to shew favour to all men, who according to the tenor of the Covenant of grace do call on him, as here the Psalmist to shew the cause of his receiving actually a good answer, saith, *Gracious is the Lord, and righteous; yea, our God is mercifull.* 2. There is nothing wanting in Gods attributes, which may give assurance to the believing supplicant,

plicant, to have his requeſt granted: he is *gracious*, and ſtandeth not for the perſons unworthineſſe; he is juſt and *righteous*, and will not faile to keep Covenant, and performe all promiſes; he is *merciſull*, and doth not ſtand to pardon ſinne, iniquity and tranſgreſſions: *Gracious is the Lord, and righteous, yea, our God is merciful.* 3. The Lords children commonly are not the worldly-wiſeſt people, but for the moſt part are of mean worldly wit, and whoſoever of them hath any meaſure of prudence, they are for the courſe which they keep in trials and troubles, accounted fooliſh, yea, and in their own eſtimation they are very witleſſe, and dare not leane to their own underſtanding, but do ſeek to be directed of *God*; therefore they are here and elſewhere called *ſimple*. 4. Such as are emptied of conceit of their own wiſdome, and ſeek their direction, protection, and preſervation from *God*, do lie neareſt unto the fountain of Gods mercy and help in every difficulty: *For the Lord preſerveth the ſimple.* 5. Any one example of *Gods* grace and mercy to any believer, is ſufficient to prove *Gods* nature, inclination, readineſſe, and good will to every believer that calleth on him; ſo reaſoneth the Pſalmiſt, *I was brought low, and he helped me.*

Verſ. 7. *Returne unto thy reſt, O my ſoul: for the* LORD *hath dealt bountifully with thee.*

8. *For thou haſt delivered my ſoul from death, mine eyes from teares,* and *my feet from falling.*

Here is a twofold uſe of this experience, one to ſettle his confidence on *God*, another to praiſe God for the experience of ſo great a delivery. *Whence learn,* 1. The general uſe of all the experiences of Gods favour which we finde, is the ſtrengthening of our faith in God, as here we are taught. 2. Albeit trouble and tentations do not overcome our faith, yet they may and uſually do perturbe, if not the peace of our conſcience, yet at leaſt the peace of our minde, and ſometimes the peace of both: for, *O my ſoul, returne to thy reſt*, imports a diſquieting of him from his reſt. 3. As we ſhould ſtudy not only to lay hold on *God* by faith, but alſo to reſt and acquieſce in his love and truth confidently: ſo ſhould we take advantage of every freſh experience of

of Gods favour, whereby we encourage our selves to rest upon Gods grace and mercy, as here the Psalmist doth: *Returne unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* 4. Meditation of Gods goodnesse to us, and speaking of it in the third person, is a ready way to bring us unto nearer access unto God, and to speak unto his Majesty in the second person, as here we see: *For thou hast delivered my soul from death*, saith he, directing his speech to God. 5. When outward trouble and inward tentations do set upon a soul at one time, when men do shew their wrath, and God hideth his face, it is a sad condition, able to draw teares from the stoutest heart, and to put him in hazard of sinning, and in peril to perish: *Thou hast delivered my soul from death, mine eyes from teares, and my feet from falling.* 6. As an humble and sensible soul will pack up many troubles joyned together in one, so a thankfull soul will branch one mercy out in sundry particular branches, as here the Psalmist distinguisheth, the delivery *of his soul from death, of his eyes from teares, and of his feet from falling.*

Vers. 9. *I will walk before the LORD, in the land of the living.*

The second engagement by way of thankfulnesse, is unto a more holy way of walking with God, whereunto as his faith made him consider, that he should attain, *v.* 10. so his recovery from desperation made him a debtor to pursue the duty, *v.* 11. and a debtor in so high a measure, as he knew not how to be thankfull, *v.* 12.

From his hopefull engagement to a holy carriage before God, and his Church; *Learn*, 1. It is a good use of experiences of Gods goodnesse unto us, to engage and oblige our selves to a more sure and holy ordering of our wayes, as the Psalmist did: *I will walk before the Lord.* 2. As the time of our life is the proper opportunity of shewing our thankfulnesse to God: so the visible Church is the fittest society we can live in, for expressing our thankfulnesse: for while we are living, and living among the godly (beside whose society the rest of the world is as a company of dead corpses) we have time and place of manifesting our obedience unto God: *I will walk before the Lord in the land of the living.* 3. As a sincere conversation hath God and men to be witnesses unto it, so should the upright servant of

God

God ſtudy to approve himſelfe to both, as the Pſalmiſt doth: *I will walk before the Lord, in the land of the living.*

Verſ. 10. *I beleeved, therefore have I ſpoken: I was greatly afflicted.*

11. *I ſaid in my haſte: All men are liars.*

12. *What ſhall I render unto the LORD* for *all his benefits towards me?*

He addeth motives unto this his confident and hopefull engagement. *Whence learn,* 1. Faith giveth boldneſſe to promiſe to our ſelves, and of our ſelves, what the Lords Word doth give warrant for: *I believed, therefore have I ſpoken.* 2. Faith is our ſureſt holding of Gods bleſſings, more ſure then preſent ſenſe, or experience paſt, or begun poſſeſſion, for all thoſe may be interrupted, and overclouded, but faith laying hold on Gods Word, holds faſt, when all things elſe do fail. *I believed therfore I have ſpoken.* 3. Our comfort, confidence, and quietneſſe, and delivery are ſo much the ſweeter, as heavy troubles and tentations have gone before them, as here the engagement is more chearful, and confidence more precious, *Becauſe* (ſaith he) *I was greatly afflicted,* and more ſpecially, *I ſaid in my haſte: All men are liars,* which if we take it of *David,* doth ſhew that he doubted of the performance of the promiſe of the Kingdome, made in Gods Name to him by *Samuel,* and therefore was ſo much the more comforted, when he ſaw the truth of it appear again. 4. The ſervants of God do not ſtick to confeſſe their faults and infirmities unto their own ſhame, when thereby God may be glorified; as here the Pſalmiſt ſaith, *I ſaid in my haſte, &c.* 5. Miſ-beliefe may ſometimes ſo farre prevaile, as it may ſeem to reigne, and as a Judge to ſit down, and give out decrees: *I ſaid in my haſte,* that is, I gave it forth as a concluſion or decree. 6. As haſtineſſe is the proper companion of miſ-belief, ſo it cannot endure long in a believer, but onely during the time of an inconſiderate paſſion, and fit of tentation: *I ſaid in my haſte.* 7. When miſ-belief dares not directly vent it ſelfe againſt God, or Gods expreſſe Word, it falls to quarrel with the meſſenger, and his fidelity in his commiſſion; *I ſaid in my haſte, All men are liars.* 8. He that ſeeth Gods benefits rightly, ſhall

see

see himself unable to give thanks as becomes him, and shall be forced to say, *What shall I render unto the Lord?* Yea, one benefit well considered, shall call to minde many by-past, and present with it, many other present mercies, as this one delivery maketh the Psalmist say, *What shall I render to the Lord for all his benefits towards me?* 9. The seen impossibility to render due thanks, and praise to God for his mercies to us, should not hinder us, but rather stirre us up to aime at the duty, as we are enabled, as here it doth the Psalmist.

Vers. 13. *I will take the cup of salvation: and call upon the Name of the LORD.*

14. *I will pay my vowes unto the LORD, now in the presence of all his people.*

The third engagement is unto expresse praising of God, before the Congregation, as he had vowed, *v.* 13, 14. the reason whereof is given, *v.* 15, 16. and the engagement repeated, *v* 17 18, 19.

In his promising to pay his vows, and to give thanks publickly, he alluded to the forme of the Levitical ceremony, used in drink-offerings, as 1 *Cor.* 10. 16. *Whence learn,* 1. All that we can do when God hath bestowed upon us all that can be desired, is to acknowledge the goodnesse of God, and to thank him for it, and this also must be presented unto God by our High Priest Jesus Christ, and so it is accepted: *I will take the cup of salvation*: or, I will take the cup of blessing, and thanksgiving for salvation granted to me for the true sacrifices sake. 2. It is reckoned by God as a point of thankfulnesse for benefits already received, to come to God, and seek yet more benefits of him, as our need requireth, as here we see: *I will take the cup of salvation, and call upon the Name of the Lord.* 3. In time of straits it is lawfull for strengthening of our faith, and to tie us the more firmly to give thanks unto God, to make a vow to God that we will praise him, provided we vow nothing but what God doth allow, and provided we do not intend to put an obligement upon God to help us by that meanes, as here, *I will pay my vowes unto the Lord, now in presence of all his people* 4. When a lawfull vow is made, we should be mindfull to performe it truly, as the Psalmists example here teacheth us.

Vers. 15.

Verſ. 15. *Precious in the ſight of the LORD, is the death of his Saints.*

16. *O LORD, truly I* am *thy ſervant, I* am *thy ſervant,* and *the ſonne of thy handmaid: thou haſt looſed my bonds.*

The motives of this engagement are: firſt, becauſe God eſteemeth much of the blood of his ſervants, *v.* 15. Next, becauſe God had uſed him as own of his own family, and made him as a free-born childe, to be ſet at liberty from the bondage he was in, *v.* 16. *Whence learn,* 1. Gods children are, and ſhould ſtudy to be more and more good, mercifull, and meek: for thus much doth the word *Saints* in the Original ſignifie. 2 Albeit the Lords children are very precious in his eyes, yet will he put them to ſufferings, and hazard of life, but lets them not be killed, except he ſee it for his own honour, and theirs alſo; and in that caſe, howſoever the world ſhall eſteem of their death, yet ſhall it be deare and precious in Gods eyes: *Precious in the eyes of the Lord, is the death of his ſaints.* 3. What eſtimation God manifeſteth himſelfe to have of any of his Saints, he hath the ſame eſtimation of all; and what proof he giveth of his eſtimation of them, in the preſervation of any one of them in time of their danger and ſuffering, it may ſerve to clear his care of all: for the Pſalmiſt intending to praiſe God for the care he had of him, draweth up the praiſe with reſpect to all the Saints: *Precious in the ſight of the Lord, is the death of his Saints,* without exception. 4. What priviledges we do believe to belong to Gods children, we may and ſhould apply them to our ſelves, as the Pſalmiſt doth here; after the general doctrine of Gods eſtimation of his Saints, he ſubjoyneth and aſſumeth to himſelfe in particular, ſaying, *O Lord, truly I am thy ſervant.* 5. He who feareth, or doubteth to apply the priviledges of Gods children to himſelfe under ſome higher title, may and ſhould apply it to himſelfe under ſome other title more ſuitable to his condition and meaſure: as here, albeit the Pſalmiſt doth not ſay, *O Lord, I am a Saint,* yet he ſaith it in ſubſtance, in a more humble-like title, *O Lord, I am thy ſervant, and the ſonne of thine handmaid,* that is, a born ſervant within the houſe, as the childe of the bond-maid under the law, was born a bond-ſervant

to

to the Master of the family. 6. How unworthy soever we finde our selves of the meanest stiles of the Lords children, yet must we joyne our selves to that number under some title, and not suffer our selves to be put out of that society, as here the Psalmist, albeit conscious to his own unworthiness and infirmity in service, yet being conscious also to an honest purpose, and endeavour to serve God, doth averre and assert his interest in God as a servant, and doubleth and trebleth the asseveration: *Truly I am thy servant*, and again, *I am thy servant*, and the third time, *The sonne of thine handmaid*; because borne within the visible Church, a childe of the Covenant, claiming right unto Gods family by it. 7 Albeit we can speak little of our doing service unto God, yet if we can speak of Gods doing to us and for us, as for his own children, delivering us from the *bonds of sin*, Satan, hell, and hellish torments of conscience, we shall prove the point of our interest in God, as here the Psalmist, for proof that his death was precious in Gods eyes and that he was cared for as a childe of the family, saith; *Thou hast loosed my bonds*, and so he proveth his point.

Vers. 17. *I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the LORD.*

18. *I will pay my vowes unto the LORD, now in the presence of all his people:*

19. *In the courts of the LORDS house: in the middes of thee, O Jerusalem: Praise ye the LORD.*

He repeateth the third engagement unto solemn praising of God, and with this also, the first engagement unto dependance on God, by worshipping and invocating of his Name. *Whence learn*, 1. Believers in the Church of *Israel* before Christ, did not rest upon the external ceremonies, but did look through them to the spiritual intent and signification of the ceremonies: for moral and spiritual service is here promised by the Psalmist; *I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.* 2. Believers in the Church of *Israel* knew that even no moral service, nor spiritual service was acceptable to God, except through the intercession, suffering, and oblation of Christ, signified by the sacrifices; for

therefore doth he call his praising of God *a sacrifice; I will offer unto thee the sacrifice of thanksgiving.* 3. The promises and vowes of the sincere servant of God, should not be fleeting motions, and rash expressions, but resolute and fixed purposes of the heart, which a man needs not repent or alter, as the repeating of the former engagement here doth teach us: *I will pay my vowes, &c.* is repeated in the same words. 4. Publike assemblies of Gods people and places to meet in are needful, that by this meanes God may be more solemnly glorified, and his people edified and strengthened in the service of God, and profession of his truth: *I will pay my vowes in the courts of the Lords house, in the midst of thee, O Jerusalem.* 5. When a man hath said all he can for Gods praise, he must acknowledge that Gods praise is a work which requireth more hands then his own, to lift at such a weighty sacrifice; for this doth the Prophets example teach us, closing the Psalme with *Praise ye the Lord.*

PSALM CXVII.

Ver. 1. O *Praise the LORD all ye Nations: praise him all ye people.*

2. *For his merciful kindness is great towards us: and the truth of the LORD* endureth *for ever. Praise ye the LORD.*

THis Psalme is an exhortation to the Gentiles to praise God, *v.* 1. for his mercy and truth toward his people, *v.* 2. *Whence learn,* 1. In Gods worship it is not alwayes necessary to be long; few words sometime say what is sufficient, as this short Psalme giveth us to understand. 2. The Conversion of the Gentiles was foreseen and foretold long before the Jewes were rejected, as this exhortation directed unto them, and prophesying of their praising God doth give evidence. 3. Invitation of any to the fellowship of Gods worship, and in special unto praise and thanksgiving, is an invitation of them to renounce their sinful

ſinful courſe, and to ſubject themſelves unto God in Chriſt, and to embrace the offer of his grace, that ſo they may joyne with the Church in the ſong of praiſes: for all the Nations are invited to come unto the ſociety of the Church in theſe words; *O praiſe the Lord, all ye Nations.* 4. Yea, this invitation of all the Nations to praiſe God, ſet down in Scripture, is a prophecy which was to take effect in all the elect Gentiles in all Nations, for ſo reaſoneth the Apoſtle, *Rom.* 15. 11. from this place, *Praiſe him all ye people.* 5. Albeit there be matter of praiſe unto God in himſelf, though we ſhould not be partakers of any benefit from him, yet the Lord doth give his people cauſe to praiſe him for favours to them in their own particular: *For his merciful kindneſſe is great towards us.* 6. There is no leſſe reaſon to praiſe God for what he hath promiſed, then for what he hath given already; *For the truth of the Lord endureth for ever,* is made a reaſon of his praiſe. 7. As Gods kindneſſe and truth are the pillars of our ſalvation, ſo alſo are they the matter of our praiſe, which alwayes go together, and run in the ſame channel toward the ſame perſons, and do run abundantly and for ever together; *His kindneſſe is great towards us, and the truth of the Lord endureth for ever.* 8. All they who hear of God, are bound to praiſe God: *Praiſe ye the Lord.*

PSALME CXVIII.

THe Pſalmiſt in this thankſgiving for bringing him ſo wonderfully to the Kingdome, propheſieth in this Pſalme of Chriſts troubles by his enemies, and of his victories over them, both in his own perſon, and in his myſtical body. This Pſalm hath ſuch an eye and reſpect unto Chriſt and his Church, that whatſoever ſhadow of theſe things may be found in *David*, the main ſubſtance and accompliſhment of all things herein contained, are to be found moſt clearly and fully in Chriſts wraſtling with his enemies, and his triumphing over them for the comfort of the Church, and glory of the Father: and this the Church of *Iſrael* did perceive and acknowledge, as appeareth by their acclamation taken out of this Pſalme, and made to Chriſt at his coming into *Jeruſalem* as King riding, and by

Christs interpretation, and appropriating of it unto himself, *Mat.* 21. 9, 15, 42. For this cause also the Psalmist doth not prefixe his name unto this Psalme, whatsoever might be fit for his particular experience in it, but leaveth it to run the more clearly and directly toward the Messiah, or Christ, who is here mainly intended.

The Psalm may be divided into three parts. In the first, the Psalmist, and Christ represented by him, exhorteth the Church to praise God, and giveth sundry reasons for it, unto *v.* 14. In the second, he reneweth the song of Gods praise, and giveth new reasons for the same, to *v.* 19. In the third, Christs triumph is set down; wherein he goeth into the Temple and solemn Assembly of the Church, and here Christ by his rejoycing stirreth up the Church to rejoyce, and the Church giveth acclamation to him as their Lord and King, and all the company do rejoyce together, and Priests and people stir up one another to praise the Lord, unto the end of the Psalme.

Ver. 1. O *Give thanks unto the LORD, for he* is *good: because his mercy* endureth *for ever.*

2. *Let Israel now say: that his mercy* endureth *for ever.*

3. *Let the house of Aaron now say: that his mercy* endureth *for ever.*

4. *Let them now that feare the LORD, say: that his mercy* endureth *for ever.*

The exhortation is unto the visible Church in general, to thank God for his everlasting mercy, and to the house of *Aaron*, and to those that fear God more specially, to praise him for that same cause. *Whence learn.* 1. Upon all occasions we ought to glorifie God, and stir up others to do so, especially when we consider what God doth for the Kingdom of Christ, and here let us say: *O give thanks unto the Lord.* 2. Albeit the wisdom, power and justice of God, be glorious matter of praising of him, yet none can heartily glorifie him for these reasons, till they first have

have experience of the ſweetneſſe of his goodneſs and mercie; *Give thanks, for he is good, for his mercy endureth for ever.* 3. Such as are partakers of the goodneſs which is purchaſed by Chriſt, may lay hold on everlaſting mercies, and give thanks for thoſe; *Becauſe his mercy endureth for ever.* 4 Albeit all the elect have intereſt in Gods praiſe, for mercies purchaſed by Chriſt unto them, yet the elect of *Iſrael* have the firſt room in the ſong: for Chriſt is firſt promiſed to them, and came of them according to the fleſh, and will be moſt marvellous about them: *Let Iſrael now ſay, that his mercy endureth for ever.* 5. Men who have more gifts, higher place, and in ſpecial they who are Miniſters of Gods houſe, ſhould go before others in glorifying Gods mercy manifeſted in Chriſt: *Let the houſe of Aaron now ſay, that his mercy endureth for ever.* 6. Whatſoever others do, ſuch as worſhip God in their ſpirits ſincerely, ſhould let forth their thankfulneſſe for Gods grace manifeſted to them through Chriſt; *Let them now that feare the Lord ſay, that his mercy endureth for ever.* 7. As the ſalvation of the elect is one, and the love of God to them one: ſo ſhould their ſong be one; as here foure ſeveral times it is ſaid; *His mercy endureth for ever.* 8. Chriſt being come at length into the world, in the fulneſſe of time, and having ended his ſufferings, and entered into his Kingdome, notwithſtanding all the provocations of men to move God to cut ſhort this mercy, hath given proof once for all of his everlaſting goodneſſe and mercy: therefore is it ſaid, *Let Iſrael now*; *Let Aaron now*; *Let them that feare God now, ſay, that his mercy endureth for ever.* And this is one reaſon of his praiſes.

Ver. 5. *I called upon the LORD in diſtreſſe: the LORD anſwered me*, and ſet me *in a large place.*

Another reaſon of this thankſgiving is, the Pſalmiſts experience, repreſenting Chriſts ſuffering and victory, he called to God and was delivered. *Whence learn,* 1. As the deliverance which *David* had out of his troubles, was a reaſon of joy to all the Kingdom of *Iſrael,* becauſe of the benefits which they enjoyed under his Government: ſo the deliverance which Chriſt had out of his ſufferings, is a reaſon of joy, thankſgiving, and

glorifying God to all his ſubjects; *I called upon the Lord in diſtreſſe, he anſwered me, and ſet me in a large place.* 2. Albeit the Lord do bring his children into ſtraits, yet he will not leave them in diſtreſſe, but will bring them forth into a large place, as this experience of the Pſalmiſt, and of Chriſt our Head, both diſtreſſed and delivered for our ſake; doth give aſſurance. 3. The diſtreſſe of the Lords children is not ſo bitter, as the delivery and enlargement out of it is ſweet; *For he anſwered me, and ſet me in a large place*, is here the matter of victorious joy, and of Gods high praiſes. 4. Delivery out of any great danger, is a matter of glorifying God, eſpecially when it is the returne of prayer, as here, *I called on the Lord, and he anſwered me, &c.*

Verſ. 6. *The LORD* is *on my ſide, I will not feare; what can man do unto me?*

7. *The LORD taketh my part with them that help me: therefore ſhall I ſee* my deſire *upon them that hate me.*

A third reaſon of praiſe is, becauſe the Pſalmiſt hath by this experience received ſuch confirmation of Gods reſpect to him, as made him fearleſſe for time to come, and aſſured of the overthrow of his enemies. *Whence learn*, 1. Experience of hearing our prayer ſhould confirme us about Gods friendſhip: as here from his late experience he draweth this Concluſion; *The Lord is on my ſide.* 2. Gods favour and friendſhip believed ſhould free us from the feare of men; *The Lord is on my ſide, I will not feare.* 3. Albeit the power of man be an ordinary tentation to divert the godly from their duty, yet when Gods favour and diſpleaſure are well weighed, and compared with mans hatred and favour, it ſhall be found to be but little which mans either terrour or allurement can do, as this interrogation ſpeaketh; *What can man do unto me?* 4. Faith obtaineth more good by deliveries, then it findeth hurt by aſſaults, and then is true faith victorious, when Gods friendſhip is oppoſed to whatſoever the wrath of the creature can do, as here is ſeen. 5. Albeit we have gotten ſome notable victories againſt our enemies, yet we muſt know our warfare is not ended: for

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so much doth the Psalmist insinuate, when he goeth to make party against his enemies; *The Lord is on my side, the Lord taketh my part.* 6. Albeit the Lords people do not despise meanes and helpers, yet they rely not on them, but on Gods help, who can blesse the meanes: *The Lord taketh my part with them that help me.* 7. Faith in its own victory by Gods assistance, seeth also the overthrow of the adversaries; *The Lord taketh my part, therefore I shall see my desire on them that hate me.* 8. Many good uses may a believer make of one benefit, one victory, one experience; as here the Psalmist doth, he confirmeth himself in his reconciliation and friendship with God, he encourageth himself against dangers to come, he exalteth God, and putteth down to nought the hatred and favour of man, he resolveth to use meanes, and to expect the blessing from God, with other sundry good uses which follow hereafter.

Ver. 8. *It is better to trust in the LORD, then to put confidence in man.*

9. *It is better to trust in the LORD, then to put confidence in Princes.*

A fourth reason of praise and thanks unto God, is for blessing the course of faith, and making it better then the course of policy or carnal reason; *Whence learn,* 1. As faith gatheretb strength, when it seeth what blessing doth follow on beleeving, so God getteth praise by blessing the obedience of faith; *It is better to trust in the Lord, then to put confidence in men.* 2. Such as beleeve in God, in whatsoever mean condition they may be in, are in better case then the minions of Kings, who lean only to mens favour, and time will prove this to be true; *That it is better to trust in the Lord, then to put confidence in Princes.*

Vers. 10. *All Nations compassed me about: but in the Name of the LORD will I destroy them.*

11. *They compassed me about, yea, they compassed me about*: but *in the Name of the LORD I will destroy them.*

12. *They compassed me about like bees, they are quenched as the fire of thornes: for in the Name of the LORD I will destroy them.*

A fifth reason of thanks unto God, is *Davids* victory in the type, and Christs victory signified, begun and made sure to be perfected over a world of adversaries. *Whence learn*, 1. Many adversaries had *David*, but Christ hath more; for all the world are deadly adversaries to him, *All Nations compassed me about.* 2. The Church and Kingdom of Christ hath neither power to defend it self, nor way in this world to escape from its enemies; *All Nations compassed me about*, is thrice expressed. 3. Christs enemies are so despiteful, that in fighting against his Kingdome, they regard not what becomes of themselves, so be they may hurt his people; but as the Bee undoeth her self in stinging, and loseth her life or her power with her sting, so do they; *They compassed me about like bees.* 4 All that the enemies of Christs Church can do against his people, is but to trouble her externally, their wounds are like the sting of a Bee, that is unto paine and swelling, and a short trouble only, but are not deadly. *They compassed me about like bees.* 5. The power whereby victory is obtained over the enemies of Christ and his people, is meerly divine, even the Omnipotency of the Godhead of our Lord, who fighteth all his own battels and ours: *In the Name of the Lord will I destroy them*, thrice expressed. 6. Particular victories now and then, do give ground of hope of compleat victory over all enemies; for Christ hath undertaken here to destroy them all; *In the Name of the Lord I will destroy them.* 7. The rejoycing of the enemies, and the putting forth of their malice against the Church, is but for a short time, and all to destroy themselves; *They are quenched as the fire of thornes.*

Ver. 13. *Thou hast thrust sore at me that I might fall: but the LORD helped me.*

A sixth reason of thanks, is, for delivery to Christ mystical, from the chief ruler of the adverse powers, that is, from Satan. *Whence learn*, 1. Whosoever be the instruments of persecution of

of Christ in his members, Satan is the prime Agent, the Captain of these cursed souldiers: for toward him mainly is this speech directed; *Thou hast thrust sore at me.* 2. The aime of Satan in his opposition unto the Church, is to drive them from their station which they have by faith in God, that they may despaire and sin: *Thou hast thrust sore at me that I might fall.* 3. How weak soever the Lords persecuted children are, when Satan raiseth persecution against them, and driveth his darts at them, yet doth he not prevaile, because God assisteth them; *But the Lord helped me.* 4. The Lords servants being assisted in their trials, shall have such deliverances, as shall give them reason to insult, time out of minde, over Satan and all their enemies, as here the Psalmist, as a type and souldier of Christ, and Christ our Chieftain doth.

Ver. 14. *The LORD is my strength and Song: and is become my salvation.*

This we make the second part of the Psalme, wherein the song of praise and thanksgiving is renewed, and foure new reasons are added: And first, he giveth all the glory of his victory unto God his strength and salvation. *Whence learn,* 1. As humane strength is not sufficient to overcome Satan, so must the wrastler be emptied of the conceit of his own abilities, and betake himself unto God, as the compleat furnisher of him, as this example doth teach us. 2. He that hath renounced confidence in created strength, and hath betaken himself unto Gods furniture promised in his Word, shall have cause to sing, *The Lord is my strength and song.* 3. Experimental proof of the truth of Gods promises, is a new impression of believed truth, and a new taking up of it, which maketh a man say, I perceive of a truth that God is such as he calleth himself; *He is become my salvation,* doth import so much: and this is the first reason of his renewed song.

Ver. 15. *The voice of rejoycing, and salvation is in the tabernacles of the righteous: the right hand of the LORD doth valiantly.*

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16. *The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.*

The second reason is from the joy which cometh to the justified through faith in Christ, for the certainty of their salvation purchased by his sufferings and battels. *Whence learn,* 1. Such as believe in Christ, and do endeavour new obedience, as they are the persons to whom Christ hath purchased salvation, so shall they finde the joy of the purchase, and acknowledge it to Gods glory; *The voice of rejoycing and salvation is in the tabernacles of the righteous.* 2. Albeit the righteous be pilgrims and have no setled dwelling place, yet is their pilgrimage and private tabernacles made refreshful to them by the joy of their salvation; *The voice of rejoycing and salvation is in the tabernacles of the righteous.* 3. The matter of the joy of the righteous, is the sight of Gods power employed for their safety, and victoriously working out their salvation and his own glory; *The right hand of the* Lord *doth valiantly; The right hand of the* Lord *is exalted; The right hand of the* Lord *doth valiantly.*

Ver. 17. *I shall not die, but live: and declare the works of the LORD.*

The third reason of thanksgiving, is assurance of compleat victory, and employment of all gifts given to him in Gods service. *Whence learn,* 1. The believer may be assured, that death shall not prevent him, till he have ended his appointed service: and that as death had not dominion over Christ, so shall it not have lasting dominion over him; *I shall not die, but live: and declare the works of the* Lord. 2. To honour and praise God in this life, should be life to the beleever, and dearer to him then his life, in regard he loveth this life, and the next also, mainly because he shall therein praise God: *I shall not die, but live, and declare the works of the* Lord.

Ver. 18. *The LORD hath chastened me sore: but he hath not given me over unto death.*

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The fourth reason of thanksgiving is, the Lords moderating all chastisements so, as the Psalmist is not destroyed by them. *Whence learn*, 1. As Christ our Head was chastised for our peace, and tasted of death, but was not given over unto it: so his servants, albeit not exempted from chastisements, yet they shall not be destroyed by them; *The Lord hath chastened me sore, yet he hath not given me over to death*, saith the type of Christ, speaking history of himself, and prophecie of Christ. 2. The moderation of chastisements and salvation wrought by them, should swallow up the grief of them, and make them the matter of our Song, as here we are taught; *The Lord hath chastened me sore, yet he hath not given me over unto death.* 3. It is wisdom to observe the moderati on of chastisements, as well as their sharpnesse and weight, and to remember that when adversaries do trouble us, and would destroy us, God is about only to correct us, and do us good: as here is observed.

Ver. 19. *Open to me the gates of righteousnesse: I will go into them*, and *will praise the LORD.*
20. *This is the gate of the LORD, into which the righteous shall enter.*

The third part of the Psalme, wherein is set down the royal triumph of the Psalmist, as the type of Christ; First, his marching up to the Sanctuary, *v.* 19, 20. Then, his beginning the Song of praise, and exhorting all the Church to rejoyce with him, *v.* 21, 22, 23, 24. Thirdly, the Churches acclamation to her triumphing King, *v.* 25, 26, 27. Fourthly, the Psalmist as a type of Christ, glorifieth God reconciled by Covenant to the Church, and promiseth to praise him still, and closeth the Psalm with an exhortation to thanksgiving, as he began, *v.* 28, 29

As for the first, the Psalmist as the type of Christ, commands to make way for his entering into the Lords Temple, and assembly of the Saints where he may praise the Lord. *Whence learn*, 1. The place of Christs and the believers triumphing on the earth, is the Assembly of the Church, and they who are touched with the feeling of Gods grace and salvation, have and should have a great desire to have God glorified in the holy Assemblies: *Open to me the gates of righteousnesse.* 2. As the

the material Temple of *Jerusalem* was: so every visible Assembly of the Saints, is the place where the righteousnesse of faith and obedience is to be preached, where the Saints are to be edified in the course of righteousnesse, and toward which the truly righteous have and should have great affection and desire to frequent and honour these meetings: *Open to me the gates of righteousnesse*, in which the righteous enter: *I will go into them.* 3. The exercise of the Church met together, is mainly to proclaim the Lords praise: *I will go into them, and praise the Lord.* 4. The Church-assembly is the convenient place, where the Lord and the righteous do meet; *This is the gate of the Lord, into which the righteous shall enter.* And this is the first part of the description of the triumph.

Ver. 21. *I will praise thee, for thou hast heard me: and art become my salvation.*

22. *The stone* which *the builders refused, is become the head*-stone *of the corner.*

23. *This is the LORD'S doing: it is marvellous in our eyes.*

24. *This* is *the day* which *the LORD hath made: we will rejoyce and be glad in it.*

The second part of the description of the triumph. hath the song of the Psalmist, as the type of Christs song of praise, wherin he in his own name and in the name of all believers praiseth God for hearing of the intercession made for the Church, and for granting salvation to them. *Whence learn,* 1. The intercession of Christ, and the prayers also of the Saints put up in his Name, are all granted, and thereby God is greatly glorified: *I will praise thee, for thou hast heard me.* 2. The several victories of Christ, and of his militant members, are the fruits of Christs intercession, and evidence of salvation to his mystical members; *Thou hast heard me, and art become my salvation:* 3. As *David* the type, so Christ represented by him, was first despised and set at nought by the chief Rulers, before he was exalted; for he was indeed that precious stone set at nought by men; *The stone which the builders refused.* 4. Men may have high place in the visible Church, who cannot take up Christ when

when he sheweth himself, who have little skill to embrace Christ, and apply him to themselves or others, as the builders of the Church, Priests, Scribes and Pharisees refused to acknowledge Christ so much as for a true member of the Church; *He is that stone which the builders refused.* 5. Albeit men do misregard Christ offering himself in his doctrine and ordinances, yet he is the rock whereon the Church is builded, the foundation whereupon to settle it, the corner-stone to hold the building compact together, and the head-stone of the corner for adorning and perfecting the building gloriously, *Matth.* 21. 9, 15, 42. *He is become the head-stone of the corner.* 6. In nothing more doth the wisdome, grace and power of God appear, then in the magnifying of Jesus Christ, and building of his Church; *This is the work of the Lord.* 7. When the weakness of the Church in her self, and the power of her manifold enemies, and the impediments of this work are looked upon, it is a wonder of wonders to see the going on of Gods work in it: *This is the work of the Lord, and it is marvellous in our eyes.* 8. Albeit there be no day which God hath not made, yet in the day of the manifestation of righteousnesse, and life immortal through Christ, the time of the Gospel, and most specially the day of the resurrection of Christ from the dead, wherein Christ was declared victoriously the only begotten Son of God, is made a day of light and gladnesse to poor self-condemned sinners: *This is the day which the Lord hath made.* 9. Christ alloweth joy and gladnesse to every beleever, and true member of his Church, and willeth them to glorifie God in this holy joy, wherein he will joyne with them; *We will rejoyce and be glad in it.*

Ver. 25. *Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.*

26. *Blessed* be he *that cometh in the Name of the LORD: we have blessed you out of the house of the LORD.*

27. *God* is *the LORD which hath shewed us light, bind the sacrifice with cords, even unto the hornes of the Altar.*

This

This is the third part of the triumph, wherein the Church makes her Lord welcome, and congratulateth his victory, prayeth for a blessing upon his Kingdome, prophesieth of the blessings, and sets her self to offer the sacrifices of praise and thanksgiving to God for it. *Whence learn,* 1. As it is the duty, so is it the hearty desire of every believer to welcome Christ offering himself as our victorious Mediatour and King: for he is worthy, to whom *Hosanna* (as it is written, *Matth.* 21.) should be sung. 2. Where Christ cometh, salvation also and spiritual prosperity cometh, which was promised before, and shadowed forth in types: for, *Save now, I beseech thee, send now prosperity,* is a promising prayer. 3. Albeit Christ hath no need of our prayers, for advancing of his own Kingdome, yet will he have us to pray for his peoples sake, that his Kingdome may come, and will have all believers in testimony of their love to his honour, to draw the chariot of his triumph, that it may ride prosperously, saying, *Save now, I beseech thee, O Lord, send now prosperity.* 4. Christ is not come unsent into the world, but with commission to save his people from their sins; *He cometh in the Name of the Lord.* 5. Together with Christ all blessings do come, which every believer should heartily acknowledge and proclaim; *Blessed be he that cometh in the Name of the Lord.* 6. The Priests and Ministers of the Lord have warrant from the Lord to blesse all them that blesse Jesus Christ; for after the acclamation which the people give to Christ, the Ministers of the Lord pronounce the people, so many as do heartily receive him as their King, to be blessed: *We have blessed you,* (say they to the people) *out of the house of the Lord.* 7. Comfort against all sin and misery, is brought unto the Church by Christ, and they who sate in darknesse, in him have seen a great light, which should be acknowledged, as here, *God is the Lord who hath shewen unto us light.* 8. As the Ministers of the Lord do preach that believers in Christ are blessed, so should they set them all on work, and themselves also with them, to expresse by all means their thankfulnesse to God for the great grace sent by him; *Binde the sacrifice with cords, even unto the hornes of the Altar.*

Ver. 28. *Thou* art *my God, and I will praise thee:* thou art *my God, I will exalt thee.*

29.

29. *O give thanks unto the* LORD, *for he* is *good: for his mercy* endureth *for ever.*

In the last place, the Psalmist, as a type of Christ, proclaimeth the Covenant between the Father and Christ, and between God and himself in Christ, as a settled and ratified bargain, and exhorteth the Church to thanksgiving, as he began: as we take this for the speech of Christ triumphing in his Church; *We learn*, 1. The Father and Christ, both before he was incarnate and after, do stand agreed in the Covenant of Redemption: for Christ saith here to the Father, *Thou art my God.* 2. By vertue of the Covenant of Redemption between God and and Christ the Mediator, all sufferings and battels for the elect are undertaken, and such deliverance given from all troubles, and victory over all enemies is obtained, as the Mediatour is satisfied about it, and praiseth God: *Thou art my God, and I will praise thee*; and over again, *Thou art my God, and I will exalt thee.* 3. By vertue of the Covenant of Redemption God is the believers God also, and ought to be praised, and more and more exalted in our hearts, and outwardly by us; for as Christ calleth God his Father, and our Father, his God and our God, so every one who do believe in him, may say to God, *Thou art my God, and I will praise thee: thou art my God, I will exalt thee.* 4. The goodnesse of the Lord, in sending Christ a Saviour unto us, and the constancy of his mercy to us in him calleth for everlasting praise and thanks unto God from us; *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.*

PSALME

PSALME CXIX.

WE read of no man, who had more troubles and exercises of conscience, or greater vicissitude of changes outward and inward, or more frequent experiences of his owne weaknesse, witlesnesse and sinfulnesse, or of Gods merciful direction, consolation and deliverance, then *David*. This man did the Lord fit, by the immediate inspiration of the Holy Ghost, for the edification of the Church, to expresse his exercises, and good deliverances from them all: and in this Psalme as in a bundle, he hath collected the summe of his holy meditations, and of the profitable uses which he made of the revealed Will of God in Scripture, in all the conditions wherein he was, to teach all the faithful after him, to have the Word of God in special regard, and to have respect unto it, as the only rule whereby they might finde direction, consolation and salvation, however matters went. To this end, for memories sake, he hath filled the Hebrew Alphabet, with twenty two meditations, every one of them beginning with a several letter of the Alphabet, and every section having eight verses, beginning with the same letter, and every verse almost of every section, under some expression, making mention of the Scripture.

The words wherein the Scripture, or revealed Will of God in Scripture, here is expressed, is one of these ten. 1. The *law* or *doctrine*, which signifieth the Lords Will to be taught of God, that all men should learn it. 2. Statutes which signifieth, that this revealed Will of God containeth the duties which God hath appointed and prescribed for our rule. 3. *Precepts*, which signifieth that this Will of God is imposed by the authority of our sovereign Law-giver. The fourth is *commands*, which signifieth that this revealed Will is committed unto our trust to be kept. The fifth, *testimonies*, which signifieth that this revealed Will of God doth testifie of our dutie and our doings, whether conforme or not to the Rule, and testifieth also what event may be expected by our beleeving or misbelieving, by our obedience or disobedience thereof. 6. *Judgements* which signifieth the Scripture

Scripture to be Gods judicial decree, ordaining how our words, deeds and thoughts should be ordered, what shall be the execution of his will answerable thereto. 7. *Oracle* or speech, because the Scripture proceedeth, as it were, from the mouth of God. 8. The *Word*, which signifieth Gods expounding his minde to us, as if he were speaking unto us. 9. The *way of God*, which signifieth the Lords giving direction for our several actions how we should walk, as by so many steps unto the Kingdome of Heaven. 10. *Righteousnesse*, which signifieth that the Word of God hath in it, the way how a man shall be justified, to wit, by faith, and how a justified man should approve himself to God and man, as justified by faith, and that every sonne of wisdom, must and will justifie this Word of God, as the perfect Rule of righteousnesse.

ALEPH.

In the first section, he describeth the blessed men to be only they who walk in the obedience of faith, as Gods Word prescribeth, *ver.* 1, 2, 3. and then he maketh application of this doctrine to himself, *v.* 4, 5, 6, 7, 8.

Ver. 1. B*Lessed* are *the undefiled in the way: who walk in the law of the LORD.*

2. *Blessed* are *they that keep his testimonies, and* that *seek him with the whole heart.*

3. *They also do no iniquity: they walke in his wayes.*

In the description of the truly blessed man; *Learn*, 1. This is the first lesson for direction of a mans life, to know wherein true blessednesse doth stand, and who is the blessed man; for the beginning of this Psalme with this doctrine insinuateth so much. 2. Albeit every man confusedly desireth happinesse, yet it is the propertie of the children of God, effectually and in earnest to seek true happinesse: as the description of the blessed man

doth shew. 3. As the Word of God only doth reveal true happinesse, and the way to it: so only they are blessed, who choose the clear way of Gods Word, to direct them to blessednesse, and do make conscience sincerely to put this doctrine in practice: *Blessed are the undefiled in the way, that walk in the law of the Lord.* 4. God hath testified in his Word, how a man shall be pardoned of his sins, reconciled to God, and have right unto eternal life, to wit, by faith in the Messiah Jesus Christ, and blessed is the man who doth hold this way fast: *Blessed are they who keep his testimonies.* 5. The true believer of Gods testimonies, about the way of true blessednes, doth studie to have communion with God, and to grow in the fellowship of his grace sincerely: *They seek the Lord with their whole heart.* 8. As the blessed man holds fast the Lords testimonies for reconciliation and communion with God, so he ordereth his conversation in the way which God in his Word hath prescribed, eschewing sin, and studying to please God; *They also do no iniquitie*, that is, they are not workers of iniquity, *They walk in his way*, that is, they aime and endeavour to follow the course which God doth prescribe. 7. Albeit there be no man who sinneth not, yet such as do flee to Gods grace offered in Christ for daily pardon, and do set themselves to obey Gods directions set down in his Word, are esteemed to be no workers of iniquity, but men going homeward to God, howsoever clogged with infirmities; *They also do no iniquity*: How so? *They walk in his ways.*

Ver. 4. *Thou hast commanded* us *to keep thy Precepts diligently.*

This doctrine the Psalmist applieth to himself, and first acknowledgeth his obligation to follow the direction of the Lord in the obedience of faith, *v.* 4. and then he wisheth to have grace to obey, *v.* 5, 6, 7. And thirdly, engageth himself to follow this course, by promise and prayer, *v.* 8. from the acknowledgement of his obligation to obey Gods Word; *Learn*, 1. The doctrine of faith and obedience set down in Scripture, is not left to our arbitrement, but is enjeyned unto us by divine authority: there is a command given forth unto us to believe in the Son of God, and a command to follow the duties of love

to

to God and man: *Thou hast commanded us to keep thy Precepts.* 2. Albeit the obedience of Gods Word had no promise of reward, and albeit felicity were not proposed unto us, as the gracious reward of the obedience of faith, yet the very command it self, and the authority of God, should be a sufficient motive unto it: which obligation as we should acknowledge; so should we subject our selves unto it, and say, *Thou hast commanded us to keep thy Precepts.* 3. Howsoever there be great weakneſſe, even in reconciled soules, and albeit there be some strong reliques of corrupt nature in them, hindering them to do as they would, yet God will have them aiming to keep his Precepts, diligently making conscience of all duties to God and man, of the smaller duties as well as of the greater, and that on all occasions, in all times, places and companies, with their best affection and strength; *Thou hast commanded us to keep thy Precepts diligently.*

Ver. 5. *O that my wayes were directed to keep thy statutes.*

6. Then shall I not be ashamed; when I have respect unto all thy Commandments.

7. I will praise thee with uprightneſſe of heart: when I shall have learned thy righteous judgements.

The Psalmist wisheth to have grace to obey; 1. Because so he should not be ashamed nor disappointed of his hope, *v. 6.* and also, so he should be enabled to glorifie and praise God, more perfectly, *v. 7. Whence learn,* 1. The Commandments of God are not grievous to the honest heart: for albeit he be unable to do what he should, yet it is the desire of his heart to do what is commanded: *O that my wayes were directed to keep thy statutes,* is his hearty wish. 2. When we have received the general direction of Gods Word, we have need of the effectual direction of Gods Spirit, to apply the Word rightly to our particular actions: *O that my wayes were directed,* saith he. 3. The holiest man is most sensible of his coming short in understanding, and of his weakneſſe to keep Gods commands, and most desirous of Gods help, as this example teacheth us. 4. No man shall ever have cause to repent of a sincere endeavour to

obey Gods revealed will: for howſoever he may ſuffer hard things from men, and be mocked for his ſincerity, yet ſhall he not be diſappointed of his hopes, nor be confounded before God: *Then ſhall I not be aſhamed when I have reſpect to all thy Commands* 5. Sincerity muſt aime at univerſal obedience: for to pretend to keep one command, and to be found a miſregarder of other commands, is a matter of ſhame, and a mark of unſoundneſs: *For then ſhall I not be aſhamed, when I have reſpect to all thy commands.* 6. As Gods Word and Commands are all righteous decrees in themſelves, and unalterable by men; ſo are they ſeen to be ſuch by thoſe who know them beſt: *Even Gods righteous judgements.* 7. Men do praiſe God uprightly, only in that meaſure, that they are careful to frame their life to Gods Will: for honour given to God with the mouth, agreeth not with diſhonour done to him in deeds, in a mans life and converſation: *I will praiſe thee with uprightneſſe of heart, when I have learned thy righteous judgements.* 8. Sound praiſes of God are the fruit of ſoundneſs in piety and righteouſneſs; and the holieſt of Gods ſervants are but Scholars and Students in the knowledge and obedience of both: *I will praiſe thee with uprightneſſe of heart, when I ſhall have learned thy righteous judgements.*

Ver. 8. *I will keep thy ſtatutes: O forſake me not utterly.*

From his engagement to obſerve this courſe; *Learn*, 1. Albeit our reſolutions and purpoſes have no ſtrength of themſelves, yet God requireth of us that we ſhould with full purpoſe of heart cleave unto his ſervice, and this courſe he will bleſſe, for ſo doth this practice teach us; *I will keep thy ſtatutes*; that is, I reſolve to aime at upright obedience of thy Word: for this is keeping of Gods ſtatutes, to endeavour to obey them. 2. As he who is moſt upright in his reſolution, is moſt diffident of his owne ſtrength to performe his reſolution: ſo is he alſo moſt earneſt with God in prayer, to enable him to do as he reſolveth, as this example doth teach us; *I will keep thy ſtatutes, O forſake me not.* 3. Albeit no man can be exempted from temporal defections, whereby his Chriſtian graces may be tried, and his corruptions mortified, yet the beleever may both pray and expect

pect, that he shall not be deserted; so as his faith should faile, and his course of obedience should be cut off: for so much doth this prayer promise; *O forsake me not utterly.*

BETH.

In this section, first he propounds this doctrine; the Word of God is the only rule, and effectual instrument of renewing and sanctifying of an unrenewed man: and the only way to finde the efficacy of theWord, is to studie to conforme a mans minde, will and actions thereunto, *v.* 1. And then in the next place, to the end he may teach men to make use of this doctrine by his example, he sheweth the sincerity of his owne endeavour, by seven evidences in the seven following verses.

Ver 9. *Wherewithal shall a young man cleanse his way? by taking heed* thereto *according to thy Word.*

In the doctrine about the meanes of regeneration and reformation of life; *Learn*, 1. As all men are from the birth polluted with sin, so should they early and timously be sensible of this evil, and seek for the remedy of the running issues of sin: for here it is presupposed, *That a young man should cleanse his way.* 2. Seeing death is uncertain, and sin groweth stronger through custome; seeing justice is the more provoked, the longer men shall continue in sin; seeing no age is fitter to serve Satan then youth, being enclined to take liberty to be headstrong, self-willed, and given to despise grave admonition, and no age hath more excuses to continue in sin to its own perdition, therefore no age hath more need of remedy from God then youth hath, and this is imported in the question; *Wherewith shall a young man cleanse his way?* 3. Seeing youth is loose, inconsiderate and unattentive; seeing the way of obedience is slippery, and many by-paths are offered to the way-faring man; seeing danger of perishing is great, and many are the enemies of mans salvation,

who are alwayes seeking whom they may devoure, and seeing no reconciliation can be made with God, no forgivenes of sin can be obtained, no solid sanctification nor salvation can be had, except the Word of God be held for the only rule of direction of faith and conversation: therefore no meanes can be, *To cleanse the young mans way, but by taking heed thereto, according to thy Word.*

Vers. 10. *With my whole heart have I sought thee: O let me not wander from thy Commandments.*

After he hath set down the rule of a young mans Conversion and conversation, he offereth himself as an example to follow this rule, and here are the first and second evidences of his sincerity in aiming at this way; The first is, the conscience of his upright seeking of God: and the second evidence is his prayer, to be preserved from wandering from the way of Gods obedience. *Whence learn,* 1. The sight of what others have attained unto, is a great encouragement to young Scholars in Gods schoole: for to encourage the young man, the Psalmist sheweth here his own profiting in his study 2. Sensiblenesse of a mans own imperfections, sins and dangers, and seeking in unto God all-sufficient, for relief of sin and misery, and for a daily more and more near communion with God, is a mark of sincerity in Religion; *With my whole heart have I sought thee* 3 The more experience a man hath in the wayes of God, the more sensible is he of his own readines to wander insensibly, by ignorance and unadvertance from the wayes of God; but the young souldier dare run hazards, ride into his adversaries camp, and talk with tentations, being confident he cannot easily go wrong, he is not so feared, as *David* here, crying, *O let me not wander.* 4. To be diffident of our own wit and strength, and to depend upon God, instantly praying to be kept in, and recalled from wandring, proveth the sincerity of the purpose of holinesse: *O let me not wander from thy Commandments.* 5. The going on of the beleever in the course of obedience, and his living the life of God, is not from what he hath received before, but must flow from present influence of grace, sustaining what was given before, and from grace furnishing fresh supply

drawn

drawn forth by prayer; as this prayer, *O let me not wander*, doth testifie.

Ver. 11. *Thy Word have I hid in mine heart: that I might not sin against thee.*

The third evidence of his sincere endeavour to cleanse his way, by taking heed thereto according to his Word, is, the laying up of the Word by faith in his heart; *Whence learn*, 1. It is not sufficient to have the Word of God in brain-knowledge, and common memory, for not wit and memory, but the heart is the chest to keep it in: *I hid thy Word in my heart.* 2. Seeing it is impossible to keep sin out of the heart, void of the Word of God, it is necessary for the servant of God, to lay up the Lords Word in his heart by faith and honest affection to it: *Thy Word have I hid in my heart, that I should not sin against thee* 3. It is a proof of our sincere endeavour to profit by the Word of God in the course of sanctification, to be careful that we let not the Word of God slide from us, that we be not spoiled of it by feare of men, or force of tentation: that we be not deceived by Satans wiles, that we suffer it not to go by our negligence and forgetfulness of it, and that we be careful to approve our selves to God, in our love to the Lords Word, and estimation of it, as of a most precious Jewel, as here we see; *Thy VVord have I hid in my heart, that I should not sin against thee.*

Ver. 12. *Blessed* art *thou, O LORD: teach me thy statutes.*

A fourth evidence of his sincerity, in making use of the Word of God, is his blessing God for the knowledge he hath received of it, joyned with prayer for encreasing the measure thereof. *Whence learn*, 1. It is a mark of sincerity of obedience, to be thankful for what measure we have received, and to be seeking to encrease, as young birds receive their food and cry for more; *Blessed art thou, O Lord, teach me thy statutes.* 2. Beside all external teaching, we have need of inward and effectual teaching from God, to make knowledge lively and fruitful; *Teach me*

thy statutes. 3. The goodness of God, and his readiness to blesse more and more, is a ground of encouragement to seek a greater measure of his blessing; *Blessed art thou, O Lord, teach me thy statutes.*

Vers. 13. *With my lips have I declared all the judgements of thy mouth.*

A fifth evidence of his sincere endeavour to make use of Gods Word, is his care to edifie others, and glorifie God, by the knowledge and experience which he had of it. *Whence learn,* 1. The revealed will of God in Scripture should be the matter of our speech and conference with others; *With my lips have I declared all the judgements of thy mouth.* 2. The Word of God in Scripture should be looked upon as the sentence of the supreme Judge, uncontrollable and unalterable by any creature, and whereby men must judge of all truth, and look to be judged by it; for therefore it is called, *The judgement of his mouth.* 3. As the conscience of communicating of our knowledge, and our spiritual gifts, is a means of encouragement to seek a greater measure: so it is an evidence of the sincerity and fruitfulness of what knowledge we have; *Teach me thy statutes, with my lips have I declared all the judgments of thy mouth.*

Ver. 14. *I have rejoyced in the way of thy testimonies: as* much as *in all riches.*

The sixth evidence of his sincere endeavour to conforme his way to Gods Word, is his joy in Gods service. *Whence learn,* 1. Delight in Gods service and worship, is a mark of sincere obedience of his Word: *I have rejoyced in the way of thy testimonies.* 2. Spiritual joy in spiritual objects farre exceedeth any joy in worldly possessions; *I have rejoyced in the way of thy testimonies, more then in all riches.* 3. It is a most sure joy, which ariseth from the conscience of practical obedience, and not from contemplation only; *I have rejoyced in the way of thy testimonies*

Ver,

Ver. 15. *I will meditate in thy Precepts: and have respect unto thy Wayes.*

16. *I will delight my self in thy statutes: I will not forget thy word.*

The seventh evidence of his sincere endeavour to conforme his way unto Gods Word, is his engagement to set his heart toward Gods Word in time to come, and not to rest upon any thing already past and done. *Whence learn,* 1 Sincerity of our obedience present and past, is proved best, by joyning of our hearty resolution and purpose to go on for time to come: *I have rejoyced, I will meditate, I will delight in thy statutes.* 2. It is a profitable meanes to grow in grace, to meditate on Gods Word; *I will meditate on thy Precepts.* 3. Meditation is then fruitful, when in our conversation we have respect to the wayes of God set down in his Word, whereupon we have meditated; *I will have respect unto thy wayes.* 4. In meditation on the Word, and endeavour to make use of it in our life, we will easily wax weary, except we make this course our delight; *I will delight my self in thy statutes.* 5. Meditation will faile and delectation will wax cold, except the Word be treasured up in a sanctified memory: *I will not forget thy Word.* Thus a copy is cast for a young man to cleanse his way, and to make his life comfortable.

GIMEL.

In this section he prayeth the Lord for continuance of his life, that he may have occasion of further service, which he desireth may be done by him, and for this end also he prayeth, that he may have a deeper insight in the mysteries of Gods Word, *v.* 17, 18. And these two petitions he presseth by three reasons, *v.* 19, 20, 21. He prayeth also for clearing of his innocency, and for removing reproach from him, for other three reasons, *v.* 22, 23, 24.

Ver.

Ver. 17. *Deal bountifully with thy servant*, that *I may live, and keep thy word.*

18. *Open thou mine eyes, that I may behold wonderous things out of thy law.*

From the first two petitions; *Learn*, 1. As lengthening of life is the good gift of God in it self, and no small benefit to the man who purposeth to employ it well: so life may be lawfully prayed for: *Deal bountifully with thy servant, that I may live.* 2. As the end of our life should be, that God may be served: so life should not be desired nor loved, except for that end, but willingly laid down, rather then we should forsake his command: *Deal bountifully with thy servant, that I may live and keep thy Word.* 3. A faithful servant should count his by-past service richly rewarded, by being employed yet more in further service, as this prayer teacheth: *Deal bountifully with thy servant, that I may live and keep thy Word.* 4. The whole Word of God is a law, a Canon or rule, whereby we should square our faith and conversation, for it is here called also, *Thy law.* 5. We by nature are blinde, and cannot see the light which doth shine in the Word of God, till he open our eyes to behold it, therefore prayeth he, *Open thou mine eyes.* 6. The Word of God is full of wonders, high and heavenly mysteries, and he who seeth them best, doth wonder most: *Open thou mine eyes, that I may behold wondrous things out of thy law.*

Vers. 19. I am *a stranger in the earth: hide not thy Commandments from me.*

20. *My soul breaketh for the longing* that it hath *unto thy judgements at all times.*

21. *Thou hast rebuked the proud* that are *cursed: which do erre from thy Commandments.*

Of the three reasons of his petition: one is, because he is but a stranger here, except for service: another is, because he longeth much to know more of Gods Word. The third is, because he seeth Gods vengeance following them who studie not to serve God.

Whence

Whence learn, 1. Albeit the believer live on the earth, yet he is not at home, so long as he is on the earth; *I am a stranger in the earth.* 2. Whatsoever possession a godly man hath in the earth, were it a Kingdome, he should be a stranger for the matter of estimation of, or affection to any thing on earth: *I am a stranger in the earth.* 3. Acquaintance with the Word of God, is able to make up all the losses of the pilgrim, and to season all his griefs, it is able to supply the room of friends and counsellors, to furnish light, joy, strength, food, armour and defence, and whatsoever else the pilgrim needeth: for the Lords Word shall either bring all these good things to the pilgrim, or lead him to God, where he shall finde them all; *I am a stranger in the earth, hide not thy Commandments from me.* 4. There is a hiding of the Word of God, when meanes to hear it explained by Preachers, are wanting: and there is a hiding of the comfortable and lively light of the Spirit, who must quicken the Word unto us, and from both those evils may we, and should we pray to be saved; *Hide not thy Commandments from me.* 5. Albeit the godly be the dearest souls unto God of all men in the world, yet will he exercise them with heart-breaking, especially for spiritual causes, that so he may raise in them an estimation of his own presence, and furnish work in the mean time to their faith; *My heart breaketh for the longing which it hath unto thy judgements.* 6. It is not every faint and cold wish, which maketh a beleever profit in Gods school. there must be some heat and earnestness in holy desires: and this affection, as it may not be cold, so neither must it be fleeting, but constant; *My heart breaketh for the longing which it hath at all times.* 7. These are proud men before God, who are not penitent for their sin, and are not subjected to his obedience; for so are they here called. 8. The Word of God condemneth the proud, and pronounceth a curse upon them, so long as they continue proud and impenitent; *Thou hast rebuked the proud that are cursed.* 9. To dare to wander after a mans own will, and go away from the direction which God giveth us, is pride indeed, and a bold hazarding where God commandeth to fear: *The proud erre from thy Commandments.*

Vers. 22. *Remove from me reproach and contempt: for I have kept thy testimonies.*

23. *Princes also did sit* and *speak against me*: but *thy servant did meditate in thy statutes.* 24.

24. *Thy teſtimonies alſo* are *my delight* : and *my counſellors.*

He prayeth alſo to be cleared in his innocency, and that his reproach may be removed, and giveth three reaſons thereof. One is, becauſe indeed he was innocent in the point wherein he was challenged by his enemies; Another, becauſe he had ſuſtained the wrath of Princes, for his obedience to God: And the third, becauſe he had choſen Gods Word for counſellors and comforters. *Whence learn,* 1. As it is no ſtrange exerciſe for the godly, to be traduced, calumniated and reproached, ſo it is no light burden to bear it, but ſuch as the godly have cauſe to ſeek the removal of it; *Remove from me reproach and contempt.* 2. A good conſcience is a ground of comfort, in the caſe of being reproached, and a ground of confidence, to ſeek of God reliefe from it: *Remove contempt, for I have kept thy teſtimonies.* 3. It is not ſtrange to ſee, not only the raſcal multitude, but alſo Judges and Rulers who ſhould defend the godly, to be their enemies; *Princes alſo did ſit, and ſpeak againſt me.* 4. Troubles will try men whether they do feare God or men moſt, and except the godly take heed to Gods Word, they cannot ſtand under the tentations wherewith they may meet; *Princes did ſpeak againſt me, but thy ſervant did meditate in thy ſtatutes.* 5. The Word of God is able, not only to uphold a man in his trouble, but alſo to make him rejoyce in his trouble: *Thy teſtimonies are my delight.* 6. A King with his cabinet-councel, ſhall not be ſo well furniſhed to perſecute the innocent, as the godly Patient ſhall be adviſed by the Word of God, how to anſwer and carry himſelf in his trouble; *Thy teſtimonies are my delight and my counſellors.*

DALETH.

Verſ. 25. *My ſoule cleaveth unto the duſt: quicken thou me according to thy word.*

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In this section, there are six petitions with their several reasons annexed unto them; some of them set down before, some of them set down after the petition. The first petition is for comfort, because of his heavy condition. *Whence learn*, 1. Beside the outward trouble from men which the godly oft-times do feel, it pleaseth God to exercise them also somtimes with trouble of mind, immediately from his own hand; *My soul cleaveth unto the dust.* 2. Albeit the Lord suffer his owne to lie so long low in their heavy condition of spirit, as they may seem dead, yet by faith in his Word he keepeth in so much life, as doth furnish unto them prayer to God for comfort; *Quicken thou me according to thy Word.*

Ver. 26. *I have declared my wayes: and thou heardest me: teach me thy statutes.*

Another petition is for direction and power to obey Gods Word because he had laid open before God all his own course, and confessed what he knew of his own way. *Whence learn*, 1. When we are deserted in the point of consolition, it is wisdom to search our way, if any thing in it possibly hath grieved Gods Spirit, and what we finde right, or wrong, or doubtful, it is our wisdome to lay it out before the Lord in sincerity as here, *I have declared my wayes.* 2. As we have found audience and comfort after confession in former times, so may we expect to finde the like again: *I have declared my wayes, and thou heardest me.* 3. The end of our exercise is to make us study to walk with God more holily, and to feel his direction and guiding more effectually: *Teach me thy statutes.*

Vers. 27. *Make me to understand the way of thy Precepts: so shall I talk of thy wonderous works.*

A third petition is, for encrease of understanding of the mysteries of Gods Word, that thereby he might edifie others. *Whence learn*, 1. Great is our natural blindnesse in Gods matters, and the disease is obstinate, and therefore the petition for light

light is so much the more to be insisted in; *Make me to understand.* 2. It is not sufficient to know the meaning of the VVord, except we know also the way of practising it prudently: *Make me to understand the way of thy Precepts.* 3. Desire of knowledge should not be for satisfying of curiosity, or for ostentation, or for worldly gaine, but to edifie our selves and others in wisdome: *So shall I talke of thy works.* 4. It is good first to understand, and then to talk of, and to expresse truth formerly meditated and digested, as the order of these two doth teach us. 5. The works of Creation, Redemption and Providence, either set down in Scripture, or observed in our own experience, do transcend our capacity, and cannot but draw admiration from them that see them well; *I shall talke of thy wondrous works.*

Ver. 28. *My soul melteth for heavinesse: strengthen thou me according unto thy Word.*

A fourth petition is for strength and consolation, in his felt fainting. *Whence learn.* 1. The Lords children do finde supernatural both joyes and sorrowes, which the natural man who wanteth experience of spiritual exercise, doth not understand, as this expression sheweth: *My soul melteth for heavinesse.* 2. No natural meanes can be a remedy to a spiritual disease, but the VVord of God only, being quickned by himself is the proper cure; *Strengthen thou me, according to thy Word.* 3. Spiritual exercise doth give unto the Saints the clearest discerning of their own weakneſſe, and need of support from God: *My heart melteth, strengthen thou me.* 4. VVhatsoever the believer needeth, God doth by the VVord supply unto him, as *light*, that he may not wander: *life*, that he die not: *comfort*, that he faint not: and *strength*, that he fall not: *Strengthen me according to thy Word.*

Ver. 29. *Remove from me the way of lying: and grant me thy law graciously.*

A fifth petition is, to be freed from the course of sinning in general,

neral, and from the course of lying in particular, that so he might neither deceive others, nor be deceived himself, but directed by Gods law, which can deceive no man. *Whence learn,* 1. All sinful courses in life or religion, are all ways of lying, because they cannot but deceive a man, whatsoever pretences they carry; *Remove from me the way of lying.* 2. As lying in special, and all sinful courses are liable to our nature, and do lie close unto us: so should we pray the more against them unto God, who only can remove them: *Remove from me the way of lying.* 3. Nothing can decipher unto us a lying way, nor guard us from it, but Gods law which is the only true way: therefore, saith he, *Grant me thy law.* 4. Not only are we enclined naturally to lying, but also we have so foully defiled ourselves with the lying way of sinning, that it is so much the more grace to finde any deliverance from it: *Grant me thy law graciously.*

Ver. 30. *I have chosen the way of truth: thy judgements have I laid* before me.

31. *I have stuck unto thy testimonies: O LORD, put me not to shame.*

32. *I will run the way of thy Commandments: when thou shalt enlarge my heart.*

A sixth petition, is to be saved from shame, and comforted, with the reason thereof: because he had adhered to the obedience of the VVord, and hoped to go on chearfully in the obedience thereof, if God should be pleased, by the removal of his feared reproach, to comfort and enlarge his heart. *Whence learn,* 1. VVhen a man is about to resolve upon the way of his carriage, in general or particular, many rules and counsels will be suggested and offered unto him, each of them having a pretence of some good, so as a man had need to be well advised what course he chooseth; and then only doth a man resolve rightly when he chooseth the way of obedience of Gods VVord, which cannot deceive him; *I have chosen the way of thy truth.* 2. He that would have special direction in any particular trial, must be a man resolved to follow the Rule of Gods VVord, in all his wayes in general, for otherwise he may be left without direction

rection when he hath most need, except he may say for the whole course of his life, *I have chosen the way of truth.* 3. The solid consideration, that Gods Word is Gods decree, may guard a believer against mens terrours and allurements, and fix him in his right choice, as here; *Thy judgements I have laid before me.* 4. As he who hath been most stedfast in trialls, in not past danger of being driven from Gods Word: so of all men it is greatest shame for such a man in trialls to quit his hold; *I have stuck to thy testimonies: O Lord, put me not to shame.* 5. In the triall of our stedfast obedience unto God, there is no way to persevere, except in the sense of our weakness, and faith of Gods goodnesse, we shall call on God to save us, who will not suffer us to be confounded: *O Lord, put me not to shame.* 6. The child of God is subject to bondage of spirit, even after regeneration, in sundry cases, especially when God bringeth troubles upon him; hideth his comfort from him; and letteth forth appearance of wrath upon him: as the straitening of *Davids* heart here doth import. 7. As when a mans spirit is in bonds, hardly can he walk in Gods service chearfully, so when God sheweth his countenance and comforteth a man, then all Gods service is easie: *I will runne the way of thy commandments, when thou hast enlarged my heart.* 8. When the Lord giveth large comfort, and looseth a mans affection from the spirit of bondage, he useth to give also large measure of strength and activity in his service, albeit not so large as the mans affection is: *I will runne the way of thy commandments, when thou hast enlarged my heart.*

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Verſ. 33. *Teach me, O LORD, the way of thy ſtatutes: and I ſhall keep it* unto *the end.*

In this ſection there are eight petitions, according to the number of the verſes. From the firſt; *Learn,* 1. The narrow way of Gods obedience is hard to be found, hardly kept, and eaſily miſtaken, except God do teach us daily by his Spirit, what he doth at any time teach us by his Word, and therefore we have need again and again to pray, *Teach me, O Lord, the way of thy ſtatutes.* 2. As the Lord requireth our perſeverance in his ſervice, ſo our perſeverance dependeth on his continued direction and aſſiſtance, which the believer and daily ſupplicant for grace may promiſe to himſelf in Gods Name: *Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it to the end.*

Verſ. 34. *Give me underſtanding, and I ſhall keep thy law: yea, I ſhall obſerve it with* my *whole heart.*

From the ſecond petition; *Learn,* 1. There is no true wiſdome, except by the knowledge of Gods will revealed in Scripture, and applied by him, and this we ſhould alwayes pray for: *Give me underſtanding.* 2. Where God becometh teacher, the diſciple may promiſe obedience: *Give me underſtanding, and I ſhall keep thy law.* 3. As no ſervice pleaſeth God, but that which a man deſireth, at leaſt to do heartily: ſo he that purpoſeth to perſevere, muſt purpoſe alſo to ſerve God affectionately: *Yea, I ſhall obſerve it with my wholeheart.*

Verſ. 35. *Make me to go in the path of thy commandments: for therein do I delight.*

From the third petition; *Learn*, 1. Because there are innumerable by-paths from terrors and allurements without, to make us decline from the obedience of God, and we of our selves are both weak and subject to errors within us, therefore should we be the more instant in prayer, *Make me to go in the path of thy commandements.* 2. As it is a faire grace of God to have pleasure and delectation in Gods service, so he who hath gotten of God this grace, may expect also direction and strength, to go on in the path of Gods obedience: *for therein do I delight*, is given as a reason of his praying, *Make me to go in the path of thy commandments.*

Vers. 36. *Incline my heart unto thy testimonies: and not to covetousnesse.*

From the fourth petition; *Learn*, 1. As the most holy of Gods servants have in them the remainder of their natural stiffnesse and aversnesse from the obedience of Gods Word, so are they of all men most sensible of this sicknesse, and most instant with God, the only Physician to heal it: *Incline my heart unto thy testimonies.* 2. The heart cannot want some object whereunto it must cleave, a man must love something: and if the heart be not set on things spiritual and heavenly, it will not faile to pitch upon things base, and earthly, as here is insinuated by opposition of *covetousnesse* to Gods *testimonies.* 3. The love of Gods testimonies, or of obedience to Gods Word, and the love of base objects, as the lust of the eye, the lust of the flesh and the pride of life, are inconsistent; for the one is contrary to the other, as here is shewn: *Incline mine heart unto thy testimonies, and not unto covetousnesse.*

Vers. 37. *Turne away mine eyes from beholding vanity:* and *quicken thou me in thy way.*

From the fifth petition; *Learn*, 1. The sinful concupiscence of the heart hath defiled the externa ll senses, and made them servants unto it selfe, except God do heal both the heart and the senses, as the petition, *Turne away mine eyes*, doth import. 2. Albeit the corruption of the heart be deadly wounded, yet it may soon recover life and strength by the external objects of the

the senses, if watching over the external man be neglected, as; *turn away mine eyes from beholding vanity*, doth import. 3. Whatsoever doth draw away the heart from Gods obedience; is but deceit and folly, whatsoever it may seem to the beholder: *Turn away mine eyes from beholding vanity*. 4. Albeit we know that the outward allurements of sinne be nothing but vanity, yet we cannot beware of them, nor renounce them, except the Lord help us, when the baite is offered: therefore is it needfull to pray, *Turn away mine eyes from beholding vanity*. 5. As God setteth a watch over the senses and keepeth the Covenant between the renewed heart, and the eyes, and doth renew the vigour of the life of grace; so is the inward corruption suppressed and mortified: for the dying of sinne, is by the quickening of gracious habits in the heart, unto actuall exercise, as *quicken thou me in thy way*, doth import.

Vers. 38. *Stablish thy word unto thy servant: who* is devoted *to thy fear.*

In the sixth petition, he prayeth for the fruit of Gods promises, for circumcising his heart, and purifying of it, and that by experience he may be settled in the faith of the promises. *Whence learn.* 1. Faith purifieth the heart by laying hold on the promises of sanctification, and urging of God by prayer to the performance of them: *Stablish thy Word unto thy servant*; 2. Albeit the promise be sure in it selfe, and sure unto faith also, yet when experimental performance cometh, the truth of it is much more confirmed to us: *Stablish thy word unto the servant.* 3. Then do we believe the promises, when we take them as made not onely to others, but also as made to our selves by name, as this prayer sheweth, *Stablish thy word to me thy servant*, (to wit, the promise of sanctification made to believers) and so *to me thy servant*. 4. He who prayeth for the performance of promises, should resolve to be a servant, and carefull to observe precepts: *Stablish thy word to thy servant.* 3. That man indeed is Gods servant, how weak soever he be in practice, who is devoted unto Gods fear: for he proveth himselfe to be a servant by this, *Because I am devoted to thy fear.*

Vers. 39. *Turn away my reproach which I fear: for thy judgements* are *good*

From the ſeventh petition; *Learn*, 1. As the godly are ſubject to ſinful out-breakings, which may bring reproach on them, and on their profeſſion: ſo are they alſo jealous of themſelves, as unable to keep themſelves, except God prevent them from giving ſcandal: *Turn away my reproach which I fear.* 2. The way to be kept blameleſſe, is to feare to offend, and to pray unto God for preſervation, and to watch over our hearts, as we are taught here, *Turn away my reproach which I fear.* 3. As the fear of diſhonouring of our profeſſion by ſinne, is a guard on the one hand: ſo eſtimation and love of preſcribed holineſſe, as of a good and profitable thing, is a guard againſt ſinne on the other hand; *Turn away my reproach which I fear, for thy judgements are good.*

40. *Behold, I have longed after thy precepts: quicken me in thy righteouſneſſe.*

From the eighth petition; *Learn*, 1. Sincerity loveth to come to the light, and offereth it ſelfe to be approved to God; *Behold, I have longed after thy precepts.* 2. To love and long for ſanctified ſubjection unto Gods Word, is a proof of ſincerity; *I have longed after thy precepts.* 3. A Saint may have a great deſire to believe, and obey Gods Word, and yet in his own ſenſe feel much deadneſſe in his affections for a time; *I have longed, quicken me.* 4. They who bewaile their own deadneſſe unto God, ſhall finde according to his righteous promiſes, life ſpirituall recovered and quickened: *Quicken me according to thy righteouſneſſe.*

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Verſ. 41. *Let thy mercies come alſo unto me, O LORD*: even *thy ſalvation according to thy Word.*

42. *So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.*

In this ſection, he prayeth, firſt, for deliverance out of his hard

hard condition, and giveth reasons for strengthening his hope in this prayer, *v* 41, 42. and next, he prayeth for grace to confesse Gods truth openly, till the deliverance come and he strengthens his hope by six or seven reasons, in the rest of the section.

From his first petition, and the reasons of it; *Learn.* 1. The believer must lay hold on mercies not seen, and must not rest till he draw them forth by prayer; *Let thy mercies come also unto me, O Lord.* 2. Whatsoever may remove our sinnes, and evill merits, and make way for performance of promises, is mercy in effect, and must be sought no lesse then inward quickning and consolation: *Let thy mercies come also unto me.* 3. As perils and hazards of life must be resolved upon by Gods servant, so deliverances one after another, and salvation may be surely expected: *Let thy mercies come unto me, even thy salvation.* 4. It is not any sort of delivery by any meanes, which the servant of God being in straits doth call for, or desire, but such a deliverance as God will allow, and be pleased to give in a holy way: *Let thy salvation come.* 5. As the Word of promise is the rule of our petition, so is it a pawn of the thing promised, and must be held fast till the performance come; *Let thy salvation come, according to thy word:* and this is one reason of the petition. 6. As the Lords delivering of his children from the hand of persecutors, doth stop the mouthes of their enemies, who say of them, that they are in a wrong course, and that God is not their friend: so the believer desireth the Lord to appeare for him, to this very end, that the mouth of the enemy may be stopped: *So shall I have wherewith to answer him that reproacheth me*: and this is another reason of his petition. 7. Whatsoever be our encouragements in our sufferings, the Word of God received by faith must be the ground of our comfort and confidence, or else the work will not be sound; *for I trust in thy Word,* is the ground of *Davids* comfort.

Vers. 43. *And take not the Word of truth utterly out of my mouth: for I have hoped in thy judgements.*

44 *So shall I keep thy law continually: for ever and ever.*

45. *And I will walke at liberty: for I seek thy precepts.*

46. *I will speake of thy testimonies also before Kings, and will not be ashamed.*

47. *And I will delight my selfe in thy commandments which I have loved.*

48. *My hands also will I lift up unto thy commandments which I have loved: and I will meditate in thy statutes.*

From the next petition, and the seven reasons added thereunto; *Learn*, 1. It is not sufficient for Gods glory, that we believe the Word of God in our heart, but we must also confesse it with our mouth in the time of trial; *Take not thy Word out of my mouth.* 2. As God may justly for our sinnes desert us in the time of trial, when his glory and our duty calleth for a testimony: so we must in the sense of our ill deserving flee to Gods grace by prayer, and say with confidence, *Take not thy Word out of my mouth.* 3. If it shall please God, for humbling of us, to desert us in some passage of our trial, yet let us believe in him, and deal with him not to forsake us altogether in our trial: *Take not the Word of truth utterly out of my mouth.* 4. Where the beliefe of Gods executing of his Word of threatening and promise hath place with Gods children, there is hope that neither mens terror nor allurement shall overcome them in their trials: *for I have hoped in thy judgements*, is set down here for the first reason of his hope to obtaine his petition. 5. The Lords keeping our heart in faith, and our mouth and outward man in the course of confession and obedience, is the cause of our perseverance; *So shall I keep thy law continually, for ever and ever*: and this is the second reason of his petition. 6. As he who departs from confessing of Gods truth, doth cast himselfe in straits, in dangers, and bonds: so he that beareth out the confession of the truth, doth walk as a free-man, the truth doth set him free; *And I will walke at liberty*: which is the third reason of his petition. 7. Even the conscience of honest endeavour to obey the Word, hath the promise of not being utterly deserted in the day of trial: *for I have sought thy precepts*, is the fourth reason of the petition. 8. The terror of Kings, and of men in power, is

is an ordinary hindrance of free confession of Gods truth in time of persecution, but faith in the truth sustained in the heart by God, is able to bring forth a confession upon all hazards: *I will speak of thy testimonies before Kings.* 9. He that is resolved to confesse the questioned truth of God, whosoever do mock at it, shall not be ashamed of his confession, but rather shall have credit by it: *I will speak of thy testimonies also before Kings, and will not be ashamed:* and this is the fifth reason of the petition. 10. The more men do know the excellency of Gods truth, and do feel the power of Gods hand, sustaining them in the faith and confession of it, the more will they love, delight and take pleasure in the Word of the Lord: *I will delight my selfe in thy commandments, which I have loved:* which is the sixth reason of his petition. 11. He that findeth himself born out in the confession of the truth in time of triall, should in all time after so much the more as his experience is greater, embrace heartily the Lords commands, as precious gifts, and should give up himselfe absolutely to be governed thereby: for the *lifting up of his hands to the Lords commandments*, doth import so much. 12. He who out of love to Gods commands, hath endured trial by trouble, and hath overcome tentations, may comfortably approve himself in his former loving of the Lords commands, and thereby renew, and increase his love to the obedience of them: for after he hath said, *I will lift up my hands to thy commandments*, he sheweth that he will do so, with a ratification, and approbation of his love to them, by adding, *thy commandments which I have loved.* 13. The experience of the worth of divine truth, which is able to bear out it selfe, and the man also who doth confesse it, should set a believer on a more and more earnest study, to know the minde of God revealed therein, as the Prophet resolveth to do, *And I will meditate in thy statutes:* and this engagement is the last reason of the petition.

ZAIN.

Vers. 9. *Remember the Word unto thy servant, upon which thou hast caused me to hope.*

In this section, he prayeth for the performance of the promise, which he hath believed, and whereof he hath found the fruits already in a good measure. *Whence learn,* 1. The promises of the Gospel and grace of God, give liberty and confidence to the believer to draw neer to God, to seek the full performance thereof, as here, *Remember the Word wherein thou hast caused me to hope.* 2. The general offer of the Gospel, and the promises made to the believer, do make promises to be every believers propriety, no lesse then if his name were inserted in the promise, or written in the Bible: *Remember the Word spoken unto thy servant,* or promised to me. 3. God that maketh the offer of the Word, is he who also worketh faith in the believer, and moveth him to apply it and trust in it, the acknowledging whereof, as it is Gods glory, so is it the believers profit: *Remember the Word upon which thou hast caused me to hope*: for faith and hope is not of our selves, it is the gift of God.

Ver. 50. *This is my comfort in my affliction: for thy Word hath quickened me.*

51. *The proud have had me greatly in derision,* yet *have I not declined from thy Law.*

52. *I remembred thy judgements of old, O LORD: and have comforted my selfe.*

53. *Horror hath taken hold upon me, because of the wicked that forsake thy Law.*

54. *Thy statutes have been my songs, in the house of my pilgrimage.*

55. *I have remembred thy Name, O LORD, in the night: and have kept thy Law.*

56. *This I had, because I kept thy precepts.*

The fruits which he hath found already by his faith in the Word, are seven, all in order set down in the rest of the verses of this section. *Whence learn,* 1. Faith and hope in God do not exempt Gods children from troubles, but do comfort them in their trouble, so as all other consolations are naught in comparison; *This is my consolation in my affliction.* 2. When the

believer is damped with trouble, and ſometime as it were dead in regard of ſpiritual operations, motions and affections, faith draweth life againe out of the Word of promiſe; *for thy Word hath quickened me:* and this is the firſt fruit of faith in Gods Word. 3. Albeit impenitent, graceleſſe men do mock grace, do mock faith and obedience in the godly: and (in Satans drift and theirs) to the intent they may make the godly forſake Gods law, yet faith in the Word is able to bear the believer up againſt deriſion, as experience ſheweth: *The proud have had me greatly in deriſion, yet have I not declined from thy Law*: and this is the ſecond felt fruit of his faith. 4. It is good to have a number of examples of Gods dealing with his ſervants, and with his adverſaries, laid up in the ſtorehouſe of a ſanctified memory, that thereby faith may be ſtrengthened in the day of affliction: for ſo are we here taught, *I remembred thy judgements of old, O Lord.* 5. Faith doth draw comfort out of the execution of Gods Word of promiſe, and of threatening alſo, in former times; *I remembred thy judgements of old, O Lord, and was comforted*: and this is the third felt fruit of his faith. 6. It is an evidence of ſincerity in Gods ſervice, to ſee wrath and judgement in the face of ſinne, and to be diverted from ſinning by the ſight of Gods judgement threatened and executed upon the wicked: *horrour hath taken hold upon me, becauſe of the wicked that forſake thy law*: and this is the fourth felt fruit of his faith. 7. As Gods children are in this world ſtrangers and pilgrims in affection, and dealt with as ſtrangers where they live, ſo alſo are they oft-times baniſhed from their native Countrey: *Thy ſtatutes have been my ſong in the houſe of my pilgrimage.* 8. Whereſoever the believer is, and whatſoever be his outward condition, the Word of God received by faith, ſhall bear him company, and furniſh him with matter of comfort and rejoycing: *Thy ſtatutes have been my ſong in the houſe of my pilgrimage*: and this is the fifth felt fruit of his faith. 9. The knowledge and deep impreſſion of the Majeſty of God, as he reveaſeth himſelfe in his works, and Word, is a powerfull meanes to ſtrengthen us in the obedience of faith; *I have remembred thy Name, O Lord, and have kept thy Law*: and this is the ſixth felt fruit of his faith. 10. Well ſpent time in ſecret when we are ſolitary, ſhall be rewarded openly by a good carriage in ſociety and company: *I remembred thy Name in the night, I have kept thy law.* 11. It is no ſmall benefit to ſee and obſerve what good we have had by our obedience to God, and how grace hath been rewarded by

grace

grace in our persons: *This I had* (to wit, all the former fruits,) *because I kept thy precepts*: and this is the seventh felt fruit of faith, that a man may enjoy the approbation and comfort of the fruits of faith. 12. Those are reckoned keepers of Gods precepts, not who have no sinne in them, but who study to be free of sinne, and to do Gods will: *This I had, because I kept thy precepts.* 13. It is wisdome to reckon what good we have by faith in God, and to endeavour to please him, rather then to reckon our temporary and light afflictions in our service, as here we are taught.

CHETH.

Vers. 57. *Thou* art *my portion, O LORD, I have said, that I would keep thy words.*

58. *I intreated thy favour with* my *whole heart, be mercifull unto me according to thy Word.*

59. *I thought on my wayes: and turned my feet unto thy testimonies.*

60. *I made haste, and delayed not to keep thy Commandments.*

61. *The bands of the wicked have robbed me*: but *I have not forgotten thy Law.*

62. *At midnight I will rise to give thanks unto thee, because of thy righteous judgements.*

63. *I* am *a companion of all them that fear thee: and of them that keep thy precepts.*

64. *The earth, O LORD, is full of thy mercy; teach me thy statutes.*

In this section he laboureth to confirme his faith, and to comfort himselfe in the certainty of his regeneration, by eight properties of a sound believer, or eight marks of a new creature. The first whereof is, his choosing of God for his portion. *Whence*

Whence learn, 1. Such as God hath chosen and effectually called, they get grace to make God their choice, their delight, and their portion: and such as have chosen God for their portion, have an evidence of their regeneration and election also; for here *David* maketh this a mark of his regeneration: *Thou art my portion, O Lord.* 2. It is another mark of regeneration, after believing in God, and choosing of him for our portion, to resolve to bring out the fruits of faith in new obedience, as *David* did; *I have said that I will keep thy words.* 3. As it is usuall for Gods children, now and then because of sinne falling out, to be exercised with the sense of Gods displeasure: so it is a mark of a new creature, not to lie stupid and senslesse under this exercise, but to deal with God earnestly, for restoring the sense of reconciliation, and giving new experience of his mercy, as the Psalmist did; *I intreated thy favour with my whole heart:* and this is the third evidence of a new creature. 4. The penitent believer hath the Word of grace, and Covenant of God, for his assurance to be heard when he seeketh mercy: *Be mercifull to me according to thy Word.* 5. The searching in what condition we are in and examination of our wayes according to the Word, and renewing of repentance, with an endeavour of amendment, is a fourth mark of a new creature: *I thought on my wayes, and turned my feet unto thy testimonies.* 6. When we do see our sin, we are naturally slow to amend our doings, but the sooner we turne us to the way of Gods obedience, we speed the better, and the more speedy the reforming of our life be, the more sound mark is it of a new creature: *I made haste, and delayed not to keep thy commandments.* 7. Enduring of persecution, and spoiling of our goods, for adhering to Gods Word, without forsaking of our cause, is a fifth mark of a new creature: *The bands of the wicked have robbed me, but I have not forgotten thy law.* 8 As it is the lot of Gods children who resolve to be godly to suffer persecution, and to be forced either to lose their temporal goods, or else to lose a good cause, and a good conscience: so it is the wisdome of the godly, to remember what the Lords Word requireth of us, and speaketh unto us, and this shall comfort our conscience more, then the losse of things temporal can trouble our mindes: *The bands of the wicked robbed me, but I have not forgotten thy Law* 9. A sixth mark of a new creature, is to be so farre from fretting under hard exercise, as to thank God in secret chearfully for his gracious Word, and for all the passages of his providence, where none seeth us, and where there is no

hazard

hazard of ostentation: *At midnight I will rise to give thanks unto thee, because of thy righteous judgements.* 10. A seventh mark of a renewed creature, is, to associate our selves, and keep communion with such as are truly gracious, and do fear God indeed, as we are able to discerne them: *I am a companion of all them that fear thee.* 11. The fear of God is evidenced by believing and obeying the doctrine and direction of the Scripture, and no other wayes: *I am a companion of all them that fear thee, and of them that keep thy precepts.* 12. The eighth mark of a new creature, is not to rest in any measure of renovation, but earnestly to deal with God for the encrease of saving knowledge, and fruitfull obedience of it: for, *Teach me thy statutes*, is the prayer of the man of God, in whom all the former marks are found. 13. As the whole creatures are witnesses of Gods bounty to man, and partakers of that bounty themselves: so are they pawnes of Gods pleasure to bestow upon his servants greater gifts then these, even the encrease of sanctification, in further illumination of minde and reformation of life: for this the Psalmist useth for an argument, to be more and more sanctified; *The whole earth is full of thy bounty, O Lord, teach me thy statutes.*

TETH.

Ver. 65. *Thou hast dealt well with thy servant, O LORD, according unto thy word.*

In this section, he gives eight marks of a thankfull soul delivered from heavy trouble for a time. The first mark is his hearty acknowledgement of Gods goodnesse toward himself. *Whence learn*, 1. There is a time to acknowledge mercies received, as well as to pray for good things not as yet received: and as it is the duty of a believer to pray in his need, so it is the duty of the thankfull man to confesse what he hath received for supplying of his need: *Thou hast dealt well with thy servant* 2. The Lord will so performe his promise, as he shall make the believing supplicant witnesse of his fidelity: *Thou hast dealt well with thy servant, according to thy word.* 3. As gifts prayed for, so also

gifts

gifts received ought to be examined, whether they be given to us, as to servants of God, and according to the promises made to his servants in the Word, or not: otherwise a man can neither make right use of them, nor be thankfull for them, as the Psalmist doth here, who saith, *Thou hast dealt well with thy servant according to thy word.*

Vers. 66. *Teach me good judgement and knowledge: for I have believed thy Commandments.*

Another work of his thankfulnesse, is his seeking the increase of wisdome and discretion, for enabling of him unto better service of God in time to come. *Whence learn*, 1. Beside the knowledge of the general rule of Gods will, it is necessary to have the gift of discretion, to know our duty, when particulars cloathed with circumstances, come to be tried by the rule: and this the thankfull man should pray for; *Teach me good judgement and knowledge.* 2. He that would be directed in the faith and obedience of Gods Word in particular, ought to be cleare in general of his estimation and belief of all Gods Word in Scripture. *Teach me good judgement*, (saith he) *for I have believed thy commandments.*

Ver. 67. *Before I was afflicted, I went a stray: but now have I kept thy word.*

The third mark of his thankfulnesse is, his acknowledgement of the wisdome and goodnesse of God, manifested in, and wrought by afflicting of him. *Whence learn*, 1. So perverse are we by nature, as we are the worse oft-times by prosperity: *Before I was afflicted I went astray.* 2. When prosperity is abused, it is Gods mercy to us to visit us with the rod of affliction, and by it to drive us to make better use of his Word; *But now have I kept thy word.* 3. When affliction is sanctified and found in the fruits thereof, it is no lesse sweet when it is past, then it was bitter when it was present; as the comparison of times here doth shew.

Vers. 68.

Ver. 68. *Thou* art *good, and doest good; teach me thy statutes.*

The fourth mark of his thankfulness, now being comforted after trouble is, his acknowledgement of the goodnesse of Gods nature and working, and his drawing from this fountain more sanctification. *Whence learn,* 1. As goodnesse is Gods nature, and good is his work: so it is the thankful mans part to observe it, acknowledge it, and heartily to praise him for it, especially when he is called unto this by late favours, as the Psalmist doth here: *Thou art good, and doest good.* 2. When the goodness of God is solidly apprehended, it furnisheth ground of great confidence to seek further fruits thereof towards us; as here the Psalmist doth. 3. Of all the fruits of Gods goodness, which a thankful man can crave to himself, none is fitter to be sought, then the growth of the grace of sanctification: as here, *Teach me thy statutes.*

Vers. 69. *The proud have forged a lie against me:* but *I will keep thy Precepts With my whole heart.*

A fifth mark of a thankful man comforted, is his renewed purpose not to sin, for fear of the malice or craft of any persecutors. *Whence learn,* 1. Beside violence and crueltie we shall finde lies and false calumnies to be the weapons of the wicked against the godly; *The proud have forged a lie against me.* 2. The slanders and calumnies of the wicked against the godly, are so trimmed and dressed up with much artifice, as if they were cast in a mould; *The proud have forged a lie against me.* 3. The only way of resisting and overcoming this tentation, is by the sincere adhering to God in the faith and obedience of his Word; *But I will keep thy Precepts with my whole heart.*

Ver. 70. *Their heart is as fat as grease:* but *I delight in thy law.*

The

The ſixth mark of a thankful man comforted after affliction and perſecution, is his deſpiſing the proſperity of the wicked, in compariſon of the benefit of a good conſcience, and joy in God. *Whence learn*, 1. It is the proſperity of the proud, which encourageth them to perſecute the godly, yea, their proſperity ſo benummeth their conſciences, that they may not fear to perſecute: *Their heart is as fat as greaſe.* 2. As a benummed and ſeared conſcience is a ſin annexed to the ſin of perſecution, ſo is it alſo the plague of God upon them ordinarily, that they ſhould not repent; *Their heart is as fat as greaſe.* 3. The comfort of a good conſcience, and the comfort of delighting in the obedience of faith, is a greater welfare to the godly then proſperity, how great ſoever it can be unto the wicked, and ſo the godly need not envie the proud and proſperous man: *Their heart is fat as greaſe, but I delight in thy law.*

Ver. 71. *It is good for me that I have been afflicted, that I might learn thy ſtatutes.*

The ſeventh mark of a thankful minde comforted after affliction, is his eſtimation that holineſs wrought by affliction bringeth more pleaſure and gain, then affliction did bring with it loſſe or pain. *Whence learn*, 1. The godly have as evil natures as the wicked have, which cannot be ſubdued and beaten down, except by affliction, as appeareth by this experience of the Pſalmiſt. 2. Albeit no affliction for the preſent be pleaſant, yet afterward it proveth medicine to the godly, whoſe wiſdom it is to obſerve all the advantages which come thereby, as the Pſalmiſt doth here: *It is good for me that I was afflicted.* 3. Profiting in ſanctification, is more then may recompence all the trouble which we are put unto in learning of it: *It is good for me that I have been afflicted, that I might learn thy ſtatutes.*

Ver. 72. *The Law of thy mouth is better unto me then thouſands of gold and ſilver.*

The eighth mark of his thankful minde comforted after affliction, is his preferring the advantage of the written Word of God

God to all riches. *Whence learn*, 1. No affection to the Word of God can be in a man, till it be esteemed by him, as it is indeed, the VVord of Gods mouth, as it were breathed out by himself speaking it: for it is called here, *The law of thy mouth*, to direct and inforce our obedience. 2. The spiritual advantage which a holy man doth make of Gods VVord, is more worth then all earthly riches: *The law of thy mouth is better unto me then thousands of gold and silver.*

JOD.

Ver. 73. *Thy hands have made me and fashioned me: give me understanding that I may learn thy Commandments.*

74. *They that feare thee will be glad when they see me: because I have hoped in thy word.*

In this section is set down the example of the right carriage of a believer, brought out of one calamity, and cast into another: his good behaviour consisteth in these six duties. The first is, to guard well against sin, by seeking wisdome from God to bear well the tentation of new trouble. *Whence learn*, 2. Albeit nothing can satisfie misbelief, yet true faith will make use of the most common benefit of Creation to strengthen it self; *Thine hands have made me and fashioned me.* 2. It is a good way of reasoning with God, to ask another gift, because we have received one: and because he hath given common benefits, to ask that he would give us also saving graces: *Thy hands have made me and fashioned me, give me understanding that I may learn thy Commandments.* 3. Seeing God is our Creator and the end of our Creation is to serve God, we may confidently aske whatsoever grace may enable us to serve him, as the Psalmists example doth teach us. 4. As the afflicted Petitioner for grace to obey Gods Commandments, is strengthened in his faith. by the hope of the glory which may come unto God by his holy beha-

behaviour, so also is he strengthened in his prayer, by the hope of the edification, which others the Lords children may have by beholding his carriage; *They that feare thee, will be glad when they see me.* 5. It should be the joy of all believers, to see one of their number sustained, and borne out in their sufferings; for in the proof and example of one sufferer, a pawne is given to all the rest, that God will help them in the like case: *They that feare thee will be glad when they see me.* 6. The Lord shall so work for the man that hopes in his Word, that both he and others shall have cause to be glad, for the grace of faith and hope bestowed on him: *They shall be glad when they see me, because I hoped in thy word.*

Ver. 75. *I know, O LORD, that thy judgements are right: and that thou in faithfulness hast afflicted me.*

The second duty of the suffering beleever, is to justifie God in afflicting of him. *Whence learn,* 1. Albeit we see not the particular reasons of Gods dispensation, yet the belief of the Lords righteousnesse and wisdome should quiet our mindes from all mutmuring and disputation, and suspicion about the Lords doing, as here is done; *I know, O Lord, that thy judgements are right.* 2. It is not sufficient that we justifie God, and forbear to murmure against Gods afflicting of us, but we must believe that God out of love doth afflict us, by way of performing of his Covenant unto us; *I know that thou in thy faithfulness hast afflicted me.*

Ver. 76. *Let, I pray thee, thy merciful kindness be for my comfort, according to thy Word unto thy servant.*

77. *Let thy tender mercies come unto me, that I may live: for thy law is my delight.*

The third duty of the afflicted servant of God, is to seek comfort from God, according to his promise. *Whence learn,* 1. Albeit we know that our sins have drawn on our affliction, yet that

muſt not hinder us to ſeek comfort from *God* in that affliction: and nothing can comfort the afflicted, except the ſenſe of Gods kindneſſe and mercy to him: *Let, I pray thee, thy merciful kindneſſe be for my comfort.* 2. Albeit full remedy be promiſed in the Word, and albeit ſalve for every ſore be treaſured up there, yet the ſweet effect of theſe promiſes we cannot have, without dealing with *God* by prayer, to apply in particular, what faith in the Word beleeveth in general: *Let thy merciful kindneſſe be for my comfort according to thy Word.* 3. To the end we may have the benefit of the promiſe, it is wiſdome to thruſt in our ſelves among thoſe to whom the promiſe is made, under one title or other as we can, and to put our name in *Gods* Writ: *Let comfort come into me, according to thy Word to thy ſervant:* that is, the Word of Promiſe which is made to ſervants, and ſo to me, and ſo let it come to me. 4. The ſenſe of *Gods* tender mercy to the beleever, is the very life of the beleever, it is death to him to want it: *Let thy tender mercies come unto me, that I may live.* 5. As we love the ſenſe of Gods mercy, ſo muſt we love *Gods* Word, and ſtudie the obedience of faith, and he who hath the one, may pray and hope for the other; *Let thy tender mercies come unto me, for thy law is my delight.*

Ver. 78. *Let the proud be aſhamed, for they dealt perverſly with me without a cauſe:* but *I will meditate in thy Precepts.*

The fourth duty of the afflicted ſervant of *God*, eſpecially by perſecution, is to pray againſt his enemies, and then to go on in his way of ſerving *God*. *Whence learn*, 1. Proud, graceleſſe, impenitent men, will not prove friends to the godly, but unreaſonable perſecutors of them, as they finde occaſion: *The proud have dealt perverſly with me without a cauſe.* 2. When the proud and wicked in the world are our party, *God* will be a friend to us who do ſeek for relief from him, and will diſappoint them of their plots againſt us: *Let the proud be aſhamed, for they dealt perverſly with me without a cauſe.* 3. Perſecution by the wicked maketh and ſhould make the godly ſtudie to underſtand the Word of *God* more clearly and fully then before: *Let the proud be aſhamed, but I will meditate in thy Precepts.* 4. The beſt defence againſt perſecution, is to ſtand faſt in a good cauſe, and ſtudie obedience

bedience to Gods Word; for by this meanes the afflicted do remain Gods servants, and the Lord is engaged to do for them as his servants; for this is the course the Psalmist taketh.

Ver. 79. *Let those that feare thee turne unto me: and those that have known thy testimonies.*

The fifth duty of the afflicted and persecuted is, to labour to know friendship and fellowship with others who are godly, which may both strengthen themselves and others. *Whence learn,* 1. As it should not seem strange unto us if he godly forsake our fellowship when we are persecuted, seeing God doth suffer this for the humbling, and trying, and turning us to believe in God alone: so it is our duty to recover them who have deserted us, and to draw them in unto us again, and to pray to God to further us: *Let those that feare thee turne unto me,* doth teach all this. 2. As God when he pleaseth, diverts the comfort of the fellowship of godly friends, so he can bring them back again to us, as the prayer doth import. 3. Only they who with feare to offend God, have the sound knowledge of Gods Word, are fit comforters and strengtheners of the godly under persecution; *Let those that feare thee, turne unto me, and those that keep thy testimonies.*

Ver. 80. *Let my heart be sound in thy statutes, that I be not ashamed.*

The sixth duty of the afflicted, is to studie above all things, to be sincere in his carriage, and in his defence of a good cause; uprightly aiming to do what is right rightly, and for the right ends. *Whence learn.* 1. Minde and heart in the best men, are so perverted by natural corruption, (which is not fully abolished in any) that not mans free will, but Gods free grace must help this evil: for this prayer, *Let my heart be sound in thy statutes,* doth import so much. 2. Sound knowledge of the statutes, and sound affection toward the statutes, and a sound purpose in the following of the statutes, must be joyned together in the Lords Martyrs; *Let my heart be sound in thy statutes.* 3. As the unsound heart will not bear out the good cause, nor keep up with the godly in their good way, but will fall off to his own shame: so the upright man fleeing unto God in the fear of his owne weaknesse, and suspicion of the deceit of his own heart, shall be preserved from shame, as this prayer importeth: *Let my heart be sound in thy statutes, that I be not ashamed.*

CAPH.

In this ſection is ſhewen how deep the perſecuted ſervant of God may draw in his affliction before God give him comfort, in the firſt foure verſes thereof, and how he ſhould behave himſelf in that ſad condition, in the laſt foure.

Verſ. 81. *My ſoule fainteth for thy ſalvation:* but *I hope in thy word.*

82. *Mine eyes faile for thy word: ſaying, When wilt thou comfort me?*

83. *For I am become like a bottle in the ſmoak:* yet *do I not forget thy ſtatutes.*

84. *How many are the dayes of thy ſervant? when wilt thou execute judgement on them that perſecute me?*

As for the firſt, there are foure degrees of his deepneſſe in diſtreſſe, to wit, fainting of faith, almoſt failing of hope, failing of the body, and longing for death; *Whence learn,* 1. It is not ſtrange to ſee God breaking the heart of his own childe with affliction, even when he is ſuffering perſecution, that ſo his faith may be tried and trained unto more ſtrength: *My ſoule fainteth.* 2. A beleever in God, how afflicted ſoever he be, ſeeketh not to be delivered, but in a way allowed of God; *My ſoul fainteth for thy ſalvation:* or, till thou deliver me in thy good way. 3. The ſtrength of the faith of the ſtrongeſt of Gods ſervants will prove but ſmall, when affliction is great, and Gods help is delayed: *My ſoule fainteth for thy ſalvation.* 4. Albeit the faith of the Lords children ſeem to faint, yet it cannot die, it cannot faile altogether: for it looketh to the Word, and thereby gathereth ſtrength and hope; *My ſoule fainteth, but I hope in thy Word.* 5. Albeit hope keepeth the eye of the minde ſo fixed upon the promiſe, as it is ever looking for deliverance, yet long

long delay of help maketh hope weak, and ready to faint; *Mine eyes faile for thy word.* 6. Hope, and patience, and complaining unto God may ſtand altogether, but they muſt never be ſevered from prayer; *Mine eyes faile for thy word, ſaying, When wilt thou comfort me?* 7. Longer exerciſe by trouble may affect the bodie of Gods dearest children, ſo as waſting leanneſs may be ſeen on it: *I am become as a skin-bottle dried in the ſmoak.* 8. No trouble ſhould drive us to ſin, but we ſhould chooſe rather to pine away in affliction, then to be freed from it with ſin; *I am become like a bottle in the ſmoke, yet I do not forget thy ſtatutes.* 9. It is good in time of perſecution or affliction whatſoever, to have an eye both on the Promiſes, and on the Precepts: for the looking to the Promiſe doth encourage to hope, and the eyeing of the Precepts doth prove the hope to be ſound: The Pſalmiſt *hoped in the word,* v. 81. and v. 83. *He forgate not the ſtatutes.* 10. Albeit long affliction be able to make the believer weary of life, and to deſire to die, yet muſt he yield unto God, to live ſo long as he pleaſeth: *How many are the dayes of thy ſervant?* 11. The delivery of the perſecuted is ordinarily joyned with the puniſhment of the perſecutors, and the afflicted muſt wait till their cup be full; *When wilt thou execute judgement on them that perſecute me?*

Ver. 85. *The proud have digged pits for me: which are not after thy law.*

86. *All thy Commandments are faithful: they perſecute me wrongfully; help thou me.*

87. *They had almoſt conſumed me upon earth: but I forſook not thy Precepts.*

88. *Quicken me after thy loving kindneſſe: ſo ſhall I keep the teſtimony of thy mouth.*

He ſheweth yet further how he carried himſelf in this condition: he layeth out his enemies carriage before God, *v.* 85, 86. and his owne ſtedfaſtneſſe in extream danger, *v.* 87. and prayeth for comfort, that he may in his trial beare out, *v.* 88. *Whence learn,* 1. The courſe of perſecutors, is full of traps and ſnares, whereby they ſtudie to overtake the godly, without fear of ſinning in ſo doing; *The proud have digged pits for me, which*

are not after thy law. 2. As the common quarrel of the wicked against the godly, is for keeping of Gods commands: so the common comfort of the godly is, that they have a good cause to defend; *All thy Commandments are faithful, they persecute me wrongfully.* 3. The worse the cause and course is, which our adversaries do follow, the more hopeful may we be to be helped of God: *They persecute me wrongfully, help thou me.* 4. It is a good meanes of courage, and comfort, and strength in persecution, to lay the carriage, and cause of us, and of our adversaries before our eyes, and compare them together by the Word, and then lay them forth before God, as the Psalmist doth here. 5 Albeit the godly may run the hazard of losing all things they have in the earth, yet that is the height of their hazard in defence of Gods truth, for what they have in Heaven cannot be taken from them: *They had almost consumed me upon earth.* 6. No hazard of whatsoever we have in the world, life, lands, goods, friends, liberty, or what else, can warrant a man to depart from the obedience of Gods command, controverted between the persecutor and him: *They had almost consumed me upon earth, but I forsook not thy Precepts.* 7. Through the infirmity of the flesh, the feeling of the comforts of Religion, and the freedome of following Gods service chearfully, may be interrupted, as *quicken me*, here doth import. 8. Whatsoever measure of spiritual life, strength or comfort can be abated and diminished by affliction, the renewed sense of Gods love and friendship to us, (which we should seek after always,) can easily restore and recompense it: *Quicken me after thy loving kindness, so shall I keep the testimonies of thy mouth.*

LAMED.

In this section, he sheweth, first, how he was comforted under persecution, by faith in Gods Word: and to this end he commends the worth of the Word of God, or of the Scripture, for foure reasons: The first is, because of the stability of it in heaven, *v.* 89. The next, for the durable usefulness of it in every age of the Church, *v.* 90. The third is, because by Gods Word the earth is established, *v*, 90, 91. The fourth is, because

cause of his own experience of comfort and strength by it in his affliction, *v.* 92. And in the next part, he expresseth his thankfulnesse in the rest of the verses of this section.

Ver. 89. *For ever, O LORD, thy Word is setled in heaven.*

90. *Thy faithfulnesse is unto all generations: thou hast established the earth, and it abideth.*

91. *They continue this day according to thine ordinances: for all* are *thy servants.*

92. *Unlesse thy law* had been *my delight: I should then have perished in mine affliction.*

In his setting down his comfort, which he had by faith in the Word, and what estimation he had of the Scripture; Let us learn, 1. God hath given unto us his Word to bear up our faith, in every hardest condition, and it is a sure rock which wil not fail us, whatsoever appear, or howsoever we do faile or faint: *For ever, O Lord, thy word is established.* 2. Albeit the effect of Gods Word doth not appear sometime, but is over-clouded with trouble and tentations, yet it is sure and fixed, by Gods decree unalterable in heaven, and cannot want the effect in due time: *For ever, O Lord, thy word is setled in heaven.* 3. The stability of the Lords Word depends upon the stability of Gods truth and faithfulnes, which because he is absolutely unchangable, his VVord is so also; *Thy faithfulnes is unto all generations.* 4. The truth of God is not alwayes hid up in heaven, but in all generations the truth of the VVord, and the faithfulnes of God who hath spoken it, is from age to age made manifest among men; *Thy faithfulnes is unto all generations.* 5. The stability of the earth is nothing but the effect of Gods VVord, and the stability of the earth, and frame of the world, is a pawne of the stability of Gods VVord: *Thou hast established the earth, and it abideth.* 6. As heaven and earth do continue in their motion and station, and do serve God as his Word hath ordained, so should we do: *They continue this day according to thy Ordinances, for all are thy servants.* 7. Affliction draweth forth the worth of Gods Word, which otherwise couid not be known, and lets it be seen, that the Word of God is able to save a sinking man in tribulation; *Unlesse thy law had been my delight, I should then have perished in my affliction.*

8. The Word of God, being received by faith, is able not only to ſave the believer from deſperation in trouble, but alſo to make him rejoice, as he who is feeding on delicates, as experience hath proved; *Unleſſe thy law had been my delight, I ſhould have periſhed in mine affliction.*

Ver. 93. *I will never forget thy Precepts: for with them thou haſt quickened me.*

94. *I am thine, ſave me: for I have ſought thy Precepts.*

95. *The wicked have waited for me to deſtroy me: but I will conſider thy teſtimonies.*

96. *I have ſeen an end of all perfection:* but *thy Commandment is exceeding broad.*

In the latter part of this ſection, he ſheweth his thankfulneſs: firſt, by engaging his heart to the faith and obedience of the Word, *v.* 93. Then, by dedication of himſelf unto God, as his ſervant, to be ſaved by him, *v.* 94. Thirdly, by engagement of his heart to continue againſt all perſecution in the obedience of the Word, *v.* 95. And fourthly, by commendation of the Word above all things in the world, *v.* 96. *Whence learn,* 1. The worth of the Word of God is found ſo excellent in the experience of the believers, that their experience doth fixe and ſettle their eſtimation of it, their love to it, and their purpoſe to make uſe of it alwayes; *I will never forget thy Precepts, for with them thou haſt quickened me.* 2. The believer is the Lords peculiar ſervant, bound to him by the bonds of Creation, Redemption and Covenant; and it is his duty thankfully to reckon his intereſt and right in God, and Gods intereſt in him, for his own encouragement and for Gods praiſe; *I am thine.* 3. When a mans faith is ſtrengthened about his own intereſt in God, then may he be confident to pray to God, and to expect for ſalvation temporal and eternal from him: *I am thine, ſave me.* 4. Honeſt endeavour to obey Gods commands, how weak ſoever, doth prove the believers intereſt in God, and confirmeth his hope to be ſaved by him; *I am thine, ſave me, for I have ſought thy Precepts.* 5. Perſecutors of Gods ſervants for obedience to Gods Word, are in effect murtherers both of ſoul and body, in driving them

to

to forſake Gods commands: *The wicked have waited for me to deſtroy me.* 6. The trouble which the godly ſuſtain by perſecutors, ſhould drive them to ſearch more deeply into the Word of God, and to harden themſelves againſt all that the perſecutors can do: and every comfort given to them from the Word, ſhould do the ſame; *But I will conſider thy teſtimonies.* 7. The uſe of all things viſible is temporal, but the uſe and benefit of the Scripture is everlaſting: all things viſible have their own perfections in their own kinde, and do extend ſome of them to one temporal uſe, others of them to another uſe, but the Word of God extendeth in its kinde to all uſes, which may bring bleſſedneſs in this life, and in the world to come; A man may ſatisfie himſelf in the contemplation of the worth and vertue of any thing, which is viſible in the world, but the riches of the Word of God is unſearchable, the deep wiſdome of God in the Scriptures is unſearchable, and the perfection of the Scripture is above all compariſon; *I have ſeen,* (ſaith he) *an end of all perfection, but thy Commandment is exceeding broad.*

MEM.

Ver. 97. *O how love I thy law! it is my meditation all the day.*

He goeth on in this ſection, to commend the VVord of God, and to ſhew his eſtimation of it for eight reaſons. The firſt is, becauſe it hath gained the affection of his heart unto it, ſo as he cannot but continually dwell upon the meditation of it. *VVhence learn,* 1. As the Scripture in it ſelf is moſt lovely for the Author, matter and uſe thereof: ſo is it moſt affectionately loved by the beleever, and none can either expreſſe or judge, how great is his affection to it, except God only, *O how love I thy law!* 2. True love to the Scripture maketh good memory of it, and frequent meditation of it alſo; *It is my meditation all the day.*

Ver. 98. *Thou through thy Commandments hast made me wiser then mine enemies: for they are ever with me.*

The second reason of commending the Scripture, is the wisdom which it teacheth against enemies. *Whence learn,* 1. Holiness is great wisdome: for albeit learning, and malice, and long experience may teach persecutors much, yet wisdom from the Word of God doth teach the persecuted believer far more: *Through thy Commandments thou hast made me wiser then mine enemies.* 2. Such as derive their wisdom not from the Word of God, but from the counsel of flesh and blood, within or without themselves, cannot have their counsellors alwayes with them to consult with, but he that seeketh his wisdom from God and his Word, hath his counsel alwayes present with him, to bring to his remembrance what he hath learned, and to teach him to make use of it; *For thy Commandments are ever with me.* 3. Whatsoever use or benefit we make by the Word of God, all the glory thereof belongeth to the Lord; *For thou through thy Commandments hast made me wiser then mine enemies.*

Vers. 99. I *have more understanding then all my teachers: for thy Testimonies are my meditation.*

The third reason of commending the Scripture is, because the beleever thereby is made more wise then his teachers. *Whence learn,* 1. Wisdome is not so tied to teachers, but God is free to give as much and more to those that are taught: *I have more understanding then my teachers.* 2. Though the teacher give forth the general doctrine of faith and manners, yet there is a more particular application of the Word to the hearers, which only God furnisheth unto the beleever by the Word: and in this respect the believer may say, *I have more understanding then all my teachers.* 3. The special application of the Word to our several necessities, cometh by joyning private means with the publick, such as are reading, praying and meditation: *For thy testimonies are my meditation.*

Ver.

Ver. 100. *I understand more then the ancients: because I keep thy Precepts.*

The fourth reason of the commending of the Word is, because it is able to make a man more wise then old age, and long experience of the affaires of men in the world can do. *VVhence learn,* 1. Old age and experience in common affaires, is not effectual to direct men in the course of Gods obedience, especially when they have to do with persecutors, but Gods special wisdom by the VVord must come in here and teach: *I understand more then the ancients.* 2. To keep close to direction of Gods Word is more safe then to follow the minde of antiquity departing from the VVord, or the authority of men; *I have more understanding then the ancients, because I keep thy Precepts.*

Ver. 101. *I have refrained my feet from every evil way: that I may keep thy Word.*

The fifth reason of the commendation of the Scripture, which is also an evidence of his respect unto it is, because for the love of the understanding of it, and keeping of it he had abandoned every sinful course, how pleasant and how profitable soever it seemed to be. *VVhence learn,* He that would be a wise disciple of Gods VVord, must beware to follow sinful courses, for so he shall grieve Gods Spirit, who must make the VVord clear unto him: neither is it sufficient to abstain from notorious sins only, but also from every evil way for the same reason; *I have restrained my feet from every evil way, that I may keep thy VVord.*

Ver. 102. *I have not departed from thy judgements: for thou hast taught me.*

The sixth reason of his commending the VVord is, because he was enabled by it to overcome all tentations which tended to divert him from obedience thereof. *VVhence learn,* 1. As there are

are nor wanting tentations on all hands, to divert men from obedience of the VVord, specially in time of persecution: so there is great need of adhering unto it alwayes, and specially in time of trouble, as the Psalmist did: *I have not departed from thy Commandment.* 2. He who hath stood fast in his obedience in the day of trouble, may lawfully take comfort in it afterward, but must give the glory thereof unto God, as here: *I have not departed from thy judgements, for thou hast taught me.*

Ver. 103. *How sweet are thy words unto my taste!* yea, sweeter *then honey to my mouth.*

The seventh reason of his commending the Scripture is, because of felt sweetnesse in it. *VVhence learn,* 1. There is pleasure and delight to be found in hearing, reading, speaking and meditating on Gods VVord, yet only the believer is he who can discern it: *How sweet are thy words to my taste!* 2. Spiritual pleasure doth far surmount earthly and carnal pleasure; *Thy words are sweeter then honey to my mouth.*

Ver. 104. *Through thy Precepts I get understanding: therefore I hate every false way.*

The eighth reason of his commending the VVord is, because he is made wise to sanctification by it, and made to hate all sin for it. *VVhence learn,* 1. As men are involved in errot, because they understand not the Scriptures: so by the knowledge of it they are delivered from errour, and made wise against seducers: *Through thy Precepts I get understanding.* 2. He that rightly understandeth the Scripture, as he cannot choose but love and commend it, so he cannot choose but hate every course contrary to it: *Therefore I hate every false way.* 3. Because every sinful way is a false way, and cannot but deceive the man that walketh therein, therefore we must hate every sinful way, and that from the fountain of love to the VVord of God; *Through thy Precepts I get understanding, therefore I hate every false way.*

NUN.

Ver. 105. *Thy Word* is *a lamp unto my feet: and a light unto my path.*

As in the former ſection he gave evidences of his love & reſpect to the Word of God, ſo in this ſection he giveth eight evidences of his ſincere purpoſe to make uſe of it in his practice for time to come. The firſt is, his reſolution to make it his light to direct him in all his actions. *Whence learn,* 1. A mans wayes are all in darkneſſe, except in ſo far as he followeth the direction of Scripture; but he that followeth the rule of the Word, knoweth whither he goeth, and what he doth; *Thy Word is a lamp unto my feet.* 2. The light of Scripture is not only able to give a man general rules for ordering his life, but alſo to direct every particular action. *Thy Word is a light unto my path.* 3. Love to the word, & eſtimation of it (which is the duty ſet forth in the former ſection) is beſt evidenced by making practical uſe of it in a mans converſation, which is the duty ſet down in this ſection: and whoſoever loveth it, and loveth it ſo as to obey it, ſhall finde a ſweet, lively and comfortable light in it, to carry him through all the dark paſſages of this miſerable and ſinful life, that he ſhall have cauſe to ſay, *Thy Word is a lamp unto my feet, &c.*

Ver. 106. *I have ſworn. and I will performe it: that I will keep thy righteous judgements.*

The ſecond evidence of his purpoſe, to conforme his life to the rule of the Word, is the tying of himſelf by an oath to endeavour to keep it. *Whence learn,* 1. The upright man is willing to be bound to the obedience of Gods Word, not only with the

the necessary bond of Gods Command, and of his natural duty to his Sovereign, but also by the straitest voluntary bonds he can, and will not repent his resolution for ever: *I have sworne and will perform it, that I will keep thy righteous judgements.* 2. Vowes, Covenants and Oathes, to tie us unto the faith, profession and obedience of the true Religion set down in Scripture, are lawful and sanctified meanes to help us to be constant; *I have vowed and will perform it, that I will keep thy righteous judgements.* 3. The equity of all the Commands of God should be a great motive to fasten us unto the obedience thereof; *I will keep thy righteous judgements.*

Vers. 107. *I am afflicted very much: quicken me, O LORD, according to thy Word.*

A third evidence of his purpose to make use of Gods VWord is, his seeking nothing for his comfort and encouragement in his greatest affliction, except the quickening of spiritual life in himself by the VWord. *Whence learn,* 1. It is no strange thing for the most holy men to be acquainted with the saddest sort of affliction, bodily and spiritual: *I am afflicted very much.* 2. From whence soever affliction doth come, faith goeth to God only for comfort, as here, *Quicken me, O Lord* 3. VWhen God is pleased to make the VWord of Promise lively, or to performe what the promise alloweth us to expect, such a consolation is a sufficient antidote to the heaviest affliction; *Quicken me, O Lord, according to thy VWord.*

Ver. 108. *Accept, I beseech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgements.*

A fourth evidence of his purpose to make use of Gods VWord, is his present practising of it, in offering spiritual sacrifices of confession, praise and prayer, that his service may be acceptable, and that he may be taught yet more in the obedience of the VWord. *VWhence learn,* 1. It was spiritual, moral service, which the Lord by the Ceremonial Law did teach his people of old to offer unto him through Christ, and the godly in the Jewish

Jewiſh Church were not ignorant of this; for here the Pſalmiſt prayeth: *Accept, I beſeech thee, the free-will-offerings of my mouth.* 2. Albeit our beſt ſervice be unworthy of it ſelf to be preſented to God, but muſt have weight by Gods gracious acceptation, yet muſt we offer it, and have hope through Chriſts ſacrifice that it ſhall be accepted: *Accept, I beſeech thee, the free-will-offerings of my mouth.* 3. Together with the offer of our preſent ſervice, it is good to joyne the purpoſe of growing in obedience and prayer for grace ſo to do ſtill; *Accept the free-will-offerings of my mouth, and teach me thy judgements.*

Ver. 109. *My ſoule* is *continually in my hand: yet do I not forget thy law.*

The fifth evidence of his purpoſe to practiſe Gods VVord, is his reſolution on all hazards, even of his life, to keep affectionate memory, and actual reſpect unto Gods revealed will. *Whence learn,* VVhoſoever will live godly, muſt reſolve to run hazard of life daily in the time of perſecution, and he who layeth his reckoning ſo, hath evidence in himſelf of his upright purpoſe, to follow Gods VVord; *My ſoul,* or my life *is continually in my hand,* as ready to be laid down for maintaining of righteouſneſs: *Yet do I not forget thy law.*

Ver. 110. *The wicked have laid a ſnare for me: yet I erred not from thy Precepts.*

The ſixth evidence of his purpoſe of conſtancy in Gods ſervice, is his approving of his former carriage, in his by-paſt trial, which ſheweth he is reſolved ſo to do alſo for time to come. *Whence learn,* 1. It is uſual with perſecutors to make acts and ſtatutes, or to broach ſome danger one or other, which ſhall either force the godly to go off the right way of obedience to Gods VVord, or to fall in the ſnare; *The wicked have laid a ſnare for me.* 2. The godly muſt hold on the royal way of Gods commands, whether he fall in the ſnare of worldly inconvenience or not, as the Pſalmiſt did: *Yet I erred not from thy Precepts.* 3. He who hath kept the high-way, and hath troden upon ſnares, and repenteth not his courſe, giveth evidence of his ſincere purpoſe

pose to follow the Lord thereafter also, through all dangers, as this example teacheth us.

Vers. 111. *Thy testimonies have I taken as an heritage for ever: for they* are *the rejoycing of my heart.*

A seventh evidence of his purpose to adhere to Gods Word, is, his placing of his riches and pleasure in his adhering unto it. *Whence learn,* 1. The Word of God beleeved, is the surest riches of the Saints, which when all things faile, doth maintaine and hold up their right unto God and eternal life and so should it be looked upon by the beleever; *Thy testimonies have I taken as my heritage for ever:* 2. The felt benefit of the Word of God, furnishing spiritual light, comfort, peace, strength, meat, drink, clothing, and whatsoever commodities an inheritance can yield, is and should be the joy of the believer, and a tie upon his heart to make him stick close unto it; *Thy testimonies have I taken as my heritage for ever, for they are the rejoycing of my heart.*

Ver. 112. *I have inclined mine heart to perform thy statutes alway*: even *unto the end.*

The eighth evidence of his purpose to practise the Word of God, is the bent of his heart, carryinghim on to performe whatsoever God doth command all the dayes of his life. *Whence learn,* 1. Albeit it be Gods work only to incline the heart unto Gods testimonies, as we see, *v.* 36. yet when God hath made the change, and his childe is content to follow the direction of Gods Word, this inclination of the heart is counted also the mans own work, as here, *I have enclined my heart.* 2. As only hearty service pleaseth the Lord, so that only is sincere and constant, which proceeds from the heart: and he who findeth this inclination, hath in himself the witnesse of his sincerity; *I have enclined my heart to perform thy statutes alwayes even to the end.*

SAMECH.

SAMECH.

Vers. 113. *I hate* vaine *thoughts: but thy Law do I love.*

114. *Thou art my hiding place, and my shield; I hope in thy Word.*

As he gave before evidences of his affection to the Scripture, and of his purpose to obey it in his practice: so in this section he giveth six evidences of his hatred of the evil, which is contrary to the good, which is promised and commanded in the Scripture. The first evidence, is his hatred of the most secret and meanest degrees of actual breaches of the Lords law: and for this protestation he giveth three reasons. *Whence learn,* 1. With earnest love to good, hatred of evil necessarily must be joyned, as the connexion of these duties in several sections doth teach. 2. Every dislike of evil is not sufficient, but perfect hatred is required of us against all sorts and degrees of sin: *I hate vain thoughts,* 3. All sinful courses in Religion or conversation, (such as are all those that are not warrantable by Gods Word,) are unprofitable, and shall disappoint all those who do follow them; *I hate vaine thoughts.* 4. Hatred of sin is then acceptable to God, when it floweth from the love of Gods Word set down in Scripture: *But thy law do I love.* And this is the first reason of his protestation. 5. The protection and defence which is to be found in God against the evil of trouble, should strengthen the believer in the hatred of the evil of sin, as here it doth: *Thou art my hiding place and my shield*: and this is the second reason of his protestation. 6. Faith in Gods Word is the fountain of the hating of sin, and confiding in God; *I hope in thy Word*: and this is the third reason of his protestation.

Ver. 115. *Depart from me ye evil doers; for I will keep the Commandments of my God.*

A ſecond evidence of his hatred of ſin, is his renouncing all fellowſhip in ſinning with whatſoever perſon or perſons; let them ſeek Aſſociates where they liſt, he would have no fellowſhip with them in the unfruitful works of darkneſſe. *Whence learn*, 1 He that would eſchew ſin, muſt beware to comply with wicked men in their wicked courſes, and in this reſpect muſt ſeparate from them, not altogether from converſing with them, for then a man muſt go out of the world, but from fellowſhip with them in evil doing: for in this reſpect is it that he ſaith, *Depart from me ye evil doers.* 2. Nothing can ſave a man from complying with ſinners, but ſincere reſolution to keep Covenant and Communion with God, and not to diſpleaſe him; *For I will keepe the Commandments of my God.*

Verſ. 116. *Uphold me according unto thy Word, that I may live: and let me not be aſhamed of my hope.*

The third evidence of his hatred of ſin, is partly his eſtimation of it as a ſhameful thing, and partly his prayer to be preſerved from the ſhame which ſin doth draw after it. *Whence learn*, 1. The believer doth not lean to his own ſtrength, or holy purpoſe, but is ſenſible that he ſhall eaſily fall into ſin, except God preſerve ſpiritual life in him: and therefore he prayeth: *Uphold me that I may live* 2. Albeit a beleever be not able in himſelf to perſevere, yet becauſe of Gods promiſe to hold up the weak who lean unto him, he may be confident to ſtand, *Uphold me according to thy VVord, that I may live.* 3. Sin ſhould therefore be hateful, becauſe it bringeth ſhame to the ſinner of it ſelf, and ſhameful diſappointment of his hoped for felicity; *Uphold me, and let me not be diſappointed of my hopes.*

Ver. 117. *Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.*

The fourth evidence of his hatred of ſin, is his fear of miſchief and periſhing, which he cannot eſchew, except by Gods preſerving

ſerving of him in the courſe of his obedience. *VVhence learn,* 1. The ſtrongeſt believer is moſt ſenſible of his own weakneſſe, and moſt afraid to ſin, and moſt apprehenſive of the evil of ſinning, and of the good of perſevering in the obedience of God: therefore again he prayeth, *Hold thou me up, and I ſhall be ſafe.* 2. Gods preſerving a man from ſinful courſes, giveth great encouragement to him to perſevere ſincerely in the obedience of all Gods commands: *Hold thou me up, and I will have reſpect unto thy ſtatutes continually.* 3. The believer may undertake any duty, provided he take God for the ſurety of his performance, who if he be ſought unto by prayer, and relied upon in the uſe of the meanes, will not refuſe to inable us to performe whatſoever duty we ſhall undertake; *Hold thou me up, and I will have reſpect unto thy ſtatutes continually.*

Verſ. 118. *Thou haſt troden down all them that erre from thy ſtatutes: for thy deceit* is *falſhood.*

119. *Thou putteſt away all the wicked of the earth* like *droſſe: therefore I love thy teſtimonies.*

The fifth evidence of his hatred of ſin, is his obſervation of the miſchief decreed and begun to be executed againſt evil doers. *Whence learn,* 1. It is a ſpecial meanes to preſerve us from ſinful courſes, to obſerve the miſchief which followeth thereupon: *Thou haſt troden down them that erre from thy ſtatutes.* 2. Only they who fear to ſin, do ſee the evil of other folks ſinning, and only they can make good uſe of Gods judgement on others, who are ſenſible of the merit of ſin, if they ſhould fal into it themſelves: for this is the obſervation of a believer. 3. Albeit the wicked hold their head high, and lift up themſelves in their ſinful courſes againſt God, yet he hath already trod down many ſuch perſons, and hath decreed to tread down all of that ſort: *Thou haſt troden down all them, &c.* 4. Not only ſuch as openly, and groſſely are wicked and prophane, but alſo all they who pleaſe themſelves in the by-pathes of their own wandering, and do not care for pleaſing of God, ſhall periſh: *Thou haſt troden down all them that erre from thy ſtatutes.* 5. Whatſoever be the baits of pleaſure, profit and preferment which draw men from the obedience of God, and whatſoever be the excuſes, pretences and confidences which do ſecure the impenitent ſinners conſci-

ences, all will be found to be selfe-deceit, lies and vanity: *For their deceit is falsehood.* 6. The godly and wicked live together in the visible Church, as drosse and good mettal, but God who is the purger of his Church, will not fail by diversity of trials, and judgements to put difference between them, and at last will make a perfect separation of them, and cast away the wicked as refuse: *Thou puttest away all the wicked of the earth as drosse.* 7. The destruction of evill doers, as it should make us hate sinne, so should it move us to love the course of holinesse; *Thou puttest the wicked away, therefore I love thy testimonies.*

Vers. 120. *My flesh trembleth for fear of thee: and I am afraid of thy judgement.*

The sixth evidence of his hatred of sinne, is the fear he had of Gods threatening, and wrath, and judgements. *Whence learn,* 1. A tender heart is easily affected, as with Gods mercies, so also with Gods judgements: *My flesh trembleth.* 2. The godly because of the remainder of sinne in them, and their natural frailty, are not exempted from the sense of the terror of God, yea, it is needfull they be now and then exercised therewith, that so they may be kept in awe, and their joy may be tempered with fear and trembling, and their prayer may be sharpened, and they may be kept watchfull, and so their obedience may be furthered: *My flesh trembleth for fear of thee, and I am afraid of thy judgements.*

AIN.

Ver. 121. *I have done judgement and justice: leave me not to mine oppressors.*

In this section he prayeth to be directed, comforted and helped against his oppressors, for six reasons. The first whereof, is because his carriage and cause was righteous, *Whence learn,*

learn, 1. It is no ſtrange thing to ſee godly innocent men troubled, perſecuted and oppreſſed: for here is one oppreſſed, who ſaith truly, *I have done judgement and juſtice.* 2. A believer put in the power of oppreſſors for a good cauſe, may call for, and look for Gods aſſiſtance, and preſence, and not to be given over to the will of the perſecutors: *Leave me not to mine oppreſſors.*

Verſ. 122. *Be ſurety for thy ſervant for good, let not the proud oppreſſe me.*

Another reaſon of his petition, is becauſe he hath ground by the Covenant of grace, to requeſt God to engage for him, that he ſhall not be oppreſſed utterly. *Whence learn.* 1. Seeing the Lord is obliged to his people by Covenant, to defend his ſervants againſt their enemies, and that all things ſhall turn to their good, the believer hath warrant to imploy God in his need, to interpoſe himſelfe for the relief of his ſervant, that he be not diſtreſſed: *Be ſurety for thy ſervant for good, and let not the proud oppreſſe me.* 2. Before men do turne perſecutors of the godly, they forget both God and their own condition, and become proud: *Let not the proud oppreſſe me.*

Verſ. 123. *Mine eyes faile for thy ſalvation: and for the word of thy righteouſneſſe.*

A third reaſon, becauſe he is like to faint, and to loſe hope by the Lords long delaying of delivery. *Whence learn*, 1. As men have received a greater meaſure of faith, ſo uſe they to get a greater meaſure of trial, as here this Champion is ſuffered to lie in trouble till he be like to ſink in it: *Mine eyes faile for thy ſalvation.* 2. Albeit the words of promiſe be neither performed, nor like to be performed, yet faith ſhould juſtifie the promiſe, for true and faithfull: *Mine eyes faile for the word of thy righteouſneſſe.*

Verſ. 124. *Deal with thy ſervant according unto*

thy mercy: and teach me thy statutes.

125. *I am thy servant, give me understanding, that I may know thy testimonies.*

The fourth reason of his petition for delivery and help, and for direction how to carry himselfe in trouble, in the mean time till delivery come, is because the Lord useth to deal with his servants, not in justice, but in mercy. *Whence learn,* 1. The course of Gods dealing with his children, is not the rule of strict justice, or the Covenant of works, but the way of mercy: *Deal with thy servant according to thy mercy.* 2. It should satisfie the request of the child of God under persecution, if God shall direct him to walk holily and righteously, till the delivery come, and to profit in sanctification: *Deal with thy servant according to thy mercy, and teach me thy statutes.* 3. When tentation unto mis-beliefe doth oppose our petition, or the reasons thereof, it is wisdome to resist it, and to assert our interest in the promise, whatsoever be opposed, and to pursue our petition: *I am thy servant, give me understanding, that I may know thy testimonies.*

Vers. 126. *It is time for thee, LORD, to work: for they have made void thy Law.*

The fifth reason of his petition, is because the persecutors were come to the height of sinne, and did stand in no awe of God, or his Word, but rejected it as a thing of nought. *Whence learn,* 1. As sinners grow in sinne till they trample Gods law under their feet, so according as they grow in their sinne, the time of Gods manifesting his justice draweth near; *It is time for thee, Lord, to work.* 2. What persecutors do intend, yea, and what their work of persecution driveth at, and intendeth, is put upon the persecutors score; *for they have made void thy Law,* is charged upon them for their controvening of it so grosly, as if they had intended to abolish it.

Vers. 127. *Therefore I love thy Commandments above gold, yea, above fine gold.*

128. *There-*

128. *Therefore I esteem all* thy *precepts concerning all things* to be *right*: and *I hate every false way.*

The sixth reason of his petition, is because the more the persecutors do go about to make Gods law void, the Psalmist was the more zealous for it, loved it, esteemed of it, justified it, and hated whatsoever was contrary to it so much the more. *Whence learn*, The hatred of holinesse and of Gods truth, perceived in the persecutors, should stirre up the love of the godly to the truth so much the more, *Therefore I love thy commandments.* The more that the wicked despise Gods Word, we should esteem the more of it; *I love thy commands above gold, yea, above fine gold.* The more they wrangle, and wrest it in any point, the more should we defend and justifie it in every point; *Therefore I esteem thy precepts concerning all things to be right.* And the more the wicked love wickednesse, we should the more hate it, and all the branches of it; *I hate every false way.*

PE.

In this section he professeth, his high estimation of, and affection to the Word of God, *v.* 129, 130, 131. and prayeth for the benefits which are offered, and may be had in it, in the rest of the section.

Vers. 129. *Thy testimonies are wonderfull: therefore doth my soul keep them.*

130. *The entrance of thy words giveth light: it giveth understanding unto the simple.*

131. *I opened my mouth, and panted: for I longed for thy commandments.*

He falleth here in a new admiration of the excellency of the

Word of God, and in a vehement passion of love toward it. *Whence learn,* 1. As the Word of God in Scripture is wonderfull in it selfe, and wonderfull in the operations thereof so when it is best seen, it is most admired, and every new looking upon it, raiseth new admiration of it: *Thy testimonies are wonderfull.* 2. The more the Word is admired, the more is it loved and submitted unto, and more earnest desires are kindled to make use thereof in practice: *Therefore doth my soul keep them.* 3. The innermost cabinet of a mans soul, is the proper case wherein to keep the knowledge of faith, love, and purpose of obedience of Gods testimonies: *My soul doth keep them.* 4. Albeit the Word of God in Scripture be full of high mysteries, yet (which is indeed wonderfull) it may be read with profit by simple people, or any who desire knowledge; and it is so plaine to every one who will be Gods disciple, as it giveth light and direction presently to the reader, in the maine points of salvation, and commanded duties: *The entrance of thy word giveth light.* 5. An humble soul loving to be instructed, albeit weak in natural judgement, shall be made wise to salvation by it: *It giveth understanding to the simple.* 6. The more a man know the wonderfull excellency, use, and benefit of the Scripture, the more will he love it, and long to understand more of it, as here the Psalmists experience teacheth: *I opened my mouth, I panted, for I longed for thy commandments.* 7. Common and ordinary affection, or desire after the saving knowledge of the Scripture, is not sufficient, but affection earnestly bended, is necessary according as the excellency of the wisdome in it doth require: *I opened my mouth, and panted.* 8. The Word of God is no lesse necessary, and comfortable to a mans soul, then meat is to the hungry, drink to the thirsty, or coole aire to the weary: *I opened my mouth and panted.* 9 When a mans affection and love to Religion is kindled, he hath great need to study hard, to have sound knowledg and understanding of the Sripture, lest his zeal and affection miscarry: *I longed for thy commandments.*

Vers. 132. *Look thou upon me, and be mercifull unto me: as thou useſt to do unto those that love thy Name.*

Unto this profession of his estimation and affection unto the Scripture,

Scripture, he subjoyneth four petitions for the right use and benefit thereof. The first is the sense of that mercy which is promised and usually bestowed upon such as love the Lord. *Whence learn*, 1. The Lord bestoweth but short glimpse of his favour and reconciliation on his servants, that they may finde their need to have that sense often renewed unto them: *Look thou upon me, and be merciful unto me.* 2. As it is a mark of Gods child to finde in himselfe love of Gods Name, so it is a mark put upon him, to be visited by God with glimpse of kindnesse, and mercy to him: *Look upon me and be mercifull unto me, as thou usest to do to them that love thy Name.* 3. As it is good to mark Gods usual dealing with his own children, so it is good to study conformity with Gods children in our affection to God, that we may finde conformity with them in consolation, for so doth the Psalmist here. 4. It is wisdome for us not to affect singularity of divine dispensations toward us, but to be content to be dealt with as others of Gods children before us have been dealt with: *Be mercifull to me, as thou usest to do unto those that love thy Name.*

Vers. 133. *Order my steps in thy word, and let not any iniquity have dominion over me.*

The second petition is for sanctification of his actions, and for mortification of sinne. *Whence learn*, 1. Albeit we have the Word of God for our perfect rule, yet we have need that God should fit us, and strengthen us to the obedience of it: *Order my steps in thy word.* Albeit by nature we are ignorant and erroneous, uncertaine and unstable in the way of Gods obedience, yet in the sense of our sinne and weaknesse, we may pray to God with confidence to be heard; *Direct, order, and establish my steps in thy word*: for so much the Word in the Original doth import. 3. Albeit by nature we are slaves to sinne, and any sinne may bring us in subjection, yet when in the sense of our weaknesse, we have recourse to God to be helped, we may pray with hope to be heard: *Let not any iniquity have dominion over me.*

Ver. 134. *Deliver me from the oppression of man: so will I keep thy precepts.*

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The third petition is for delivery from the oppression of persecutors, that they be not able to drive us from the belief and obedience of Gods Word. *Whence learn,* 1. Beside the body of sinne and inward tentations, the godly have the persecution of the wicked without to drive them from Gods service, as this prayer doth import. 2. When the Lords servants in the sense of their weaknesse, do seek help against persecutors, he both can and will deliver them either by breaking the yoke of the oppressor, or by giving strength to them to bear out in holy obedience of Gods Word, under the burthen: *Deliver me from the oppression of man.* 3. The end of our seeking to be free from bodily bondage and trouble from men should be, that we may serve God the more chearfully: *Deliver me, so will I keep thy statutes.*

Ver. 135. *Make thy face to shine upon thy servant, and teach me thy statutes.*

The fourth petition is for spiritual consolation, and increase of sanctification. *Whence learn,* 1. Albeit the sense of Gods favour to us may be withdrawn for a time, yet the right which we have to God reconciled to us in Christ, may bear us out in the hope of having it renewed unto us in his service: *Make thy face to shine upon thy servant.* 2. Because the Lord useth, with the light of consolation, to give also the light of direction in duties we should seek both, and wait for both from the Lord: *Make thy face to shine, and teach me thy statutes.* 3. As there are degrees of Gods manifesting of his favour, and degrees of profiting in the obedience of Gods Word: so should we seek the increase of both, and no measure received should hinder the seeking of a greater measure, as the often repeating of the same petitions in effect doth shew: *Make thy face to shine upon thy servant, and teach me thy statutes.*

Ver. 136. *Rivers of waters runne down mine eyes: because they keep not thy Law.*

He addeth a reason to this last petition, because it grieved him much to see God dishonoured by them among whom he lived, and to see them, by not obeying Gods statutes, draw upon

on themſelves Gods wrath. *Whence learn*, 1. He who is ſorrowfull for diſpleaſure and diſhonour done to God, may look to be comforted by God, as the connexion of this reaſon with the former petition doth teach. 2. True zeal is ſo farre from private revenge of perſonal injuries received by perſecutors, as it can pitty their miſerable caſe, and mourn for them: *Rivers of waters runne down mine eyes, becauſe they keep not thy Law.* 3. Godly affections are larger then bodily expreſſions can ſet forth and that which bodily expreſſions do ſet forth, ſignifieth a will to vent much more then the body could furniſh. *Rivers of waters runne down mine eyes, becauſe they keep not thy Law.*

TSADDI.

Ver. 137. *Righteous* art *thou, O LORD: and upright* are *thy judgements.*

In the laſt verſe of this ſection, he prayeth for a greater meaſure of the ſaving knowledge of the Scripture, moſt ardently, and premiſeth eight reaſons before the prayer, from which he doth inferre his petition as a concluſion: The firſt reaſon of this petition, is from the righteouſneſſe of God, which appeareth in the Scripture; and in the execution of Gods Word. *Whence learn*, 1. The way ſet down in Scripture for juſtifying of men, and the way ſet down for ſanctifying of men, and for the ſaving of ſuch as follow the way preſcribed of God for ſalvation, and the puniſhing of ſuch as deſpiſe the way of life preſcribed, are very righteous, when they are well conſidered: *Upright are thy judgements.* 2. The way of righteouſneſſe ſet down in Scripture, and of execution made according to it, may be demonſtrated by the eſſential righteouſneſſe of Gods nature, becauſe as he is righteous, ſo muſt his Word and working conforme thereto be righteous alſo: *Righteous art thou, O Lord, and upright are thy judgements.*

Verſ. 138. *Thy teſtimonies* that *thou haſt commanded, are righteous: and very faithfull.*

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The second reason of the petition is, because the testimonies of Scripture which God hath commanded us to believe and obey, are not only righteous but also very faithfull, which can never faile a man that believeth and obeyeth them. *Whence learn*, 1. To the end that our faith and obedience may be solidly grounded, we must hold for a foundation, that the Scriptures are righteous and true, and that every truth revealed therein, doth include a command to believe it; and every duty of men declared therein, includeth a command to obey it: *Thy testimonies which thou hast commanded, are righteous, and very faithfull.* 2. It is needfull for a believer to labour to have the impression of the truth, and righteousnesse of the Word of God in Scripture stamped on his own heart by frequent meditation, and acknowledgement thereof, as the Psalmists example here doth teach us.

Ver. 139. *My zeal hath consumed me: because mine enemies have forgotten thy words.*

The third reason of the petition is, because his zeal to the commands of God was so great, as the opposition which his enemies made unto them, did torment him, and such zeal required growing knowledge. *Whence learn*, 1. Zeal had great need of sound knowledge, that it miscary not, and he that findeth zeal kindled in his breast, should labour to informe himselfe well, as the Psalmist doth, *v.* 144. and here: *My zeal hath consumed me, because mine enemies have forgotten thy word.* 2. Holy affections are able to work upon the body, no lesse then common and natural affections: *My zeal hath consumed me.* 3. The contempt and misregard of the Word of God, perceived in any, especially in professors within the visible Church, is a just reason of zeal, a just cause of grief and anger against such workers of iniquity: *My zeal hath consumed me, because mine enemies have forgotten thy word.*

Ver. 140. *Thy word is very pure: therefore thy servant loveth it.*

The fourth reason of his petition, is because he seeth such holinesse and unmixed truth in Gods Word, as he cannot choose but

but love it, and therefore must pray that he may know more of it. *Whence learn*, 1. The Word of God is a Word clean from all mixture of flattery or falsehood, tried to be true in the experience of all ages: *Thy word is very pure*. 2. New contemplations of the excellency of the Word of the Lord, draweth forth new commendations of it, and raiseth fresh affection of love to it: *Thy word is very pure, therefore thy servant loveth it.*

Ver. 141. *I* am *small and despised*: yet *do I not forget thy precepts.*

The fifth reason of his petition is, because the Word of God held up his heart, and comforted him against all the contempt of men. *Whence learn*, 1. The godly may readily lose reputation at wicked mens hands, when they will not comply with their wickednesse: *I am small and despised*. 2. Albeit we do lose estimation for adhering to the Word of God, yet the Word should not lose estimation for that with us: *I am despised, yet do I not forget thy precepts.*

Vers. 142. *Thy righteousnesse* is *an everlasting righteousnesse*: *and thy Law* is *the truth.*

The sixth reason of his petition, is because everlasting righteousnesse, and everlasting truth is in Gods Word, and may be found in experience by it. *Whence learn*, 1. This is the excellency of the Law of God above all the lawes of men, that not only it is righteous at the first giving out, but also righteous in all ages and times: *Thy righteousnesse is an everlasting righteousnesse: and thy law is truth.* 2. The righteousnesse which God hath devised and set down in his Word to justifie sinfull men, is an everlasting righteousnesse, even the righteousnesse by faith in Jesus Christ, borne witnesse unto by the Law and the Prophets: *Thy righteousnesse is an everlasting righteousnesse, and thy Law is truth.* 3. It is good for the setling and strengthning of the holds of our faith, to consider again and again, what excellent profit may be had by it, and how true it is, as here the Psalmist doth.

Vers. 134.

Ver. 143. *Trouble and anguish have taken hold on me*: yet *thy Commandments* are *my delight.*

The seventh reason of his petition, is because the Word of God hath been his delight, when trouble and vexation hath befallen him for obedience of it. *Whence learn,* 1. The believer is not exempted from outward trouble for righteousnesse, nor from the vexation and inward anguish of spirit which may follow it: *Trouble and anguish have taken hold on me.* 2. After that the believer hath felt his own weaknesse, and the force of trouble, he may expect victory over trouble, and to be rid from the vexation of it, and brought even to rejoycing in tribulation; *yet thy Commandements are my delight.*

Vers. 144. *The righteousnesse of thy testimonies* is *everlasting: give me understanding, and I shall live.*

The eighth reason of his petition, is because life everlasting is to be had by the everlasting righteousnesse set down in Gods VWord, therefore he prayeth to have more understanding thereof, that is, to have more clear knowledge and more strong faith in Gods testimonies. *Whence learn,* 1. This is the main Doctrine in all the Word of God, to teach men concerning everlasting righteousnesse, or how a man is justified before God, therefore is this again repeated, *Thy righteousnesse,* or, *the righteousnesse of thy testimonies is everlasting.* 2. The belief or saving understanding of this Doctrine bringeth eternal life to the believer: and for this end being joyned as the last reason with the former seven reasons, it should make a man seek to grow in the faith, or in the saving knowledge of the testimonies of God set down in his Word: *Give me understanding, and I shall live.*

COPH.

COPH.

Verſ. 145. *I cried with my whole heart: heare me, O LORD, I will keep thy ſtatutes.*

In this ſection he falleth on another maine petition unto God, for reſtoring unto him, and encreaſing in him the vigour of ſpiritual life by his Word, *v.* 149. and to preſſe this petition he uſeth foure arguments, ſome going before, ſome following after it. The firſt argument hath foure branches; the firſt is, becauſe he had prayed earneſtly before for quickening of him, that ſo he might be enabled to ſerve God. *Whence learn,* 1. When the world is crying, Who will ſhew us any good thing? this man wiſhing for pleaſure, and that man for riches, and he for honour, and he for preferment, the Lords children ſhould be ſeeking grace to ſerve God, as the Pſalmiſt did: *I cried with my whole heart, hear me, O Lord, and I will keep thy ſtatutes.* 2. When the conſcience can bear witneſſe of hearty ſeeking of grace to ſerve God, the Supplicant may confidently call for, and expect comfortable quickening of his ſpirit unto Gods ſervice, as the compariſon of this verſe with the 149. verſe doth ſhew. 3. Whatſoever ſpiritual grace we ſeek of God, we ſhould ſeek it earneſtly: for if we ſeek it, ſo as if we did not regard whether we obtained our requeſt or not, ſuch ſeeking ſhould undervalue the grace which we ſeek; *I cried with my whole heart.*

Verſ. 146. *I cried unto thee, ſave me: and I ſhall keep thy teſtimonies.*

Another branch of the argument is, becauſe he did not pray for delivery out of his trouble, for ſatisfaction of his natural deſire, but that he might give further proof of his purpoſe to obey

Gods

Gods Word. *Whencee learn,* The conſcience of a ſincere purpoſe to ſeek God, may encourage us to ſeek both conſolation, and lively ability to ſerve him; *I cried unto thee, ſave me, and I ſhall keep thy teſtimonies.*

Verſ. 147. *I prevented the dawning of the morning, and cried: I hoped in thy Word.*

A third branch of the argument is, becauſe out of hope to finde the fruit of Gods promiſes, he had been early about the duty of prayer. *Whence learn,* 1. Prayer ſhould be earneſtly followed and with no ſmall diligence in uſing of the meanes, ſpecially of prayer, ſo the Lords children come by their holy deſires, as here we ſee; *I prevented the dawning of the morning, and cried.* 2. Looking unto the Word, doth furniſh faith and hope, and faith and hope do furniſh prayer, or elſe the Supplicant might ſoon faint: *I cried, I hoped in thy Word.*

Ver. 148. *Mine eyes prevent the night-watches: that I might meditate in thy word.*

A fourth branch of the argument is, becauſe when his nights reſt was broken by troubles, he did meditate on Gods Word: when his perſecutors were ſecurely ſleeping. *Whence learn,* 1. The difficultie wherein the Lords children are caſt many times, doth bereave them of their nights reſt: *Mine eyes prevent the night-watches.* 2. The time which ſolicitude doth take from our ſleep, is to be ſpent upon prayer and meditation of Gods Word, and not upon perplexing thoughts: *Mine eyes prevent the night-watches, that I might meditate in thy VVord.*

Verſ. 149. *Heare my voice according unto thy loving kindneſſe: O LORD, quicken me according to thy judgement.*

This is the main petition in this ſection, put up for renewing and encreaſing in him the vigour of ſpiritual life by faith in the Word,

Word, wherein he giveth a second reason of this his prayer, taken from Gods kindnesse expressed in his promises. *Whence learne.* 1. Albeit a man had no special promise of help in a particular exercise of trouble, yet the consideration of Gods mercy and loving kindnesse, manifested in general in his Word, is a sufficient ground to strengthen his hope to be helped: *Hear my voice, according to thy loving kindnesse; O quicken me according to thy judgements.* 2. As the feeling of spiritual deadnesse doth argue life and sense in Gods children, so doth it fit a man for renewed influence, and sense of spiritual life: *O Lord, quicken me according to thy testimonies.*

Vers. 150. *They draw nigh that follow after mischief: they are far from thy law.*

151. *Thou* art *near, and all thy Commandments are truth.*

The third reason of his petition is, because his enemies were ready to do him a mischief, and were far from regarding Gods law, but he believed God was the more near to deliver him, and that his Word was true, and therefore he desireth renewed vigour of spiritual life. *Whence learn,* 1. The more near that danger is, the more ground of confidence have Gods children in their danger, to call and hope for the influence of his Spirit: *They draw near that follow after mischief.* 2. The further the enemies of the godly are from Gods law; and the nearer they are to do a mischief, the nearer are Gods children to finde the communion of the life of God; *They draw near that follow after mischief, they are far from thy law.* 3. For the consolation of a sufferer for righteousnesse, it is necessary to believe Gods readinesse to deliver him, and to believe the truth of Gods Word, whereby his cause is justified; for the following of Gods command, is a pledge of Gods assisting of him, and delivery also, no lesse then a promise: *Thou art near, and all thy Commandments are*

Vers. 12. *Concerning thy Testimonies, I have known of old, that thou hast founded them for ever.*

A fourth reason of the petition is because he had long since experience of the everlasting stability of Gods testimonies, and therfore craveth to be quickned according to them. *Whence learn*, 1. The faith of the stability & unchangablenes of Gods Word in general, is a good meanes of applying and making use of the passages thereof in particular; *Concerning thy testimonies, I know that thou hast founded them for ever.* 2. By-past experience of the truth of Gods VVord, is an encouragement to hope for help in like trials afterward; *Concerning thy testimonies, I know of old, that thou hast founded them for ever.*

RESH.

Vers. 153. *Consider mine affliction, and deliver me: for I do not forget thy law.*

In this section he prayeth for delivery out of his affliction, and for quickening of him, by consolation and spiritual ability, to serve God till the delivery came; and to strengthen himself in the hope of obtaining this, he bringeth forth eight reasons of his petition. The first is, the conscience of his adherence unto, and endeavour to obey the Lords Word. *Whence learn*, 1. Albeit the Lord cannot but see and consider our trouble, yet we can hardly rest satisfied, till he by real effect make it evident that he pitieth us in our affliction, and delivereth us out of it: *Consider mine affliction, and deliver me.* 2. As no trouble or tentation should drive us from the obedience of Gods Word, so the more closely we adhere to the Word in the obedience of faith, the more may we be assured to be delivered: *Deliver me, for I do not forget thy law.*

Ver. 154. *Plead my cause, and deliver me: quicken me according to thy Word.*

He urgeth the same petition, and insinuateth a second reason for

for it, from the Lords engagement by his Word, to be Advocate for him, to deliver him, and to quicken him. *Whence learne*, 1. Albeit the godly under persecution have a good cause, yet they cannot plead it, except God their Redeemer shew himself as Advocate for them: therefore prayeth the Psalmist, *Plead my cause*. 2. When God the Redeemer pleadeth a mans cause, he doth it to purpose really and effectually: *Plead my cause, and deliver me*. 3. Except the Lords Clients shall finde new influence from God from time to time in their troubles, they are but as dead men in their exercise: for, *Quicken me*, importeth this. 4. Till we find lively encouragement given to us in trouble, we must adhere to the Word of promise: *Quicken me according to thy Word*. 5. What the believer hath need of, that God hath not only a will to supply, but also an office to attend it, and power to effectuate it, as here he hath the office of an *Advocate*, and of a powerful *Redeemer* also, wherein the believer may confidently give him daily employment, as he needeth; *Plead my cause, and deliver me, quicken me according to thy Word*.

Ver. 155. *Salvation* is *far from the wicked: for they seek not thy statutes.*

A third reason of his petition of delivery is, because the wicked who misregard Gods commands when they fal into trouble, are far from delivery. *Whence learn*, 1. The wicked have neither right to salvation, nor to temporal delivery from trouble when they fall into it; *Salvation is far from the wicked*. 2. It is the mark of a wicked person to misregard, or not to care to know and obey Gods Word: *Salvation is far from the wicked, for they seek not thy statutes*. 3. Salvation is near to those that make conscience to obey Gods Word, how strait soever their condition shall seem, for so much doth the force of this reason import.

Ver. 156. *Great* are *thy tender mercies, O LORD: quicken me according to thy judgements.*

A fourth reason of his petition is, because Gods tender mercies are great, and therefore the Psalmist may expect the influence of life till he be delivered. *Whence learn*, 1. When the godly do think or speak of the damnable condition of the wicked, they should not be senseless of their own deserving, nor of Gods grace, which hath made the difference between the wicked and them; *Great are thy tender mercies, O Lord.* 2. As the mercies of the Lord, which are the fountain of all the benefits which the believer doth ask, are very excellent in themselves: so are they in the estimation of the believer, when he looketh upon them: they are many and mother-like, tender and great; *Great are thy tender mercies, O Lord.* 3. Spiritual life is subject to often fainting, and hath need frequently to be supported and restored by the believers looking on the promise, and presenting of his case unto God on the one hand, and by Gods granting of the petition on the other hand: *Quicken me according to thy judgements.*

Vers. 157. *Many* are *my persecutors, and mine enemies; yet do I not decline from thy testimonies.*

A fifth reason of his petition is, because he had many persecutors, and yet did adhere to Gods Word. *Whence learn*, 1. As it is no strange thing to see the godliest men exposed most to persecution; so it is no small measure of grace which God bestoweth on them, to bear out the truth against all opposition; *Many are my persecutors and mine enemies, yet do I not decline from thy testimonies.* 2. He who continueth in the faith and obedience of the Word against persecution, may expect sustenance and consolation in his trouble, and delivery out of it: for this is the force of the reason.

Vers. 158. *I beheld the transgressours, and was grieved; because they kept not thy Word.*

A sixth reason of his petition is, because he was sorrowful to see

see his enemies provoke God by their transgressions. *Whence learn*, 1. Anger, grief, indignation and loathing (which the word in the original doth bear) are lawful in Gods quarrel against sin; *I beheld the transgressors, and was grieved, because they kept not thy word.* 2. He who is affected with grief, anger and vexation for Gods cause, when he seeth God provoked by transgressors, may expect consolation and strength to himself in the defence of Gods cause, as the force of the reason doth import.

Ver. 159. *Consider how I love thy Precepts: quicken me, O LORD, according to thy loving kindnesse.*

A seventh reason of his petition is, because he did sincerely love the Lords Word, and therefore expected to be quickened in the sense of Gods kindnesse. *Whence learn*, 1. It is a mark of true zeal for God, which floweth from love of the Lords Word, and he who findeth this mark in himself, may offer it to God for a proof of his sincerity; *Consider how I love thy Precepts.* 2. He who can approve his love to Gods Word, and his zeal for God to be sincere, may expect consolation and strength from God in his need, as the reason doth prove. 3. So oft as we finde deadnesse in our spirits, so oft should we run to Gods kindnesse, the fountain of life to repaire it: *Quicken me, O Lord, according to thy loving kindnesse.*

Vers. 160. *Thy Word* is *true* from *the beginning: and every one of thy righteous judgements* endureth *for ever.*

The eighth reason of his petition is, because the Word of God, and every part of it, according whereunto he craved comfort and delivery out of his trouble, was true and unchangeable for ever. *Whence learn*, 1. Such is the excellency of the Word of God, as neither it can be sufficiently commended, nor the believer satisfie himself in commendation thereof, as this among many commendations doth testifie. 2. Truth, and

all truth is the ſhort ſumme of the whole Scripture, from the beginning to the ending of it nothing but truth; nothing allowed in it but righteouſneſſe: *Thy Word is true from the beginning, and every one of thy righteous judgements endure for ever.* 3. He who foundeth his prayer for comfort and delivery on the rock of God is faithful and righteous Word, may be ſure to obtain his requeſt: as the force of this reaſon doth evidence.

SHIN

Verſ. 161. *Princes have perſecuted me without a cauſe; but my heart ſtandeth in awe of thy Word.*

In this ſection, he taketh comfort by ſix approved evidences of ſaving grace felt in himſelf, which he preſenteth unto God to be ſealed by him. The firſt evidence is his adherence to the obedience of faith, notwithſtanding of his being perſecuted by Princes. *Whence learn,* 1. It is a ſore tentation when the godly are perſecuted for righteouſneſſe by their Governours, by whom they ſhould be encouraged and defended, and yet this exerciſe of the godly is no ſtrange matter: *Princes have perſecuted me without a cauſe.* 2. As it is an eaſe, and a piece of comfort to the godly, that they have not deſerved perſecution: ſo their innocency is an aggravation of the ſin of the perſecutor, as here; *They have perſecuted me without a cauſe.* 3. There is no means to save us from ſinning for fear of men, but the fear of the ſupreme power of the Almighty; *But my heart ſtandeth in awe of thy word,* which is all one as to ſtand in awe of God. 4. To bear out perſecution of Princes, out of reſpect to the obedience of Gods Word, and fear to offend God, is a mark of ſaving grace, as here it is brought forth.

Verſ. 162. *I rejoyce at thy Word: as one that findeth great ſpoile.*

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The ſecond evidence of ſaving grace in him, is a greater joy felt in Gods Word, then in any thing in the world, yea, ſuch a joy, as the greateſt joy of worldly men, is but a ſhadowing ſimilitude of it. *Whence learn,* 1. He that feareth to offend God more then he feareth to fall into any worldly inconvenience, may rejoyce in the obedience of faith more then in any worldly advantage, as the experience of the Pſalmiſt doth teach, who ſaith; *My heart ſtood in awe of thy Word, when Princes did perſecute me,* and ſubjoyneth, *I rejoyce in thy Word, as one that findeth great ſpoile.* 2. The joy of a believer, which he findeth in the obedience of faith, is ſo great, as the joy which a Victor in battel doth finde in the ſpoile of his defeated enemies, which is but a ſhadow of it, albeit the joy of delivery from death, the joy of victory, the joy of riches, honour and peace, and eaſe are joyned in the Victors breaſt altogether on a ſudden: *I rejoyced at thy Word, as one that findeth great ſpoile.* 3. The juncture of fear to offend God, and joy in obedience of him, is a mark of a gracious ſpirit, as the Pſalmiſts producing of it as a mark of grace in him maketh evident.

Verſ. 163. *I hate and abhor lyeing*: but *thy Law do I love.*

The third evidence of ſaving grace in the Pſalmiſt, is his joynt hating and abhorring of all ſin, and loving of the obedience of Gods Word. *Whence learn,* 1. As the ſpeaking of untruth, or concealing of truth which ſhould be confeſſed, is a lying; ſo every controvening of profeſſed obedience unto Gods Word, is a work of lying and ſelf-deceiving, which a beleever ſhould hate and eſchew: *I hate and abhor lying.* 2. Slight hatred of a ſinful courſe, is not ſufficient to guard a man againſt it: for where the enmity is not great, the mans agreement with ſin may ſoon be made, but ſuch abhorring and deadly hatred of ſin is required, as cannot admit reconciliation: *I hate and abhor lying.* 3. Hating and abhorring of all ſin ariſing from, and joyned with the love of Gods Word, is a ſolid mark of ſaving grace: for abhorring of ſome ſin, and of all ſin, for temporary reaſons, may prove unſonnd; but this is ſincerity, when a man can ſay, *I hate and abhor lying, but thy Law do I love.*

Ver. 164. *Seven times a day do I praise thee: because of thy righteous judgements.*

The fourth evidence of saving grace in the Psalmist, is the frequent admiration of the goodnesse of God to man, set forth in Gods Word, with hearty praising of God for it. *Whence learn*, 1. As the studying of the Word of God bringeth the believer to see his own blessednesse revealed in it: so it bringeth him also to admire and praise God for that and for all his righteousnesse declared in it: *Seven times a day do I praise thee, because of thy righteous judgements.* 2. The more a man discover Gods glory in the Word, and be taken with the love of God, and admiration of God for what he seeth, and doth make use of Gods Word unto Gods praise, the more clear evidence hath he of the work of saving grace in himself, as here the Psalmist maketh use of the mark; *Seven times a day do I praise thee, because of thy righteous judgements.*

Vers. 165. *Great peace* have *they which love thy law: and nothing shall offend them.*

For confirmation of the former marks of saving grace, he commendeth the love of Gods Word, by two notable effects; One is, that it bringeth a glorious peace with it: Another is, that it maketh a man hold on the way of Gods obedience, whatsoever impediments or stumbling blocks shall be cast in his way. *Whence learn*, 1. The receiving of the truth of God in love, giveth great peace, peace passing understanding: for the law of works doth shew a mans debt and danger, and the beleever subscribeth lovingly to the justice thereof: and the law of saving faith sheweth remission of sin, righteousnesse and eternal life through the Messiah Jesus Christ, and the beleever embraceth the offer heartily: and the law of new obedience directeth the justified man how to go on to the full possession of blessednesse, and the believer doth heartily take on this holy yoke upon him, and so he walketh as a man reconciled with God, and at peace with him: *Great peace have they who love thy law.* 2. Albeit there be

be many ſtumbling blocks and impediments to divert the beleeer, from the obedience of Gods Word, ariſing from the terrour and allurements of the world, from the troubles and exerciſes of the godly, from the ſcandals given by Profeſſors, and ſuch like, yet the love of Gods Word is able to carry a man ſtrait on his way to heaven without ſtumbling or turning aſide to the one hand or the other: *Great peace have they who love thy law, and nothing ſhall offend them.*

Verſ. 166. *LORD, I have hoped for thy ſalvation: and done thy Commandments.*

The fifth evidence of ſaving grace in the Pſalmiſt is, the conſcience of his ſound faith and obedience. *Whence learn,* 1. Sound hope of ſalvation is joyned with the care of keeping the Commandments: for he who hath this hope purifieth himſelf, that he may be holy: *Lord, I have hoped for thy ſalvation, and done thy Commandments.* 2. As none can have heart or hand to keep Gods commands, except he have hope to be helped out of every trouble wherinto he may fall, and to be fully ſaved at laſt: ſo he who hath the hope of ſalvation, hath great encouragement unto obedience, and where the conjunction of theſe two are found, the man hath evidence of ſaving grace, and boldneſs to go to God in this confidence, as the Pſalmiſt doth; *Lord, I have hoped for thy ſalvation, and done thy Commandments.*

Ver. 167. *My ſoule hath kept thy Teſtimonies: and I love them exceedingly.*

168. *I have kept thy Precepts and thy Teſtimonies: for all my wayes are before thee.*

The ſixth evidence of ſaving grace is, the approved teſtimony of his conſcience concerning the ſincerity of his heart, and that after a new examination of the ſoundneſſe of former marks, which here are locked upon over again, and preſented to God with other three marks of ſincerity, to wit, ſpiritualneſs in obedience, exceeding love to the VVord, and daily walking as in the

the ſight of God. *Whence learn,* 1. After a believer hath found marks of ſaving grace in himſelf, it is wiſdome for him to examine theſe marks over again, whether they be in him indeed and in truth or not: for if they be indeed in him, how weak ſoever they be, and albeit joyned with imperfections, if compared with the perfection of the moral law, yet will they beare weight in the balance of the Goſpel, (where any meaſure of uprightneſſe paſſeth for perfection,) as here the example of the Pſalmiſt doth teach. 2. Where the ſoul, or the renewed part of the man is for the obedience of faith, there is a ſincere keeping of the commands: *My ſoule hath kept thy teſtimonies.* 3. VVhere the love to Gods VVord, and the obedience thereof exceedeth the mans love to any thing which might divert him, there is a ſincerity in keeping of the VVord; *I love thy teſtimonies exceedingly.* 4. As the looking alwayes unto Gods all-ſeeing eye, is a ſpecial meanes to make a man keep his commands: ſo the conſcience of his endeavour ſo to do, teſtifieth ſincerity; *I have kept thy Precepts and thy Teſtimonies: for all my wayes are before thee.*

TAU.

Verſ. 149. *Let my cry come near before thee, O LORD: give me underſtanding according to thy Word.*

In this laſt ſection, he cloſeth all the former ſweet meditations, and comfortable expreſſions concerning his faith and love, and the fruits thereof, with five petitions. The firſt is, for the encreaſe of ſaving knowledge of the Scriptures. *Whence learn.* 1. Nothing is ſo neceſſary to be ſought of God as practical knowledge, whereby a man may know how to behave himſelf toward God and man in every eſtate, according to the rule of Scripture; *Give me underſtanding according to thy word.* 2. If God delay to anſwer us in this petition or any other, or ſeem to hide himſelf from us, let us follow hard after him with earneſt ſupplication, as the Pſalmiſt teacheth us; *Let my cry come near before*

before thee, O Lord. 3. The promises of Gods Word are sufficient to give us breath in crying, and hope to have a good answer, and patience till it come: *Give me understanding according to thy Word.*

Ver. 170. *Let my supplications come before thee: deliver me according to thy Word.*

The next petition is, for deliverance out of his trouble. *Whence learn,* 1. Albeit the believer is not exempted from trouble, but rather engaged to bear the crosse, till he come to the crown, yet is he priviledged to have accesse to God in prayer for comfort, strength and deliverance from it; *Let my supplication come before thee: deliver me according to thy Word.* 2. The believer craveth nothing but what is promised, and as that may, so it doth satisfie him: *Deliver me according to thy Word.*

Vers. 171. *My lips shall utter praise: when thou hast taught me thy statutes.*

172. *My tongue shall speak of thy Word: for all thy Commandments* are *righteousness.*

He strengthens his hope in these two prayers, by a promise of thankfulness for any measure of a gracious answer. *Whence learn.* 1. As the end of our petitions should be that we may be enabled to praise God really, so the use of granting of our petitions should be thanks and praise; *My lips shall utter thy praise, when thou hast taught me thy statutes.* 2. Thanksgiving in words doth best beseem the man, who indeed is obedient in his life unto God: and as no man can obey God in his deeds, but he that is taught of God, so he that is taught of God to obey in deeds, may well promise upon that condition, to praise God in words also: *My lips shall utter praise, when thou hast taught me thy statutes.* 3. To teach others the wayes of God, requireth that we our selves be taught of God; *When thou hast taught me thy statutes, my tongue shall speak of thy Word.* 4. There is no ground of edifying our selves and others, and of glori-

glorifying of God, but from the Word of the Lord: *My tongue shall speak of thy Word.* 5. True righteousness is to be found only in the Word of God; and nothing is approved in it, nor recommended to us by it, save righteousnesse only, which should move us thy more to study it our selves, and then to communicate it to others: *For all thy Commandments are righteousnesse.*

Ver. 173. *Let thine hand help me: for I have chosen thy Precepts.*

174. *I have longed for thy salvation, O LORD: and thy Law is my delight.*

A third petition is for assistance in trouble, till God should send full delivery to him, whereof three reasons are subjoyned: One, from his making choice of the Word above all earthly things: Another, from his longing and expecting of deliverance according to it: And the third, is from his delight in the Word. *Whence learn,* 1. As they who are resolved to serve God may be sure of opposition, and of adversaries, and of trouble from them: so may they be perswaded to finde Gods help in all their troubles against adversaries, for this much is imported in those words, *Let thy hand help me.* 2. Albeit allurements to divert the believer from Gods obedience, be offered unto him, yet must he reject them, and deliberately prefer Gods obedience to them all: for thus much is imported in the Psalmists practice: *For I have chosen thy Precepts.* 3. He who hath preferred obedience to the baits of sin, and hath resolved rather to suffer then to sin, may look for Gods assistance to sustain him in his trouble, that he shall never have cause to repent him of his choice: *Help me, for I have chosen thy Precepts.* 4. Albeit it be natural to seek deliverance out of trouble, yet it is proper to the godly to love no deliverance but such as God sendeth by his owne meanes in his own time, and in this minde to wait for this sort of deliverance in the way of Gods obedience; *For I have longed for thy salvation, O Lord,* was the Psalmists way to be delivered. 5. The beleever is not comfortlesse in his trouble, he hath his own spiritual comfort, pleasure and delight in Gods truth or in God manifested therein; *Thy Law is my delight,* saith the Psalmist in trouble.

Ver.

Ver. 175, *Let my ſoule live, and it ſhall praiſe thee: and let thy judgements help me.*

A fourth petition is, for continuation of his life for honouring of God. *Whence learn*, 1. As the godly have no will to fall into the hands of men, or to loſe their life by murtherers: ſo do they not love life, but for further glorifying of God: *Let my ſoule live, and it ſhall praiſe thee.* 2. Whoſoever have a deſign to honour God in their life, which deſign they have not as yet attained, may lawfully pray for prolonging their life a while; *Let my ſoule live, and it ſhall praiſe thee.* 3. As the Word of God hath pronounced ſentence already for the ſuſtaining of his ſuffering ſervants, and for taking order with their perſecutors: ſo accordingly may the godly pray and expect to be helped; *Let thy judgements help me.*

Ver. 176. *I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy Commandments.*

The fifth and laſt petition is, that the Lord would recal the Pſalmiſt, now being a baniſhed exile, and bring him home to the communion of his people, as a wandring ſheep is brought home to the flock by a kindly ſhepherd. *Whence learn*, 1. As the beleever is alwayes a pilgrim in his affection toward this earth: ſo alſo he may be corporally baniſhed from his native countrey, and thruſt out from the fellowſhip of the Church, as the experience of the Pſalmiſt teacheth, who doth lament his caſe, ſaying, *I have gone aſtray like a loſt ſheep*, driven out by ſtorme, or dark day, or by the hunting of the dogs, chaſed out from the reſt of the flock. 2. Albeit the baniſhed beleever be ſeparated from the fellowſhip of the Church, and from his friends, yet not from communion with God the good ſhepherd, who heareth the bleating of the poor wandering ſheep whereever it be, and will take care of it, and ſeek it out: *Seek thy ſervant*, ſaith the exile Pſalmiſt unto the Lord. 3. The way for the beleever to keep communion with God in his trouble of baniſhment or whatſoever other trouble, is to remember the direction of God in his Word, for going on in the way of faith and obedience, and he may aſſure himſelf that the good ſhepherd ſhall not forget him:

him: *Seek thy servant, for I do not forget thy Commandments.*

PSALME CXX.

THe scope of this Psalme is, by the experience of the Psalmist, to teach and comfort such as shall be traduced, and falsely slandered. His exercise and deliverance is set down summarily, *v.* 1. And his prayer in his distresse, more largely in the rest of the Psalme.

Ver. 1. *IN my distresse I cried unto the LORD; and he heard me.*

From his exercise in general, and deliverance; *Learn,* 1. The godly oft-times are put to straits and perplexities, that they know not what to do till they go to God by prayer: *In my distresse I called unto the* Lord. 2. Distresse is a means to make prayer fervent, and fervent prayer wanteth not a good answer: *I cried unto the Lord, and he heard me.*

Ver. 2. *Deliver my soule; O LORD, from lying lips:* and *from a deceitful tongue.*

In the rest of the Psalm he first puts up his petition to be saved from the bloody tongue of the calumniator, *v.* 2. and then denounceth Gods judgement against him, *v.* 3, 4. and closeth with a lamentation, *v.* 5, 6, 7.

From his particular petition; *Learn,* 1. How innocently soever the godly shall behave themselves, yet are they subject to the bitter back-biting of bloody calumniators, traducing them, and forging lies against them, to make their Governours and Judges

Judges fall upon them, as the Pſalmiſts experience ſheweth: *Deliver my ſoule*, or my life, *O Lord, from lying lips, and from a deceitful tongue.* 2. Albeit the innocent beleever can finde no meanes to refuse the calumnie, nor be able to eſchew the danger wherein to he is caſt thereby, yet God can finde a way for clearing of his name, and ſaving his perſon, as the prayer teacheth: *Deliver my ſoule, O LORD, from lying lips.*

Ver. 3. *What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?*

4. *Sharp arrowes of the mighty? With coales of Juniper,*

He denounceth Gods judgement againſt the calumniator, however the matter ſhall go. *Whence learn,* 1. The calumniator hath as little advantage by his ſin, as any ſort of ſinner, but for the judgement of God he is ſure of it: *For what ſhall be given unto thee, thou falſe tongue?* 2. The traducer of the godly hath exquiſite vengeance waiting for him, which he never dreamed of, and which no tongue can ſufficiently expreſſe: *What ſhall be done unto thee, thou falſe tongue?* 3. As calumnies do hurt the name of the godly ſuddenly, before he can be aware, and the wound remaineth long, as arrowes ſhot againſt them: and as the coales of Juniper have the greateſt heat, and burne long ere they be quenched: ſo ſhall the judgement of the calumniator be: *Sharp arrowes of the mighty,* or ſhot by a ſtrong man, *and coales of Juniper.*

Ver. 5. *Wo is me, that I ſojourne in Meſech; that I dwell in the tents of Kedar.*

6. *My ſoule hath long dwelt with him that hateth peace.*

7. *I* am for *peace, but when I ſpeak, they* are *for warre.*

In his lamentation; *Learn,* 1. Falſe brethren counterfeit

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professors of Religion, rotten members of the visible Church are no better neighbours then savage and wilde Barbarians, robbers, Muscovites, and Arabians, *Men of Mesech, and Kedar*, without the verge of the visible Church. 2. It is a woefull condition to dwell among the wicked, and yet the godly cannot eschew it, they may well lament it: *Wo is me that I sojourne in Mesech, that I dwell in the tents of Kedar.* 3. So long as the godly live among wicked calumniators, they reckon themselves as banished men living in a forreigne Countrey, and are made oft-times to lament their condition: *Wo is me that I sojourn in Mesech, and dwell in the tents of Kedar.* 4. A man should have a great cause of lamenting before he give vent to his wo: his patience should do its part for a sufficient long time, in hope to have the evil remedied: for the Psalmist doth not break forth at first, but saith, *My soul hath long dwelt with him that hateth peace.* 5. It is not sufficient to live innocently with the wicked, but duty requireth that we should labour to mitigate the fury of adversaries, as the Psalmist did: *I am for peace.* 6. If peace be studied with those among whom we do live, and we obtain it not, yet shall the ditty of the wicked be so much the more augmented thereby: *When I speake, they are for warre.*

PSALME CXXI.

A Song of degrees.

The scope of this Psalme is to shew, that howsoever we are ready to seek help any where else, rather then in God, yet no help is to be had, except from God: perfect help, and full delivery is to be had in him undoubtedly, as the Psalmists experience and example of faith do teach: wherein the Psalmist leaving all other confidences beside God, betaketh him to God Almighty only, *v.* 1. 2. And from his own experience, giveth encouragement to all Gods people to place their confidence in God alone, by six promises, in the six verses following, to the end of the Psalme.

Vers. 1

Verſ. 1. I *Will lift up mine eyes unto the hills from whence cometh my help.*

2. *My help* cometh *from the LORD, which made heaven and earth.*

From the Pſalmiſts example and exerciſe; *Learn*, 1. The Lord uſeth to bring ſuch trouble upon his own children, as ſhall make them ſenſible of their own weakneſſe, and of their need of help; for otherwayes we are ready to encouuter with ſmaller troubles, in our own ſtrength: *I will lift up mine eyes to the hills, from whence cometh my help.* 2. Some one earthly power or other, is the firſt refuge which naturally we do look unto, to ſee what help may be found there: which our natural inclination the Pſalmiſt taxeth indirectly in the name of *lifting the eyes to the hills*, to wit, to the powers of the world, rather then to the heavenly hills of Gods omnipotency; *I lift up mine eyes unto the hills*; not theſe earthly ones, will he ſay, which I ſee cannot help me, but to hills higher then the higheſt earthly help, as afterward he maketh clear. 3. Nothing can ſatiſhe faith, except the alſufficiency of God, who made heaven and earth of nothing, and can give help where there is no appearance of relief: *My help cometh from the Lord, which made heaven and earth.*

Verſ. 3. *He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.*

For the confirmation of his own faith, and the faith of others, that they may reſt on God, and depend upon him only for reliefe in their ſtraits, whether they have means of delivery, or not, he bringeth forth ſix promiſes of God unto the believer: for our faith being weak hath need to have the promiſes of God branched into ſmall parts, and multiplied in particulars, that ſo they may be the more eaſily applied. The firſt promiſe is in this verſe. *Whence learn*, 1. Albeit the believer be of himſelfe weak and ready to fall, yet the Lord will ſave him from ruine, and keep him faſt in the defence of the truth for which he is put in ſtraits: *He will not ſuffer thy foot to be moved.* 2. The providence of God is ſo vigilant for the ſafety of the beleever, as the believer

needeth not to fear, lest he suffer any inconveniency by Gods oversight; for, *He that keepeth thee will not slumber.*

Ver. 4. *Behold, he that keepeth Israel, shall neither slumber nor sleep.*

A second promise made to all Gods people, which also confirmeth the former promise. *Whence learn*, 1. The Lord is keeper and watchman over his Church, and every member thereof, and this is his Stile and memorial in all ages: *Behold, he that keepeth Israel, shall neither slumber nor sleep.* 2. The right which particular believers have unto promises, doth belong unto them, because they are made to the Church, over which the Lord taketh such care, as he never in no moment of time faileth in his attending the Church, and every particular member thereof: *He that keepeth Israel, shall neither slumber nor sleep.*

Ver. 5. *The LORD is thy keeper: the LORD is thy shade upon thy right hand.*

The third promise particularly directed to the believer, including the Psalmist himselfe. *Whence learn*, 1. Albeit the believer hath not a promise to be free from trouble and persecution, yet he hath a promise of consolation in it, and of defence from the hurt of it: *The Lord is thy keeper, the Lord is thy shade.* 2. When trouble cometh the Lord is not farre to seek, but is ready to be found, for protection and consolation: *The Lord is thy shade upon thy right hand.*

Vers. 6. *The Sunne shall not smite thee by day: nor the Moon by night.*

The fourth promise made with allusion unto, and application of that care which God had over his people, when he brought them out of *Egypt* through the wilderness, whom he guarded them from the heat of the Sunne, by a cloud by day; and from the cold and moistnesse of the night and Moon, by a pillar of fir

by

by night. *Whence learn*, 1. Albeit the believer be subject to sundry perils from adversity, and prosperity, from one adversary power at one time, and from another adversary power at another time; yet the Lord so careth for him, and so temperateth, and moderateth his exercises, that he shall be sure not to be harmed, in order and relation to the carrying on of his felicity: *The Sunne shall not smite thee by day, nor the Moon by night.* 2. What care the Lord had over his people in the wilderness, the same hath he still over every believer, as the application of the like mercy doth shew: *The Sunne shall not smite thee by day, &c.*

Ver. 7. *The LORD shall preserve thee from all evil, he shall preserve thy soul.*

From the fifth promise; *Learn*, 1. Whatsoever trouble shall befall the believer, he shall be freed from the evil of it, because God shall make all troubles work together for his good: *The Lord shall preserve thee from all evil.* 2. If the believer lose any thing by trouble, he shall not lose what is most precious; the Lord shall save his soul, and (so long as it is expedient) his bodily life also: *He shall preserve thy soul.*

Ver. 8. *The LORD shall preserve thy going out, and thy coming in: from this time forth, and even for evermore.*

From the sixth promise; *Learn*, 1. Albeit all men have need to have their carriage in all their affaires directed of God, yet none hath the promise of direction and successe, save the believer only, to whom it is said here; *The Lord shall preserve thy going out and thy coming in.* 2. The Lord so taketh his own by the hand to care for them, as he doth not leave them nor forsake them afterward, but goeth along with them for ever: *The Lord shall preserve thy going out, and thy coming in: from this time forth, and even for evermore.*

PSALME CXXII.

THe Arke of God had for a long time moved from place to place, at length the Lord revealeth unto *David* the place whereof *Moses* had ſpoken, to be *Sion* where the Arke ſhould reſt, and there *David* ſet up the Arke, having revealed unto the people the Oracle: whereupon the people did heartily embrace the will of God, and came to that place appointed for publick worſhip, and did invite one another to go up to worſhip. In this Pſalme, we have firſt *Davids* joy for the peoples willingneſſe to aſſemble unto the Lords houſe, *v.* 1, 2. In the next place, he praiſes *Jeruſalem*, *v.* 3, 4, 5. In the third place, he exhorteth all to pray for the peace of *Jeruſalem*, repreſenting the univerſal Church, and uſeth ſome reaſons to ſet them forward on the duty, *v.* 6, 7, 8, 9.

Ver. 1. *I Was glad when they ſaid unto me: Let us go into the houſe of the LORD.*

2. *Our feet ſhall ſtand within thy gates, O Jeruſalem.*

From the joy which *David* had in the peoples willingneſſe, to joyne together in the publick worſhip of the Lord; *Learn*, 1. Sometime the meſſage of the Lords ſervants is well taken at their hand, and the fruit of their labour is returned upon them, to their no ſmall joy, as here *David* profeſſeth in his experience: *I was glad, when they ſaid unto me, Let us go.* 2. As people lawfully may, yea, and ſhould not only ſtirre up one another, by their example and mutual private exhortation, unto the ſervice of God, but alſo ſtirre up their teachers, and Rulers: ſo teachers and Rulers ſhould think it no incroachment upon their office, nor diſparagement to their perſon or gifts, or place, to be ſtirred

up

up to their duties by the people, but rather ſhould cheriſh and foſter the peoples holy zeal, as here we are taught by *Davids* practice: *I was glad when they ſaid unto me, Let us go into the houſe of the Lord.* 3. As it is no ſmall benefit to have a ſetled place for publick Aſſemblies unto Gods worſhip, ſo ſhould it be thankfully acknowledged when it is beſtowed and reſolutely made uſe of, as here we ſee the people did: *Our feet ſhall ſtand within thy gates, O Jeruſalem.*

Ver. 3. *Jeruſalem is builded as a city, that is compact together.*

4. *Whither the tribes go up, the tribes of the LORD, unto the teſtimony of Iſrael, to give thanks unto the Name of the LORD.*

5. *For there are ſet the thrones of judgement, the thrones of the houſe of David.*

He commendeth *Jeruſalem*, the figure of the Church of God and of the corporation of his people. Firſt, as a City for a community. Secondly, as the place of Gods publick Aſſemblies for religious worſhip. Thirdly, as the place of publick judicatories, for governing the Lords people under *David*, the type of Chriſt. *Whence learn*, 1. The Church of God is not without cauſe compared to a City, and eſpecially to *Jeruſalem*, becauſe of the union, concord, community of lawes, mutual commodities, and conjunction of ſtrength, which ſhould be among Gods people: *Jeruſalem is builded as a city that is compact together.* 2. That which commendeth a place moſt of any thing, is the erecting of the Lords banner of love in it, and making it a place for his people, to meet together for his worſhip; *Jeruſalem is a city whither the tribes go up.* 3. Whatſoever civil diſtinction Gods children have among themſelves, and howſoever they dwell ſcattered in ſeveral places of the earth, yet as they are the Lords people, they ſhould entertain a communion and conjunction among themſelves as members of one univerſal Church, as the ſignification of the peoples meeting thrice in the year at *Jeruſalem*, did teach: *Whither the tribes did go up, the tribes of the Lord*, 4. As the tribes, ſo all particular Churches, how ſarre

soever scattered, have one Lord, one Covenant, one Law and Scripture, signified by the tribes going up to *the testimony of Israel*, or to the Ark of the Covenant or testimony, where the whole ordinances of God were to be exercised. 5. The end of the ordinances of God, of holy covenanting and communion, and joyning in publick worship, is to acknowledge the grace and goodnesse of God, and to glorifie him: for the tribes did go up *to give thanks unto the Name of the Lord*. 6. The Church of God wanteth not the one Government and Governours, Courts and Judicatories, belonging to Christ and his Church, as the erecting of Ecclesiastick Judicatories in *Jerusalem* did signifie and teach: *for there are set thrones of judgement*. 7. The civil Governours in their civil power, should contribute what their power can, to the furtherance of the Church-Government, and the Courts thereof: as the thrones of the house of *David*, joyning their assistance in *Jerusalem* unto the Ecclesiastick Courts, did signifie and teach: *There are set the thrones of the house of David.*

Vers. 6. *Pray for the peace of Jerusalem: they shall prosper that love thee.*

7. *Peace be within thy walls*: and *prosperity within thy palaces.*

8. *For my brethren and companions sake, I will now say, Peace be within thee.*

9. *Because of the house of the LORD our God, I will seek thy good.*

In the last place he exhorteth all to pray for the peace of *Jerusalem*, or of the Church signified by it, and joyneth four motives unto it. One because as it was a proof of love to the Church, so it had a promise of a blessing, *v.* 6. Another motive is, from his own example, praying for it. *v.* 7. A third, because so did love to the brethren require, *v.* 8. A fourth motive, because so did respect and love to the Church or house of God require, *v.* 9. *Whence learn*, 1. The Universal Church militant, should be dear to every member thereof, and prayed for, that it may prosper: *Pray for the peace of Jerusalem*. 2. As none

none can pray for the welfare of the Church heartily, except they love her: so none shall love her and seek her welfare, but shall fare the better for it; for it is promised here, *They shall prosper that love thee.* 3. The Church is a warre-town, and a walled town which is situated among enemies, and may not trust them who are without, but must be upon its keeping, as the type thereof, *Jeru salem*, with her walls and towers did shadow forth: *Peace be within thy walls.* 4. Peace within the Church is no lesse needfull, then prosperity within it; and if peace be within the Church, it matters the lesse what enemies she have without: *Peace be within thy walls, and prosperity within thy palaces*, doth import or insinuate so much. 5. All the members of the Church militant, should be affected one to another, as brethren, as fellow-partners in losse and gaine; for the relation which they have to one Father the Lord, and one Mother the Universal Church: *For my brethren, and companions sake, I will now say, Peace be within thee.* 6. Seeing the Church is the Lords dwelling house in this world, whosoever loveth the Lord must not onely inwardly affect, but also effectually by all means endeavour to promote the good of the Church, that is to say, every true member of the Church must do what in him lieth, and as his calling will suffer, to have Religion established, *Gods* ordinances obeyed, publick worship erected, the Word truly preached, Sacraments rightly administred, and Church-Government according to the Word of *God* exercised: for so teacheth this example; *Because of the house of the Lord my God, I will seek thy good.*

PSALME. CXXIII.

THe scope of this Psalm is to teach the Lords people, how to carry themselvs when they are oppressed by the tyranny of their proud adversaries, and are destitute of all help under heaven, wherein the Psalmist maketh his addresse to *God*, in patience, humility, and hope, *v.* 1, 2. And prayeth for comfort under, and relief from, the contempt of the proud adversaries *v.* 3, 4.

Ver. 1. *UNto thee lift I up mine eyes: O thou that dwellest in the heavens.*

2. *Behold, as the eyes of servants* look *unto the hand of their masters,* and *as the eyes of a maiden unto the hand of her Mistresse: so our eyes* wait *upon the LORD our God, until that he hath mercy on us.*

From the Psalmists addresse unto God, by this short prayer, under the oppression of the Church; *Learn,* 1. The force of prayer doth not consist in multitude of words, but in faith, and fervent laying forth of desires before the Lord, as here we see. 2. It is not strange to see Gods children oppressed, and despised, and destitute of all relief, except of what may be expected from heaven, as this case here set down sheweth. 3. Albeit the Lord seem to hide himselfe from all manifestation of his kinde respects unto his people on earth, yet he will be found in heaven, and there must we betake our selves in hardest straites: *Unto thee lift I up mine eyes, O thou that dwellest in the heavens.* 4. The very lifting up of the bodily eye of the believer towards God in his trouble, hath its own use and force with God. *Unto thee lift I up mine eyes.* 5. As servants of old were in their condition slaves, deprived of the common comfort of liberty, might wear no weapons, were exposed to all injuries, and had no help or comfort, except the favour of their Master or Mistresse; so fares it oft-times with the believer for his outward condition, as the similitude and present case of the Church here teacheth: *Behold, as the eyes of servants look unto the hand of their Masters.* 6. It is fitting that the persecuted believer have a low estimation of himself before God, be patient under his hand, submissive to his dispensation, and hopefull of help in his addresse unto God: for so much the similitude from servants behaviour toward their master and mistresse doth teach: *As the eyes of a maiden unto the hand of her mistresse, so our eyes wait upon the Lord.* 7. The interest which the believer hath in God under any relation, hath comfort sufficient included in it, as here the Lords being *Master,* is sufficient to sweeten bondage of *servant,* and *handmaid,* but Covenant-interest sweeteneth it much more: *Our eyes are upon the Lord our God.* 8. As masters and mistresses are taught to shew pitty, mercy, bounty, and protection unto their servants, on the one hand, and servants are here taught on the other hand, by their good behaviour, not to marre their

favour,

favour: so the believer is taught to behave himselfe before God, as a *servant* indeed, by endeavouring indeed to obey God. 9. The terme of the Saints patience and waiting, is till God shew mercy: *Behold, as the eyes of the servants, &c. so our eyes wait on the Lord our God, until that he have mercy on us.*

Vers. 3. *Have mercy upon us, O LORD, have mercy upon us: for We are exceedingly filled with contempt.*

4. *Our soul is exceedingly filled with the scorning of those that are at ease,* and *with the contempt of the proud.*

From his prayer for comfort and relief; *Learn,* 1. Whatsoever aileth the Church, the Lords mercy is the remedy; *Have mercy.* 2. Each member of the Church should be sensible of the trouble of the whole body, and deal for it as for himself; *Have mercy upon us, O Lord.* 3. As misery is more pressing, so should petitions be doubled, and poured forth in the Lords bosome: *Have mercy, have mercy upon us.* 4. Contempt, disdain and derision of Gods suffering servants, is the heaviest and most grievous part of their affliction; *Have mercy upon us, for we are exceedingly filled with contempt.* 5. They that prosper in wickednesse, are ready instruments to afflict the godly, and to persecute them for righteousnesse, and to mock the godly in their misery, when they have wrongfully troubled them: *Our soul is exceedingly filled with the scorning of them that are at ease.* 6. So long as persecutors and oppressors of Gods Church do prosper, and finde successe in their wayes, they will not cease to please themselves in their wicked course, and despise both the persons and the cause of Gods people, whatsoever be said against them: *Our soul is filled with the contempt of the proud.*

PSALME

PSALME. CXXIV.

THe ſcope of this Pſalme is; firſt, to acknowledge the delivery of the Church, to be evidently the Lords own work, the danger being ſo great out of which they were lately delivered, *v.* 1, 2, 3, 4, 5. and next, to bleſſe the Lord for their preſervation *v.* 6, 7, 8.

Verſ. 1. *IF it had not* been *the LORD who was on our ſide: now may Iſrael ſay.*

2. *If it had not* been *the LORD who was on our ſide, when men roſe up againſt us.*

3 *Then they had ſwallowed us up quick: when their wrath was kindled againſt us.*

4. *Then the waters had overwhelmed us, the ſtream had gone over our ſoul.*

5. *Then the proud waters had gone over our ſoul.*

In the acknowledgment of their wonderful delivery, the Pſalmiſt doth ſhew that their adverſaries on the one hand, were ſo ſtrong, ſo many, ſo crafty, ſo cruel & malicious, and the Lords people on the other hand were ſo weak, and ſo deſtitute of all counſell and help, that their deliverance could be aſcribed to no cauſe, ſave to Gods ſtrong power aſſiſting his own. *Whence learn,* 1. Albeit the Lord do ſuffer his Church ſundry times to be brought near to deſtruction, yet alwayes doth he prove himſelfe the Churches friend and helper, againſt their enemies; *If it had not been the Lord who was on our ſide.* 2. The Lord ſo doth help his people, as he draweth forth the acknowledgement of their weakneſſe to help themſelves, and of utter impoſſibility to be ſafe without his aſſiſtance: *If the Lord had not been on our ſide, may Iſrael now ſay.* 3. After we are delivered out of a danger,

danger, we ſhould ſtudy to apprehend it no leſſe livelily, then when we are in the danger, and that ſo much the more as we are naturally diſpoſed to the contrary, as the repeating and new repreſenting of the danger they were in doth import and teach. 4. Men in the ſtate of nature are ready to be party adverſaries unto the Church: *If the Lord had not been on our ſide, when men roſe up againſt us.* 5. The wicked have an appetite after the blood of Gods people, as wilde beaſts have after their prey: *Then they had ſwallowed us up quick.* 6. If God ſhould not bridle the fury of the wicked againſt his people, the worldly ſtrength of the godly to defend themſelves, is nothing; *Then they had ſwallowed us up quick, when their wrath was kindled againſt us.* 7. If the wickedneſſe of the world were let looſe againſt Gods people, it ſhould runne as violently againſt the Church, as floods of water againſt thoſe that are within the channell: *Then the waters had overwhelmed us, the ſtream had gone over our ſoul.* 8. The more the matter of the Churches delivery is looked upon, the danger is the better ſeen, and the greatneſſe of their delivery alſo, as the inſiſting in the ſimilitude doth teach: *Then the proud waters had gone over our ſoul.*

Verſ. 6. *Bleſſed* be *the LORD, who hath not given us* as *a prey to their teeth.*

7. *Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped.*

8. *Our help* is *in the Name of the LORD: Who made heaven and earth.*

In the Churches thankſgiving for their delivery, they make a threefold uſe of their experience. Firſt, they praiſe and bleſſe Gods goodneſſe, *v.* 6. Secondly, they make much of the benefit and rejoyce therein, *v.* 7. And thirdly, they ſtrengthen their faith in God for time to come, *v.* 8. *Whence learn,* 1. It is our duty after delivery from dangers, to acknowledge not only Gods power for us, but his goodneſſe alſo toward us, and to acknowledge him the fountaine of all bleſſednesſe upon that occaſion: *Bleſſed be the Lord who hath not given us as a prey to their teeth.*

teeth. 2. As the Churches enemies are ſuperiour to her in worldly ſtrength, ſo alſo in policy, craftineſſe, and wordly wit, as the fowler is craftier then the bird; *Our ſoul is eſcaped as a bird out of the ſnare of the fowlers.* 3. According as the danger is fearful, ſo is the delivery ſweet and joyful: *The ſnare is broken, and we are eſcaped.* 4. It is as eaſie for God to deliver his people out of their enemies hands, even when they have the godly in their power, as to break a net made of threed or yarn, wherewith birds are taken: *Bleſſed be the Lord, the ſnare is broken, and we are eſcaped.* 5. The faireſt fruits of our by paſt experience is to glorifie God by confidence in him for time to come, as here, *Our help is in the Name of the Lord.* 6. Then is our confidence in God to be delivered from evil well bottomed, when we conſider the Lords Omnipotency manifeſted in the creation of the world, and held out by his Word unto us: for ſo much doth the Pſalmiſt teach, when he maketh mention of the Name of the Lord, and the work of the Lord, in profeſſing of his confidence: *Our help is in the Name of the Lord, who made heaven and earth.*

PSALME CXXV.

THe ſcope of this Pſalme is to confirme the faith of the believer, perſecuted and oppreſſed by the wicked, that he may hold out walking in the ſtraight way of Gods obedience: and to this end, the Pſalmiſt uſeth four arguments. The firſt is from the ſtability of the believers felicity, *v.* 1, 2. The ſecond, is from the ſhort time of his trouble, which he ſhall ſuffer by perſecutors, *v.* 3. The third, is from the goodneſſe which God will manifeſt toward him, ſet down in the Pſalmiſts prayer, *v.* 4. The fourth, is from the Lords judgement upon backſliding hypocrites, who make ſhift for themſelves to be freed from trouble by unlawfull meanes, *v.* 5.

Verſ. 1. THey *that truſt in the LORD* ſhall be *as mount Sion*, which *cannot be removed:* but *abideth for ever.*

2. *As the mountaines* are *round about Jeruſalem,* ſo

so the LORD is round about his people: from hence forth even for ever.

From the first encouragement to trust in God in the time of trial; *Learn*, 1. There is no service more acceptable to God, or more profitable to us, then glorifying of God by faith in him, when tentations do assault us, as the professing of the duty, and motives which are used here do teach us. 2. Seeing the happinesse of the believer is so established that he cannot misse of it, he may the more chearfully hazard in God service all things temporal and moveable, trusting in the Lord: *They that trust in the Lord, shall be as mount Sion, which cannot be removed, but abideth for ever.* 3. The preservation of the believer, and the stability of his blessednesse, floweth not from any strength in himselfe, but from the Lords guarding of him: *As the mountaines are round about Jerusalem, so the Lord is round about his people.*

Ver. 3. *For the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity.*

From the second encouragement of the beleever to trust in God in the time of trial; *Learn*, 1. No promise made to the believer, must secure him from being exercised with trouble, but rather must fore-warne him of, and fore-arme him against trouble: for here it is presupposed he may be burthened by *the rod of the wicked.* 2. It is a sore trial for the godly, to have their Rulers their persecutors for righteousnesse, but this exercise shall not last long: *For the rod* (which is the signe of power) *of the wicked, shall not rest on the lot of the righteous.* 3. Because there is hazard lest the believer should faint in trouble, therefore the Lord will not trie his own who believe in him above their strength, but will give them a deliverance that they may escape: *The rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hands unto iniquity.*

Ver. 4. *Do good, O LORD, unto those that be good: and to them that are upright in their hearts.*

From the third motive to believe in God in time of trial especially;

cially; *Learn*, 1. The true believer is a good man, harmless, bountifull, delighting to do good to all men; and to do wrong to no man, for here he is so called: *Do good, O Lord, to those that be good.* 2. Albeit the believer seem to be hardly handled by afflictions, yet shall it afterward appear that God hath thereby been working for his welfare; for the prayer of the Psalmist indited by God, doth promise so much; *Do good, O Lord, unto those that be good.* 3. As a man that trusts in God is honest in his heart, how weak soever, in doing the good he would, and he taketh care not only to cleanse his life, but also to purifie his heart: so shall he be dealt with by God as a good man, whatsoever be his own estimation of himselfe: *Do good to those that are good, and unto them that a e upright in their heart.*

Ver. 5. *As for such as turn aside unto their crooked wayes, the LORD shall lead them forth with the workers of iniquity*: but *peace* shall be *upon Israel.*

From the fourth motive to believe in God for bearing out in trial; *Learn*, 1. In the time of trial, there will sundry be found hypocrites, counterfeit dealers, misbelievers; who will shift for themselves, and turn aside from the obedience of faith, by their own crooked courses, as here is insinuated: *As for such that turne aside unto their crooked wayes.* 2. God will decipher hypocrites, who do not trust God, or do not adhere to the obedience of faith in time of trouble and triall, and will put them as complyers with the wicked, in the same reckoning with his open enemies: *The Lord will lead them forth with the workers of iniquity.* 3. To look upon the judgements of God, pursuing backsliding mis-believers in time of persecution, should be a strong motive, to make professors constant in the obedience of faith, on all hazards in time of trial: for the punishment of the wylie mis-believer is set down here, to teach men to be honest and stout in the faith and obedience of God; *For such as turn aside unto their crooked wayes, the Lord shall lead them forth with the workers of iniquity.* 4. Whatsoever trouble the Lords people shall be put unto in the time of trial, they shall still remaine in Gods favour aud grace; and when the Lord hath purged his Church in some measure, by winnowing corrupt hypocrites out from among his people, the Church shall be restored to her peace; *But peace shall be upon Israel.*

PSALME

PSALME CXXVI

THis is the Churches ſong of thankſgiving for her delivery from the captivity of *Babylon*, wherein firſt the greatneſs of the mercy is ſet down, *v.* 1, 2, 3. then a Prayer to God for enlarging of the benefit, by making many to embrace the offer of delivery, *v.* 4. and thirdly, an encouraging conſolation to ſuch as had returned or ſhould returne from *Babylon* to their own land, *v.* 5, 6.

Ver. 1. *WHen the LORD turned again the captivity of Zion: we were like them that dream.*

2. *Then was our mouth filled with laughter, and our tongne with ſinging: then ſaid they among the heathen: The LORD hath done great things for them.*

3. *The LORD hath done great things for us*, where of *we rre glad.*

In the thankſgiving the mercy is magnified; Firſt, becauſe it was above all their expectation, *v.* 1. Secondly, becauſe it not only rejoyced Gods people, but alſo convinced the heathen of Gods power for, and goodneſſe toward his people, *v.* 2. Thirdly, becauſe it was in it ſelf a mercy worthy to be praiſed and rejoyced for, *v.* 3. *Whence learn*, 1. As the Lord ſometime giveth evidence of his juſtice in afflicting his Church: ſo alſo ſometime he giveth evidence of his mercy to his people, by delivering of them, reſtoring and comforting them: as this Pſalm holdeth forth. 2. Whoſoever be the inſtruments of the delivery and conſolation of the Church, the Lord will ſo order matters as he ſhall be ſeen to be the worker of the work himſelf; therefore

is it ſaid here; *When the Lord turned again the captivity of Zion.* 3. The performance of Gods promiſes is more glorious then the beleever can perceive or apprehend before he ſee it; *When the Lord turned again the captivity of Zion, we were like them that dream.* 4. The delivery and conſolation of Gods Church is no leſſe matter of joy, and gladneſſe, and praiſing of God, then their affliction is of ſorrow; *Then was our mouth filled with laughter, and our tongue with ſinging.* 5. In the delivery of the Church the Lord uſeth to work ſo evidently for his people, as their adverſaries are forced to acknowledge it; *Then ſaid they among the heathen, The Lord hath done great things for them.* 6. Inward joy in God, and outward acknowledgement of Gods working for his people, is the duty of every true member of the Church, and is all which can be done at the firſt receipt of the mercy by way of thankfulneſſe; *The Lord hath done great things for us.* 7. There is a ſpecial eminencie of the Lords working for his people, above what he worketh for the reſt of the world in governing of them: *The Lord hath done great things,* ſay both the heathen and the Church. 8. There is this great difference between the praiſe which the heathen are forced to give to God, and that which the Lords people heartily offer unto him: the one doth ſpeak as having no intereſt nor ſhare in the mercy; the other do ſpeak as they to whom the mercy is intended, and wherein they have their portion with others: *He hath done great things for them,* ſay the heathen: but, *he hath done great things for us,* ſay the Lords people.

Ver. 4. *Turne again our captivity, O LORD, as the ſtreams in the South.*

From the prayer; *Learn,* 1. The offer and opportunity given of a mercy, is one benefit: and the embracing of the offer, and taking the opportunity to make uſe of it, is another benefit: many have the one who receive not the other, as many had the liberty of returning from the captivity of *Babylon,* who made no uſe thereof, but did prefer the eaſe and pleaſures of *Babylon,* unto the prerogatives of *Zion,* as this prayer importeth. 2. It is no leſſe mercy to give people a heart to embrace and make uſe of offered mercy, then it is to purchaſe the meanes, and proclaim

the

the offer of it in their audience: as this prayer doth import. 3. Such as have found grace to embrace the offer of Gods mercy, should pity and pray for others, that they may finde the like mercy also; *Turn again our captivity, O Lord.* 4. As the restauration of the Church is no lesse comfortable, then is the making of a river run in a dry land: so is the one no lesse possible to God then the other; *Turne again our captivity, as the rivers of the South,* or droughtie lands.

Ver. 5. *They that sowe in tears: shall reap in joy.*

6. *He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves* with him.

From the encouraging consolation of all the Lords afflicted people; *Learn,* 1. As the Lord hath appointed harvest to follow the seed-time, so hath he appointed the consolation of his own Church to follow after their afflictions: this doth the similitude import. 2. As the husbandman hath first toyling, labour and great expences, and a time to endure in patience, till he finde the fruit of his labours: so fareth it with Gods children, they may be in grief for a time, before they finde the good of Religion: this also doth the similitude hold forth. 3. There is a difference between the husbandman and the Lords afflicted childe; the husbandman may have an ill harvest, but the childe of God afflicted, and using the meanes, shall never have an ill harvest, his labour shall not be in vaine in the Lord: his sorrow shall be turned into joy, and his fruit shall be multiplied unto him abundantly; *For they that sowe in tears, shall reap in joy: He that goeth forth, and weepeth, bearing precious seed, shall undoubtedly come again with rejoycing, bringing his sheaves with him:* His consolation shall be sweeter, then his affliction was bitter.

PSALME CXXVII.

A Song of degrees for Solomon.

THe ſcope of the Pſalme is to ſhew firſt, that the defence of our perſons, and ſucceſſe in our affaires, do depend upon Gods bleſſing upon the meanes uſed, *v.* 1, 2. Next, to ſhew that multitude of children is Gods bleſſing alſo, *v.* 3, 4, 5. The Pſalm is intituled for *Solomon*, who was to build the houſe of God, and to enlarge the Kingdom of *Iſrael*. *Whence learn*, 1. All truth of God muſt be ſtudied, but ſpecially that part whereof we are to have ſpecial uſe in our life, and exerciſe of our calling, as this doctrine here commended to *Solomon* doth teach. 2. Neither *Solomon*, nor the wiſeſt and moſt active among men, muſt aſcribe more to themſelves in compaſſing their affaires, then other men may do: for this doctrine is taught unto *Solomon*. 3. Whatſoever we have, or we do, or we purchaſe, or can archieve by whatſoever lawful meanes, God muſt be acknowledged as the giver, doer and bleſſer of us therein: for the ſcope of this Pſalme, is to teach this leſſon unto *Solomon*, and to the whole Church.

Ver. 1. *EXcept the LORD build the houſe, they labour in vaine that build it; except the LORD keep the City, the watchman waketh but in vaine.*

2, *It* is *vaine for you to riſe up early, to ſit up late, to eat the bread of ſorrowes*: for *ſo he giveth his beloved ſleep.*

From the firſt doctrine, ſhewing that the defence of our perſons, and ſucceſſe in our affaires do depend on Gods bleſſing; *Learn*, We are ſubject to a twofold practical errour: One is, we ordinarily look firſt to means, or to our own ſtrength, or to appearances of accompliſhing our deſignes, and in the confidence of thoſe we follow our buſineſſe. Another is, when any ſucceſſe is found,

found, we are ready to sacrifice to our own nets, and to intercept the praise due to God as this doctrine doth presuppose. 2 To correct our natural errour, it is wisdom to consider, that many men have had plenty of meanes, and have managed them skilfully and painfully, and yet without successe: *For except the Lord build the house, they labour in vaine that build it.* 3 As it is a duty for men to provide for their own commodious living, and their families well-being by allowed meanes, and in their incorporations to provide for Magistrates, Rulers, and other things needful for the defence and welfare of the incorporation, and not to neglect the meanes: so must God be looked unto, believed in, and depended upon, because he only can give the blessing, he can work without meanes, but the meanes can effect nothing without him; *Except the Lord keep the City, the watchman doth watch but in vain.* 4 The Lord justly doth plague the painfulnesse of some, who toile like infidels in the use of the meanes, whereby the truth of the doctrine doth appear; *It is vain for you to rise up early, to sit up late, and to eat the bread of sorrowes*, that is, sparingly to feed upon course morsels, to eschew expences. 5. It is the only way for having a quiet minde, and good successe, to use the meanes without anxiety, and to commit the successe unto God: and this wisdom is the proper gift of Gods chosen children: *For so he giveth his beloved sleep.*

Ver. 3. *Lo, children* are *an heritage of the LORD:* and *the fruit of the wombe* is his *reward.*

4. *As arrowes* are *in the hand of a mighty man, so* are *children of the youth.*

5. *Happy* is *the man that hath his quiver full of them, they shall not be ashamed: but they shall speak with the enemies in the gate.*

From the second doctrine; *Learn*, 1. The Lord will be seen in a special manner in the withholding or giving children to married persons, and will have the benefit acknowledged when he doth bestow it: *Lo, children are an heritage of the Lord, and the fruit of the wombe is his reward.* 2. When God giveth children

dren for a bleſſing, he giveth grace, as to the Parents to bring them well up, ſo to the children to be comfortable to their Parents, and to go about their Parents buſineſſe, ſo readily as arrowes out of the bowe; *As arrowes are in the hand of a mighty man, ſo are children of the youth.* 3. In peace and war, dutiful children will do for their Parents, and for their Paſtors, Magiſtrates, Rulers, as their fathers and mothers: for the Parents who have ſuch children, *ſha'l not be aſhamed, but ſhall ſpeak with the enemies in the gate.* 4. Temporal benefits are then evidences of happineſſe, when the man is a believer in God, and a depender upon him, and is bleſſed ſpiritually by God: for of ſuch only doth the Pſalmiſt ſay, *Happy is the man that hath his quiver full of ſuch arrowes*, as gracious children, or gracious ſubjects are.

PSALME CXXVIII.

THe ſcope of this Pſalme is to ſhew the bleſſedneſs of the man that feareth God, which doth appeare: Firſt, in the temporal bleſſing of him in his calling, *v.* 1, 2. Secondly, in his familie, *v.* 3, 4. Thirdly, in pouring ſpiritual bleſſings upon him, *v.* 5, 6.

Ver. 1. B*Leſſed* is *every one* that *feareth the* L O R D: *that walketh in his wayes.*

2. *For thou ſhalt eat the labour of thine hands:* happy ſhalt *thou* be, *and it* ſhall be *well with thee.*

From the doctrine of the bleſſedneſs of the man that feareth God; *Learn*, 1. That the ſure evidence of a ſound believer and truly bleſſed man, is the true fear of God, keeping him in the awe and reverent obedience of God: *Bleſſed is every one that feareth the Lord.* 2. He is not the man that feareth God, whoſe

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fear is taught by the Precepts of men, or who deviseth to himself wayes of Gods service, and bindeth superstitious bonds upon his own conscience, but he that walketh in the prescribed paths of the obedience of Gods commands: only he feareth God, *that walketh in his wayes.* 3. The fear of God doth not consist with an idle life, but requireth that a man according to his abilities should be employed in some lawful exercise, profitable for the use of the incorporation where he liveth: for here the labour of his hands is presupposed, whereby Gods blessing of him may be derived unto him: *Thou shalt eat the labour of thine hands.* 4. It is no small favour from God to have the right and comfortable use of Gods benefits given unto us, and only the godly man who is painful in his calling, hath the promise of this; *Happy shalt thou be, and it shall be well with thee.*

Ver. 3. *Thy wife* shall be *as a fruitful vine by the sides of thine house, thy children like Olive-plants, round about thy table.*

4. *Behold, that thus shall the man be blessed, that feareth the LORD*

From the second evidence, which is *Gods* blessing of his familie; *Learn,* 1. Marriage is a state of life well beseeming the godly man, and it neither hindereth the fear of God, nor the mans felicity, but consisteth well therewith: *Thy wife shall be as a fruitful vine.* 2. Godlinesse is great gain, it hath the promise of this life, (so far as is good for us,) and of the life to come: wife and children, and a table with maintenance competent for the sustenance of the family, are branches of blessednesse, when bestowed upon a godly man, and should be so looked upon; *Thy wife shall be as a fruitful vine by the sides of thy house, thy children like Olive-plants round about thy Table.* 3. There is a reward for the righteous, even in this life, and albeit it be not alwayes discerned, yet he who shall behold and consider Gods providence about the godly man, shall see this temporal favour, or the equivalent granted unto him: therefore is it said, *Behold, thus* (that is, in this or the equivalent benefit,) *shall the man be blessed that feareth the Lord.*

Ver. 5. *The LORD shall blesse thee out of Zion: and thou shalt see the good of Jerusalem, all the days of thy life.*

6. *Yea, thou shalt see thy childrens children:* and *peace upon Israel.*

From the third evidence of Gods blessing of the true believer and fearer of his Name, by giving him things spiritual; *Learn*, 1. What measure soever of things temporal the Lord shall give to the man that feareth him, he reserveth unto him all the promises of righteousnesse and life, which the Lords Word holdeth forth to the Church, and of those he shall be sure; *The Lord shall blesse thee out of Zion.* 2. The godly man shall not want succession, if God see it good for him or if not children of his bodyy, yet followers of his faith and footsteps in Piety, whom he hath been instrumental to convert: *Thou shalt see thy childrens children.* 3. Whatsoever estate the Church of God be in, during the godly mans life-time, he shall behold in the mirrour of the Lords Word, and in the sensible feeling of his own experience, he shall perceive and take up the blessed condition of the true Church of God, and rejoyce therein all his dayes; *Thou shalt see the good of Jerusalem all the days of thy life, thou shalt see peace upon Israel.*

PSALME CXXIX.

THe scope of this Psalme is, to confirme the faith of God people against persecution. The parts thereof are two: The former is, praise to God for delivering many times his Church from the oppression of persecutors, *v.* 1, 2, 3, 4. The other hath a prophetical curse against the enemies of the Church *v.* 5, 6, 7, 8.

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Verſ. 1. *MAny a time have they afflicted me from my youth, may Iſrael now ſay.*

2. *Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.*

In praiſing God for the Churches delivery lately granted to her, he calleth to minde many by-paſt perſecutions, wherein the Lord had preſerved his Church from overthrow. *Whence learn,* 1. The viſible Church from the beginning of the world is one body, and as it were one man, growing up from infancie to riper age: for ſo ſpeaketh the Church here; *Many a time have they afflicted me from my youth.* 2. The wicked enemies of the Church, they alſo are one body, one adverſe armie, from the beginning of the world continuing war againſt the Church: *Many a time have they afflicted me from my youth.* 3. As the former injuries done to the Church, are owned by the Church in after-ages, as done againſt the ſame body, ſo alſo the perſecution of former enemies is imputed and put upon the ſcore of preſent perſecutors; *Many a time have they afflicted me from my youth, may Iſrael now ſay.* 4. New experiences of perſecution, when they call to minde the exerciſes of the Church in former ages, ſerve much for encouragement and conſolation in troubles: *Many a time have they afflicted me, may Iſrael now ſay.* 5. Albeit this hath been the endeavour of the wicked in all ages to deſtroy the Church, yet God hath ſtill preſerved her from age to age; *Yet they have not prevailed.*

Verſ. 3. *The Plowers plowed upon my back: they made long their furrowes.*

4. *The LORD is righteous: he hath cut aſunder the cords of the wicked.*

He repeateth the ſame praiſe of God in delivering his Church

from oppression of the enemie, under the similitude of cutting the cords of the plough, which tilleth up another mans field. *Whence learn*, 1. The enemies of the Church do no more regard her, then they do the earth under their feet, and do seek to make their own advantage of her, as usurpers use to do in possessing and labouring of another mans field; *The Plowers plowed upon my back.* 2. The Lord useth to suffer his enemies to break up the fallow ground of his peoples proud and stiffe hearts with the plough of persecution, and to draw deep and long furrows on them; *They made long their furrowes.* 3. What the enemies do against the Church, the Lord maketh use of it, for manuring the Church, which is his field, albeit they intend no good to Gods Church, yet they serve in Gods wisdom to prepare the Lords people for receiving the seed of Gods Word; for the similitude speaketh of their tilling of the Church, but nothing of their sowing, for that is reserved for the Lord himself, who is Owner of the field. 4. When the wicked have plowed so much of Gods husbandry, as he thinketh good to suffer them, then he stoppeth their designe, and looseth their plough; *He hath cut asunder the cords of the wicked.* 5. In all the exercise of the Church, and in all Gods patience towards the persecutors thereof, and in his delivering of the Church, and punishing of the wicked, the Lord is upon a laudable work of chastising, humbling, trying and training his people to better service, and shewing of his mercy on his people, when they are humbled, and of his justice against the wicked; *The Lord is righteous, he hath cut asunder the cords of the wicked.*

Vers. 5. *Let them all be confounded and turned back that hate Zion.*

6. *Let them be as the grasse* upon *the house tops, which withereth afore it groweth up.*

7. *Wherwith the mower filleth not his hand: nor he that bindeth sheaves, his bosome.*

8. *Neither do they which go by say, The blessing of the* LORD be *upon you: we blesse you in the Name of the* LORD.

In the latterpart of the Psalme he prayeth against all the enemies

mies of the Church, and curseth them. *Whence learn,* 1. All those are the enemies of the Church, who love her not, who seek not her welfare, who are glad when it goeth ill with her, and do envie her prosperity; *They hate Zion.* 2. Confusion of face and destruction shall be their portion, who are enemies to Gods people, and the Church may lawfully pray for it in the general: *Let them all be confounded, and turned back, who hate Zion.* 3. Albeit the trouble of the Church, which the sustaineth by persecution, seem long, yet the time of the persecutors is but short, like the time of *grasse on the house top, which withereth ere it grow up*; their glory is but a vain shew, like the greennesse of *grasse on the house top*; their high place is their ruine, as the house top exposeth the *grasse* on it, to the greater heat of the Sun; their strength wanteth root, *like the grasse on the house top, which withereth before it grow up; wherewith the mower filleth not his hand, nor he that bindeth sheaves, his bosome.* 4. To salute the reapers of the field, or any within the visible Church, whom we finde about their lawful labour or employment, and to pray God to speed them and blesse them is not unlawful, nor a taking of Gods Name in vain, (when done honestly) for in the Psalmists dayes, it was the laudable custome of Gods people, as they went by the reapers of the field, to say, *The blessing of the Lord be upon you, we blesse you in the Name of the Lord* 5. It is no small losse, which the wicked persecutors of the Church sustaine by this, that their work is not blessed unto them of the Lord, and that they shall want the benefit of the prayers of the Church: for *they shall be as the grasse,* which cometh to no ripeness nor good fruit, whereupon any man can crave a blessing from God unto them: they who go by them at this their work, shall not say, *The blessing of the Lord be upon you, we blesse you in the Name of the Lord.*

PSALME

PSALME CXXX.

THis Psalme containeth the exercise of the Psalmist, wrastling under the sense of sin with fearful tentations, which were like to overcome him, wherein he prayeth for relief, *v.* 1, 2. opposeth Gods mercy to his justice, *v.* 3, 4. and waiteth for comfort, *v.* 5, 6. then he bringeth forth the use which he maketh of the relief and comfort which God gave unto him, by encouraging the Church to trust in Gods mercy, because he will deliver his people from all trouble and sin, *v.* 7, 8.

Ver. 1. *OUt of the depths have I cried unto thee, O LORD.*

2. *Lord, heare my voice, let thine eares be attentive to the voice of my supplications.*

In the first two verses we have his distresse, and prayer for relief in general termes. *Whence learn,* 1. The dearest Saints of God have been hardly exercised by trouble in their spirits, and brought into danger of desperation sometime, while they seemed to themselves to be in a lost condition, like a man ready to drown in deep waters: *Out of the depths did I cry unto thee, O Lord.* 2. How desperate soever our condition, or case of our soul seem unto us to be, yet should we not cease from prayer unto God: *Out of the depths have I cried unto thee, O Lord.* 3 Albeit our prayers seem to us sometime to be misregarded of God, and neglected, yet should we not give way to such thoughts as those, but should double our petitions so much the more, as tentations do dissuade us to pray, as the Psalmist did: *Lord, hear my voice, let thine eares be attentive to the voice of my supplications.*

Ver. 3. *If thou,* LORD, *shouldest mark iniquities:* O LORD, *who shall stand?* 4. *But*

4. *But* there is *forgiveneſſe with thee: that thou mayeſt be feared.*

In theſe two verſes, we have the objection made againſt his prayer, from the conſcience of his ſins, according to the law, and his anſwer unto the objection from the mercy of God, according to the grounds of the Goſpel; *Whence learn*, 1. Sin furniſheth ground to all our vexations, and tentations, and objections made againſt our prayers, our comfort and our faith: as the experience of the Pſalmiſt doth teach us, againſt whom his iniquities here ſtood up, to hinder his anſwer from God. 2. In the caſe of conſcience wherein ſin is juſtly charged upon us, there is no ſhift for us to deny or excuſe ſin: it muſt be confeſſed and laid open before God, as the Pſalmiſt doth here. 3. If the Lord ſhould deal with Supplicants in the way of ſtrict juſtice, according to the tenour of the Law or Covenant of works, no man could eſcape condemnation and the curſe; *If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand?* that is, no man ſhould ſtand. 4. He who is fled for refuge unto Gods mercy, according to the Covenant of grace in Chriſt Jeſus, may decline judgement according to the Covenant of works, and betake him unto the way of Juſtification by faith, according to the Covenant of grace, whereby remiſſion of ſin is promiſed to the beleever; *If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand? but there is forgiveneſs with thee.* 5. The belief of Gods merciſulneſſe doth open our mouth in prayer, and encourageth us unto the hearty worſhip, ſervice and obedience of God, whereunto otherwiſe we could never have heart nor hand: *But forgiveneſſe is with thee: that thou mayeſt be feared.* 6. Then is grace and mercy in God rightly made uſe of, when we feare to offend God, ſo much the more as we believe him to be gracious, to forgive the penitent Supplicant; *Forgiveneſſe is with thee, that thou mayeſt be feared.*

Ver. 5. *I wait for the* LORD, *my ſoul doth wait: and in his Word do I hope.*

6. *My ſoule* waiteth *for the* LORD, *more then they that watch for the morning*: I ſay, more then *they that watch for the morning.*

Having

Having prayed and wrastled by faith against the terrour of Gods justice, he waiteth for a good answer, and for consolation. *Whence learn,* 1. Albeit the Lord doth not at first heal the conscience of sin, and the smart of it, yet the believer may surely expect comfort from him: *I wait for the Lord.* 2. Then doth faith its own part, when it frameth the heart to patient waiting on God, and hope in him; *My soule doth wait.* 3. He that waiteth for a good answer from the Lord, must have the Word of Promise, made in the Gospel to such as seek mercy from God, for the warrant of his hope; *My soul doth wait, and in his Word do I hope.* 4. He that waiteth on God for comfort, should perswade himself of his speeding, and must not slack his hope for a delay, but grow in desire after the Lord, more then the Watchman waiteth for the morning; *My soule waiteth for the Lord more then they that watch for the morning, I say, more then they that watch for the morning.*

Ver. 7. *Let Israel hope in the* LORD, *for with the* LORD there is *mercy: and with him* is *plenteous redemption.*

8. *And he shall redeem Israel from all his iniquities.*

In the latter part of the Psalme, it is presupposed he hath gotten comfort, and here he exhorteth all the Lords people to follow his example, in the day of their outward trouble and perplexity of conscience, assuring them of grace to be found in God to their full satisfaction. *Whence learn,* 1. When God hath delivered us out of straits, it is our duty to extend the fruit of that mercy as far as we may, and to exhort others according to our place, to follow the way of faith in God; *Let Israel hope in the Lord.* 2. Mercy according to the Covenant of grace, giveth the same ground of hope unto every one within the Church, which it giveth to the Psalmist, or to a Writer of the Scripture; *Let Israel hope in te Lord, for with the Lord there is mercy,* saith the Psalmist from his own experience. 3. So many straits as the Lords people can fall into, so many escapes and deliveries hath the Lord in store for them: *With him is plenteous Redemption.* 4. As sin is the root of all trouble, and the chief evil of Gods people: so the remission of sin is the chief cure of all their trouble,

troub'e, and this the believer may be sure of; *He shall redeem Israel from iniquities.* 5. When the Lord forgiveth sin to his own, he forgiveth all sin lesse and more, whereof his believing childe is guilty; *He shall redeem Israel from all his iniquities.* 6. The delivery of Gods people from sin and trouble, flowesh all from the Covenant of Redemption, and every delivery of them is a part of the execution of that Covenant: *With him is plenteous Redemption, and he shall redeem Israel from all his iniquities.*

PSALME CXXXI.

Ver. 1. LORD, *my heart is not haughtie, nor mine eyes loftie: neither do I exercise my self in great matters, or in things too high for me.*

2. *Surely I have behaved my selfe, as a childe that is weaned of his mother: my soule is even as a weaned childe.*

3. *Let Israel hope in the* LORD, *from henceforth and for ever.*

IN this Psalme, the Prophet minding to teach the godly to be humble before God, however matters go with them, doth propound his own example, *v.* 1, 2. that so the believer may persevere in hope, *v.* 3. He proveth his humility by the lowlinesse of his heart, sobriety of carriage, and keeping himself within his vocation, *v.* 1. and by the submission of his will unto Gods dispensation, *v.* 2. the use and profit whereof, as he had found in his own experience, so he recommendeth the following of his example unto all Gods people, as the way to be constant in their hope, *v.* 3. *Whence learn,* 1. Albeit pride be a rife vice, which attendeth vaine man in every degree of excellency, and supposed worth in him, yet the grace of God is able to keep humble a wise, rich and potent man, yea to keep humble a King and Conquerour: for it is *David* who saith here: *Lord, my heart is*

on

not haughtie. 2. He who will approve himself in his humility unto God, must purge his heart as the fountain from pride, and his eyes and outward carriage also, that they be not the signes and tokens of pride, and watch over his actions, that they go not without the bounds of his calling, and commission given to him in Gods Word: *Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise my self in great matters, or in things too high for me* 3 Albeit the most excellent of men are but witless, weak and unclean things, comparable to young children lately weaned from the breasts, yet it is the property of the godly to know this, and acknowledge himself to be *as a childe that is weaned of his mother.* 4. The Lord is as a mother, wise and tender toward his children, dealing with them as their age, weakness, witlessnesse, and other necessities do require: for so much doth the similitude lead us unto. 5. The godly must not look to be satisfied in their childish will and appetite, but must resolve to be deprived of their carnal comforts, which naturally they most affect, as a childe weaned is put from the breast to a more hard diet, this doth the comparison import. 6. The humble man must be content to be handled and dealt with as the Lord pleaseth, and to submit himself absolutely unto Gods dispensation, must depend upon his care and favour, and wait for the manifesting of it, when and how it shall please God to dispose, and this most of all doth prove humility; *My soule is even as a weaned childe.* 7. The peace and quiet comfort of humility is such, as the humble man from his own experience may encourage every man to follow that way, with confidence to finde the benefit of it: for *Let Israel hope in the Lord,* saith the Psalmist here from his own experience. 8. The servant of God who desireth to persevere to the end, must wait on God in the way of humility, and hope in him unto the end: *Let Israel hope in the Lord, from hence forth and for ever.*

From this doctrine we may have the description, both of a proud man, and of an humble. He is a proud man, who being ignorant or insensible of his sinfulnesse and infirmities, doth lift up himself in some vaine confidence, to follow some unwarrantable course, for satisfying his own minde, and will not submit himself unto Gods dispensation. Again, he is an humble man, who in the sense of his sins and infirmities standeth in awe of God, keepeth himself within the bounds of his calling and commission, renounceth all confidence in his own wit, and

and submitteth unto Gods dealing, in hope to be helped by God in all things, as he standeth in need.

PSALME CXXXII.

IN this Psalme the Church is taught to pray, according to the Covenant made with *David*, representing Christ: First, for the maintenance of true Religion, to *v.* 10. Next, for the continuing of the Kingdom in his race, and preservation of the Church of *Israel*, and so of the Kingdom and Church of Christ figured by it: In the first petition, he prayeth for the Lords affectionate and effectual remembrance of *David*, and of the sufferings undergone by *David*, for maintaining his Covenant with God, *v.* 1. And then, calleth to minde the care which *David* had in setling of the place of Gods worship, *v.* 2, 3, 4, 5. Thirdly, he sheweth, how after the Lords departing from *Shiloh*, his Arke was found in *Kiriath-jearim*, and thence brought up to the City of *David*, *v.* 6. Fourthly, the Church professeth her willingness and purpose to worship the Lord, now ascended unto Mount *Sion*, *v.* 7, 8. And fifthly, he prayeth for holinesse of doctrine in the Lords Ministers, and joy to the godly in obeying them, *v.* 9. In the next petition, first, the Church prayeth for the Covenant sake made with *David*, that the Lord would not withdraw his countenance from his off-spring, *v.* 10. Then, to strengthen their faith in the petition, they repeat the Covenant of God made with *David*, as we have it, *Psal.* 89. concerning his off-spring, and mainly concerning Christ, *v.* 11, 12. Then, they pray concerning the Temple and City of *Jerusalem*, representing the universal Church, *v.* 13, 14. and concerning his Ministery, *v.* 15, 16. and concerning the increase of Christs Kingdome, and for confusion of his enemies, *v.* 17, 18. for we must not conceive this prayer delivered to the Church for the use of all ages, to have the full accomplishment, except Christ and his Church and Kingdome be mainly comprehended and aimed at in it.

From the whole Psalme in general; *Learn*, 1. There is a perpetual Kingdom and Priesthood, appointed to be established among

among the people of God in his Church, as the prayer given to the Church, to be applied and made use of in all ages, doth give us to understand, and this is the Kingdom and Priesthood of Christ. 2. As the evident appearing of this Kingdome and Priesthood of Christ, should be dear to the hearts of all Gods children, so should supplication daily be made to God, that this his Kingdome may come, with its own blessing following upon it, as the Church is taught here.

Ver. 1. LORD, *remember David*, and *all his afflictions.*

In the first petition; *Learn*, 1. Seeing the Covenant made with *David*, especially concerning sure mercies, was known mainly to belong to Christ, and to concern the Church and every member thereof; it is wisdom for the Church in all ages to look to their interest in this Covenant, and to hold up before God the memory and use thereof, as here the Church is taught to do: *Lord remember David*, that is, remember the Covenant made with *David* in type, and with Christ represented by him. 2. Albeit the Lord can properly forget nothing, yet he is said to remember, when he by effectual working testifieth his not forgetting; this is the remembrance which the Saints do here pray for; *Lord remember David.* 3. The Covenant made with *David* and with Christ, consisteth well with afflictions probatory on *Davids* part, and expiatory on Christs part, and neither the one sort nor the other wanted their own respects with God, but Christs afflictions being redemptory and meritorious, are most to be heeded by the Church; *Remember David, and all his afflictions.* 4. Whatsoever care the godly have to promote Gods honour, whatsoever grief and sorrow they bear when they finde opposition, or want successe in this their endeavour, whatsoever trouble and persecution they suffer in the maintaining or promoting of Gods cause, all is reckoned up unto them as parts of service, which God will not forget to follow with mercy to them, and to theirs after them; *Lord, remember David, and all his afflictions.*

Ver.

Ver. 2. *How he ſware unto the LORD,* and *vowed unto the mighty God of Jacob.*

3. *Surely I will not come into the Tabernacle of my houſe: nor go up into my bed.*

4. *I will not give ſleep to mine eyes:* or *ſlumber to mine eye-lids.*

5. *Until I finde out a place for the LORD: an habitation for the mighty* God *of Iacob.*

In the ſecond place is ſet down the care which *David* had to ſettle the worſhip of *God* in the land; what time this Vow and Oath was made by *David*, it is not ſpecified in any other place of Scripture, neither is it needful for us to be curious about the time or forme of words; for the meaning is not, as if *David* on a certain day, being ignorant of the place of ſetling of Gods Ark and building the Temple, did limit *God* to reveal it unto him ere night came; but the meaning is, that *David* ſwore to have a care of the ſetling of *Gods* Ark, before he ſetled his own houſe, and that he would not enjoy the commodities which his royal Palace (not as yet builded) might yield unto him, before he ſaw the Ark ſetled in the place where the Temple ſhould be built. *Whence learn,* 1. It is lawful to tie our ſelves by an Oath unto that duty, whereunto we were abſolutely tied by law before: yea, and it may ſometimes be expedient to tie our ſelves unto a duty by ſwearing, for evidencing our hearty purpoſe to follow that duty cheerfully, and for ſtirring up of our ſelves ſo much the more to follow it, as we are conſcious of our ſlackneſſe unto it, or feebleneſſe to reſiſt temptations; for here *David ſware unto the Lord*, that he would diſcharge ſuch a duty. 2 A lawful Vow is a part of divine worſhip, due to be made to *God* alone; for *David* offered this religious worſhip to *God* only: *He vowed unto the mighty God of Jacob.* 3. The Omnipotency of *God* is the treaſure of the Churches ſtrength, wherein every believer hath an intereſt: *He is that mighty one of Jacob;* 4. The care of *Gods* publick worſhip, and eſtabliſhing of Religion, where we have place and power, ſhould be more earneſt and greater in every true ſubject of *Gods* Kingdom, then the care of his own private affaires, and in the caſe of competition and

comparison, the setling of Gods worship should be preferred before our setling in any worldly commodity: as the example of *David* here doth teach us.

Vers. 6. *Lo, we heard of it at Ephrata: we found it in the fields of the wood.*

In the third place, the Church speaketh and compareth the setled condition of the Ark now with the fleeted condition wherein it was before, for it was sometime in *Shiloh*, in the tribe of *Ephraim*, and now say they; *Lo, we heard of it at Ephrata*: and when it was in a manner lost, being taken by the Philistines, they say, they found as a thing once lost, the Ark in *Kiriath-jearim*, or City of the woods; *We found it in the fields of the wood*, and now it is setled will they say, we know where to finde it established: for this to be the Churches meaning is given us to understand in the next verse, wherein they say: *We will go up into his tabernacles. Whence learn,* 1. The presence of the Lord in his Ordinances, was never so fixed in any place but that mercy may be turned into a story of, *It was or hath been*: if it be abused, as what the Lord did to his house in *Shiloh*, was a history in the dayes of the Kings, *Lo, we have heard of it*: (that is, of the Ark of the Covenant) *at Ephrata.* 2. When once the Lord hath fleeted the tokens of his presence far out of a land, it is a rare mercy and unexpected, and no lesse then is the finding of a treasure, or of a lost jewel, to see the restoring of his Ordinances again, as was to be seen when God brought back the Ark from the Philistines to *Kiriath-jearim*; which mercy the Church here acknowledgeth; *We found it in the fields of the wood.* 3. The way of God, about the shewing of his presence in his holy Ordinances in any place, is not as men may expect, but as God seeth good to dispose, as the Churches speech giveth us to understand; *We found the Ark in the fields of the wood.*

Ver. 7. *We will go into his Tabernacles: We will worship at his footstool.*

8. *A-*

8. *Arise, O LORD into thy rest, thou and the Ark of thy strength.*

In the fourth place, the Church stirreth up her self to worship God in *Sion*, where the Ark, representing Christ, was placed, praying now for the benefit of Gods presence, as *Moses* prayed at the marching and setling of the Ark. *Whence learn*, 1. When God hath revealed his will in any point of Religion, we should without delay or dispute go follow his direction, as the Church doth here, when the Ark is setled in *Sion*; *We will go into his Tabernacles*. 2. Where the Lord hath promised to be found, there must we come and keep trust with him, and worship him: *We will go into his tabernacles, we will worship at his footstool*. 3. The true worshipper must lift his minde above every external and visible Ordinance of God, and seek him in heaven where his glory shineth most, counting all things on the earth no more but as his footstool: for so was the Church of old directed to do, when they had the Lord most sensibly manifesting himself in his Tabernacle and Temple: *We will worship at his footstool*. 4. The Church in after-ages may call for, and expect the like benefit of Gods presence with his Ordinances, which his Church in former ages hath found, as the prayer of the Church here, being one with the prayer of the Church in the wildernesse, doth teach us: *Arise, O Lord*, as *Moses* said, when the Ark did remove. 3. The Ark of the Covenant was the figure of God incarnate, the type of Christ in whom the fulnesse of the Godhead dwelleth bodily, and therefore, after the manner of Sacraments, the signe receiveth the name of the thing signified; *Arise, O Lord, thou and the Ark of thy strength*.

Vers. 9. *Let thy Priests be clothed with righteousnesse: and let thy Saints shout for joy.*

Now he closeth the first petition with a prayer for Gods blessing of his Ministers, and of their Ministery among the people; *Whence learn*, 1. Where the Lord is received, he must have Ministers, men set apart for his publick worship and service, as the Prayer for the Priests doth presuppose. 2. The chief baige

and cognizance of the Lords Minister, is the true doctrine of justification and obedience of faith in a holy conversation: *Let thy Priests be clothed with righteousnesse.* 3. People have reason to rejoyre, who have the benefit of such approved Ministers; and whoioever do really embrace the true doctrine of justification by gaace, whereby men justified by faith, become the servants of righteousness in their life, are indeed Saints, and are called to rejoyce; *Let thy riests be cloathed with righteonsnesse, and let thy Saints shout for joy.* 4. It is the duty of the whole Church to pray for such a Ministery, and for such effectual blessing following on it, as may make sinners become Saints, and sad souls to sing for joy, as here is prayed for.

Vers. 10. *For thy servant Davids sake: turne not away the face of thine anointed.*

The second maine petition is, for the manifestation of Gods respect unto *Davids* off-spring, wherein under the figure of *Davids* successors in the Kingdom, he prayeth for the Kingdome of Christ, as before he prayed for his Priesthood. *Whence learn,* 1. Every faithful member of the Church should pray, as for the Churches welfare, so also for the welfare of the supreme Magistrate, and of the Civil State whereof they are members: for so runneth the prayer here in the figure: *Turne not away the face of thine anointed*, to wit, the King of *Israel*, for whom they pray, that he benot put to shame by disappointment of his hopes. 2. The Lords anointed, or the supreme Ruler of the Lords people, should be a daily Supplicant unto God, and a depender upon him: for the petition doth presuppose, that his face was toward the Lord, praying to him, and waiting for good from him: *Turne not away the face of thine anointed* 3. The Lords Covenant is of great respect with God, and should be made much use of by us, as here we are taught; *For thy servant Davids sake, turne not away the face of thine anointed*, that is, for the Covenants sake made with *David* in the type, and with Christ represented by him, refuse not his lawful petitions. 4. The truth intended in the type, teacheth us that the intercession of Christ for his subjects shall never miscarey, nor shall Christ be refused in what he willeth to be done to or for his subjects: for in him the prayer is surely heard: Christ that anointed

One

One cannot be refuſed, nor any who truly do pray in his Name.

Verſ. 11. *The LORD hath ſworne* in *truth unto David, he will not turne from it: Of the fruit of thy body will I ſet upon thy throne.*

12. *If thy children will keep my Covenant and my Teſtimony, that I ſhall teach them, their children alſo ſhall ſit upon thy throne for evermore.*

For ſtrengthening of faith in this petition, he calleth to minde more particularly the Covenant of God with *David Whence learn,* 1. Every Word and circumſtance of Gods promiſe, is worthy to be looked upon, and well conſidered, as this example teacheth us. 2. Whoſoever do ſeek a benefit, according to Gods Word, ought firmly to believe the promiſe of it, and to reſt upon the ſtability of the promiſe, as here we finde the example: *The Lord hath ſworne, he will not turne from it.* 3. Albeit the promiſe, that Chriſt ſhould come of *David* be abſolute, and ſetled with an Oath, yet the promiſes of temporal things made to *David,* are conditional, as God ſhould ſee fit to give them, and as his children ſhould carry themſelves in Gods obedience, ſo ſhould they have temporal benefits, and ſucceed him in the temporal throne: *If thy children will keep my Covenant and my teſtimonies, thy children alſo ſhall ſit upon thy throne for evermore,*

Ver. 13. *For the LORD hath choſen Zion: he hath deſired* it *for his habitation.*

14. *This* is *my reſt for ever: here will I dwell, for I have deſired it.*

He giveth a reaſon for the abſolute promiſe of Chriſts coming to rule the ſpiritual Kingdom of *Iſrael,* or the Church, becauſe the Lord had choſen *Zion* in the type, and the univerſal Church under the figure, to be his choſen Temple and habitation, wherein he delighted. *Whence learn,* 1. Where God will ſettle his Sanctuary, there he will ſettle his Kingdome alſo: *Sion* muſt not want a King; for the reaſon here, why the Lord will with

an oath set up one who shall be the fruit of *Davids* body upon the throne, is, *Because he hath chosen Sion.* 2. The Lords pitching upon any place to dwell in, or persons to dwell among, cometh not of the worthinesse of the place, or persons, but from Gods good pleasure alone; *For the Lord hath chosen Sion, he hath desired it for his habitation.* 3. The Lord resteth in his love toward his Church, accepting the persons, prayers, and service of his chosen people: he smelleth a sweet savour in Christ here, and his love maketh his seat among his people stedfast: *This is my rest, I have desired it* 4 What is promised under typical figures, is really everlasting, not in regard of the figure, but in regard of the signification: *For this is my rest for ever*, is true only in respect of the Church, represented by *Sion.* 5. No reason is to be craved for Gods everlasting good will to any person or incorporation; his pleasure may suffice for a cause: *This is my rest for ever, here will I dwell, for I have desired it, or have pleasure in it.*

Vers. 15. *I will abundantly blesse her provision: I will satisfie her poor with bread.*

16. *I will also cloath her Priests with salvation; and her Saints shall shout aloud for joy.*

The rest of the articles of the Lords Covenant with *David*, are so many promises which the Lord doth make concerning the blessing of the Ministers of Christ, unto the Churches good, and the encrease of Christs Kingdome, in despite of his enemies, in the last verses.

From the promise made concerning the blessing of the Ministery for the peoples good; *Learn*, 1. The true subjects of Christ, shall not want the meanes of spiritual life, spiritual meat, drink, cloathing, and whatsoever is necessary for their salvation: *I will abundantly blesse her provision.* 2. The dispensation of good things unto Gods children, is such as shall make them sensible of their own insufficiency; they are not exempted from feeling their wants, and being in straits, but as they feel their need, so shall they be provided for: every evil which they feel, shall have a perfect remedy in Christ, and in his Word, which shall satisfie the needy soul: *I will satisfie her poor with bread* 3. Christs

Church

Church shall neither want Ministers, nor shall his sent Ministers want commission for teaching of saving truth, but shall be cloathed with authority to preach and to proclaime salvation to the believers: *I will also cloath her Priests with salvation.* 4. The Ministers of righteousnes teaching the true way of justification, and obedience off aith, are also the Ministers of salvation: *for the cloathing of the Priests with righteousnesse, v. 9.* is here, *the cloathing of them with salvation.* 5. Comfort and joy shall the Lords people have, who do imbrace a Ministery cloathed with commission to hold forth righteousnesse and salvation in Christ unto them: *Her saints shall shout aloud for joy.*

Vers. 17. *There will I make the horne of David to bud, I have ordained a lamp for mine anointed.*

18. *His enemies will I cloath with shame: but upon himselfe shall his crown flourish.*

From the promises made in favour of Christs Kingdome; *Learn,* 1. As *Sion* in the type was the place where Christ manifested himselfe King of *Israel*, so also the Church mainly signified by it, is the place and incorporation, wherein Christ is to be seen manifestly to be King: *There will I make the horne of David to bud.* 2. The glory of typicall *Davids* Kingdome, was revived in Christ the true *David*; the budding of Christs Kingdome in *Jerusalem*, was the budding of *Davids* Kingdome in a more glorious way then ever his temporal Kingdome flourished: *There will I make the horne of David to bud.* 3. This is the Crown and accomplishment of the Churches felicity, that she hath Christ for her King: *There will I make the horne of David to bud.* 4. How low soever Christs Kingdome can be brought in the world, yet it is fixed as a well rooted tree, it is rooted as the horne of an Unicorne; although it may seem gone, or so weak as it cannot subsist, yet it shall bud and grow in despite of all opposition: *There will I make the horne of David to bud.* 5. It is no wonder to see adversaries opposing Christs Kingdome, for it is here foretold and presupposed: *His enemies will I cloath with shame.* 6. Albeit the enemies of Christ do promise to themselves advantage, by their opposition made unto Christ, and hope to overturne his King-

dome, yet have they all been, and shall be ashamed for ever of their expectation, whosoever do hate his Kingdome: *His enemies will I cloath with shame*, which they shall not be able to hide, but must put on and walk therein, as a man doth in his garments. 7. The more Christ is opposed, the more shall his splendor, and glory grow in the world: *But upon himselfe shall his crown flourish.*

PSALME CXXXIII.

Ver. 1. B*Eheld how good, and how pleasant* it is, *for brethren to dwell together in unity.*

2. It is *like the precious ointment upon the head, that ranne down upon the beard*, even *Aarons beard: and went down to the skirts of his garments.*

3. *As the dew of Hermon:* and as the dew *that descended upon the mountaines of Sion, for there the Lord commanded the blessing*: even *life for evermore.*

This Psalme doth fit the condition of Gods people, in *Davids* time, when after their civil warres they were brought to an happy unity in Religion, and civil Government. This sort of concord and communion of Saints is here commended to the Church as both pleasant and profitable. The goodnesse of it is spoken of, *v.* 1. The pleasantnesse of it, *v.* 2. The profitablenesse of it, *v.* 3. *Whence learn*, 1. Those are most fit to put a price, and right estimation upon peace and concord, who have seen and felt the evil of discord and contention, as *Davids* experience proveth; for this is a Psalme of *David*, who had proofe both of warre and peace. 2. The fruits of peace in the reforma-

tion

tion of Religion, and of civil Judicatories, do so redound unto the comfort of all families and private persons, as the good of concord may be demonstrated sensibly: *Behold, how good it is!* 3. Such a concord is true concord, and worthy of the name, which doth unite the members of the visible Church, as brethren, or children of one Father, in the true Religion, for the mutual discharge of all the duties of love: *How good is it for brethren to dwell together in unity!* 4. Some things are pleasant and not profitable, and some things are profitable and not pleasant, but the concord of Gods people, or holy peace within the visible Church in any place, is both pleasant and profitable: *Behold, how good and pleasant it is, for brethren to dwell together in unity.* 5. This blessing is not to be expected by any, but through Christ, on whom the oile of gladnesse, and all the graces of the Spirit are first poured out, and then from him are carried to the meanest member of his body, as *Aarons* head being anointed with oile, the benefit of it extended it self to the uttermost borders of his garments; for the similitude borrowed from *Aarons* anointing, as the type of Christ, doth teach us so much: *It is like the precious ointment, &c.* And this similitude representeth the pleasantnesse of concord, the sweet smell whereof refresheth all that have any spiritual sense. 6. As dew maketh the herbs and trees to flourish, for the utility of man: so is concord profitable to the Church and State; *As the dew of Hermon, or dew that descended upon the mountaines of Sion.* 7. Where holy concord maketh its residence among brethren dwelling together in unity, there the blessing of the God of peace in this life, and for the life to come; makes its residence also: *There the Lord commanded the blessing, even life for evermore.* 8. This blessing of brethren living in the unity of the spirit and bond of peace, is not promised only, but also there is an everlasting order given forth from the Supream Ruler of all things, for the forthwith applying of the blessing effectually to those that thus live together: *There the Lord commanded the blessing, even life for evermore.*

PSALME

PSALME CXXXIV.

In this ſhort Pſalme, the Spirit of the Lord, by the mouth of the Pſalmiſt, exhorteth the Lords Miniſters to go about the exercise of their publick Miniſtery, in praying, preaching and praiſing God, *v.* 1, 2. and bleſſing the congregation met together. *v.* 3.

Verſ. 1. *BEhold, bleſſe ye the LORD: all ye ſervants of the LORD: which by night ſtand in the houſe of the LORD.*

2. *Lift up your hearts* in *the Sanctuary: and bleſſe the LORD.*

From the exhortation to the Lords Miniſters; *Learn, 1.* The publick worſhip of God is to be carefully looked unto: and all men, but eſpecially Miniſters, had need to be ſtirred up to take heed to themſelves, and to the work of Gods publick worſhip when they go about it: for ſo much doth *behold*, in this place import. 2. The ſcope and ſpecial end of publick worſhip is to ſet forth the bleſſedneſſe of God in himſelfe, and in his operation for, and toward his Church: for all the parts of publick worſhip and ſervice, in prayer, reading of Scripture, preaching, praiſing, and thankſgiving, ſinging of Pſalmes, and bleſſing of the people, do aime at this: *Behold, bleſſe ye the Lord.* 3. The diſcharging of the publick worſhip of God, requireth that there be publick Miniſters, appointed by God, and ſeparated unto this holy function; *Bleſſe ye the Lord, all ye ſervants of the Lord.* 4. It was commanded in the Law, *Exod.* 27. 20, 21. that ſo ſoon as day-light began to fall at even, lamps ſhould be lighted, and ſhine all night in the Tabernacle, till the morning, and that the Prieſts and Levits ſhould by courſe waite upon his ſervice, that there ſhould not be darkneſſe in the Lord houſe,

but

but light alwayes night and day: whereby was ſignified, that howſoever the world lieth in the darkneſſe of ignorance, of ſinne and miſery, yet in the Lords Church remedy againſt all thoſe evils, and relief from them is to be had: and that God hath ordained Miniſters, and publick Officers, to entertaine and hold forth the ſhining of the light unto the Church; and to this end not to ſtand to break their nights reſt, when the ſervice doth call for it: *Bleſſe the Lord, all ye ſervants of the Lord, which by night ſtand in the houſe of the Lord.* 5. Prayer to God, as the mouth of the people, is a part of the office of the Lords Miniſters: for ſo much is imported by pointing at the geſture of the ſupplicant: *Lift up your hands in the Sanctuary*, that is, in the place where the people aſſemble. 6. To praiſe the Lord, and to teach the people what the Lord is, what bleſſedneſſe is to be found in him, and how they ſhould acknowledge this, and make uſe of it, is another part of the Miniſters office: *Lift up your hands in the Sanctuary, and bleſſe the Lord.*

Ver. 3. *The Lord that made heaven and earth: bleſſe thee out of Sion.*

In this verſe the Lords Miniſters as they are directed, ſo they go about to bleſſe the people out of *Sion*, in the Name of the Lord: *Out of Sion*, becauſe there was the Arke of the Covenant, the figure of Chriſt, God incarnate, through whom alone the Lords bleſſing is derived unto his Church. *Whence learn*, 1. All men lie under the curſe, till God bring them into the fellowſhip of his Church, and pronounce them bleſſed by his Word, as, *The Lord bleſſe thee*, doth import. 2. It is a part of the office of the Lords Miniſters, to pronounce with authority Gods bleſſing upon his people, which is no more then a wiſh or prayer for them; for they are ſent of God with commiſſion to ſay, *The Lord bleſſe thee*, 3. No bleſſing is to be expected but from Chriſt, repreſented by the Arke of the Covenant, which was in *Sion*: *The Lord bleſſe thee out of Sion.* 4. The confidence of the believer to obtain whatſoever is promiſed in the Lords Word, is builded upon the Covenant of God, and the omnipotency of God: and what can a ſoul ſtand in need of, which this fountaine cannot yield? *The Lord that made heaven and earth, bleſſe thee out of Sion.*

PSALME

PSALME. CXXXV.

THe ſcope of this Pſalme, is to ſet forth the praiſes of the Lord: wherein there is an earneſt exhortation of all the Church, and of all the Lords Miniſters to praiſe God, *v.* 1,2,3. whereunto are added ſeven motives or reaſons, from *v.* 3, to *v.* 12. In the next place, the Pſalmiſt turneth his ſpeech towards the Lord, and praiſeth him; and giveth two reaſons more for the praiſing of God, *v.* 13, 14, 15, 16, 17, 18. In the third place, more ſpecially he exhorteth the Miniſters, and every particular member of the Church to praiſe God, and ſo cloſeth with bleſſing of him.

Ver. 1. *PRaiſe ye the LORD, praiſe ye the Name of the LORD: praiſe* him, *O ye ſervants of the LORD.*

2. *Ye that ſtand in the Houſe of the LORD, in the courts of the Houſe of our God.*

In the exhortation directed to the whole Church, and to the Miniſters; *Learn*, 1. The work of praiſing God, ſhould be gone about affectionately; and unto it ſhould we ſtirre up our ſelves, and others with all our might: as this manifold exhortation *to praiſe the Lord, and ſing praiſe*, doth teach us. 2. That which is ſpoken or manifeſted of God, muſt be carefully taken notice of, that he may be praiſed out of knowledge: for he will not have praiſes, but as his Word doth direct. for this doth, *Praiſe the Name of the Lord*, import. 3. The publick Miniſters of Gods Houſe, who are ſet apart for teaching and leading of the people in his ſervice, by reaſon of their Office and imployment, muſt ſtirre up themſelves unto this work of praiſing God, whatſoever may be their own private condition, ſad or joyfull: for their obligation ſo to do is greateſt, *Praiſe him, O ye Saints of the Lord, O ye ſervants of the Lord.* 4. As our priviledges are

are more then the reſt of the world, by being in Covenant with God and admitted to have room in the holy aſſemblies of his people, ſo ſhould our care to praiſe God be the greater; *Ye that ſtand in the houſe of the Lord, in the Courts of the houſe of our God.*

Verſ. 3. *Praiſe the LORD, for the LORD* is *good: ſing praiſes unto his Name, for* it is *pleaſant.*

He inſiſteth in the exhortation, and beginneth to give reaſons to move us to praiſe God. *Whence learn,* 1. The Lord is worthy to be praiſed, not only for his eſſential goodneſſe, but alſo for the letting forth thereof on the creatures, and towards his people moſt of all; *Praiſe the Lord, for the Lord is good:* and this is the firſt reaſon or motive to praiſe. 2. Singing of the Lords praiſes is a part of the moral worſhip of God, and ſhould be done with cheerfulneſſe of heart, as a work wherein we rejoyce to be employed: *Sing praiſes unto his Name.* 3. The work of praiſing God, hath a ſort of reward joyned with it: when we praiſe God moſt, we get moſt benefit by ſo doing: it is ſo comely in it ſelf, ſo pleaſant unto God, and profitable to the perſon that offereth praiſes, ſo fit to chear up his ſpirit, and ſtrengthen his faith in God, whoſe praiſes are the pillars of the believers confidence and comfort, that a man ſhould be allured thereunto: *Sing praiſes unto his Name, for it is pleaſant;* and this is the ſecond motive or reaſon to praiſe God.

Verſ. 4. *For the LORD hath choſen Iacob unto himſelfe: and Iſrael for his peculiar treaſure.*

The third reaſon of praiſing God is, becauſe he hath by electing *Iſrael,* put a great reſpect and price upon his people. *Whence learn,* 1. The Jewes have a reſpect of honour put upon them, (how unworthy ſoever they have proved themſelves of it many times,) above all the Nations of the world, in that God hath choſen them to be his people. among whom he will alwayes have a choſen number, which of no other Nation can be ſaid: *For the Lord hath choſen Jacob unto himſelf.* 2. The Lords Covenanted

venanted people are no lesse precious in his eyes, then a peculiar treasure is in a mans eyes; *He hath chosen Israel for his peculiar treasure.*

Ver. 5. *For I know that the* LORD is *great: and* that *our* LORD is *above all gods.*

The fourth reason of Gods praise is, because the Lord is greater then all earthly, yea, then all imaginable excellencies in the world, as the Church doth both believe and know by experience. *Whence learn,* 1. The largenesse of Gods dominion over all Nations, and over all imagined excellency of the idols of the Gentiles, doth commend the mercy of God to that Nation, which he doth prefer unto the rest, by taking them in Covenant with himself; *The Lord is great, and our Lord is above all gods.* 2. As the Lord doth by his extraordinary working for his people make manifest his glorious and great majestie to them, so should they so much the more for their experience praise him before all the world: *For I know that the Lord is great, and our Lord is above all gods,* doth import not only the Psalmists belief of the point, and experience of the truth thereof, but also his practice of the duty.

Ver. 6. *Whatsoever the LORD pleased,* that *did he in heaven, and in earth: in the seas, and all deepe places.*

The fifth reason of Gods praise, serving also to confirm the former reason is, because God is the Omnipotent Creator, and absolute Governour of all things, disposing of them as he pleaseth. *Whence learn,* 1. The great works of Creation, Sustentation, and governing all things, do shew the Lords greatnesse, and do furnish matter of his praise: *Whatsoever the Lord pleased, that did he in heaven and in earth, in the sea and all deep places.* 2. The Lords will and pleasure is the measure of the extending of his Omnipotency, and no further must we extend his power unto action, then his revealed will giveth warrant; *Whatsoever the Lord pleased, that did he.* 3. The Lords will

will is the ſovereign and abſolute cauſe of all his working, and that whereon all mens faith and reaſon muſt reſt; *Whatſoever he pleaſed, he did.*

Ver. 7. *He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightenings for the raine, he bringeth the winde out of his treaſuries.*

The ſixth reaſon of Gods praiſe is, becauſe there is no motion in the clouds or in he aire, but that which he maketh. *Whence learn,* There is none of the motions of the creatures ſo light or variable, which are not wrought by God, and wherein his providence doth not actually put forth it ſelf in vapours, clouds, rain, lightnings, windes and all: *He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the raine, he bringeth the winde out of his treaſuries.*

Ver. 8. *Who ſmote the firſt-borne of Egypt: both of man and beaſt.*

9. Who *ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.*

10. *Who ſmote great Nations: and ſlew mighty Kings.*

11. *Sihon King of the Amorites, and Og King of Baſhan: and all the Kingdomes of Canaan.*

12. *And gave their land* for *an heritage: an heritage unto Iſrael his people.*

The ſeventh reaſon of Gods praiſe is, for his wonderful Redemption of his people out of *Egypt*, and powerful overthrow of the Canaanites, and placing of his people in their room. *Whence learn,* 1. The Lords working for his Church in former times, is matter of praiſing God in all after-ages: as this example of the mentioning ſo oft *of the ſlaughter of the firſt-born of Egypt,*

gypt both of man and beast, doth teach. 2. Gods working for his people is such, that their enemies being posed, must acknowledge his wonderful acts: *He sent tokens and wonders in the midst of thee, O Egypt, upon Pharaoh and all his servants.* 3. When God engageth for his people, he will overtop the mightiest Kings and Kingdomes, and tread them under in favour of his Church; *Who smote great Nations, and slew mighty Kings, Sihon King of the Amorites, and Og King of Bashan, and all the Kingdomes of Canaan.* 4. The care of God for his people is indefatigable, he ceaseth not to prosecute begun favours, till he bring them to an end: He followeth *Israel's* Redemption out of *Egypt*, till he give them possession of *Canaan.* 5. Albeit there be difficulties and opposition to the setling of Gods people in their possession, yet the work goeth on, and must be perfected; and the close of Gods work is no lesse glorious then the beginning of it: *He gave their land for an heritage, an heritage unto Israel his people.*

Vers. 13. *Thy Name, O LORD*, endureth *for ever*: and *thy memorial, O LORD, throughout all generations.*

In the second place, the Psalmist turneth his speech toward the Lord, and praiseth him yet more: and then, in the following verses addeth other two reasons of his praising God. From this verse, *Learn*, 1. What the Lord doth declare himself to be in one generation toward his Church, may and should be a meanes to know what he will do in all time to come for his people as need shall require *Thy Name, O Lord, endureth for ever, and thy memorial, O Lord, throughout all generations.* 2. As the constancy of Gods love toward his people, and care for them is a matter of high praise unto God: so it is a matter of sweet refreshing joy to the beleever, which maketh him look up kindly unto God, and praise him: as here the Psalmist in praising Gods constancy, turneth his speech twice toward him: *O Lord, O Lord.*

Ver. 14. *For the LORD will judge his people: and*

and he will repent himselfe concerning his servants.

The first new reason of Gods praise is the hope, that the Lord will plead the cause of his afflicted people, and will comfort them. *Whence learn,* 1. Then are by-past mercies of God rightly made use of, when they strengthen faith and hope in God for mercies to come: as here we see the Lords memorial made use of, for the Churches present comfort. 2. Wheresoever Gods people are oppressed by their enemies, howsoever God hath ever just quarrel against his people, yet will he examine what moved the enemies to trouble them: and albeit he do not at first give out sentence, yet he will execute justice in favour of his people in due time: *For the Lord will judge his people,* to wit, by pleading their cause against their enemies. 3. The constancy of Gods love to his people, makes the change of his sad dispensations into more comfortable, to be certain: and therefore Gods afflicting of his people, is a work wherein he will not continue, because his mercy toward his people is everlasting; *For the Lord will judge his people, and he will repent himself concerning his servants.* 4. As it is a sort of grief to God to afflict his people, so it is a sort of comfort to him to comfort his people by delivering of them from their sad affliction; for the word, *Repent himself,* in the Originall doth signifie also *to comfort himself.*

Ver. 15. *The idols of the heathen* are *silver and gold, the work of mens hands.*

16. *They* have *mouthes, but they speak not: eyes* have *they, but they see not.*

17. *They* have *ears, but they heare not: neither is there any breath in their mouthes.*

18. *They that make them are like unto them:* so is *every one that trusteth in them.*

The second new reason of Gods praise, is taken from the businesse of all idols compared with God: and of all idolaters compared with his servants. *Whence learn,* 1. True worshippers of

God do deteſt images and idols, and all falſe religion, how gorgeouſly ſoever they be decked up by idolaters: *The idols of the heathen are ſilver and gold, the work of mens hands.* 2. How delectable ſoever the invention of images, or worſhipping of idols ſeem to be, yet do theſe vanities bring nothing to the worſhippers ſave grief and vexation: for ſo doth their name in the Original import 3. Worſhippers of images are not eſteemed according to their intention and profeſſion, when they ſay they worſhip the thing repreſented by them, but are to be judged by Gods verdict of them, who hath pronounced their gods to be no other thing, then their images which are ſhaped by the Artificer like a man; *They have mouthes, but they ſpeak not, &c.* 4 Idolatry is a benumming ſin, which bereaveth the idolater of the right uſe of his ſenſes and reaſon; *They that make them are like to them.* 5. Beſide outward worſhip offered by idolaters to their images, they are found to offer unto them alſo the inward worſhip of their ſouls: *They truſt in them*; and in truſting in them, or looking for any good by them, they are but bruiſh, or like ſenſeleſſe blocks; *So is every one that truſteth in them.*

Verſ. 19. *Bleſſe the LORD, O houſe of Iſrael: bleſſe the LORD, O houſe of Aaron.*

20 *Bleſſe the LORD, O houſe of* Levi: *ye that fear the* LORD *bleſſe the* LORD.

21. *Bleſſed* be *the* LORD *out of* Zion: *which dwelleth at* Ierusalem: *Praiſe ye the* LORD.

In the cloſe of the Pſalme, the Pſalmiſt exhorteth all ranks of the godly, both publick Officers and private members of the Church to bleſſe God, and giveth example of obedience in his own perſon. *Whence learn,* 1. As the whole incorporation of the Church receiveth common benefits from God more then any incorporation beſide, and as every rank and order of people do receive benefits more particularly to themſelves: ſo ſhould the whole incorporation together, and every one of every rank give praiſe unto God, and ſet forth his bleſſednesse before others, as their vocation permitteth: for, *Bleſſe the Lord, O houſe Iſrael,* is ſpoken to the whole incorporation; and, *Bleſſe the Lord,*

O house of Aaron, doth speak to the Priests; and *Blesse the Lord O house of Levi*, is directed to the under officers of Gods house. 2. Albeit all men are exhorted, and each person in their several places called upon, yet they only who feare God, will discharge the duty conscionably, therefore after all it is said, *Ye that fear the Lord, blesse the Lord.* 3. The true worshipper of God draweth this special point of Gods praise, from Gods manifesting of himself to his Church in and through, and for Christ: for this is signified by the types, figures and tokens of his presence in *Sion* and *Ierusalem*; *Blessed be the Lord out of Sion, which dwelleth at Ierusalem* 4 When the song of praise is sung unto God, the work of his praise is not ended, but must be continued, renewed and followed still; *Praise ye the Lord.*

PSALME CXXXVI.

THis Psalme is an exhortation to confesse Gods goodnesse and and mercy, and to praise and thank him for the manifestation thereof, in so many sundry works of his: upon this ground, because the fountain of his mercy, whence his works did flow, doth run still, and endure for ever, to the benefit of his owne people in special. The reasons of the exhortation unto thanks and praise, are set down in order, so many in number as the verses are, unto every one whereof is added one common reason, from the everlasting endurance of his mercy In the first place, the exhortation is thrice propounded, with reasons taken from the Lords attributes or names, *v.* 1, 2, 3. In the second place, reasons are given from his works, and in special from the work of Creation, *v.* 4, to *v.* 10. In the third place, reasons are given from the work of Redemption of *Israel*, and bringing them forth out of *Egypt*, & planting them in *Canaan*, from 10, to *v.* 23. In the fourth place, reasons of thanks are given, from his late mercy to the Church in the Psalmists time, *v.* 23, 24. And last of all, a reason is given, from his goodnesse to all living creatures, *v.* 25. whereupon he closeth with an exhortation unto thanksgiving to the God of heaven, *v.* 26.

Verſ. 1. O *Give thanks unto the* LORD, *for he is good: for his merey* endureth *for ever.*

2. *O give thanks unto the God of gods: for his mercy* endureth *for ever.*

3. *O give thanks to the* Lord *of lords: for his mercy* endureth *for ever.*

From the threefold exhortation to give thanks, with the reaſons ſubjoyned thereto: *Learn,* 1. When we have praiſed God for what reaſons we have offered unto us in one Pſalme, we muſt begin again, and praiſe for other reaſons, and when we have done ſo, we have not overtaken our task, the duty lieth ſtill at our door to be diſcharged afreſh: as this Pſalme doth ſhew. 2. God is to be acknowledged and praiſed as the fountain of the being, continuance and preſervation of all things that are in the world, and as the performer of all his promiſes: *O give thanks unto the Lord Jehova.* 2. The knowledge of Gods attributes, properties or Name, and in ſpecial of his *goodneſſe,* is able to draw forth the praiſing of God from every believer: *O give thanks unto the Lord, for he is good.* 3. Neither is God weary of doing good, nor is his mercy ſpent, by what he hath already let forth of it, but it continueth as a river ſtill running; *For his mercy endureth for ever.* 4. Whatſoever is the Lords praiſe is for our profit and advantage, and ſo is a matter of thanks from us unto his majeſty: *O give thanks unto the Lord, for he is good.* 5. The Lord is more excellent then all the Magiſtrates, Rulers, Princes and Kings in the world: yea, he hath all thoſe perfections joyned in one in him, which idolaters do feigne to be ſcattered among their idols, of whom they conceive oue to excel in one thing, and another in another thing: *O give thanks to the God of gods.* 6. To whom the Lord is God by Covenant, he is alwayes and for ever their God; *For his mercy endureth for ever.* 7. God is the only ſovereign Lord of all things, and the only Potentate, who hath abſolute right, and abſolute power to do what he pleaſeth, and can when he will, overtop all principalities and powers, to the benefit of his followers: *O*

give

give thanks to the Lord of lords. 8. The perpetuity of Gods mercy doth make the benefit of Gods sovereignty forth-coming for ever to the believer, and to stand as a matter of constant praise and thanksgiving to him; *Give thanks to the Lord of lords: for his mercy endureth for ever.*

Vers. 4. *To him who alone doth great wonders: for his mercy* endureth *for ever.*

5. *To him that by wisdom made the Heavens: for his mercy* endureth *for ever.*

6. *To him that stretched out the earth above the waters: for his mercy* endureth *for ever.*

7. *To him that made great lights: for his mercy* endureth *for ever.*

8. *The Sun to rule by day: for his mercy* endureth *for ever.*

9. *The Moone and Starres to rule by night: for his mercy* endureth *for ever.*

From the reasons of praise and thanks to be given to God, which are taken from his works of Creation; *Learn,* 1. Every work of God is wonderful, and able to make a man astonished if it be well considered: *To him who doth great wonders.* 2. Whatsoever instruments the Lord is pleased to use in any of his wonderful works, he alone is the worker, and will not communicate the glory of the work with any creature: *To him who alone doth great wonders.* 3. The constancy of Gods mercy to his own, doth make the use of Gods wonderful power constantly forth-coming to them, as their need requireth: *For his mercy endureth for ever.* 4. The making of the Heaven, as it is a wonderful work, and a matter of constant praise unto God, so a wonderous benefit unto his people in many respects; *To him that made the Heavens.* 5. The wisdom of God appearing in the fabrick of heaven, as it is worthy to be praised, because it is of so large a compasse, as the motion of it shall be no wayes troublesome to man: the stars so glorious an ornament, so useful to man, and so regular in their motion as is wonderful: *To him that by wisdom made the Heavens.* 6. It is the mercy of

God that the Heavens do continue in their service to sinful men; *For his mercy endureth for ever.* 7. The earths standing up above the waters, which by course of nature should be above the earth,) is a standing miracle for the use of man, that he might have a pleasant dwelling while he is in the world; *To him that stretched forth the earth above the waters.* 8. It is the mercy of God, that the waters do not return to their natural course to cover the earth as they did in the flood of *Noah*; *For his mercy endureth for ever.* 9. The illumination of the world by so great lights, as might at once shine upon the one half of the earth, (which otherwise should be in darknesse for the most part) is a matter of Gods praise, and mans profit, deserving thanks from man unto God: *To him who made great lights.* 10. It is the Lords mercy that he hath not changed this course, nor removed his much abused benefit from us; *For his mercie endureth for ever,* 11 The making the Sun to be the fixed fountain of day-light, rather then to have served the world with the light which shined the first three dayes of the Creation, is for the greater benefit of man, as for many other reasons, so for this, that every part of the day might be better distinguished, according to the motion of the body of the Sun; *The Sun to rule the day.* 12. That God hath not discharged the Sun to shine upon sinful men, who deserve to live in darknesse, is a proof of his endlesse mercy to his own: *For his mercy endureth for ever.* 13. The tempering of the darknesse of the night by the Moones light, and by the light of the starres in their courses, is a matter of Gods praise, and of mans comfort, and the continuing of this favour still, is the evidence of his mercy to his people: *He maketh the Moone and Starres to rule by night, for his mercy endureth for ever.*

Ver. 10. *To him that smote Egypt in their first-borne; for his mercy* endureth *for ever.*

11. *And brought out Israel from among them: for his mercy* endureth *for ever.*

12. *With a strong hand, and with a stretched out arme: for his mercy* endureth *for ever.*

13. *To him which divided the Red-sea into parts: for his mercy* endureth *for ever.*

14. *And*

14. *And made Israel to passe thorow the midst of it: for his mercy* endureth *for ever.*

15. *But overthrew Pharaoh and his hoste in the Red sea: for his mercy* endureth *for ever.*

16. *To him which led his people thorow the wilderness; for his mercy* endureth *for ever.*

17. *To him which smote great Kings: for his mercy* endureth *for ever.*

18. *And slew famous Kings; for his mercy* endureth *for ever.*

19. *Sihon King of the Amorites: for his mercy* endureth *for ever.*

20. *And Og the King of Bashan: for his mercy* endureth *for ever.*

21. *And gave their land for an heritage; for his mercy* endureth *for ever.*

22. Even *an heritage unto Israel his servant: for his mercy* endureth *for ever.*

In the reasons of Gods praise, taken from the work of delivery of *Israel* out of *Egypt*, convoying of them through the wilderness, and planting them in *Canaan*: *Learn*, 1. The Lord should be praised for the works of Creation, as by all men, so especially by those who are partakers of the benefit of Redemption: and those only who are sensible of the benefit of Redemption, will give him praise for the works of Creation, and common Providence, as the fastening of the duty of praise, especially upon *Israel*, here doth teach us. 2. The Lords preserving of his Church from the beginning doth concern the true members of the Church in all times after, to be thinkful for it, no lesse then for the continuing of the course of the Heavens, Sun, Moon and Stars; as the context of the Psalm doth hold forth. 3. The Lords punishing of the enemies of his Church in *Egypt*, is an obligation on the Church to praise him for ever: and his constant mercy giveth assurance, that he will avenge the quarrel of his oppressed people in all ages: *To him that smote Egypt in their first-borne, for his mercy endureth for ever.* 4. The delivery of *Israel* from the bondage of *Egypt*, is a matter of Gods perpetual

praise: and it is a pledge of Gods mercy to his Church in all ages; *He brought out Israel from amongst them; for his mercy endureth for ever.* 5. As the work of the Churches delivery is more difficult, so doth the Lord put forth more clearly his Omnipotency for perfecting of it, as appeared in *Israels* bringing forth out of *Egypt, with a strong hand and out-stretched arme.* 6. One proof of Gods power manifested for his Church, is a pawne of his purpose to give so oft proof as need shall be, of his power for his peoples relief; *For his mercy endureth for ever.* 7. The most improbable deliverances from danger, are very possible to God, who can turn the sea into dry land for his peoples escaping; *To him which divided the sea into parts.* 8. The constancy of Gods mercy to his Church, maketh his dividing of the sea a pawne of his power and purpose to deliver his Church how great soever their straits shall be: *For his mercy endureth for ever.* 9. It is a work of no lesse mercy and power, to give his people grace to make use of an offered meanes of delivery, then to prepare the deliverance for them, but the constancy of Gods mercy doth not only provide the meanes, but also giveth his people grace to make use thereof in all ages: *He made Israel to passe through the midst of it, for his mercy endureth for ever.* 10. God can make that meanes which proveth effectual for the safety of his people, to prove a snare to the wicked for their destruction, as the Red sea was a snare to the Egyptians; *But he overthrew Pharaoh and his hoste in the Red-sea.* 11. The constancy of Gods mercy toward his people, is a pledge of the constant course of his justice against their enemies; *For his mercy endureth for ever.* 12. As thankfulnesse maketh search of many mercies in the bosome of one, so the innumerable multitude of Gods mercies doth force the thankful man to summe up many mercies in one: as here all the mercies in the fourty yeares journeying in the wildernesse are drawn up in a word; *To him that led his people thorough the wildernesse.* 13. It is the constancy of Gods mercy, which maketh him continue the conduct of his people, and bear with their manners, till he put an end to their journey; *He led his people through the wildernesse, for his mercy endureth for ever.* 14. The people of God may meet with no lesse difficulties in their way to heaven, then they have found hinderances of their Conversion, as the typical example of *Israels* meeting with opposition before they entred *Canaan* doth shew. 15. Albeit Kings and potent Powers should oppose the setling of Gods Church in any place where he pleaseth to plant

it,

it, yet they ſhall not be able to hinder his work: for his mercy is forth-coming in one age as well as in another, that praiſe and thanks may alwayes be given unto him; *Who ſmote great Kings; for his mercy endureth for ever.* 16. Men of renown loſe their credit, when they meddle with the Lords Church, and readily they loſe their lives alſo: and this ſhould be a document to all mighty men, and a matter of comfort to Gods people; *He ſlew famous Kings, for his mercy endureth for ever.* 17. The Lord will have the firſt oppoſers of the ſetling of his people exemplarily puniſhed, and their puniſhment made no leſſe famous then their ſin hath been; *He ſlew Sihon King of the Amorites:* and the like will the Lord do in all ages againſt the chief adverſaries of his people: *For his mercy endureth for ever.* 18. When judgement upon one enemie doth not terrifie others of them from oppoſing Gods people, the like deſtruction ſhall fall upon thoſe that make head againſt the Church; *And he ſlew Og King of Baſhan.* 19. The ſlaughter of the enemies of Gods people is the work of the Lord, whoſoever be the inſtruments; for it is not here ſaid that the Iſraelites ſlew *Sihon* and *Og, but the Lord ſlew them*; and the like mercy may the Church look for in all ages; *For his mercy endureth for ever.* 20. It is the Lord who giveth heritages at his pleaſure, and who can diſpoſſeſſe ſuch men of their lands, who will not ſuffer the Lords people to inherit that land which the Lord hath given them: *He ſlew Sihon and Og, and gave their land for an heritage*; and the like mercy may the Church look for in all ages, as it ſhall be found good for her: *For his mercy endureth for ever.* 21. When the Lord puts down the enemies, and puts his ſervants in their place, it is a double mercy; As *He gave the lands of Sihon and Og to be an heritage unto Iſrael his ſervants.* 22. There can no cauſe be found in Gods people, why God ſhould do good to them, or why he hath done good unto them: but the conſtancy of his own mercie only; *For his mercy endureth for ever.*

Verſ. 23. *Who remembred us in our low eſtate; for his mercy* endureth *for ever.*

24. *And hath redeemed us from our enemies; for his mercy* endureth *for ever.*

In

In the reasons of Gods praise taken from the late experience of the Church in the dayes of the Psalmist: *Learn*, 1. Unto whatsoever praise we can give to God for what he hath done before our time, we should adde praises also for what the Lord hath done for us in our time, as here the Church in the Psalmists dayes doth unto all the former adde this: *Who remembered us in our low estate.* 2. The season and ordinary time of the Lords manifesting himself for his people is, when they are brought low, and emptied of their own strength, and of all hope of worldly assistance; *Who remembered us in our low estate.* 3. The Lords presence, help and assistance, good-will and respect to us, is better observed by afflicted people then by prosperous: for troubles, necessities and straits, are meanes to open mens eyes, and waken up their senses, to take up the worth of the Lords working: *He remembred us in our low estate.* 4. The mercy of the Lord is set on work for his people, both when they are in adversity to sustain them, and to raise them out of it: and in prosperity to maintain them in it, and to teach them the good use of it, in looking wisely on Gods dealing with them in both conditions: *He remembred us in our low estate, for his mercy endureth for ever.* 5. Albeit the proud enemies of the Church may prevaile, and bring the Church into bondage for a time, yet the Lord will not suffer the enemie to oppresse, nor his people to be oppressed alwayes, but will deliver his own in due time: as here, *He hath redeemed us from our enemies.* 6. The same reason and cause is to be found of the delivery of *Israel* out of *Egypt*, and of the delivery of the Church at any time from their enemies, and that is *mercy* only; *For his mercy endureth for ever.*

Ver. 25. *Who giveth food to all flesh; for his mercy* endureth *for ever.*

In the reason of Gods praise taken from his goodnesse to all living creatures; *Learn*, 1. The Lords goodnesse and fatherly care of all living creatures, is worthy to be marked and made use of for his praise, in special the giving of every living creature their own food convenient for them, and that in due season every day: *Who giveth food to all flesh.* 2. The mercy of the

the Lord toward his children, is the cause of his care and respect unto such other creatures, as man hath need of: *For his mercy endureth for ever.* 3. The care which God hath of all flesh to give them their food, is a ground of assurance to his people of his far greater care of them; *For his mercy endureth for ever*, to them.

Ver. 26. *O give thanks unto the God of Heaven; for his mercy* endureth *for ever.*

From the close of the Psalme; *Learne*, 1. Heaven and heavenly gifts are the height of all the felicity of the Saints, and the flower of all Gods benefits unto his children, for which above all other favours he is to be thanked and praised by his people: *O give thanks unto the God of Heaven.* 2. God is the strong God of heaven, not only because he made the heaven, and sheweth his glory most there: but especially because he hath promised to give heaven, and all spiritual graces unto eternal life in heaven, to his own people by an everlasting Covenant: of which heaven and heavenly mercies he is God: *O give thanks unto the God of heaven.* 3. As mercy hath intituled heaven unto the Saints, so doth mercy preserve them in their right, and will preserve them in the possession thereof for ever: *For his mercy endureth for ever.*

PSALME CXXXVII.

THis Psalme may be divided into three parts. In the first, is set down the lamentable condition wherein the Lords people were in their captivity in *Babylon*, *ver.* 1 2, 3. In the next, is their constancy in Religion, *ver.* 4, 5, 6. In the third, is their denouncing of judgement by way of imprecation against the instruments and chief authors of their calamity, *ver.* 7, 8, 9.

Ver.

Ver. 1. *BY the rivers of Babylon there we ſate down, yea, we wept: when we remembred Zion.*

In the firſt part, wherein the ſorrowful condition of the captive Church of God is ſet down; *Learn*, 1. The people of God by their ſins may procure the taking away of the face of a viſible Church from them, and the taking away of their civil liberties alſo, and may procure baniſhment from their own countrey among idolaters, as the captivity of the Jewes in *Babylon* doth ſhew. 2. When men do not make uſe of the priviledges of Gods publick worſhip, it is righteouſneſſe with God to remove theſe abuſed favours, and to caſt the abuſers thereof out among idolaters, as here the Jewes were, who becauſe they made not uſe of *Jeruſalem*, the viſion of peace, they are thruſt out into *Babylon*, a place of all confuſion. 3. When the Lords people provoke God againſt them, the wickedeſt wretches and vileſt idolaters in the world may overcome them in a battel, and rule over them as over ſlaves: as the experience of the Jewes doth prove. 4. When deſolation is brought upon Gods people, no wonder to ſee them remain in that condition for a time, and not to be delivered immediately out of it: *By the rivers of Babylon there we ſate down.* 5. The publick miſeries of the Church, are cauſes of heavineſſe unto the true members thereof, and motives of mourning: *There we ſate, yea, we wept.* 6. Compariſon of a proſperous condition by-paſt, with adverſity preſent, doth augaugment miſery and increaſeth grief, eſpecially when by-paſt mercies abuſed are compared with juſt judgments inflicted in the palce thereof: *We wept, when we remembred Sion.* 7. They who will not eſteem of the priviledges of *Sion* when they have them, will be forced to acknowledge the worth thereof with ſorrow when they want them: *We wept, when we remembred Sion.*

Verſ. 2. *We hanged our harps upon the willowes, in the mid ſt t hereof.*

The

The Lords people carried with them into their captivity their harps; first, as meanes of stirring up their affections, in their private worship of God. Secondly, in hope to have some use of them afterward in the Lords worship, in their own land. And thirdly, that thereby they might make profession before their oppressors of their Religion, and of their hope of restitution in Gods appointed time, albeit they could not frame their heart for the present to rejoyce as they were wont to do. *Whence learn*, 1. Means to help in private devotion must be the more made use of, that publick meanes are wanting: for the Jewes debarred from the Temple do carry their harps with them into their scattering and captivity. 2. In the midst of our calamity we ought both to have hope of deliverance out of our trouble, and to professe it before those that have us under their power; for so did the captive Jewes in their captivity, they carried their harps into *Babylon*. 3. There are times when the signes of our joy may be suppressed, and the signes of our sorrow expressed: *We hanged our harps on the willowes*. 4. The most lawfull and commendable sorrow, is that which is taken for the dishonour of God, and the desolation of the Church: *When we remembered Sion, we hanged our harps*. 5. No natural comfort, nor invitation unto carnall joy, can counterbalance the causes of spiritual grief, neither rivers, nor shadow of willowes, nor any thing else can stay the godly grief of Gods captived people: *We hanged our harps upon the willowes, in the midst thereof*.

Ver. 3. *For there they that carried us away captive, required of us a song, and they that wasted us*, required of us *mirth*, saying, *Sing us* one *of the songs of Sion*.

Their affliction was augmented by the insulting of the Babylonians over them, calling for a song from the Jewes, to feed their godlesse mirth. *Whence learn*, 1. Oft-times sorrowes do not go single, and alone, but one grief is joyned to another, one deep calleth to another: as here, insultation of the Babylonians is joyned with the bondage and captivity of Gods people. 2. As the sorrow of the godly is the matter of the laughter and joy of their enemies and no sport to the wicked is so relishing,

as

as a jest broken upon the true Religion: so no affliction unto the godly is so heavy, as to finde their own sinnes to draw not only misery on themselves, but also dishonour upon their Religion: as here we see, the Jewes hanged up their harps, and why? *For they that carried us away captive, required of us a song: and they that wasted us, required of us mirth, saying Sing us one of the songs of Sion.* 3 Corrupt nature maketh no other use of spiritualll things then thereby to satisfie their sensual desires: as here it is mirth, and singing only, for which the Babylonians do seek to hear a Psalme sung: *Sing us one of the songs of Sion.*

Vers. 4. *How shall we sing the LORDS song in a strange land?*

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

6. *If I do not remember thee, let my tongue cleave to the roofe of my mouth; if I preferre not Jerusalem above my chiefe joy.*

In the second place, wherein the Jewes constant profession of their Religion is set down, and their refusing to satisfie their enemies desire, in prostituting the Lords worship to their carnal pleasure; *Learn,* 1. Albeit we be under the feet of our enemies and albeit we have drawn on our misery by our sinning, yet must we neither deny our Religion, nor any part thereof for fear of man, nor subject our Religion to mens pleasure, as men think good to direct us in it, whatsoever may be the danger; for so doth the example of the captive people of God teach us, refusing to sing Psalmes at the desire of the Babylonians: *How shall we sing the Lords song in a strange land?* 2. The place where God is not worshipped, should be a strang land unto us his people, and no place kindely or comfortable unto us, but where the Lords people may enjoy the liberty of Gods publick worship, and of the communion of Saints: *How shall we sing the Lords Song in a strange land?* 3. Whatsoever be our own private condition, worse or better, it must not take up the room in our affection, which is due to the Church; it must not make us forget the affliction of *Joseph,* for that were to provoke God to make those benefits

benefits uſeleſſe unto us, which did divert us from ſympathy with the Church: *If I forget thee, O Jeruſalem, let my right hand forget her cunning,* or if the Church of God, and the good of it be not preferred above our own private contentments, it ſhall be righteouſneſſe with God to turn the meanes of our private contentment, to be the means of our private grief: *If I do not remember thee, let my tongue cleave to the roof of my mouth, if I preferre not Jeruſalem to my chief joy.* 4. To ſeek mens favour with the detriment of any point of Religion, or to conſent unto mens encroachment upon matters of Religion, that we may have their favour, or that we may be freed from their trouble, or ſit at more eaſe under them, is to forget God and his Church, and our reſpects which we owe to God, and to his Church: as we are taught by the example of the Jewes, refuſing to ſing Pſalmes at the Babylonians deſire or direction, and expounding their obedience to the Babylonians in this point, to be nothing elſe but a forgetting of *Jeruſalem,* and a denying of their Religion, if they ſhould have yielded.

Verſ. 7. *Remember, O LORD, the children of Edom, in the day of Jeruſalem: who ſaid, Raſe it, raſe it, even to the foundation thereof.*

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

9. *Happy* ſhall he be *that taketh and daſheth thy little ones againſt the ſtones.*

In the imprecation uſed againſt the enemies of the Church, and in particular againſt their falſe brethren the Edomites, who helped on their affliction, and againſt the Babylonians who were the chief oppreſſors of them; *Learn,* 1. Falſe brethren are the chief inſtruments of perſecution of the true members of the Church, whenſoever they finde occaſion, as the Edomites, the poſterity of *Eſau* did prove in the deſtruction of *Jeruſalem: Remember, O Lord, the children of Edom.* 2. Whoſoever do delight in the Churches calamity, and do endeavour the Churches ruine by word or deed; by their ſtirring up of others

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to afflict them; or by any oppression which may tend to the Churches prejudice, when the Lord is visiting her, their sinne shall not be forgotten of God in the day, when the Lord judgeth his people, but shall be severely punished; *Remember, O Lord, the children of Edom, in the day of Jerusalem.* 3. No lesse will suffice the adversaries of the Church then the utter ruine, and rasing of it to the ground; *Who said of Jerusalem, Rase it, rase it, even to the foundation thereof.* 4. The estate of the Church at the worst is better then the estate of *Babylon*, or any estate of her adversaries, how prosperous soever, at the best; for albeit the Church be in captivity and oppressed, yet she shall not be destroyed, but it is not so with her adversaries: but, *O daughter of Babylon, who art to be destroyed,* 5. Faith is neither blinded by the prosperity of the wicked, nor by the adversity of the Church, but doth see through the prospect of the Lords Word, both her approaching delivery of the Church, and the ruine of her enemies: for, *O daughter of Babylon, who art to be destroyed,* doth shew unto the captive Jewes so much. 6. As the enemies of Gods Church have measured out unto the Lords people, so it shall be measured back again and more, for a reward unto her adversaries: *Happy shall he be that rewardeth thee, as thou hast served us.* 7. There is an happinesse, wherein blessednesse doth not consist, which neither is a part, or branch of blessednesse, nor a proper mark of blessednesse, but only signifieth some happinesse in the consequence of a mans work, tending to the glory of God and good of his Church; and such is the happinesse of the Medes, and Persians here spoken of, who, whatsoever were their corrupt intentions in their warre, did work, albeit not as religious servants, yet as Gods instruments, a good work of justice upon the oppressors of Gods people, and a good work of delivery of the Lords people: *Happy shall he be that taketh and dasheth thy little ones against the stones.* 8. Albeit it be a sinfull thing to satisfie our carnall affection in the misery of any man; yet it is lawfull in Gods cause to wish that God be glorified, albeit in the confusion of his enemies: and here great need is to have the heart well guarded with the fear of God, for wherwise to allow *the dashing of little ones against the stones,* might make a man guilty of savage cruelty.

PSALME

PSALME CXXXVIII.

THis Psalme is *Davids* thanksgiving unto God, and praising of him for the experience he had of his love and faithfulnesse. The promise of praise or thanksgiving, is set down, *v.* 1. and six reasons are to be subjoyned in the verses following, which are closed with a prayer in the end of the Psalme:

Vers. 1. I *Will praise thee with my whole heart: before the gods will I sing praises unto thee.*

In the promise of praising God; *Learn,* 1. It is a part of our thankfulnesse, to engage our heart to praise God for after-time, when we finde that all the thanks we can give for the present, are short of our duty or desire to praise him; *I will praise thee,* saith *David.* 2. As sometimes the believer will finde his heart set at liberty in Gods worship, which at another time he will finde to be in bands, so should he take the opportunity of an enlarged heart, to runne in the way of Gods service, as *David* doth here: *I will praise thee with my whole heart.* 3. Albeit the faces of Princes, Rulers, and Magistrates, use to lay some restraint upon the liberty of speech, which men use to take before mean persons, and albeit Princes ordinarily love rather to hear themselves praised by flatterers, then to hear either God or man magnified in their audience, yet a heart enlarged with the sense of Gods Majesty, greatnesse, and goodnesse, will not stand to confesse, and proclaim Gods truth, greatnesse and goodnesse, and other points of his praise, in the audience of the greatest men on the earth, put case they should think themselves cried down, and more lightly esteemed of, by this meanes: *Before the Lord will I sing praise to thee.*

Ver. 2. *I will worship toward thy holy Temple, and praise thy Name, for thy loving kindnesse, and for*

thy truth: for thou hast magnified thy Word above all thy Name.

He engageth himselfe also unto the publick ordinary worship of God, according to Gods command, and then giveth the reasons of his engagement. *Whence learn,* 1. Worshipping of God in secret is indeed necessary, but it is not sufficient for the man who mindeth thankfulnesse to God, except he follow the publick meanes also, and that after the way which is prescribed by God, directing all his service to be offered to God through Christ: for this is imported in *Davids* worshipping toward the Arke, which was placed in the tabernacle or Temple: *I will worship toward the holy Temple, and praise thy Name.* 2. The experience of the Lords kindnesse and faithfulnesse in his promises made to his people, is a lively motive unto believers to praise him: *I will praise thy Name for thy loving kindnesse, and thy truth.* 3. There is more to be seen and felt in the experience of Gods children, then they could promise to themselves out of Gods Word: for they finde that God in effect is better in his payment then in his promises, for thus much doth this commendation import; *Thou hast magnified thy Word above all thy Name,* that is, I have found more effect in the performance of thy promise, then the promise seemed unto me to hold forth in thy Name, and this is the first reason of *Davids* engagement unto thankfulnesse.

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

The second reason of his thanksgiving is more speciall, because God had upholden him by his inward comfort in the time of his trouble, and had answered his prayer graciously. *Whence learn,* 1. The Lord useth to put his children unto straits before he deliver them, that he may be seen the more clearly to be their deliverer: for *David* cried unto the Lord, before the answer of his ordinary and daily prayer was given unto him; *In the day when I cried,* saith he. 2. To be supported in trouble, and to have strength to bear out in trouble till the full delivery come,

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is a reall and remarkable answer from God to his peoples prayers: *In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.* 3. Albeit before the outward and compleat delivery come, the passages of Gods secret sustaining of a man be not well marked, yet when they are looked back upon in the clear light of accomplished deliverance, the least degrees of delivery and secret supporting of the man under trouble, will appear clearly to be answerers of prayer, and begun delivery: as *David* here observeth, and giveth account thereof; *In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.*

Ver. 4. *All the kings of the earth shall praise thee, O LORD: when they hear the words of thy mouth.*

5. *Yea, they shall sing in the wayes of the LORD: for great is the glory of the LORD.*

The third reason of his thanksgiving is, because he foreseeth in the Spirit of prophecy, how great glory and praise, and thanks the Lord shall have, when he shall convert the Gentiles, and reveal his Word and works unto them. *Whence learn*, 1. The foresight of the glory which God shall have in the world before its end, by the promised propagation of his Gospell, should stirre up all who believe the approaching glory of God, to magnifie and praise him in their own time: for the foresight of the glory of God to be manifested among the Gentiles, is here the matter of the song of *David*, and of the Church of the Jewes: *All the kings of the earth shall praise thee, O Lord.* 2. When the glory of the Lord is seen, it doth overshine all the glory in the world: for Kings when they see Gods glory, shall fall down and praise God: *All the kings of the earth shall praise thee, O Lord.* 3. It is the Word of God mainly which sheweth forth the glory of the Lord, and maketh his works to be wonderfull: *All the kings of the earth shall praise thee, when they hear the words of thy mouth.* 4. Albeit the knowledge of God which cometh onely by his works, be able to convince even the Heathen, of the Lords care over his people, and to astonish them, yet not the knowledge of the Lord which cometh by his works, but that which com-

eth by the hearing of the Word of the Lord, is able to convert a man, and to make him walk in the obedience of faith, and to rejoyce in God, and to sing his praises cheerfully: *When they hear the words of thy mouth, they shall sing in the wayes of the Lord,* 5. The glory of the Lord which is manifested in his Word, is the highest glory which is manifested to the world; for after all the glory of his works of Creation and Providence, which the Word holdeth forth, it sheweth forth the glory of Gods grace and mercy to the self-condemned sinner, which mercie to the penitent soul in some respect, is above all Gods works, for in this respect it is here said: *Great is the glory of the Lord.*

Vers. 6. *Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.*

A fourth reason of *Davids* thanksgiving and praising of God, is for his different dealing with the humble and proud. *Whence learn,* 1. Albeit the Lord be so highly exalted above all the creatures, as it is a sort of humbling himself to behold his creatures, even in the heavens, yet he is so good and gracious, that his superlative grandour, doth not hinder his taking notice of the meanest lost sinner, who humbleth himself before him: *Though the Lord be high, yet hath he respect unto the lowly.* 2. The greatness of the Majestie of God commendeth his humility, and the Lords looking low for the good of the poore Supplicant, commendeth his greatnesse, and maketh it more lovely: for it is here put for a point of his praise: *That though the Lord be high, yet hath he respect unto the lowly.* 3. The Lord observeth the disposition of men; who are proud and who are humble before him, for this doth the text point at. 4. The humble do lose nothing by their humility, nor do the proud gain any thing by their pride, but by the contrary the humble finde grace, and the proud are resisted of God; *He hath respect to the lowly, but the proud he knoweth afar off.* 5. Pride excludeth a man from accesse to God, and a proud man cannot have communion with God: He *knoweth the proud afar off.*

Ver. 7. *Though I walk in the midst of trouble, thou*

thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

The ſixth reaſon of his giving thanks & praiſe unto God, is his confidence, that whatſoever trouble he ſhall fal into hereafter by his enemies, the Lord will ſuſtain him under it. and deliver him out of it *Whence learn*, 1. It is a good uſe of by-paſt experience, to conceive hope to be helped of God in time to come: as the example of *David* here teacheth us. 2. Whatſoever trouble a man hath been in, he may fall in as great or greater afterward: yea, he may poſſibly be in a comfortleſſe condition, and helpleſſe and hopeleſſe for any thing can be ſeen, yea, and be compaſſed about with trouble on all hands, yea he may faint under the burden, and be as a dead man: for thus much *David* preſuppoſeth may be his condition afterward: *Though I walk in the midſt of trouble.* 3. How great ſoever, and how many ſoever ſtraits and difficulties the believer can forecaſt and foreſee, he may promiſe to himſelf as great and as many ſupplies of ſtrength, and deliveries from God: *Though I walk in the midſt of troubles, thou wilt revive me*, that is, thou wilt put new life and comfort in me. 4. Againſt the power and wrath of adverſaries, Gods power and good-will is a ſufficient guard, ſuccour and relief: *Thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.*

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

The ſixth reaſon of his giving thanks and praiſe, is his confidence of the Lords conſtant continuing with him, and making him to perſevere in Gods obedience unto the end, which he cloſeth with a prayer that he may perſevere. *Whence learn*; 1. The believers heart cannot be quiet, till it be ſure of perſeverance, and of this he may be made aſſured: for the ſame Spirit of grace which hath made him ſee the Lords engagement for him in time paſt, can give certainty of the continuing of Gods grace in time to come; *The Lord will perfect that which concerneth me*: He find-

eth a work of Gods love to him already begun, and then gathers hence that the Lord wil perfect that work of grace which he hath begun. 2. The believer doth not build his hope of perseverance upon any strength or constancy in himself, but upon the unchangeableneſſe of Gods everlasting mercy, as here *David* sheweth unto us: *The Lord will perfect that which concerneth me*, why? and upon what ground is he so confident? *Thy mercy, O Lord, endureth for ever.* 3. True assurance of perseverance must be joyned with the sense of a mans own weakneſſe and unworthineſſe, and ill deserving, (if God should deal with him in justice) yea, it must be joyned with dependance upon God in faith and prayer, and use of the meanes; for such was the assurance which *David* had, who after that he hath said, *The Lord will perfect that which concerneth me*, subjoyneth, *forsake not the work of thine own hands*, which importeth so much. 4. Faith hath alwayes for its own strengthening to make use of all bonds betwixt God and it self as a creature, and in special as a new creature, that seeing his calling and gitts are without repentance, he would make out the work of grace and salvation, where he hath begun it, as *David* teacheth us: *Forsake not the work of thy own hands.*

PSALME CXXXIX.

David being wickedly slandered and persecuted by his adversaries, findeth his zeal kindled against them: and lest his own hearts corruption should deceive him, as being carnal in this matter, he presenteth his heart unto God, the all-seeing and every-where-present Judge of the secrets of all hearts, and he presenteth also his adversaries both persons and cause, with his own carriage toward them, to be tried by God, praying that himself may be directed toward life everlasting.

In the first place, the Omniscience of God is declared, *v.* 1, 2, 3, 4, 5, 6. In the next, the Omnipresence of God, with his Omniscience is set forth, *v.* 7, 8, 9, 10, 11, 12. In the third place, the reason is given of Gods so exact knowledge of all the secrets of his heart, because the Lord did forme and fashion him,

in

in ſo wonderfully wiſe and powerful a way, as he could neither expreſſe nor comprehend, *v.* 13, 14, 15, 16, 17, 18. In the fourth place, he confeſſeth to God his judgement of wicked men, and his hatred of their wayes, making God, who is the ſearcher of hearts, Witneſſe and Judge of his ſincerity: Corrector and Director of his courſe toward everlaſting life, *v.* 19, 20, 21, 22, 23, 24.

Verſ. 1. O *LORD, thou haſt ſearched me, and known* me.

Ver. 2. *Thou knoweſt my downe-ſitting, and mine upriſing: thou underſtandeſt my thought afar off.*

3. *Thou compaſſeſt my path, and my lying down, and art acquainted* with *all my ways.*

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

5. *Thou haſt beſet me behinde and before: and laid thine hand upon me.*

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

In his acknowledging of Gods Omniſcience, and perfect knowledge of every thing in him, and in his betaking himſelf unto God, for clearing of him, comforting of him, and bearing him through all calumnies and reproaches: *Learn,* 1 The godly may ſometimes be ſo overclouded with calumnies and reproaches, as they cannot finde a way to clear themſelves before men, but muſt content and comfort themſelvs with the teſtimony of a good conſcience, and with Gods approbation of their integrity, as here *David* doth, ſaying, *O Lord, thou haſt ſearched me and known me.* 2. As the knowledge which the Lord hath of us is moſt accurate, having, as it were, a perfect ſearching joyned with it: ſo the belief of this point is neceſſarily to be applied to our ſelves, that it may rule our converſation, breed us comfort and peace, and confidence in our approaches unto God, whoſoever be againſt us, as *Davids* example here doth teach us. 3. The Lord is acquainted with all the motions of the external man, the meaneſt

gesture of the body falleth under his cognition and observation: *Thou knowest my down-sitting and my uprising.* 4. What advisements we are upon, what consultations and deliberations we are about, the Lord knoweth all perfectly before we conclude any thing: *Thou understandest my thoughts afarre off.* 5. The Lord doth not only observe our aime and scope, but also how we purpose to convey out matters, and how we go on and proceed in accomplishing of our purposes. what rule we follow or reject, from the morning to the evening: *Thou compassest my path, and my lying down.* 6. The Lord knoweth us so well as the best knowledge which our entire friend can have of us, with whom we do communicate our minde, and who knoweth all our designe and way to go about it, is but a shadowing similitude of Gods knowledge of us: *Thou art acquainted with all my wayes.* 7. There is not a word which we speak, either idle or to purpose, but the Lord considereth it perfectly: *For there is not a word in our tongue, but lo, O Lord, thou knowest it altogether.* 8. We are so inclosed within the view of Gods beholding of us, and so compassed by his providence, and so powerfully ruled by his power, as we cannot turne this way or that way, but we are still in his sight, and under his disposing of us, as he seeth fit: *Thou hast beset me behinde and before, and laid thy hand upon me.* 9. The knowledge which God hath of us and of our wayes, is so particular and perfect, so far above our capacity, as we cannot comprehend the manner of it: *Such knowledge is too wonderful for me.* 10. When we are about to look upon Gods perfections, we should observe our own imperfections, and thereby learn to be the more modest in our searching of Gods unsearchable perfection: *Such knowledge*, saith *David*, *is too high for me, I cannot attain unto it.* 11. Then do we see most of God, when we see him incomprehensible, and do see our selves swallowed up in the thoughts of his perfection, and are forced to fall in admiration of God, as here, *Such knowledge is too wonderful for me, it is high, I cannot attain unto it.*

Vers. 7. *Whither shall I go from thy Spirit: or whither shall I flee from thy presence?*

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

9. If

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

10. *Even there shall thine hand lead me: and thy right hand shall hold me.*

11. *If I say, Surely the darknesse shall cover me: even the night shall be light about me.*

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

In *Davids* setting forth the Lords Omnipresence and Omniscience to be such, as he cannot escape his sight and power; *Learn*, 1. The right making use of Gods all-seeing providence, and every where presence is, to consider our duty to walk before God, as in his sight alwayes, and not to seek to hide our selves, or our counsel from him, as *David* doth here: *Whither shall I go from thy Spirit, or whither shall I flee from thy presence?* 2. Whosoever walk in the darknesse of their own devices, and misregard God in their wayes, as if they might escape his sight, or eschew his hand, are much mistaken: for there is no place of refuge from his pursuing; *Whither shall I go from thy Spirit, or whither shall I flee from thy presence?* 3. Neither mens presumption and blessing of themselves in courses not allowed by God, nor their estimatinn of high preferment in Church or State, (which are a sort of a mans lifting up himself to heaven,) can availe a man, when he cometh to be tried before God; *If I ascend to heaven, thou art there*: where fugitives from God cannot have place. 4. A mans base condition and meannesse in the world, or his desperate resolution to perish, provided he can have his will for a time, yea, his desperate dispatching himself, when he is incurably miserable, will not avail a man, nor carry him through: for God fastening the man in the misery which he hath resolved to endure, will make him finde that he hath too sore a party: *If I make my bed in hell, behold, thou art there.* 5. Changing from place to place, and fleeing from one countrey to another, or going to such solitary places where no man resorteth, cannot deliver a man from Gods pursuing and overtaking of him: *If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.* 6. Whithersoever a man

man shall go, he must be furnished with power and strength from God to go thither: for, *there shall thy hand lead me*, importeth so much. 7. Gods power and justice shall ever be a mans master, go whithersoever he shall go; *Thy right hand shall hold me.* 8. The fugitive sinner hath many devices in his head, to elude Gods sight and justice, and all to deceive himself, and will run from one shift to another, before he turne himself to God; and his thoughts of Gods presence are so grosse, as amongst other thoughts, to think himself hid in the night from God, but in all, poor fool, he is deceived; *for if I say, Surely the darknesse shall cover me, even the night shall be light about me; yea, the darknesse hideth not from thee, but the night shineth as the day, the darknesse and the night are both alike to thee.*

Vers. 13. *For thou hast possessed my reines: thou hast covered me in my mothers wombe.*

14. *I will praise thee, for I am fearfully* and *wonderfully made: marvellous* are *thy works, and that my soule knowes right well.*

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

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

17. *How precious also are thy thoughts unto me, O God: how great is the summe of them?*

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

In the third place, where the Psalmist giveth a reason of Gods exact knowledge of, and power over him, because he hath formed him in the belly wonderfully; *Learn,* 1. In regard that God hath made us in the wombe, and we live, and move, and subsist

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by his power, it is not possible that God should not know our words, works, and thoughts and all, and have us alwayes in his sight and under his power: *For thou hast possessed my reines, thou hast covered me in my mothers wombe.* 2. The knowledge of God, and his Government of the creatnre, is not like a mans, who setteth himself for a while on this object, and then turneth off to another object, but Gods Knowledge and Government is a setled possessing of his own workmanship, by a constant beholding, by a setled ruling of his work, by a constant maintaining and judging of the most secret motion of a mans spirit: *For thou hast possessed my reines, thou hast covered me in my mothers wombe.* 3. The Lord in framing our bodies in our mothers wombe, did cover his tender work with his mighty power from all inconveniences, as with a shield: *Thou hast covered me in my mothers wombe.* 4. The right sight of Gods workmanship in our very bodies, will force us to praise Gods unspeakable wisdom: *I will praise thee, for I am fearfully made.* 5. When God is seen in his glory in any thing, his majesty becometh terrible to the beholder, his glory is so bright; *I am fearfully made.* 6. As the Lords rare works, without consideration, look upon a man very common like, so his common works being well considered, become very wonderful: *I am wonderfully made.* 7. The right sight of any one of Gods works, giveth light in all his works, to shew them all wonderous: *Marvellous are thy works.* 8. The consideration of Gods work in our bodies well digested, is profitable for our soul: *And that my soul knoweth right well.* 9. As the Lord doth acquaint us with his works, we should observe them well, and bear witnesse to what we observe for his glory, as *David* doth, saying, *And that my soule knoweth right well.* 10. In the framing of our bodies God knoweth what he is making, neither darknesse nor distance of heaven from earth, nor any other impediment, doth hinder him in his working: *My substance was not hid from thee, when I was made in secret.* 11. The making of a mans body of so many bones, arteries, veines, sinewes, &c. is a most curious piece of work; *I was curiously wrought in the lowest parts of the earth.* 12. God seeth things before they be made, and his purpose to make hath no lesse clearnesse of knowledge of the thing to be made, then the subsistence of it when it is made can give; and God in his decree to do, knoweth the thing to be done, as fully as when it is done: *Thine eyes did see my substanct, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned,*

when

when as yet there was none of them. 13. The Lords decrees of things to be done, are ſo clear, ſo determinate, ſo certain, as if the deſcription and hiſtory of the thing already come to paſſe were written in a book: for ſo much doth the compariſon taken from a written book to ſhew the nature of Gods decrees, import; *In thy book all my members were written, which in continuance were faſhioned, when as yet there was none of them.* 14. There is rare wiſdome to be learned out of Gods decrees and works; *How precious are thy thoughts unto me?* 15. What pains a man taketh in the ſearching thereof, is well recompenſed with pleaſure and profit, as *Davids* experience doth teach. 16. We ſhould ſtudie this wiſdom till we finde it ſweet, and then lay it up as a precious jewel in our minde, when we have found it: *How precious alſo are thy thoughts unto me, O God?* 17. All Gods revealed decrees, are the matter of the beleevers comfort and his joy, how harſh ſoever they ſeem to the unbeliever and unrenewed man; *How precious alſo are thy thoughts unto me, O God?* 18. The particulars of Gods purpoſe and decreed will toward his own children, which from time to time do come to light, as they are revealed by the daily execution of them, are innumerable; *How great is the ſumme of them? if I ſhould count them, they are more in number then the ſand.* 19. Albeit the moſt vigilant of the Saints ſometimes fall in drowſineſſe and ſleepineſſe of Spirit, that they cannot perceive Gods preſence with them, and care of them, and love unto them, yet when the Lord wakeneth up their ſoules, and reneweth their ſpiritual ſenſes, they are forced to ſee and acknowledge that the Lord doth never leave them, even when they leaſt perceive his preſence: *For, when I awake, I am ſtill with thee,* doth import all this.

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

20. *For they ſpeak againſt thee wickedly*: and *thine enemies take* thy Name *in vain.*

In the laſt place, he confeſſeth his judgement of, and affection toward his adverſaries, and offereth all to be ſearched and approved of God, and himſelf to be directed thereafter unto life everlaſting: and firſt, he ſheweth his judgement of his adverſaries, and the reaſon of his abhorring the fellowſhip of their courſes.

courses. *Whence learn*, 1. Where we perceive wickeddesse to reign, there we may be assured destruction will follow: *Surely, thou wilt slay the wicked, O God.* 2. When we do passe our judgement of mens persons and courses, we had need to conform our judgment unto what we know the Lord will allow as here the Psalmist doth, directing his speech to God. 3 When the Lord will comfort his servants under persecution, he will let them see not only their own blessednes in himself, but also the destruction of their enemies approaching, as here we see. 4. When we see destruction attending upon the way wherein others are walking, we ought to keep off from fellowship with their unfruitful works of darknesse: for otherwise whatsoever duties any special relations do call for at our hands, *David* was very observant of them toward his greatest enemies, but he separated from them only as wicked and as bloody, and as they were on a course of perdition; *Depart from me therefore ye bloody men.* 5. When we have a controversie with the wicked, we should take heed that private spleen do not rule us, but that only our interest in Gods quarrel with them doth move us, as the Psalmist doth here: *For they speak against thee wickedly.* 6. What the wicked do or speak against Gods servants for righteousnesse sake, it is against God in effect; *They speak against thee, and are thy enemies.* 7. Such as professe themselves to be the people of God, and yet do persecute the godly unjustly, under the colour of law, or some specious pretences, do in effect take Gods Name in vain: *Thine enemies take thy Name in vain.*

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

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

After declaring his judgement of his enemies, he professeth his hatred to their persons, qualified with wickednesse, as is said *Whence learn*, 1. There are some men, who beside the common enmity which is in all men against God, do oppose themselves in an eminent way against God and godlinesse, as *haters* of *God*; for this the text doth presuppose. 2. Such as

are

are perceived open enemies unto God, we may lawfully hate them, without breach of the law of love: for the love which we owe unto God absolutely, giveth warrant to hate them who oppose God comparatively: *Do not I hate them that hate thee?* 3. Injuries done against God, should touch and affect us, no lesse nearly then injuries done to our selves; *And am not I grieved with those that rise up against thee?* 4. When God is injured by our enemies, we had great need to look to the sincerity of our affection, that our hatred against them, and our zeal for God and his truth be upright, so as we may say with *David, I hate them with a perfect hatred, I count them mine enemies.*

Ver. 23. *Search me, O God, and know my heart: try me, and know my thoughts.*

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

When *David* hath searched himself, and is approved of his own conscience, he offereth himself over again to be searched by God. *Whence learn,* 1. As we have need to try our zeale, when Gods quarrel and our interest are joyned, that there be not some dregs of our ill humours mixed therewith: so must we not rest upon the testimony of our own conscience in this case, but must offer our heart to be searched of God, over and over again, and must intreat him to purge us of every corrupt mixture, as *David* doth; *Search me O God, and know my heart, try me, and know my thoughts.* 2. He had need to be sincere in all his wayes, who craveth Gods approbation in any one of his wayes, for if a man be corrupt in any of his wayes, he may deceive his own heart in all other of his wayes: this doth *David* import, when he saith, *And see if there be any wicked way in me.* 3. Every wicked way, is a way of grief, trouble and sorrow: for so imports the name given to it in the original. 4. The good way allowed of God, is a lasting way appointed of God of old, and will be approved by him for ever: *Lead me in the way everlasting.* 5. We cannot walk in the wayes of God, without his actual and effectual leading of us therein, beside his direction given in common by his Word; and therefore we had need to pray with *David, Lead me in the way everlasting.*

PSALME

PSALME CXL.

David, being purſued for his life, and loaded with falſe calumnies of wicked men, prayeth, Firſt, for deliverance from them, *v.* 1, 2, 3, 4, 5, 6, 7. Secondly, prayeth againſt them, *v.* 8, 9, 10, 11. Thirdly, declareth the Lords gracious anſwer, *v.* 12, 13.

Ver. 1. *Deliver me, O LORD, from the evil man: preſerve me from the violent man.*

2. *Which imagine miſchiefes in* their *heart: continually are they gathered together* for *warre.*

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

In his prayer for deliverance; Firſt, he requeſteth for preſervation from their cruel devices and ſlanders, *v.* 1, 2, 3. Then repeateth his prayer for preſervation from the preſent dangers wherein he was, by reaſon of the ſnares laid for him, *v.* 4, 5. Thirdly, he repeateth his petition, with ſome ſpecial grounds of confidence and hope to be relieved, *v.* 6.

From the firſt requeſt; *Learn*, That moſt innocent and godly men, by the calumnies of the wicked, are ſometimes caſt in great dangers, whence they ſee no appearance of deliverance, for clearing their name, or ſaving of their life, except God finde it out: and in this caſe God is and ſhould be their refuge; *Deliver me, O Lord, from the evil man.* 2. How wicked ſoever, how violent ſoever the enemies of Gods children be, God can reſcue his ſervants out of their hands: *Preſerve me from the violent man.* 3. Such as not only in fit of paſſion, but alſo in cold blood, reſolve to do miſchief to the godly, may juſtly be eſteemed evil men, violent men, for ſo are they here deſcribed; *Which imagine*

imagine mischief in their hearts. 4. When wicked men have devised what they can by themselves against the righteous, they cannot trust their own wits, as able to make the plot fast, except they consult one with another frequently, that they may joyne their counsels and their forces together, to make the snare sure; *Continually they are gathered together for warre.* 5. That wicked men may the better carry on their designe against the godly, they possesse the simple people with prejudices of them, devising and spreading false lies, and bloody calumnies of them, contrived with great cunning, and made very probable in appearance, lest any should pity them, when they are cut off; *They have sharpenyd their tongue like a serpent.* 6. When the wicked have vented deadly lies of the godly, they have in readinesse new slanders and capital crimes to charge them with falsely: *Adders poison is under their lips.*

Ver. 4. *Keep me, O LORD, from the hands of the wicked: preserve me from the violent man, who have purposed to overthrow my goings.*

5. *The proud have hid a snare for me, and cords, they have spread a net by the way-side: they have set grinnes for me. Selah.*

In his repeated petition for preservation; *Learn*, 1. It will not suffice the wicked to defame the godly, and murther them in heart and tongue, but also they seek to have them in their gripes, except God interpose himself for their safety: *Keep me, O Lord, from the hands of the wicked.* 2. The desperate resolution of the wicked to overcome the godly, must not discourage the godly, but sharpen their prayer: *Preserve me from the violent man, who have purposed to overthrow my goings.* 3. Hunters and Fowlers did never go more cunningly to work, by snares, nets and traps to catch their prey, then the wicked go about to have the advantage of the godly, to bring their life under their power: *The proud have laid a snare for me and cords, they have spread a net by the way-side, they have set grinnes for me.*

Ver.

Ver. 6. *I said unto the LORD, Thou* art *my God: heare the voice of my supplications, O LORD.*

7. *O GOD the Lord, the strength of my salvation: thou hast covered my head in the day of battel.*

In the repeating of his petition the third time, with reasons of hope to be helped; *Learn*, 1. The malice of men should move the believer to make use of Gods favour and friendship, and of the Covenant with him, *I said unto the Lord, Thou art my God:* 2. The claim which faith layeth unto God, should proceed from a fixed purpose, to stand to its right and interest it hath in God: *I said unto the Lord, Thou art my God.* 3. When faith findeth the Covenant fixed, then prayer findeth vent, and the man poureth forth his desire with hope, as here: *Hear the voice of my supplication, O Lord.* 4. When misbelief doth present to the godly the greatnesse of the danger, the mans own weaknesse, and the power of the adversarie, faith should present, in opposition to these, the strength of God and his power for salvation, as engaged by Covenant to the behoof of the believer: *O God the Lord, the strength of my salvation.* 5. As present straits should bring to minde by-gone dangers and deliverances, so by-gone experience of delivery should strengthen faith for the present: for this use *David* maketh of his present and by-gone exercise. 6. In time of danger God useth to interpose himself, for the preservation of his own servant, more nearly and closely, then a helmet cleaveth to a mans head in the day of battel, and doth ward off a blow better, then any piece of armour can do, as *Davids* experience teacheth; *Thou hast covered my head in the day of battel.*

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

9. *As for the head of those that compasse me about: let the mischief of their own lips cover them.*

10. *Let burning coales fall upon them; let them*

be cast into the fire: into deep pits, that they rise not up again.

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

In the second part of the Psalme, wherein he prayeth against his enemies; *Learn*, 1. God can overthrow all the devices of the wicked, and the wicked can effect nothing against the godly, except God grant them their desire; for so much doth this prayer import: *Grant not, O Lord, the desires of the wicked.* 2. The prayer of the godly against the plots of the wicked, hath more power to overturn them, then the wicked have wit or strength to promote them; *Further not his wicked device.* 3. When one of the wicked findeth successe in his wicked devices, all of them grow proud, and do misken God for that cause: *Further not his wicked device, lest they exalt themselves.* 4. God will not give alwayes successe unto the wicked oppressors of his people, were there no other reason for it but this one, to crush the pride of his enemies, and to make it cease; *Further not his wicked device, lest they exalt themselves.* 5. What mischief the wicked have threatened to bring upon the godly, shall fall upon themselves, and bitter as gall shall their part be, (as the Word will suffer in the Original,) who are chief Ring-leaders of the persecution of the godly: *As for the head of them that compasse me about, let the mischief of their own lips cover them.* 6. The overthrow of the wicked shall come upon them, as the ruine of a wall covering them and smothering them: *Let mischief cover them*; their torment shall be piercing and intolerable, like the perdition of *Sodom*; *Let burning coals fall upon them*; no escaping for them, *Let them be cast into the fire*; no getting out of the torment, no recovery for them: *Let them be cast into deep pits, that they rise not again.* 7. Backbiters and Calumniators shall not only be debarred from heaven, but also Gods curse shall follow them on earth, and not suffer them nor their posterity to enjoy quiet prosperity in the world: *Let not an evil Speaker be established in the earth.* 8. When oppression hath cried to God against the oppressor, it is sent forth as a Serjeant to follow him at the heels whereever he go, till it overtake him, and throw him headlong into destruction: *Evil shall hunt the violent man to overthrow him.*

Ver.

Verſ. 12. I *know that the* LORD *will maintain the cauſe of the afflicted:* and *the right of the poore.*

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

In the third part of the Pſalme, is the anſwer of the Pſalmiſts prayer, in a comfortable perſwaſion of Gods maintaining of his perſecuted children, & delivering of his own afflicted ſervants out of all their troubles. *Whence learn*, 1. Whoſoever ſhal perſecute and oppreſſe the righteous, ſhall finde God their Party, joyned in the cauſe with the afflicted; *The Lord will maintain the cauſe of the afflicted.* 2. The faith of Gods aſſiſtance is a ſufficient comfort to the godly, to uphold them till the deliverance come, and this perſwaſion God uſeth to give to his perſecuted ſervants for their upholding; *I know that the Lord will maintain the cauſe of the afflicted.* 3. The main thing which the Lords ſervants do care for, is their cauſe and their right, that whatſoever they ſhall ſuffer, their cauſe may go free and be juſtified: and this the Lord doth ſecure here: *The Lord will maintain the cauſe of the afflicted, and the right of the poore.* 4. Whatſoever hardſhip the godly do meet with in their exerciſe, joy and deliverance ſhall cloſe their troubles, and whatſoever prayer and mourning they ſhall be driven unto by perſecution, praiſe and thankſgiving ſhall be the laſt part of their trial; and this the Lord will have his people perſwaded of: *Surely the righteous ſhall give thanks unto thy Name.* 5. Whatſoever imperfections the beleever ſhall finde in himſelf, yet his upright and ſincere dealing with God, by the daily acknowledgement of what is amiſſe in him, and by his making uſe of the remedy held forth in the Goſpel, ſhall prove him to be a righteous man; for the *righteous* and the *upright* man here is one. 6. Beſide all the comfortable blinks of Gods kindneſſe in this world, granted to the believer, he hath aſſurance of perſeverance, and of everlaſting fellowſhip with God: *The upright ſhall dwell in thy preſence.*

PSALME. CXLI.

THe Pſalmiſt, being in diſtreſſe by the malicious perſecution of his adverſaries, prayeth for relief, and for a holy carriage under his trouble; till his own full delivery, and till his enemies diſtruction ſhould come. The petitions are ſeven: the firſt is general, for acceptation of his perſon, and granting of his prayer, *v.* 1, 2. The next is, for direction of his ſpeeches, *v.* 3. The third is, for guiding of his heart and actions, *v.* 4. The fourth is, for the benefit of the fellowſhip of the Saints, by their wholeſome counſell and admonition, *v.* 5. with the reaſons thereof, *v.* 6, 7. The fifth is, for the comfort of ſpiritual communion with God, *v.* 8. The ſixth is, for preſervation from the plots of the enemies, *v.* 9. The ſeventh is, for the overthrow of his enemies, *v.* 10.

Verſ. 1. LORD, *I crie unto thee, make haſte unto me: give eare unto my voice when I crie unto thee.*

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

In the firſt petition, which is general, for granting of his prayer, and accepting of his perſon in his prayer; *Learn*, 1. Mis-beliefe doth ſeek many wayes for delivery from trouble, but faith hath but one way, to go to God, to wit, by prayer, for whatſoever is needfull: *Lord, I crie unto thee.* 2. Preſent danger, or long continuance of trouble, doth put an edge upon the devotion of the believer: *Lord, I crie unto thee.* 3. Albeit the godly dare not ſet a time to God when he ſhall come, yet they may declare the ſtrait they finde themſelves in, and what need they have of ſpeedy help: *Make haſte unto me.* 4. As it is an ordinary tentation ſuggeſted to the godly in the time of trouble, when

when they pray and do not receive anſwer, that their ſupplication is miſ-regarded: ſo ſhould it be repelled by renewing of our petition ſo oft as it is offered, as this example teacheth; *Give eare unto my voyce, when I cry unto thee.* 5. The prayer of Gods children, is very ſweet ſmelled and acceptable to God, through the mediation of Chriſt, as the ceremonial offering of incenſe, and ſacrifice (whereunto *David* here doth allude, did ſignifie: *Let my prayer be ſet forth before thee, as incenſe; and the lifting up of my hands, as the evening ſacrifice.* 6. Our prayers unto God ſhould be joyned with ſubmiſſiveneſſe of ſpirit, ſelf-denial and hopefull dependance on God: for ſo much doth the geſture of lifting up of the hands in prayer of its own nature ſignifie, and therefore here the geſture is put for the prayer, which ſhould be joyned with ſuch an inward diſpoſition; *Let the lifting up of my hands be as evening ſacrifice.*

Verſ. 3. *Set a watch (O LORD) before my mouth: keep the door of my lips.*

In the ſecond petition, which is more ſpecial, for direction of his ſpeeches; *Learn*, 1. The godly in their trouble, eſpecially by perſecution, are under tentation to hurt their own cauſe by unadviſed and paſſionate ſpeeches: for this doth the prayer import. 2. As words of paſſion from our muddy affection, are ready to break out in time of trouble, ſo ſhould we in the ſenſe of our own inablity to ſuppreſſe them, intreat God to bridle our tongue, that nothing break forth to his diſhonour, *Set a watch, O Lord, before my mouth, keep the door of my lips.*

Verſ. 4. *Incline not mine heart to any evill thing, to practiſe wicked works with men that worke iniquity: and let me not eat of their dainties.*

In the third petition, for guiding of his heart, and actions; *Learn*, 1. The godly are ſubject alſo to another tentation under perſecution, to be driven to ſome unlawfull way of revenge or ſome ſinfull compliance with the wicked, either by terror or

allurement, as this petition doth import. 2. The holiest of Gods servants have reason to pray unto God, *Lead us not into tentation*, when they consider that their daily sinning, may open a door to justice, to give over their hearts, for a time, to its own natural wicked inclination: for in the sense of this danger, *David* prayeth; *Encline not my heart to any evil thing.* 3. As to meet injuries with injuries, is not a meanes to be rid out of trouble, but a meanes to involve us in further trouble: so also to comply with workers of iniquity, for fear of danger from them, is not a meanes to eschew trouble, but rather a meanes to draw down Gods wrath: *Eneline not my heart to any evil thing, to practise wicked works with them that work iniquity.* 4. As the Lord is the only Sovereigne over the heart, in whose hand the heart is, to turne it where he pleaseth, so will he being intreated by prayer, set it right; *Incline not my heart to any evil thing.* 5. The present pleasure and commoditie of sinne, is in high estimation with the sinner, and much sweeter to him then what he may lawfully enjoy; *The pleasures of sinne are his delicates.* 6. No man can keep himselfe from being taken with the allurements of a sinfull course, except the Lord preserve him: *Let me not eat of their dainties.* 7. The holiest men in Scripture, have been most sensible of the impotency of their own free will, and inability to resist tentations, or to bring forth the habits of grace unto action; most diffident of themselves, most dependant upon God, most carefull to make use of meanes, and conscienceious in following of ordinances, as their prayers do testifie: *Encline not my heart to any evil thing, let me not eat of their dainties.*

Vers. 5. *Let the righteous smite me*, it shall be *a kindnesse, and let him reprove me*, it shall be *an excellent oile*, which *shall not break my head: for yet my prayer also* shall be *in their calamities.*

The fourth petition, is for the benefit of the communion of Saints, wherein *David* perceiving the mischief which unhappy flatterers about the King, procured to the King, and to the godly in the land; he prayeth to God, to grant him such godly men about him, as would never consent to any wrong deed of his, but would dissuade him, dissent from him, yea, reprove and rebuke him

him rather, if need were; which sort of friendly smiting of him, he promiseth shall be most acceptable to him: and for this, he giveth four reasons: the first whereof is, because he had so much love to his enemies as to pitty them in their calamities, and to pray for them. *Whence learn,* 1. As flatterers are a plague to Princes, especially when they are upon unjust courses: so righteous and faithfull admonishers of us, in whatsoever place we are in, are a notable blessing, and worthy to be prayed for: *Let the righteous smite me.* 2. According as a man doth hate sinne, and love righteousnesse, so he hateth flattery, and loveth to be freely dealt with, and reproved or admonished: for it is the love of righteousnesse, and hatred of sinne, which maketh *David* say, *Let the righteous smite me.* 3. No man is so farre mortified, but a reproof will be a wound to his proud flesh: *Let the righteous smite me.* 4. Free dealing and plaine reproof, is a fruit of love unfeigned: *Let the righteous smite me, it shall be a kindnesse.* 5. As most precious oile is to the body, so is the counsell, admonition, and reproof of the righteous to the soul: for the fruit of both is health and gladnesse; *Let him reprove me; it shall be an excellent oile, which shall not break my head.* 6. The godly when they are persecuted, need not to seek private revenge: for calamities do abide their persecutors, which they by faith in *God's* Word, may clearly foresee, as *David* here doth presuppose unquestionably, that their calamities were coming: *My prayer shall be in their calamities.* 7. The Lords children should be so far from private revenge, and so ready to come off that course, if they be tempted to it, that they should keep so much love to their adversaries, as may make them discharge all commanded duties toward them, as *David* here is disposed, whose words import thus much, if I were set upon private revenge, Lord let me finde a friend to hinder me, because I resolve to follow the duties of commanded love toward mine adversaries: *For yet my prayer also shall be in their calamities.* And this is the first reason of the fourth petition.

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

The second reason is, from his purpose to deal with the simple people, (who now did persecute him, by the misleading of their

corrupt Rulers) as with his kindly subjects, disciples or children; and doth hope to finde them tractable. *Whence learn*, 1. Difference must be put between ring-leaders in an evill course, and those that follow it in simplicity; for so doth the Prophet here put difference betwixt the people, and their corrupt and wicked Judges. 2. Wicked Rulers and mis-leaders of people, shall be fearfully punished, as they who are cast down from a steep place, and fall among stones; *Their judges shall be overthrown in stony places.* 3. Mis-led people should be kindly entertained, and instructed in the truth of Gods Word, as disciples and children, so soon as the Lord doth offer opportunity: *When their judges shall be overthrown in stony places, they shall hear my words.* 4. As the doctrine of grace and godlinesse is sweet and pleasant in it selfe, so should it be esteemed of by the preachers, and so recommended to the people, and so handled in the way of preaching of it, as it may be acknowledged by the people to be such; and this shall be, if with the deciphering of sinne and the curse, the remedy constantly be holden forth in Christ; if with the doctrine of all moral duties, people be directed to draw strength to obey them from Christ, and to seek to have their service acceptable through Christ; for thus shall the words of the Lord be both pleasant and profitable to people: This course did *David* resolve, *They shall hear my words, for they are sweet.*

Ver. 7. *Our bones are scattered at the grave mouth: as when one cutteth and cleaveth* wood *upon the earth.*

This is a third reason, not only of the fourth petition, but also, and mainly of the whole prayer, for comfort and delivery from persecution, wherein many of the Lords Priests were slaine, and many others of *Davids* friends were undone, and no more regard had of their lives and bones, then the hewer of wood hath regard to the chips which fall off in hewing: wherein *David* and his followers, were a type of Christ, and of his followers, whose persecution is here represented, and Prophesied of. *Whence learn*, 1. Albeit the death of the Lords servants be dear unto him, yet their lives, and the burial of their bones, are no more regarded by the wicked, then so many chips of wood, which the hewer of wood heweth off with his axe: *Our bones are scattered at the graves*

graves mouth, as when one cutteth and cleaveth wood upon the earth. 2. When Christs subjects are so entertained, (as here is set forth) their case being presented unto God, hath no small force to draw down delivery, and to bring a change of the affaires of their foes, as the force of the reason annexed unto the prayer doth teach.

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

The fourth reason of the petition, relating mainly to the prayer for delivery: after which is subjoyned the fifth petition, including the substance of all his prayer. *Whence learn,* 1. How great soever the darknesse of his calamities may be, and how thick soever the cloudes of present trouble are, to hide from us the Lords care of us, and his loving kindnesse unto us, yet faith must look, and pierce through them all unto God, and to his power and constancy of truth and love: *But mine eyes are unto thee.* 2. Whensoever faith turneth it selfe toward the Lord, it seeth sufficiency in God to help, as the man hath need: *Mine eyes are toward thee, O God the Lord.* 3. As it is good to believe in God in time of greatest straites, so it is good to avow our belieſe before God, and to observe this for our further strengthening, that we have obtained mercy to believe, as here *David* doth; *Mine eyes are toward thee: in thee is my trust.* 4. A soul which hath God for a covering of protection and comfort, hath also every condition it can be in, well seasoned: but the soul that lacketh this governing, is bare and naked, and destitute, without guard against any evil which may fall upon it: against this evil we have great need to pray, *Leave not my soul destitute.* And this is the fifth petition in this prayer.

Vers. 9. *Keep me from the snare* which *they have laid for me: and the grinnes of the workers of iniquity.*

The sixth petition, is to be saved from the privie plots, which his enemies had laid against him. *Whence learn,* 1. The adversaries

versaries of Gods people, or persecutors of the righteous for righteousnesse, are workers of iniquity, let them pretend unto godlinesse, lawes, or justice, as they please, for so are they here described. 2. Persecutors of the righteous, use not to go so openly to work, as to persecute them directly for righteousnesse, but do make plausible lawes and statutes, which may seem reasonable to the world, and yet such lawes as the godly cannot without sinne obey, and so their commands do insnare the godly, as here they are called, *snares and grinnes*. 3. From the plots of persecutors, and in special from iniquity established by a law, none can deliver the godly so, as they shall neither sinne nor suffer the penalty, except God alone: *Keep me from the snare which they have laid for me, and the grinnes of the workers of iniquity.*

Vers. 10. *Let the wicked fall into their own nets: whilest that I withal escape.*

The seventh petition is, as for his own delivery, so also for the overthrow of obstinate enemies, who cannot be reclaimed. *Whence learn*, 1. The prayers against persecutors which are dited to the penmen of the Scripture, are prophecies of their punishment, and decrees whereunto the Church may subscribe in the general: and this prayer is one among the rest. 2. When the persecutors do lay plots and snares against the righteous, they lay plots against themselves; and there is no need of another plot for their ruine, save that which is of their own devising: *Let the wicked fall into their own net.* 3. It is not unusual to see the overthrow of persecutors, and the delivery of the righteous, wrought by one and the self-same meanes, and brought about at one time: *Let the wicked fall into their own net, whilest that I withall escape.*

PSALME

PSALME CXLII.

Maschil of David, &c.

THis Psalme doth shew what was *Davids* exercise, when he was in the cave of one of the mountaines of *Engedi*, (1 *Sam.* 24.) flying from *Saul*: wherein he first setteth down his betaking of himselfe to prayer in general, *v.* 1, 2. Secondly, the straits wherein he was for the time, *v.* 3, 4. Thirdly, what was the special petitions of his prayer, with the reasons thereof, *v.* 5, 6, 7.

From the inscription; *Learn*, 1. That when the Lord doth put any of his children in straites and difficulties, he is providing instruction, and wise direction unto them, and to others, by the meanes, for this danger bringeth forth a Psalme of instruction: *Maschil of David.* 2. The profit which followeth, upon sharp exercises, is able to recompence all the paines whereunto they are put in trouble, as this particular instance doth shew. 3. It is wisdome for us to mark the special dangers wherein we fall, and how we have behaved our selves therein, and to see what use we should make thereof, as this example of *Davids* calling to minde of the danger he was in, in the cave, doth teach us.

Vers. 1. I *Cried unto the LORD with my voice: with my voice unto the LORD did I make my supplication.*

2. *I poured out my complaint before him: I shewed before him my trouble.*

In the setting down of his exercise in this danger, and how he made God his refuge by prayer; *Learn*, 1. The grace of God can so calme a mans mind, in the deepest danger of present death, as he may confidently put up his desire for delivery; and no danger can be so desperate, but a man may by prayer be delivered out of it, one way or other, as *Davids* experience teacheth: *I cried unto the Lord*, saith *David*, being in the cave, halfe buried

tied as in a grave, *Saul* and his hoſt being at the mouth of it. 2. He that is acquainted with God, and haunteth his preſence by prayer, ordinarily will finde a ready way to go to God, in an extraordinary danger, whereof *David* in this difficulty, ſheweth his experience. 3. The uttering of right words, with the voice in prayer, in the time of perplexity, is a work of faith, preſuppoſe there were ſo much inward confuſion and multitude of thoughts in the minde, as might call in queſtion whether the ſupplication of ſo perplexed a minde could be an acceptable prayer: therefore *David* twice mentioneth the uttering of his voice: *I cried with my voice, with my voice.* 4. It is a ſweet mercy to have grace to pray to God, and is not only profitable for the preſent, but alſo the memory of this mercy is refreſhfull afterward, as experience here doth ſhew. 5. It may be an eaſe to our minde, when we are full of perplexity, and grief and fear, to tell the Lord what aileth us: *I poured out my complaint before him.* 6. To preſent our confuſion and perplexity and trouble of minde, to be looked upon by God, and to be read by him, is a reall prayer or ſupplication; *I ſhewed before him my trouble.*

Ver. 3. *When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.*

4. *I looked on my right hand, and beheld, but* there was *no man that would know me, refuge failed my: no man cared for my ſoul.*

The ſtraite wherein *David* was, did make his wit to faile him, that he knew not what to do: for albeit his cauſe and carriage in it was approved of God, yet his enemies hunted him ſo hard, as they had very nigh catched him in the ſnare; his ſouldiers who were with him fainted, and were ready to ſhift for themſelves, and to render up *David*, if the army had approached to the cave, no man cared for his life, none would ſtand to his defence. *Whence learn*, 1. Trouble and danger in extremity, do put a mans wit on work to think upon all meanes of poſſible delivery, and when none can be found, the minde is involved in perplexity, and falleth down as it were in a ſwoon: *My ſpirit*

was

was overwhelmed within me. 2. Whatsoever danger we may fall into, it is good that our cause and carriage be such as God will allow: This was *Davids* advantage here, *When my spirit was overwhelmed within me, then thou knowest my path*, that is, thou approvedst my part, who was unjustly pursued. 3. How innocently so ever we behave our selves, yet persecutors will not cease to hunt us, till they take us in the snare, if they can: *In the way wherein I walked have they privily laid a snare for me.* 4. When great straites do come, wordly friends and all who may be in danger for helping of us: will readily forsake us: and this is the lot of Christ and his servants, who in suffering for righteousnesse, are left alone without all comfort or encouragement from men: *I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me; no man cared for my soul.* 5. It is lawfull for a believer to make use of lawfull meanes for his delivery, and to call for assistance of such as are bound to assist him, albeit he may suspect to be refused, as *David* did here.

Vers. 5. *I cried unto thee, O LORD, I said, Thou* art *my refuge*, and *my portion in the land of the living.*

6. *Attend unto my cry, for I am brought very low, deliver me from my persecutors: for they are stronger then I.*

7. *Bring my soul out of prison, that I may praise thy Name; the righteous shall compasse me about: for thou shalt deale bountifully with me.*

In the last place, he setteth down his last refuge, and the words of his prayer, with the reasons to help his hope to be heard. *Whence learn*, 1. Albeit all men, and all meanes of delivery in the world should faile us, yet must we not give over, but pray to God, and depend upon him, who never faileth his supplicants that seek him, as *David* did; *I cried unto thee, O Lord.* 2. The lesse comfort we finde in the creature, we should trust the more in God, as *David* did, who when all forsook him, said *o God, Thou art my refuge.* 3. God alone with us may suffice

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us in every condition, as he did *David*; *Thou art my portion in the land of the living.* 4. As the sense of our own weakness, and of our adversaries power, are good whetstones to sharpen our prayer: so the lower we be brought and emptied of carnal confidence, we may expect the more confidently help from God; as here *David* reasoneth; *Attend unto my cry, for I am brought very low: deliver me from my persecutors; for they are stronger then I.* 5. So long as the godly man is debarred from the benefit of Gods publick worship and ordinances, he is but in a prison in his own estimation; *Bring my soul out of prison.* 6. The end of our prayer for delivery out of trouble, should be that we may the more freely and fruitfully serve the Lord: *Bring my life out of prison, that I may praise thy Name.* 7. When any one of Gods persecuted servants is delivered, it is a matter of comfort, joy and encouragement, and of mutual congratulation to all the godly, who have interest in their righteous cause any way; *The righteous shall compasse me about.* 8. Before a bodily delivery come, the Lord sometime giveth inward assurance that it shall come; for, *Thou shalt deal bountifully with me*; for *Davids* words being taken as spoken in the cave, do shew so much.

PSALME CXLIII.

David being in great trouble of mind, for the long continuance of his persecution by his enemies, and also under some exercise of conscience, through the sense of his sin, prayeth in this Psalme for deliverance in general, from his twofold trouble, *v.* 1, 2. because of his pitiful condition set down, *v.* 3, 4, 5, 6. Then he presseth his prayer in nine more special petitions, in the rest of the Psalme.

Ver. 1, HEar *my prayer*, O LORD, *give eare to my supplications: in thy faithfulness answer me*, and *in thy righteousnesse.*

2. E-

2. *And enter not into judgement with thy servant: for in thy sight shall no man living be justified.*

In the prayer, as it is generally propounded; *Learn*, 1. Outward bodily trouble is able to raise trouble of minde, and trouble of conscience also, especially when outward trouble continueth long, and God seemeth to debar prayer from accesse, or not to give answer thereto, as this experience of *David* sheweth, 2. Whatsoever be the trouble of a mans minde, and from what cause soever it ariseth, prayer is the first and readiest meanes of ease and quietnesse, as here we see in *David*, *Hear my prayer, O Lord, and give eare to my supplication.* 3. The Lords faithfulnesse and righteousnesse, which serve to terrifie a natural man, are props and pillars of comfort and encouragement unto the believer, who is fled to the throne of grace: *In thy faithfulnesse answer me, and in thy righteousnesse.* 4. When the conscience of sin opposeth our prayer, or our hope of delivery out of trouble, it must be answered by flying to Gods grace: and when justice seemeth to pursue us, then the prayer of faith doth change the Court of justice into the Court of grace: for albeit the sinnes of the godly may take peace of conscience from them for a time, yet they cannot debar them from seeking favour and pardon, according to the Covenant of grace, especially when they are studying to serve God, as this example teacheth us: *And enter not into judgement with thy servant.* 5. There is no way of justification by the works of the Law, neither before regeneration nor after, but only by grace: for *David*, a man of singular holinesse, saith, *Enter not into judgement with thy servant, for in thy sight shall none living be justified*: to wit, if thou enter into judgement with him according to the *Law of works*.

Ver. 3. *For the enemie hath persecuted my soule, he hath smitten my life down to the ground: he hath made me to dwell in darknesse, as those that have been long dead.*

4. *Therefore is my spirit overwhelmed within me: my heart within me is desolate.*

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The reasons of his prayer are two: the first is taken from the miserable condition, wherein the violence and oppression of the enemie hath driven him, *v.* 3, 4. the other is, from his careful use of the meanes for finding grace, *v.* 5, 6. In the first reason; *Learn*, 1. After we have fled to Gods mercy, according to the Covenant of grace for remission of sin, we may confidently lay forth all our worldly trouble before God, and hope for relief, as here *David* doth. 2. It is not strange to see the godly in a manner wracked by their persecutors, and undone in their worldly condition, for so was *David* served: *The enemie hath persecuted my soul, he hath smitten my life down to the ground, he hath made me dwell in darknesse, as those that have been long dead:* and this he speaketh in regard of his being hunted from place to place, and forced to hide himself in the wilderness, and at length to take banishment upon him, and to live among idolaters in the land of darknesse. 3. Troubles when they are long continued, are able to daunt the natural courage of the stoutest of Gods servants: for God, for emptying of his owne children of self-conceit, and humbling them in the sense of their own weaknesse, useth to suffer trouble to have more weight, then they could before-hand apprehend, as here, *Therfore is my spirit overwhelmed within me, my heart within me is desolate.* 4. How heavie soever trouble be found, and how unable soever we finde our selves to bear it any longer, yet must we not succumbe, nor give over wrestling, but must present our case unto the Lord, as this example doth teach us.

Ver. 5. *I remember the dayes of old, I meditate on all thy works: I muse on the work of thy hands.*
6. *I stretch forth my hands unto thee: my soul* thirsteth *after thee as a thirsty land. Selah.*

From the second reason of his prayer, taken from the conscience of his diligent use of the ordinary meanes, for finding comfort and relief: *Learn*, 1. The remembrance of our own former experience, and of the experience of others of the Saints set down in Scripture, (which should have force to support our faith, albeit we have nothing of our own experience,) is a fit exercise for a fainting soul under trouble, as here we see, *I remember the dayes of old, I meditate on all thy works.* 2. The me-

meditation of the works of Creation and Providence, is a fit meanes also to support our faith in Gods Word, albeit we have no example, nor experience of any who had been in the like condition before us: for therein we shall finde the evidence of what the wisdom and Omnipotency of God can do, in performing of promises; *I muse on the works of thy hands.* 3. Before we can draw profit by the pledges of Gods power apparent in his works, we must resolve to meditate and muse upon them at leasure: for a slight look of these will not draw forth the profitable use of them: *I remembered, I meditate, I mused,* saith *David.* 4. With meditation upon Gods works, earnest prayer must be joyned: *I stretch forth my hands unto thee.* 5. When faith seeth not only a promise of help, but also by the experience of others who have been helped, a probability also of its coming speed, it raiseth a drought and longing for the fruit of the promise, and keepeth the eye fixed upon God, without looking for relief from any where else; *My soul thirsteth after thee, as a thirsty land.*

Ver. 7. *Heare me speedily, O LORD, my Spirit faileth, hide not thy face from me: lest I be like unto them that go down into the pit.*

In the rest of the Psalme, he presseth this prayer in nine petitions more particular: The first is for speedy deliverance; the second for some blink of favour, and both these have their reasons adjoyned in this verse. *Whence learn;* 1. Sore trouble and long delaying of Gods help, is able to shake faith and weaken courage: *Hear me speedily, O Lord, my heart faileth.* 2. The beleever must never give over seeking of Gods help, how nigh soever he be to failing and falling off: *Hear me, O Lord, my spirit faileth me.* 3. Faith maketh use of extreme dangers and instant destruction, as of wings to mount it self up unto God; for death and destruction cannot be so nigh, but faith findeth time to flee to its refuge, and run to God, to interpose himself before destruction be executed: *Hear me speedily, my spirit faileth.* 4. The Lords displeasure apprehended in trouble, is more terrible then the trouble it self, and the least intimation of his favour, is very life and delivery; for, *Hide not thy face from me,* was here *David's* deepest distresse, and the shewing of the

leaſt blink of Gods favour, ſhould have relieved him. 5. The Lord will not ſuffer his childrens faith to be over ſet, albeit he ſuffer it to be hardly aſſaulted: *Hide not thy face from me, leſt I be like to them that go down to the pit*, or leſt I be like to them that periſh. 6. The ſenſe of trouble and weakneſſe in Gods children, acknowledged before God, is more able to bear them through from under their troubles, then all the ſtupid ſtoutneſſt of contumacious mindes, as the experience of this Champion *David* ſheweth unto us.

Verſ. 8. *Cauſe me to hear thy loving kindneſſe in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoule unto thee.*

The third petition is, for timous comfort in the Word of promiſe: and the fourth is, for direction in the way of Gods obedience, and both have their reaſons adjoyned in this verſe. *Whence learn*, 1. The conſolation which the believer doth ſeek, is that which is promiſed in the Word, and he will content himſelf with the comfort which cometh by hearing, till the full effect of the promiſe come: *Cauſe me to hear thy loving kindneſſe.* 2. That comfort is indeed early, and ſufficiently timous, which cometh before we periſh or deſpair; *Cauſe me to hear thy loving kindneſſe in the morning.* 3. Truſting in God without comfort, is a reaſon to perſwade us we ſhal have comfort, and the readieſt way that can be to come by it: *Cauſe me to hear thy loving kindneſſe: for in thee do I truſt.* 4. As it is the believers trouble to be in ſuch perplexity, as not to know how to behave himſelf in it: ſo is it a part of his comfort and delivery, to underſtand what to do next, and how to behave him ſelf: *Cauſe me to know the way wherein I ſhould walk.* 5. He who ſeeketh direction from God, muſt lift up his heart off all diverſions, and depend on God only; for, *I lift up my ſoule to thee*, is the reaſon of his petition to be directed.

Ver. 9. *Deliver me, O LORD, from mine enemies: I flie unto thee to hide me.*

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The fifth petition is for delivery from his enemies, whereunto a reason is added here. *Whence learn*, 1. As there is no enemie, from whom the Lord cannot deliver a man who is reconciled, how potent soever the enemie be: so deliverance from our enemies is a fruit of our friendship with God; *Deliver me from mine enemies.* 2. Albeit our enemies had compassed us so, as there were no apparent escape, yet the believer may finde a hiding place in God; *I flie unto thee to hide me.*

Ver. 10. *Teach me to do thy will; for thou* art *my God, thy Spirit* is *good: lead me into the land of uprightnesse.*

The sixth petition is for grace to walk righteously and holily, till he came to *heaven*, which he calleth *the land of uprightnesse. Whence learn*, 1. In time of trials and troubles men are in no lesse danger of sinning and foul-losing, then they are to fal into further bodily dangers and inconveniencies, and have need, in the sense of their inability, to walk circumspectly, and to seek direction from God: *Teach me to do thy will* 2. The Covenant of grace wherein the believer is entered, giveth ground to pray and hope for the growth of sanctification: *Teach me to do thy will, for thou art my God.* 3. We have need of such teaching, as hath with it leading, such direction, as hath with it strengthening unto obedience, such information as doth direct us, not only in the general rule, but also how to apply it in particular actions, and which doth not leave us in any part of our dutie to our selves: *Teach me, lead me.* 4. Heaven is the land of uprightnesse, and we must have the Lords constant teaching, and his constant leading of us, till we be possessed of heaven; *Lead me into the land of uprightnesse.* 5. The teacher and leader of believers, in the obedience of Gods Word and Will, is the Spirit of God, whose goodnesse must be opposed to our natural sinfulnesse and ill-deserving: *Thy Spirit is good, lead me into the land of uprightnesse.*

Ver. 11. *Quicken me, O LORD, for thy Names sake: for thy righteousnesse sake, bring my soule out of trouble,*

The ſeventh petition is, for ſome reviving of his damped and dead ſpirit, and the eighth is, for ending the courſe of the enemies perſecution of him, and reaſons are ſubjoyned to both. *Whence learn*, 1. Albeit believers be ſubject to ſoul-fainting and deadneſſe, yet they retain life ſpiritual in ſuch a meaſure, as maketh them ſtill ſenſible of their own weakneſſe, and able to bemoan themſelves unto God, who is able to revive them; *Quicken me, O Lord.* 2. It concerneth God in his honour, to revive uhe ſpirits of the contrite ones, when they have their recourſe bnto him; *Quicken me, O Lord, for thy Names ſake.* 3. Alcit the Lord acquaint his children with trouble, yet he will not ſuffer them to lie ſtill in trouble, but will in due time ſet them free; *Bring my ſoule out of trouble.* 4. The Lord will have his juſtice not terrible to his children in trouble, but comfortable and a pawne of their delivery from their oppreſſors: *For thy righteouſneſſe ſake, bring my ſoul out of trouble.*

Ver. 12. *And of thy mercy cut off mine enemies: and deſtroy all them that afflict my ſoule; for I* am *thy ſervant.*

The ninth petition is, for the overthrow of his deſperate enemies, whereunto reaſons are added. *Whence learn*, 1. The enemies of the righteous who are perſecuted for righteouſneſſe, ſhall periſh: *Cut off mine enemies, deſtroy them all.* 2. Mercy to the Lords oppreſſed children, and juſtice againſt their enemies, go together; and the work of juſtice on perſecutors, is a work of mercy to the oppreſſed: *Of thy mercy cut off mine enemies.* 3. As the conſcience of endeavour to ſerve God, giveth ſweet refreſhment in time of trouble: ſo our ſhort coming muſt not deprive us of the title of ſervants, but we muſt aſſert our intereſt in God our Maſter and Lord, ſo long as we love to do his will, as *David* doth here; for, *I am thy ſervant.*

PSALME

PSALME CXLIV.

David being now King, but yet not fully ſetled on his throne, in this Pſalme giveth thanks to God for the work already wrought, *v.* 1, 2, 3, 4. and prayeth for compleating the deliverance, and ſetling of him in his Kingdom, *v.* 5, 6, 7, 8. and in hope to be heard, promiſeth praiſe to God, *v.* 9, 10. and in the laſt place, repeateth his petition, with reaſons taken from the benefit which ſhould redound unto the Lords people, by ſetling of him in his Kingdom, *v.* 11, 12, 13, 14.

Verſ. 1. B*Leſſed* be *the LORD my ſtrength, which teacheth my hands to warre,* and *my fingers to fight,*

2. *My goodneſſe, and my fortreſſe, my high tower, and my deliverer, my ſhield, and* he *in whom I truſt: who ſubdueth my people under me.*

3. *LORD, what* is *man, that thou takeſt knowledge of him?* or *the ſonne of man; that thou makeſt account of him?*

4. *Man is like to vanity: his dayes* are *as a ſhadow that paſſeth away.*

In *Davids* thankſgiving for what the Lord had done for him; *Learn,* 1. As we are to praiſe God for mercies received, when we would have new mercies: ſo we are to ſtrengthen our faith for receiving new benefits, by looking what we have received already, as *David* doth here. 2. The believer hath all his abilities and furniture, not ſo much in what is received already in himſelf, as without himſelf in God: *Bleſſed be the Lord my ſtrength.* 3. As what skill, what furniture of ſtrength, what ſucceſſe a man hath in any thing, is of the Lord: ſo the acknowledgment thereof, is both a part of his thankfulneſſe unto God,

and a meanes of the confirmation of his own faith: *Bleſſed be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight.* 4. What the Lord is in his own nature, he is in his good-will, Covenant, and operation toward the beleever, and ſo appropriate unto the believer as his own treaſure, out of which he is furniſhed in all things: therefore *David* calleth him, *My goodneſſe.* 5. Many evils are ready to ruſh in upon the believer, which the Lord wardeth off as a bulwark: and upon this account *David* ſaith, *My fortreſſe.* 6. When trouble from the world and inferiour creatures do fight againſt the believer, the Lord lifteth him up above all, and compaſſeth him about with defence; for this, *David* ſaith, *My high tower.* 7. Albeit it pleaſeth the Lord ſometime to let trouble in upon the believer yet he ſuffereth not the believer to periſh therein, nor the trouble to harme him more then if it had been kept off: for this cauſe, *David* calleth God, *My deliverer.* 8. Albeit the Lord will guard the believer on all hands, when he is to enter the liſts with an enemie, yet will he be employed for this end: for this cauſe *David* compareth the Lord to a ſhield or buckler, and calleth him, *My ſhield.* 9. The multitude of wayes, how God is, and may be ſteadable unto us, ſerveth to make uſe of him by faith, according to our ſeveral neceſſities, as *David* teacheth, ſaying, *It is he in whom I truſt.* 10. As the light of faith, ſheweth what God is to us by right and Covenant: ſo alſo it ſheweth to us, what are his operations and particular benefits beſtowed upon us; *It is he,* (ſaith *David,*) *who ſubdueth my people under me.* 11 Gods mercies are then moſt highly eſteemed of, when the beleever is humbled in the ſenſe of his humane frailty and unworthineſſe in general, and of his own in particular; *Lord, what is man that thou takeſt knowledge of him?* 12. It is a mercy to be wondered at, that the unworthineſſe of man, doth neither hinder God to love him, nor to eſteem of him: *What is the ſon of man that thou makeſt account of him?* 13. There is nothing in a man wherein he can glory, nothing which can deſerve any thing at Gods hand, and all natural perfections are but the ſhadow of ſomething in effect: *Man is like to vanity.* 14. Were there no more to abaſe a man, have what he may have in this world, his mortality and ſhortneſſe of life is a ſufficient reaſon for it; *His dayes are a ſhadow that paſſeth away,* and all this commendeth the riches of Gods grace and good-will to man, and helpeth the believers faith againſt the enmity of man.

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Ver. 5. *Bow thy Heavens, O LORD, and come downe: touch the mountaines, and they ſhall ſmoke.*

6. *Caſt forth lightning, and ſcatter them, ſhoot out thine arrowes and deſtroy them.*

7. *Send thine hand from above, rid me, and deliver me out of great waters: from the hand of ſtrange children.*

8. *Whoſe mouth ſpeaketh vanity: and their right hand is a right hand of falſhood.*

In the next place, he prayeth to God to let forth his power, for ſubduing the reſt of the Kingdome under him, by repreſſing of his enemies, and ſaving him from their contention and conſpiracies againſt him. *Whence learn,* 1. How unworthy ſoever a man be in his own eyes, he may ſeek great things of God, according to the eſtimation and reſpect he hath in Gods eyes: for upon this account *David* prayeth, *that God would bow the Heavens and come down,* for his help, that is, would humble himſelf ſo far as to own his owne *ſervant.* 2. If God pleaſe to manifeſt himſelf for any of his ſervants againſt the higheſt powers on earth, they ſhall ſoon feel the force of his wrath, like fire taking hold on them: *Touch the mountaines, and they ſhall ſmoak.* 3. No man can ſtand againſt him who hath thunder and lightning at his command, and arrowes of deſtruction, to ſhoot as he pleaſeth: *Caſt forth thy lightning and ſcatter them, ſhoot out thine arrowes and deſtroy them.* 4. What ſoever the power of adverſaries may be, or the difficultie or danger the believer can be in, if he ſhall oppoſe Gods good-will and Omnipotency for him, againſt the difficulty, he ſhall be Maſter over it: *Send thine hand from above, rid me, and deliver me out of great waters.* 5. The enmity of falſe brethren, counterfeit Profeſſors of Religion, whoſe words, Oathes and Covenants cannot binde them, nor ſecure the godly whom they maligne, is no leſſe dangerous then deep and raging waters are, out of which God only can deliver a man: for, *Deliver me out of great waters,* is expounded here, *Deliver me from the hands of ſtrange*

children, whose mouth speaketh vanity, and their right hand is a right hand of falshood.

Ver. 9. *I will sing a new song unto thee, O God: upon a Psaltery,* and *an instrument of ten strings will I sing praises unto thee.*

10. It is he *that giveth salvation to Kings: who delivereth David his servant from the hurtful sword.*

He addeth his purpose and promise to praise God for the benefit which he prayeth for, as a reason of his hope to be heard. *Whence learn,* 1. The Lord in wisdom, giveth deliverance out of trouble, by parts and degrees, and so dispenseth his benefits, as he may give his children occasion, both of oftner prayer, and of oftner new praises, as *Davids* experience sheweth, who having given thanks for the bringing of him to the Kingdome in part, prayeth for enlarging of the benefit, and promiseth upon this account a new thanksgiving: *I will sing a new song unto thee, O God.* 2. The upright engaging of our heart to praise God for the benefit which we pray for, is an argument of hope that we shall have it, as here *David* maketh use of it; *I will sing a new Song unto thee, O God.* 3. According as a benefit not yet received hath lustre, and doth shine in our eye, so are we content to be in Gods debt for thanksgiving, if he shall grant it, (let the performance thereof prove as it may) as we see here in *David,* who, because the adding of the government of the eleven tribes unto his Kingdome over the tribe of *Judah*, seemed to be a great accession unto his present possession, if God should give them to him, he promiseth large thanks: *Upon a Psaltery, and an instrument of ten strings will I sing praises unto thee;* which imports the highest measure of his praising God, that he could imagine; and unto this his promise, he subjoyneth the forme of thanksgiving which he did purpose to use. 4. It is not the place or power of a man, how great soever he be, which doth preserve a man, but the greatest of men must be preserved by God, no lesse then the meanest, *It is he that giveth salvation unto Kings.* 5. One experience is sufficient to a beleever, for confirming his faith in any general doctrine, as here, *He who delivereth*

liveretb David his servant from the hurtful sword, is sufficient to make him subscribe, that *It is he that giveth salvation to Kings.*

Vers. 11. *Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity: and their right hand* is *a right hand of falshood.*

12. *That our sonnes* may be *as plants grown up in their youth*; that *our daughters* may be *as corner stones, polished* after *the similitude of a Palace.*

13. That *our garners* may be *full, affording all manner of store:* that *our sheep may bring forth thousands, and ten thousands in our streets.*

14. *That our oxen* may be *strong to labour, that* there be *no breaking in, nor going out: that* there be *no complaining in our streets.*

He repeateth his prayer for delivery from false and treacherous enemies, whom neither Word nor Writ, neither Oath nor Covenant could binde, and addeth yet more reasons of enlarging of his Kingdome, from the benefits which might come to the Lords people thereby. *Whence learn*, 1. As the greatnesse of a benefit, so also the greatnesse of the difficulties which may hinder that benefit, being foreseen, should sharpen prayer for the benefit. and against the impediments thereof, as here the repetition of, *Rid me, and deliver me, &c.* doth teach us. 2. He that is called to publick employment or office of governing of a people should seek all things of God, for the publick good of the people mainly, and should make the holy peace and prosperity of the people their main aime, as *David* here craveth deliverance from his enemies, and the enlarging of his power, that the people might prosper and flourish both in children and riches; *That our sonnes may be as plants, &c.* 3. Godly Magistrates are a special meanes of peace and prosperity to the subjects, and should be careful, as in training up of young men in grace and vertue, so as they may be fruitful instruments of the publick good; *as plants grown up in their youth*: so also of young women,

women, that they may be beautified with all endowments, which may make them to be godly mothers of the succeeding age: *Our daughters may be corner stones, polished after the similitude of a Palace.* 4. Peace and plenty of corne and cattel, and other things needful for this present life, are benefits of God in themselves, very helpful for the standing of a Kingdom, and training up of the youth in goodnesse and vertue, and worthy to be prayed for; *That our garners may be full, affording all manner of store, that our sheep may bring forth thousands, and ten thousands in our streets.* 5. For the continuance of prosperity and peace in a land, industry in every mans vocation is requisite, and so righteous behaviour of the people, as may prevent not only war offensive and defensive, but also may prevene lest any vagabond beggers be suffered, or indigent persons forced to complain in the streets: for so much is imported, while he saith, *That our oxen may be strong to labour, that there be no breaking in,* to wit, of forreign enemies; *nor going out,* to wit, of the people to invade other Nations; *That there be no complaining in our streets,* for want of justice or necessary maintenance.

Ver. 15. *Happy is that people that is in such a case;* yea, *happy is that people, whose God is the* LORD.

He cloleth the Psalme with the commendation of such a condition of a well-governed people, but with a provision, that they be in Covenant with God, and believe in him. *Whence learn,* 1. A people is happy which is so governed and cared for, and blessed of God, as *Israel* was under the reigne of *David* the servant of the Lord: *Happy is that people that is in such a case,* as is here described. 2. A peoples happinesse is not solid, where true Religion is not setled: where the people is not in a Covenant of grace, and reconciliation with God, whatsoever worldly prosperity they may have: but so many as are in favour with God, and do walk in friendship with him, they are blessed, whatsoever be their outward condition: *Happy is that people, whose God is the Lord.*

PSALME

PSALME CXLV.

Davids Psalme of praise.

THis Psalme is altogether of praises, every verse beginning with a several letter of the Hebrew, *A, B, C,* from the first to the last: wherein *David* stirreth up himself to the work of Gods praise somewhat more generally, from the beginning to *v.* 8. and from the eighth verse, he praiseth God more particularly, giving ten arguments of praise, unto the last verse, and closeth the Psalme with the engaging of himself anew again, and exhortation of others to follow the song for ever.

From the Inscription, which is *A Psalme of praise*; *Learne*, 1. It is our duty, and a point of spiritual wisdom, to set aside all particulars of our own, and go about the work of praising God only, as this Psalme teacheth us. 2. The praises of God are able to [illegible] all the volumes in the world, and what composition of letters [illegible]n be made in any language: and this the going thorow all the letters of the Hebrew *A, B, C,* giveth us to understand. 3. It is expedient to commit to memory some select Psalmes, especially about Gods praises, for to help memory: The wisdom of God hath ordered this, and some other Psalmes, so as the order of the letters of the Hebrew Alphabet may help the memory not a little.

Ver. 1. *I Will extoll thee, my God, O King: and I will blesse thy Name for ever and ever.*

2. *Every day will I blesse thee: and I will praise thy Name for ever and ever.*

He engageth himself unto the work of praising of God twice: in the former part of the Psalme once, *v.* 1, 2. and of this he giveth a reason, and prophesieth that the praise of the Lord shall be perpetuated throughout all ages, *v.* 3, 4. then he engageth himself

selfe the second time, and Prophecies of the Churches holding up this song, *v.* 5. 6. 7.

In *Davids* first engaging of himselfe to praise; *Learn*, 1. The man who heartily can praise God, is he that is reconciled to God; a man in Covenant of grace, reconciliation, and friendship with God as *David* was: *I will extoll thee, my God.* 2. Then is God praised, when the man who giveth praise to God, is humbled before God, and all things created are put down under Gods feet, and God lifted up in estimation above all: *I will extoll thee.* 3. Every King should do homage unto God, as King over him, as *David* doth: *I will extoll thee, my King.* 4. Praise should so be given unto God, as the man who praiseth may approve himselfe to God, for sincerity of purpose, as unto a present hearer of those praises: *I will extoll thee, I will blesse thy Name.* 5. He who will praise God, must know him as he hath revealed himself, and praise him according to that rule: *I will blesse thy Name.* 6. Seeing God is essentially blessednesse in it selfe, and the fountaine of blessing to his worshippers, it is a point of our thankfulnesse, and praise of him, to acknowledge so much: *I will blesse thy Name.* 7. As an upright worshipper of God, hath no time set to his purpose of service, so no time shall end his task: *I will blesse thy Name, for ever and ever.* 8. Praising of God is not a work for solemne dayes only, but also must be ordinarily discharged: for every day giveth new reasons for it: *Every day will I blesse thee.*

Ver. 3. *Great is the LORD, and greatly to be praised: and his greatnesse is unsearchable.*

4. *One generation shall praise thy works to another, and shall declare thy mighty acts.*

From the reasons of this engagement taken from Gods greatnesse, and from the Prophecie of the continuall proclamation of it to be in the Church; *Learn*, 1. The greatnesse of God manifested in his work, partly in the manner of manifestation of his presence now and then, by apparitions; partly in the amplitude of his dominion, of his power, of his wisdome, and of his providence, &c. is worthy of our meditation, and to be acknowledged by us; and the Lord himselfe worthy to be praised for this

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his greatneſſe: *Great is the Lord, and greatly to be praiſed.* 2. When we have ſearched what we can, and have meditated till we be faint, there is no finding out of the Lords greatneſſe; *His greatneſſe is unſearchable.* 3. As it is the duty of the Church in every age to praiſe God, and to tranſmit the praiſes of God to the poſterity: ſo it is the Lords purpoſe to have a care, that this duty be done in all ages: for it is prophetſied, *One generation ſhall praiſe thy works to another.* 4. Every age ſhall have their own addition of Gods mighty acts, in their time unto what he hath done formerly: *They ſhall declare thy mighty acts.*

Ver. 5. *I will ſpeak of the glorious honour of thy Majeſty, and of thy wondrous workes.*

6. *And* men *ſhall ſpeak of the might of thy terrible actes: and I will declare thy greatneſſe.*

7. *They ſhall abundantly utter the memory of thy great goodneſſe: and ſhall ſing of thy righteouſneſſe.*

In *David* engaging of himſelf the ſecond time to praiſe God, and in his prophetſying of the Churches holding up the ſong; *Learn,* 1. In God, and in his works and wayes, there is a wonderfull beauty and comelineſſe, a ſplendor of glory, and a ſhining Majeſty to be ſeen; and that ſhould be obſerved and talked of by the obſervers, unto the edification of others: *I will ſpeak of the glorious honour of thy Majeſty.* 2. There is no looking in upon God immediately, but men muſt behold him as he letteth forth himſelfe in his Word and works to be ſeen: for, *I will ſpeake of thy wondrous works,* is ſubjoyned to the talking of Gods glorious honour and Majeſty. 3. When men do not mark his works of mercy and bounty, the Lord will ſhew unto them works of juſtice, that is, terrible works, and give them matter of talking upon this account: *And men ſhall ſpeak of the might of thy terrible acts.* 4. He who knoweth moſt of God or hath ſeen and obſerved beſt his operations, ſhould labour moſt to ſet forth his praiſe; who ever come ſhort in the duty, ſuch a man ſhould not faile, as *David* doth teach us, ſaying, *I will declare thy greatneſſe.* 5. Albeit every work of God be matter of his praiſe, yet the works of mercy and truth to, and for his Church, is the ſpe-

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cial theme, which the Lord giveth his people to ſtudy and declare: *They ſhall abundantly utter the memory of thy great goodneſſe.* 6. The righteouſneſſe of God, whereby he juſtifieth ſinners, and ſanctifieth the juſtified, and executeth judgement for his reconciled people, is the ſweeteſt object of the Churches joy: *for they ſhall ſing of thy righteouſneſſe.*

Verſ. 8. *The LORD is gracious and full of compaſſion: ſlow to anger, and of great mercy.*

In the ſecond place, he praiſeth God more particularly, and giveth ſome ten reaſons or arguments of his praiſe: the firſt is from his grace toward ſinners. *Whence learn.* 1. Unworthineſſe and ill deſerving ſhould not hinder ſinners to come to receive mercy and reconciliation: *The Lord is gracious.* 2. Albeit the ſinner hath drawn on much miſery upon himſelfe, and juſtice hath ſeized upon him for his ſinnes, yet may he be relieved and brought out of his miſery, if he ſeek the Lord: *For the Lord is full of compaſſion.* 3. Albeit the Lord be ſundry wayes provoked to viſit with the rod, yet he gives time to repent, before he declare his wrath: *He is ſlow to anger.* 4. The Lords anger doth not endure longer then his people be humbled in the ſenſe of their provocation. and when they ſeek pardon he is ready to grant it; *He is of great mercy.*

Verſ. 9. *The LORD is good to all, and his tender mercies are over all his workes.*

The ſecond reaſon of Gods praiſe, is his bounty generally unto all his creatures, and that for mans ſake. *Whence learn,* 1. The Lord is good and kinde to all men, even the wicked not excepted: *The Lord is good to all.* 2. Gods mercy may be ſeen toward man, in the continuation of the whole courſe of the creatures, which being defiled by mans ſinne, he might in juſtice have aboliſhed, or made them either uſeleſſe to man, or elſe inſtruments of his grief: *His tender mercies are over all his workes.*

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Ver. 10. *All thy Works shall praise thee, O LORD: and thy Saints shall blesse thee.*

The third reason of Gods praise, is the glory of his works, which do furnish matter unto the Saints to blesse God. *Whence learn*, 1. Albeit all men were silent, the Lords works one and all; shall speak each of them in their own kinde, to the praise of God: *All thy works shall praise thee, O God.* 2. Albeit every man doth not make use of Gods goodnesse and works, but most men do smother the glory of God in their atheisme, yet the Lord hath a number who have found grace in his eyes, who shall observe Gods goodnesse, both to the creatures and to themselves, and shall blesse him upon that account; *And thy Saints shall blesse thee.*

Vers. 11. *They shall speak of the glory of thy Kingdome: and talk of thy power.*

12. *To make known to the sonnes of men his mighty acts: and the glorious Majesty of his Kingdome.*

The fourth reason of Gods praise, is from the Lords dominion and power, whereof the Saints are both observers and Heraulds. *Whence learn*, 1. There is no lesse matter of praising God, for the upholding, and governing of the creatures, then for making of them: *They shall speak of the glory of thy Kingdome, and talk of thy power.* 2. The Lord will have his Saints to Instruct such as are not converted, to know his glory, power, and Majesty, that they may be brought in, and made subjects of his special Kingdome of grace: *Thy Saints shall speak of the glory of thy Kingdome, and talk of thy power, to make known to the sonnes of men his mighty acts, and the glorious Majesty of his Kingdome.*

Vers. 13. *Thy Kingdome* is *an everlasting Kingdome: and thy dominion* endureth *throughout all generations.*

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The fifth reason of Gods praise, is from the perpetual endurance of Gods Kingdome. *Whence learn*, 1. Earthly Kings as they have but few subjects, so they live but a short while in their Kingdome: but the Kingdome of God, both that general Kingdome which he hath over all the creatures, and that special Kingdome over the Saints in his Church, is from age to age perpetual: *Thy Kingdome is an everlasting Kingdome, and thy dominions endureth throughout all generations.*

Vers. 14. *The LORD upholdeth all that fall: and raiseth up all those that be bowed down.*

The sixth reason of Gods praise, is from his care and sustaining of the weakest of the subjects of the Kingdome of grace. *Whence learn*, 1. Albeit none of the subjects of the Kingdome of grace, are freed from the danger of falling into sin, and into trouble; yet they are preserved that they fall not so deep as the bottome of sinning unto death, or perishing in their troubles: for God interposeth himselfe to prevent their perdition: *The Lord upholdeth all that fall.* 2. So many of the subjects of the Kingdome of grace, as feel their own weaknesse and inability to stand under the burden, either of sinne or trouble, or both, do finde God a supporter of them, a comforter of them, and a deliverer of them: *He raiseth up all them that be bowed down.*

Ver. 15. *The eyes of all waite upon thee, and thou giveest them their meat in due season.*

16. *Thou openest thine hand, and satisfiest the desire of every living thing.*

The seventh reason of Gods praise, is his particular care to maintaine the life of every living creature, so long as he pleaseth to lend it. *Whence learn*, 1. The Lord doth not cast off the care of any living creature which he hath made, but keepeth so constant an eye of providence upon it, as doth make every living creature, in its own kinde, turne the eye of it toward him: *The eyes of all waite upon thee.* 2. There is a secret instinct of nature in all living creatures, which leadeth them toward their maker

maker, in their danger to cry, and in their hunger to bestirre themselves; and the businesse which they make, going to and fro to seek their meat, is a kinde of hoping and waiting to finde some sustenance of their life, laid unto them by their maker, in one place or another: *They waite upon thee.* 3. God doth not frustrate the natural expectation of hungry creatures, but giveth to every one of them that sort of food which is fit for them: *Thou givest them their meat.* 4. As in the variety of meat, suitable to the variety of living creatures; so also in the time and reason of giving of it, the wisdome, riches and goodnesse of God doth appear: *Thou g vest them their meat in due season.* 5. As in the meate, and in the time of bestowing of it, so also in the measure bestowed, the Lords goodnesse and rich bounty is to be seen toward the basest of living creatures: *Thou openest thy hand, and satisfiest the desire of every living creature.*

Vers. 17. *The LORD* is *righteous in all his wayes: and holy in all his works.*

The eighth reason of Gods praise, is from his righteousnesse, and holinesse, in all his proceedings and works. *Whence learn,* 1. As the providence of God about the creatures is common, is to be marked, so also and especially his dealing with man, according to the rule of equity and justice: *The Lord is righteous* (saith he) *and holy.* 2. Albeit the Lord deal otherwise in many things, then we could have expected, and otherwise sometime then we can see the reason of his doing, yet is he alwayes just and holy in his proceeding: *The Lord is righteous in his wayes, and holy in his works.* 3. It is not sufficient for us to give the glory of righteousnesse and holinesse unto God, only in some of his wayes, and works: or in his wayes toward others, and not toward our selves; or in his dealing with some persons, and not with all persons, but we must justifie the Lord in our hearts and words alwayes, and in all things, toward all men for ever: *The Lord is righteous in all his wayes, and holy in all his works.*

Vers. 18. *The LORD* is *nigh unto all them that call upon him: to all that call upon him in truth.*

19. *He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.*

The ninth reason of Gods praise, is for his hearing the prayer of needy supplicants. *Whence learn*, 1. The Lord loveth the praise, which ariseth unto him, from his goodness to his people, and citizens of his Church, more then any other points of his praise: as the often falling upon the praising of God from this ground doth shew. 2. Albeit God be every where present, yet there is a sort of more friendly presence, which God giveth to them that worship him, then that which is his common presence every where; and this is the nearnesse of grace and friendship: *The Lord is nigh to them that call on him.* 3. As God will have his gracious presence opened up, and manifested to his worshippers, by prayer, so will he have this favour alike patent to all that pray unto him, and seek him without exception of persons: *The Lord is nigh to all them that call upon him.* 4. Because there is a counterfeit and false sort of worshipping, and calling upon God, which is debarred from the benefit of this promise, to wit, when the party supplicant is not reconciled, nor seeking reconciliation through Christ the Mediator, or is seeking something not promised, or something for a carnall end, that he may bestow it on his lusts: therefore he who hath right unto this promise, must be a worshipper of God in faith, and sincere intention: and to such the Lord will shew himselfe nigh; *He is nigh to all them that call upon him, to all that call upon him in truth.* 5 Those are worshippers of God in truth, who fear him, and such mens holy desires, are prayers which the Lord will not refuse, but will satisfie them: *He will fulfill the desire of them that fear him.* 6. If the Lord answer not the prayer of the man that feareth him, at first, yet when he calleth in earnest, when he is in trouble, in straits and hazard, he will answer him, and close his exercise with salvation: *He also will hear their crie, and will save them.*

Vers. 20. *The LORD preserveth all them that love him: but all the wicked will he destroy.*

The tenth reason of Gods praise, is from his different dealing with his friends, and with his foes. *Whence learn*, 1. True worship-

worſhippers, and true fearers of God, are perſons who love God; and ſuch perſons ſhall be ſure, that all things ſhall work to their welfare, nothing ſhall hurt them: *The Lord preſerveth all them that love him.* 2. All ſuch as do not love God, but love to lie ſtill in ſinne, and to follow their own luſts, ſhall be as certainly without exception deſtroyed, as the lovers of God ſhall be preſerved: *The Lord preſerveth all them that fear him, but all the wicked will he deſtroy.*

Verſ. 21. *My mouth ſhall ſpeak the praiſe of the LORD: and let all fleſh bleſſe his holy Name, for ever and ever.*

He cloſeth the Pſalme with a promiſe to praiſe the Lord yet more, and exhorteth all men to bleſſe him for ever. *Whence learn,* 1. When a man hath ſaid all he can in Gods praiſe, he ſhall finde himſelfe come ſhort of his duty, and his obligation to praiſe God to be ſtill lying on him, as this example of David in the cloſe of the Pſalme doth ſhew us. 2. The Lord will be praiſed in our ſpirits, and outwardly in our words and externall expreſſions alſo; *My mouth ſhall ſpeak the praiſes of the Lord.* 3. Some duties belong to ſome perſons, and other duties belong to other perſons, but the duty of praiſing the Lord, is the duty of every man, albeit only the believer giveth obedience to this: *Let all fleſh bleſſe him.* 4. It is needfull that every worſhipper of God, in the diſcharge of praiſe, remember their own frailty, and be humbled: *Let all fleſh bleſſe him.* 5. The duty of praiſing and bleſſing God muſt be ſo holily diſcharged, as the Lord may be honoured in effect: *Let all fleſh bleſſe his holy Name.* 6. Such as praiſe God and bleſſe him heartily, ſhall follow this exercise for ever: *Let all fleſh bleſſe his holy Name, for ever and ever.*

PSALME CXLVI.

THis Psalme is a Psalme of praise wholly, wherein, when the Psalmist hath exhorted all men to praise the Lord, he engageth himselfe to the work, *v.* 1, 2. Then he teacheth the way how to praise God in effect, to wit, by renouncing all carnall confidence, and trusting only in the Lord, *v.* 3, 4, 5. Thirdly, he giveth reasons, both of trusting in God, and praising of God: and closeth as he begun, with the same exhortation to praise God.

Vers. 1. *PRaise ye the LORD: Praise the LORD, O my soul*
2. *While I live will I praise the LORD, I will sing praises unto my God, while I have any being.*

From the stirring up of others and himselfe to praise God; *Learn,* 1. The duty of praising God is so necessary, so deserved by God, so profitable to us, and so spiritual, that we had need frequently to stirre up our selves and others unto it; *Praise ye the Lord.* 2. For discharging the duty of praise, all the powers of the soul must be stirred up: the minde, to meditate; the memory, to bring forth former observations; the heart and affections, for discharging of the duty in the best manner: *Praise the Lord, O my soul.* 3. Whatsoever concurrence we finde of others in the work of praise, lesse or more, let us set our selves seriously and heartily unto it, and engage our own heart for it: *While I live, I will praise the Lord.* 4. There can be little heartinesse in this work, till the soul lay hold on God by faith, and embrace the Covenant of grace, and so finde its own interest in God, and then the soul will praise in earnest, as the Psalmists example may shew us: *I will sing praises to my God, while I have any being.*

Vers. 3.

Verſ. 3. *Put not your truſt in Princes,* nor *in the ſon of man, in whom* there is *no help.*

4. *His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.*

He ſheweth the way how to praiſe God really; to wit, by renunciation of all earthly confidence, and fixing *faith* and truſt on God alone: for renouncing of all confidence in creatures, he giveth reaſons, *v.* 3, 4. and for truſting in God, he giveth reaſons, by praiſing of God, unto the end of the Pſalme.

In the forbidding of carnall confidence; *Learn,* 1. What a man doth moſt truſt in, that he eſteemeth moſt of, and praiſeth it in his heart moſt: therefore doth the Pſalmiſt ſet us upon God, as on the right object of truſt, and diverteth us from the wrong, that he may teach us to make God the only object of praiſe. 2. Becauſe the maine object of our carnall confidence naturally, is man in power, who ſeemeth able to do for us, able to promote us to dignity and riches, and to keep us up in ſome ſtate in the world, therefore muſt we throw down this idoll in particular, that we may place our confidence in God the better: *Put not your truſt in Princes.* 3. To cut off carnal confidence in man, that neither mean men may truſt in great men, nor great men may truſt in the multitude of mean men, we muſt remember, that no man is naturally better then his progenitors, but ſuch as his fathers were, ſuch is he, that is, a ſinfull, weak, and unconſtant creature, *Put not your truſt in Princes, nor in the ſon of man.* 4. The reaſon why we ſhould not put truſt in man is, becauſe he can neither help himſelfe, nor the man that truſteth in him, when there is moſt need: *In whom there is no help.* 5. He that cannot deliver himſelfe from death, is not to be truſted in, becauſe it is uncertaine how ſoon death ſhall ſeize upon him: *His breath goeth forth, he returneth to his earth.* 6. Whatſoever the good will, or purpoſe, or promiſe of any man can give aſſurance of, all doth vaniſh when the man dieth: *In that very day his thoughts periſh.*

Verſ. 5. *Happy* is he *that* hath *the God of Jacob for his help: whoſe hope* is *in the LORD his God.*

In the exhorting of us to trust in God, he giveth this encouragement unto it, that he who trusteth in God, may look for help and happinesse in him. *Whence learn*, 1. The only true object of our faith, and confidence, is God, as he is revealed by his Word to his Church, to wit, *The God of Jacob, the God of Israel.* 2. Faith in God bringeth true felicity with it, and help in time of need: *Happy is he that hath the God of Jacob for his help.* 3. Hope of help and happinesse, from trust and confidence in God, must be grounded upon the Lords entering in Covenant with us, and becoming ours through the Mediator: *whose hope is in the Lord his God.*

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

7. Which *executeth judgement for the oppressed,* which *giveth food to the hungry: the LORD looseth the prisoners.*

8. *The LORD openeth the eyes of the blinde, the LORD raiseth them that are bowed down: the LORD loveth the righteous.*

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

10. *The LORD shall reigne for ever,* even *thy God, O Sion, unto all generations: Praise ye the LORD.*

For encouraging of us yet more to believe in God, who offereth himselfe to be reconciled with us, and to be our God in Christ, he giveth other ten motives: and as every one of them is a point of Gods praise, so is it a prop and pillar to support the believers faith. The first motive, to believe in God, and first reason of Gods praise, is, his omnipotency and alsufficiency, made manifest by the work of creation, and preservation of all creatures: *Which made the heaven and the earth, the sea, and all that therein is.* 2. The second motive to believe in God, is another

another point of Gods praise, to wit, his faithfulnesse in making and keeping Covenant, and performing his promises unto everlasting: *Which keepeth truth for ever.* 3. The third point of Gods praise, and prop of faith, is this, albeit the Lord, for the glory of his Name, and good of his own people, do suffer the godly to be persecuted and oppressed also, yet he will plead the cause and controversie of the believer, and will deliver the oppressed, and punish the oppressor: *Which executeth judgement for the oppressed.* 4. The fourth point of Gods praise, and pillar of faith, is this, albeit the Lord suffer the believer to feel the need of what is needfull for soul or body, yet he doth not suffer him to starve for want of what is necessary: *He giveth food to the hungry.* 5. The fifth point of Gods praise, is, albeit the believer may, for his sinnes or for trial of his faith, be cast in prison, and brought in bondage, yet the Lord will loose his bonds; *The Lord looseth the prisoners.* 6. The sixth point of Gods praise is, albeit the believer may be in darknesse of trouble, and anxiety of minde for a time, and knoweth not what to do, yet the Lord will shew him deliverance, and give him direction and comfort: *The Lord openeth the eyes of the blind.* 7. The seventh reason of Gods praise, and encouragement to trust in him is, that howsoever the burden of trouble may over-power the believer, and make him walk heavily under discouragement, yet the Lord will renew strength and comfort, and delievery unto him: *The Lord raiseth them that are bowed down.* 8. The eighth reason to praise God, and eighth encouragement to trust in God, is the believer who is fled to the righteousnesse of the Mediator for his justification, and studieth to a holy and righteous conversation, may be sure he is free from the curse, approved of God, and shall finde the fruits of Gods good will to him: *The Lord loveth the righteous.* 9. The ninth reason of Gods praise, and encouragement to trust in him is, from the Lords different manner of dealing, on the one hand with the poor and needy believer, who hath none to do for him: and on the other hand, with the proud, and powerfull man of this world, who trusteth to carry his businesse by meanes of the creature, and misregardeth the Lord; he preserveth the one, and destroyeth the other: *The Lord preserveth the stranger, and relieveth the fatherlesse, and the widow: but the way of the wicked he turneth upside down.* 10. The tenth reason of Gods praise, and the last encouragement of the believer to trust in him, and not to put confidence in Princes, is this, the

Lord is the only Sovereign King, who liveth for ever, and hath engaged himself to the Church, and every believer in every age, therefore he only is worthy to be trusted in and worthy to be praised; *The Lord shall reigne for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.*

PSALME CXLVII.

THis Psalme is for stirring up of the Church to praise and thanksgiving. The exhortation is threefold. The first is, *v.* 1. and six reasons for it, or motives unto it, are set down, *v.* 2, 3, 4, 5, 6. The second exhortation is, *v.* 7. and three reasons for it, *v.* 8, 9, 10, 11. The third is, *v.* 12. and six reasons for it, unto the end.

Ver. 1. *PRaise ye the* LORD: *for it* is *good to sing praises to our God: for it* is *pleasant*, and *praise is comely.*

In the first exhortation; *Learn*, 1. There is no part of Gods worship whereunto we are more indisposed, or need more stirring up, then to praise God, as the frequent repeated exhortations do import. 2. The first motive is this, all the encouragements which can be imagined unto any work, do all concurre here: It is profitable to praise God: *for it is good to sing praises to our God.* All Gods praises are the believers advantage and store houses: and *It is pleasant*; full of sweet refreshment, as when a man doth view his own rich and well situated inheritance: and it is *honourable* to be about the employment of Angels, to be Heraulds of the Lords glory: *Praise is comely*

2. *The LORD doth build up Jerusalem: he gathereth together the out-casts of Israel.*

The second reason of Gods praise, is for his care over his Church. *Whence learn*, 1. The Church is the Lords special handie work, he is the builder, upholder and restorer of any breach in it: *The Lord doth build up Jerusalem.* 2. The members

bers of the true Church are oft-times ſcattered one from another, not only by common judgements but alſo by perſecution and ſchiſmes, that they cannot keep that ſweet communion one with another which is to be wiſhed, but God is the only gatherer and uniter of them, after whatſoever ſort of ſeattering: *He gathereth together the out-caſts of Iſrael.*

Verſ. 3. *He healeth the broken in heart: and bindeth up their wounds.*

The third reaſon of Gods praiſe is, for his care of the afflicted believer, when by trouble outward, or inward, or both, he is wounded in ſpirit, broken and brought down, made ſickly and weakened; *He healeth the broken in heart, and bindeth up their wounds*, as a tender Chirurgion, or Phyſician doth the wound of his Patient.

Verſ. 4. *He telleth the number of the ſtars: calleth them all by* their *names.*

The fourth reaſon of the exhortation to praiſe God is, his particular knowledge of every thing, which doth tranſcend the capacity of men, and to them is impoſſible: *He telleth the number of the ſtars, and calleth them all by their names.* In which ſimilitude he ſheweth alſo, that albeit *Abraham* could not comprehend the multitude of the children, either of his faith, or of his fleſh, more then he could count the number of the ſtars, yet the Lord knoweth every beleever by name, as he knoweth every ſtar, and can call every *one by their name.*

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

The fifth reaſon of Gods praiſe is: becauſe in his attributes he is incomprehenſible, namely in his dominion over all, in power, to do all, and in his wiſdom to contrive whatſoever we ſtand in need

need of, so that nothing can be against us, but he is above it; nothing can be needful for us, but his wisdom can devise the meanes to bring it to us, and his power doth put his will in execution for our good; *Great is the Lord, his power it great, his understanding is infinite.*

Vers. 6. *The LORD lifteth up the meek: he casteth the wicked down to the ground.*

The sixth reason is, from his different dealing with the godly and the wicked: as for the godly, who in the meeknesse of a subdued spirit, do submit themselves under the mighty hand of God, he comforteth them and relieveth them: but he abaseth the proud who do not stand in awe of his Majesty: *The Lord lifteth up the meek, but he casteth the wicked down to the ground.*

Vers. 7. *Sing unto the LORD with thanksgiving: sing praise upon the Harp unto our God.*

The second exhortation unto praise and thanksgiving, in cheerfulnesse and joy, is expressed with three reasons. In the exhortation; *Learn*, The whole works of God, each of them in their own way, call (as it were) for our estimation and praising of the workmanship which we see, they call for our answer, as it were, and our duty requireth of us, joyfully to make answer unto the call, (as the Word importeth) in praising the Maker, and thanking him for the use and benefit which we have of his works: *Sing unto the Lord with thanksgiving, sing praise upon the harp unto our God.*

Vers. 8. *Who covereth the heaven with clouds, who prepareth raine for the earth: who maketh grasse to grow upon the mountaines.*

The first reason of the second exhortation is, from his wise disposing of the clouds. *Whence learn*, 1. Sometime the Lord hideth

hideth the glory of the open heaven with clouds, that it may appear again, with so much more new, fresh and pleasant lustre: *He covereth the Heaven with clouds.* 2. The change which God maketh upon the face of the Heaven by dark clouds is for advantage to the inhabitants of the earth: *He prepareth raine for the earth.* 3. The Lord taketh care of the most barren parts of the earth, to make them, by raining on them, more pleasant and profitable, then otherwayes they could be: *He maketh grasse to grow upon the mountaines.*

Vers. 9. *He giveth to the beast his food:* and *to the young ravens which cry.*

The second reason of the second exhortation to praise God is, from the Lords care of beasts and fowles, whereby he giveth men to understand, that he hath a far greater care of them; *He giveth to the beast his food, and to the young ravens which cry.*

Vers. 10. *He delightreth not in the strength of the horse: he taketh not pleasure in the legges of a man.*

11. *The LORD taketh pleasure in them that feare him: in those that hope in his mercy.*

The third reason of the second exhortation is, because God esteemeth very little of those things wherein men naturally do put confidence, whether their own strength or the strength of any creature, such as horses are, whereof men do make most use; but he taketh pleasure in the godly, who do fear him, and do hope in him. *Whence learn,* 1 Men have more objects of carnal confidence, then the idol of the power of Princes, or of the multitude of followers: for before man want an idol, he will idolize his own strength, or the strength of an horse, and put confidence therein, as the slight estimation which God hath of these confidences, and the discharge of putting confidence in them do insinuate. 2. Wherein soever a man delightreth most, and puts most confidence, that is the mans idol, and that which the man doth bring in competition with God, as the Lords dis-

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charging of taking delectation or pleasure in the creature, instead of discharging to esteem of it, or put trust in it, doth import. 3. God esteemeth of no man for his riches, honour, command of horse and foot, nor for his bodily strength: *He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.* 4. The only right object of our joy, pleasure and confidence, is God himself, as the opposition doth teach us: such as both beleeve in God, and fear to offend him, are the only men acceptable to God, in whom God delighteth, and taketh pleasure to keep communion with them; *The Lord taketh pleasure in them that fear him, in those that hope in his mercy*; and by consequence such as do not fear him, and who, when they are overtaken in a transgression, do not run to him for pardon in the hope of mercy; *He taketh no pleasure in them.*

Vers. 12. *Praise the LORD, O Jerusalem: praise thy God, O Zion.*

In the third exhortation to praise God, expressely directed to *Jerusalem* and *Sion*, representing the Church in all ages; *Learn*, 1. Albeit all the earth be obliged to praise God, yet only the Lords people are the right estimators of his glory, and the fit proclaimers of his praise: *Praise the Lord, O Jerusalem.* 2. Albeit all the creatures are the Lords, yet the Church is the Lords in a more nigh relation; for the Church may claim interest in God as her own by Covenant; *Praise thy God, O Zion.*

Vers. 13. *For he hath strengthened the barres of thy gates, he hath blessed thy children within thee.*

14. *He maketh peace* in *thy border*: and *filleth thee with the finest of the wheat.*

The reasons for the third exhortation are six, whereof foure are in these verses. The first is, the Lord hath fenced his Church with walls, gates and barres, that the gates of hell cannot prevail against it: *He hath strengthened the barres of thy gates*, to wit, by interposing of his Omnipotent power for her preservation. 2. The second reason of praise is, that he maketh

keth one generation to follow another in his Church, and the children to be in greater number then their forefathers, by adding daily unto the Church such as are to be saved; *He hath blessed thy children within thee:* not only in regard of multiplication of them, but also by making them to abound in all knowledge and grace. 3. The third reason of praise is, that the true members of the Church have peace with God, and among themselves, in that measure which is expedient for her good: *He maketh peace in thy borders.* 4. The fourth reason is, because he feedeth his people with food convenient, but especially in regard of their spiritual nourishment, in giving them the bread of life, whereof the finest floure is but a similitude; *He filleth thee with the finest of the wheat.*

Vers. 15. *He sendeth forth his commandment* upon *earth: his Word runneth very swiftly.*

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

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

18. *He sendeth out his Word and melteth them: he causeth his winde to blow,* and *the waters flow.*

The fifth reason of the third exhortation unto Gods praise, is taken from Gods powerful ruling of the least changes in the clouds, and in the aire, in making foule wearher and faire, frost and fresh weather, as he pleaseth, by which similitude he will have his people to understand, that the Lord ruleth with a more special eye all the changes which fall out in the external condition of the Church. *Whence learn,* 1. The course of the creatures, and the changes in them, even unto the least meteor or change, which is to be seen in the clouds or in the aire, is particularly directed and governed of God, whose will is a lawto the creature, and whose command hath ready execution: *He sendeth forth his Commandment upon earth, his Word runneth very swiftly.* 2. The least change of weather, by snow or frost, or ice, is by Gods dispensation and appointment, much more any change of affaires in his Church; *He giveth snow like wool, he scattereth the hoare frost like ashes, he casteth forth his*

his ice like morsels. 3. The consequents and effects of the changes which God doth make, as well in one case as in another, could not be endured if God should not temper them, and provide some remedy against them, as appeareth in the making of frost: *Who can stand before his cold?* 4. Before any change from frost to faire weather can be made, a new order must come forth from the Lord, and when that cometh, aire and water do return to their former course, and so it is in any other change in the world, especially in the affaires of the Church; *He sendeth out his Word, and melteth them: he causeth the winde to blow, and the waters flow.*

Vers. 19. *He sheweth his Word unto Jacob: his statutes and his judgements unto Israel.*

20. *He hath not dealt so with any Nation, and as for* his *judgements they have not known them. Praise ye the LORD.*

The sixth reason of the third exhortation to praise God is, from the different dealing of God with his Church, and with the rest of the people of the world. *Whence learn,* 1. The benefit of the Scriptures, and the opening up and application of them, unto the edification of the hearers, is a precious gift of God: and this benefit the Lord hath bestowed on his Church, called by the names of *Jacob* or *Israel*; *He sheweth his Word unto Jacob, his statutes and his judgements unto Israel.* 2. The benefit of the Scriptures, and revealing the Word of life unto the Church, maketh Gods people in a better condition, and more excellent then any other incorporation can be in; *He hath not dealt so with any Nation.* 3. Where the Word of God in his Scripture is not opened up, there the Lords dealing with men in justice and mercie, and the way which the Lord keepeth in ruling of the world, is not understood, but people there do live in deadly darknesse; *As for his judgments they have not known them.* 4. As the benefits bestowed upon the Church are most excellent, so the Church is most bound to praise God, both for those mercies, and for all other his glorious works: *Praise ye the Lord.*

PSALM

PSALME CXLVIII.

IN this Psalme, the Church is stirred up to praise God, because of the incomparable excellency of his glory and majesty, appearing first in the heavens above, *v.* 1, 2, 3, 4, 5, 6. Secondly, in the earth and sea beneath, and lower parts under the Heaven, *v.* 7, 8, 9, 10. Thirdly, in the governing of men, and of all sorts and ranks of men, but especially in doing for his Church, *v.* 11, 12, 13, 14. In all which, as he sheweth, how the world is full of Gods glory, so he pointeth at matter of his praise, whithersoever we turne our eyes.

Ver. 1. *PRaise ye the LORD, praise ye the LORD from the Heavens: praise him in the heights.*

2. *Praise ye him all his Angels: praise ye him all his hostes.*

3. *Praise ye him Sun and Moon: praise him all ye stars of light.*

4. *Praise him ye Heaven of heavens: and ye waters that* be *above the Heavens.*

5. *Let them praise the Name of the LORD: for he commanded, and they were created.*

6. *He hath also established them for ever and ever; he hath made a decree which shall not passe.*

In the exhortation to praise God because of his glory shining in the Heavens; *Learn,* 1. Howsoever the glory of the Lord doth shine in all his works, yet there are degrees of the shining of it, and the chiefest glory is from celestial creatures, and from the consideration of what is in heaven: *Praise ye the Lord, praise ye the Lord from the Heavens.* 2. As God is praised in heaven, by the blessed spirits that are there: so the true worship-

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per ſhould joyne with thoſe that praiſe him there: *Praiſe him in the heights*, or high places. 3. Albeit the Angels have the firſt place in the ſong of Gods praiſe, and need not to be ſtirred to the work of praiſe by us, yet it is a part of our praiſing of God, to conſent unto their ſong, and account their work well beſtowed on the Lord their Maker, and to hold the example of them before our eyes, aiming to do Gods will on earth as it is done in Heaven: *Praiſe him all ye Angels.* 4. The Lord hath at his hand ſwift ſervants not a few, to go in what meſſage he pleaſeth to direct them, and they are miniſtring ſpirits for the good of his Church; *Praiſe ye him, all ye his Angels*, or his meſſengers. 5. The Lord is alſo well furniſhed with ſouldiers, for all his creatures are ready at his command, to fight in Gods quarrel, in defence of his friends, and purſuit of his foes: *Praiſe ye him all his hoſtes.* 6. The Lords armies are not idle, but are ſtill on their work of praiſing, doing the works of peace even in the midſt of warre: *Praiſe him all his hoſtes.* 7. Beſide the common ſong of praiſe, which all things have as they are creatures, every one of the creatures have their own proper parts in the Song: The Sun in his particular vertue and motion, the Moon in hers, and the ſtars in theirs, every one by themſelves, and theſe alſo joyntly make up a ſweet and harmonious melody, to the praiſe of God; *Praiſe ye him Sun and Moon, praiſe him all ye ſtars of light.* 8. The variety and difference of place and diſtance from the earth, of Sun, Moon and Starres, ſome of them being lower, ſome of them higher, as the Eclipſes of Sun and Moon, and the diverſe poſitions of the ſtarres do ſhew, are all matters of Gods praiſe: for the loweſt region of the aire is here called *Heaven*; and the place where the Sun, Moon and Starres are ſet, is called *Heaven*, and the Heaven of Heavens, the third Heaven, where Angels and ſpirits of juſt men made perfect do remain, each and all of them do ſerve for Gods praiſe; *Praiſe him ye Heaven of Heavens.* 9. The bottles of waters in the clouds, flying above the loweſt region of the aire, ready to be diſſolved here and there, as God pleaſeth to water the earth, do ſerve as matter, both of wondering at Gods work, and praiſing of him: *Praiſe him ye waters that be above the Heavens.* 10. Praiſe is due to God, not only for the making of the Heavens, but alſo for the making them of nothing, by the ſole word of command, which did produce them, by ſaying; *Let them be: let them praiſe the Name of the Lord; for he commanded, and they were created.* 11. The

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speechlesse creatures have their own way of praising God, and men have their way of praising: speechlesse creatures praise God in their own kinde, when they hold forth, as in a table, the matter and reason of praising God, and men do praise God, when they do observe and acknowledge, and proclaim one to another, the reasons of Gods praise, and these exhortations do import both; *Let them praise the Name of the Lord.* 12. The course and appointed motions of the Heavens, are so setled during the standing of the world, as they shalll not faile to go on according to Gods decree, which as it is a matter of Gods praise, so also of mans comfort, who shall have the use and benefit thereof from generation to generation: *He hath also established them for ever and ever, he hath made a decree which they shall not passe.*

Vers. 7. *Praise the LORD from the earth: ye dragons and all deeps.*

8. *Fire and haile, snow and vapour: stormy winde fulfilling his Word.*

9. *Mountaines and all hilles: fruitful trees and all Cedars.*

10. *Beasts and all cattel: creeping things, and flying fowle.*

In the exhortation, made in the second place unto the creatures under heaven; *Learn,* 1. As the heavens, so also the earth and the deep sea, are filled with the matter of Gods praise: *Praise the Lord from the earth, ye dragons and all deeps.* 2. The most terrible creatures serve to set forth Gods glory, as well as the most useful and comfortable: *Ye dragons and all deeps.* 3. The changes which are made in the clouds, or in the aire, by stormes or tempests, or whatsoever way, come not by chance, but are all directed forth by God, for some intent of his: and in what work he doth employ them, they faile not to execute his will: *Fire and haile, snow and vapour, stormie winde fulfilling his Word*: and out of those changes praises do arise unto God. 4. The diversifying of the face of the earth with higher and lower parts, with mountains, hills and valleyes, and the adorning

of the face thereof with trees, some taller, some lower and smaller, some barren, some fruitful, contributeth much to the praise of God: *Mountaines and all hills, fruitful trees and all Cedars.* 5. Beside all that is said in the variety of things living on the earth, each of them do contend with other, which of them shall shew forth more of Gods wisdom, power and goodnesse; *Beasts and all cattel, creeping things, and flying fowle*: all those creatures do offer matter of praise unto God, that men may take the song of their hand, and directly, formally and properly, praise God for his glorious properties evidenced in them.

Ver. 11. *Kings of the earth, and all people: Princes and all Judges of the earth.*

12. *Both young men and maidens: old men and children.*

13. *Let them praise the Name of the LORD, for his Name alone is excellent: his glory* is *above the earth and heaven.*

Having gone thorough other creatures, he cometh to man who is the chief, both matter and instrument of Gods praise. *Whence learn,* 1. The Lord is glorious in his workmanship and government of all the creatures, but most of all in men, whom he calleth to be Factors, Collectors and Chamberlains, as it were, to gather unto him the rent of praise and glory, from all other creatures, and then to pay praises for their own part also; *Kings of the earth, and all people, let them praise, &c.* 2. God is no leveller of mens estates and outward condition in the world, or allower of levelling, but for his own praise and mens good, he hath ordained distinction of men in Kings and subject people, Princes and Judges, and people to be judged in all parts of the earth; *Kings of the earth, and all people: Princes, and all Judges of the earth* 3. As Civil government is appointed of God, so they who are advanced to this dignity, are first in the obligement unto the duty of setting forth Gods praise, and yet subjects here also must contribute, according to their place and ability, *Kings of the earth and all people, Princes and all Judges of the earth.* 4. It should qualifie the mindes of

of men who are in honour, that their preferment is but on earth, and their time no longer then while they are on the earth, and that they are under a King and Judge, whose dominion is heavenly and everlasting; therefore doth he joyne this addition, *Kings of the earth Princes and Judges of the earth.* 5. As distinguishing of men in regard of estate, so distinguishing of sex and age, offereth much matter of praise, when particulars are considered; and for the very distinction in sex and age, God is to be praised: *Both young men and maidens, old men and children, let them praise.* 6. There is much matter of Gods glory in the earth, and more in the heavens, but the glory of himselfe and of his properties, is more then all that either is or can be seen, or found or expressed in, or by the creature: *Let them praise the Name of the Lord: for his Name alone is excellent, his glory is above the earth and the heavens.*

Vers. 14. *He alone exalteth the horne of his people, the praise of all his Saints: even of the children of Israel, a people near unto him. Praise ye the LORD.*

In the last place, he pointeth at the glory of God manifested to the Church, for which all Gods people are bound to praise him. *Whence learn,* 1. The praise of God for what he doth to, and for his Church, is above all the rest of his praises, from the rest of his works, as farre as the work of redemption, grace, and salvation to sinners, is above the works of creation, and worthy to put the capestone upon the rest of the work of his praises, as here it is placed. 2. Beside all the use and benefit which the Lords people have of the whole works of Gods hands, he lifteth them up in strength, victory and glory over all their enemies, and over all other incorporations in the world, who are but slaves to sinne and Satan in comparison of them: *He also exalteth the horne of his people.* 3. The exalting of the strength, victory, and glory of the Church, standeth mainly in the exalting of the Messiah, or of the Kingdome of the Messiah represented by the exalting of *David*; for Christ is the *horne of his people*;

in whom their victory and glory is obtained, and maintained unto them; and therefore the *horne of his people* is expounded here to be, *The praise of all the Saints.* 4. Those are the true children of *Israel*, who glory in Christ as their strength, their victory, and glory, and do study to be in effect *Saints:* for, *his people*, and his *Saints*, are here expounded to be, *even* the children of *Israel.* 5. Students of holinesse, who glory and rejoyce in Jesus, as their strength, victory, righteousnesse, and salvation, and who are wrestlers for the blessing as true Israelites, are the Lords people in a more straite union with God, then any other people in the world; *A people near unto him*: and that in regard of their Covenant with God, their incorporation in Christ, and the inhabitation of the holy Spirit in them, and the mutual love between God and them. 6. Of all people in the earth, the people of God have most reason to praise their Lord: *Praise ye the Lord.*

PSALME CXLIX.

THis Psalme is a ninefold exhortation of the true members of the Church, who are believers and Saints in effect, to praise God for saving grace bestowed on them, and for speciall priviledges granted unto them; not only above what is given to the world, but also above what is given to the visible members of the Church, who are not as yet converted: whereunto some reasons or motives unto the obedience of these exhortations are added.

Vers. 1. PRaise ye the LORD: *sing unto the LORD a new song*: and *his praise in the Congregation of the Saints.*

From

From the first two exhortations; *Learn*, 1. The elect, regenerate, or true believers, have a song of their own, for mercies proper to them, beside the praise which they have to give for the Lords work round about them, and therefore they have a proper reason to praise God for their own particular: *Praise ye the Lord*. 2. The song of the redeemed elect and converted, is a new song which shall never wax old, nor be cut off, an everlasting song: *Sing unto the Lord a new song*. 3. It is Gods ordinance, that the worshippers of the Lord should have assemblies and meetings, wherein publickly and joyntly they may glorifie the Lord in proclaiming cheerfully his praise: *Sing his praise in the congregation of the Saints*.

Vers. 2. *Let Israel rejoyce in him that made him: let the children of Sion be joyful in their King.*

From the third and fourth exhortation; *Learn*, 1. It is the Lords command, that his people rejoyce in himselfe, with a joy above all the joy which they can have in the creatures, which God hath given to them, that they may the more chearfully praise him: *Let Israel rejoyce in him*. 2. The Church of the elect and renewed Saints, is the special workmanship of Gods grace, not only as his creatures, but also as his new creatures, created in Christ Jesus unto good works: *Let Israel rejoyce in him that made him*. 3. The Church is a peculiar Kingdome by it selfe, whereof God is King in a peculiar way, able to govern his people by his Word, discipline and Spirit, and to defend his Church, and all his own ordinances therein, to the comfort of all the true members thereof: *Let the children of Sion be joyful in their King*.

Vers. 3. *Let them praise his Name in the dance; let them sing praises unto him with the timbrel and harp.*

From the fifth and sixth exhortation to praise God; *Learn*, 1. The joy of the believer, is a great and growing joy, arising from rejoycing, in the former verse, to exulting, in this verse, signified by *dancing: Let them praise his Name in the dance.* 2. The joy of the godly is a compleat joy, imploying all, and filling all the powers of the soul, signified by musical instruments used in the pædagogy of the old Church: *Let them sing praises unto him with the timbrel and harp.*

Ver. 4. *For the LORD taketh pleasure in his people: he will beautifie the meek with salvation.*

Of these exhortations he giveth two reasons. *Whence learn*, 1. The Lord loveth believers and repenteth not, but resteth in his love, and taketh pleasure in his workmanship upon them: *The Lord taketh pleasure in his people.* 2. The constancy of the Lords love towards his people, is the ground of the Churches constant joy in God, and perpetual praising of him: *Let them sing praises to him with the timbrel, and the harp*: for the Lord taketh pleasure in his people. 3. Whatsoever matter of joy believers or true Saints have in God, yet they are acquainted with as much affliction in the world, as emptieth them of rejoycing in themselves; humbleth them, and subdueth their spirits, and maketh them to aime and endeavour without fretting or grudging, to digest all the Lords dispensations toward them, and for this cause the believers, or Saints, are called *meek*. 4. Albeit the affliction wherewith the godly are acquainted, doth obscure their blessednesse, and hide the beauty thereof before the world, yet God in love to them, oft-times wipeth off the black and blemish of affliction, by giving them glorious deliveries, and at length he giveth to them full salvation: *He will beautifie the meek with salvation.*

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

6. Let

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

From the seventh, eighth and ninth exhortations to praise God; *Learn*, 1. The godly, or true members of the Church, are Gods favourites, endued with grace, accepted through the beloved: yea, and are good to such as they live among; for so much doth the word *Saints* import. 2. The believer may be joyfull now, for the glory hoped for, and may glory in the promised blessednesse, as if it were already possessed: *Let the Saints be joyfull in glory* 3. The joy allowed upon the Saints, is a lasting joy, both day and night; a joy which when they are most retired, may be most injoyed, which being examined in secret shall be found solid; a joy full of quiet, rest and peace, as if they were resting in their beds; a joy which shall continue with them, when their bodies are lying in the grave: for thus much may the words beare in divers respects; *Let them sing aloud upon their beds.* 4. The praises of God set down in his Word, wherein the Lords Name and attributes, the Lords promises and glorious works, especially done in favour of his Saints, are set down, are the matter of the Saints confidence, gloriation and joy, worthy to be talked of, and openly declared in the audience of others, for the glory of God, and edification of people: for what the Lord is, to wit, wise, powerfull, mercifull, just, &c. that the Lord is for his people, and for every believer in him; and therefore. *Let the high praises of the Lord be in their mouth.* 5. As the Word of God wherein Gods praises are set down, is the matter and warrant of the Saints joy and confidence in God, so also is it a powerfull weapon to overturn all adversaries power whatsoever, both bodily and spiritual: *Let the prrises of God be a two-edged sword in their hand.*

Vers. 7. *To execute vengeance upon the heathen;* and *punishments upon the people.*

8. *To binde their kings with chaine: and their nobles with fetters of iron.*

9. *To execute upon them the judgement written: This honour* have *all his Saints. Praise ye the LORD.*

By way of motive unto the obedience of the former exhortations, to rejoyce in God, and glorifie him, he subjoyneth a speciall use of the praises of God, set down in Scripture in relation to enemies, and persecutors of the Saints; over whom all believers have a spiritual victory by faith in God, so that as the Lords Officers, they may pronounce doom and sentences condemnatory against all their enemies. great and small, according as the Scripture giveth them warrant. And this doom and sentence of judgement pronounced by the believer, whether in his own minde, or vocally as occasion offereth, must have execution undoubtedly following upon it, according to what is written in the Scripture, and this is no small honour allowed upon the Saints. *Whence learn*, 1. The elect and regenerate, believing students of holinesse, have enemies both without the Church visible, and within it, both *heathen* and *people*. 2. God will be avenged upon them all great and small; for it is presupposed that *vengeance* must be executed upon *the heathen, and punishment upon the people*. 3. The believers are in a sort executioners of this vengeauce, because they as doomsters, do take the sentence from the mouth of God, the just Judge, and pronounce doom on them, whereupon, in the set time followeth execution; the Word of God falling on them in effect, as a sharp sword to cut them asunder: thus the truth and justice of God, with his other attributes, all being parts of his praise, *Are a two-edged sword in their hands, to execute vengeance upon the heathen, and punishment upon the people*. 4. The greatest Monarchs, Rulers and Judges among men, are subjected unto the Word of God, and must be bound either to the beliefe and obedience of it, or unto the punishment and vengeance pronounced against the transgressors thereof, so fast as if they were bound in strongest fetters: for the praise of God in the mouth of his Saint, are, *To binde their kings with chaines, and their nobles with fetters of iron*. 5. The Lords children and Saints must not do wrong to Kings or Nobles, or to any man else; they must neither pronounce nor execute judgement according as they please, but as the writ-

ten

ten Word of God prescribet *the* alloweth: for here they are tied, *To execute nothing upon them, save the judgement written. 6.* These priviledges are spirituall and common to all believers, who according to their places and callings, whether publick or private, may for their own comfort, and for others edification, accordingly apply the Word of God to themselves, and against their enemies: for, *This honour have all his Saints*, and therefore they ought in a special manner to blesse God for their priviledges: *Praise ye the Lord.*

PSALME. CL.

IN this Psalme the Spirit of the Lord doth call upon us thirteen times to praise the Lord: Each exhortation pointeth forth God to be the only object of praise. The first and the last exhortation is to all, to praise God absolutely, without giving any motive more then his very Name importeth, which indeed is a sufficient reason: for seeing the Lord is God, who hath his being of himself: and all the creatures have their being of him, and dependance on him, it followeth of necessity, that he is praise-worthy in himself, and deserveth to be praised by all his creatures. The second, third, fourth and fifth exhortations, have reasons and motives annexed unto them, as the matter of his praise, *v.* 1, 2. The sixth, seventh, eighth, nineth, tenth, eleventh, do teach the manner of his praise, under the termes of the Levitical service, *v.* 3, 4, 5. and the twelfth pointeth at the persons or special party, which must yield the praise unto God, with a reason insinuated, moving thereunto, *v.* 6.

Ver. 1. P*Raise ye the* LORD: *Praise God in his Sanctuary*: P*raise him in the firmament of his power.*

2. *Praise*

2. Praise him for his mighty acts: praise him according to his excellent greatnesse.

From these exhortations which have motives annexed to them; *Learn*, 1. The holinesse of God, (which is the unstained clearness and untainted glory of all his attributes, such as are his wisdom, power, justice, mercy, and all the rest of his properties mentioned in Scripture) is the subject of the Saints praising of God in the Church, and of Spirits praising of him in heaven; for the word in the Original doth bear, *Praise the Lord in his holinesse, in his Sanctuary, in heaven his holy place.* 2. The holinesse of God should be mainly looked unto by all men, who are about to praise him, that our hearts and mouthes may be rightly framed for so high a service, and we may beware to take his Name in vain: for he will be sanctified of all that draw near unto him, especially in the work of praise: *Praise God in his holinesse.* 3. Matter of praise is furnished to us, in the wisdom and power of God, which is to be seen in the creatures, and particularly in the frame of the stories of heaven; in the first whereof, his power supports the huge weight of waters in the clouds; in the second, the stars and planets move, and make their circles constantly; and in the third, Heavens, Angels, and Spirits of just men made perfect do praise God; *Praise him in the firmament of his power.* 4. Matter of praising God is furnished by his manifold mighty acts, to be seen in the powerful sustaining, ruling and employing of all his creatures, as he seeth fittest for his own glory, for the building of his Church, delivering of her from dangers, and overthrowing of her enemies; *Praise the Lord for his mighty acts.* 5. Matter of praising God is furnished in his wonderful greatnesse, and in the rayes of excellency, shining in all his dispensations, and manner of governing the world, sustaining some individual creatures, which are still the same, from the Creation, and multiplying others in their kinde, to the astonishment of a serious beholder; *Praise him according to his excellent greatnesse.*

Vers. 3. *Praise him with the sound of the Trumpet: praise him with the Psaltery and Harpe.* 4. *Praise*

4. *Praise him with the Timbrel and dance: praise him with stringed instrumrnts and Organs.*

5. *Praise him upon the lond Cymbals: praise him upon the high sounding Cymbals.*

Here are other six exhortations, teaching the manner of praising God under the shadow of typical musick, appointed in the Ceremonial Law. *Whence learn*, 1. Albeit the typical Ceremonies of musical instruments in Gods publick worship, belonging to the pædagogie of the Church, in her minority before Christ, be now abolished with the rest of the Ceremonies: yet the moral duties shadowed forth by them, are still to be studied, because this duty of praising God, and praising him with all our minde, strength and soule is moral, whereunto we are perpetually obliged. 2. The variety of musical instruments, some of them made use of in the Campe, as trumpets; some of them more suitable to a peaceable condition, as Psalteries and Harps; some of them sounding by blowing winde in them; some of them sounding by lighter touching of them, as stringed instruments; some of them by beating on them more sharply, as Tabrets, Drums and Cymbals; some of them sounding, by touching and blowing also, as Organs: all of them giving some certain sound, some more quiet, and some making more noise: some of them having a harmonie by themselves; some of them making a Consort with other instruments, or with the motions of the body in dancings, some of them serving for one use, some of them serving for another; and all of them serving to set forth Gods glory, and to shadow forth the duty of worshippers, and the priviledges of the Saints: The plurality and variety, (I say) of these instruments, were fit to represent divers conditions of the spiritual man, and of the greatnesse of the joy to be found in God, and to teach what stirring up should be of the affections and powers of our soul, and one of another, unto Gods worship; what harmonie should be among worshippers of God, what melodie each should make in himself, singing to God with grace in his heart, and to shew the excellency of Gods praise, which no meanes nor instrument, nor any expression of the body joyned thereto, could sufficiently set forth: and thus much is figured forth in these exhortations to praise God with

Trum-

Trumpet, Psaltery, Harp; Timbrel, Dance, stringed instruments; and Organs, loud and high sounding Cymbals.

Ver. 6. *Let everything that hath breath, praise the* LORD: *Praise ye the* LORD.

In the twelfth exhortation, pointing at the party called upon to praise God; *Learn*, 1. Living creatures, which draw breath and give unto, and take from God their life afresh every moment in their breathing, do above all visible creatures speak most to the praise of Gods wisdom & power in framing and preserving of them: *Let every thing that hath breath, praise the Lord.* 2. Of all living creatures, men are most bound to praise God, as they in whom God in the Creation, and in their several generations, from age to age, did and doth breath the Spirit of life, and of all men those are most bound to praise God, on whom he hath bestowed his holy Spirit: and howsoever the Lords works in all men shall speak to his praise, how wicked soever men shall be, yet only renewed souls, in whom God hath breathed his Spirit, as the word *breath* in the Original may bear, shall voluntarily aud sincerely praise God: *Let every thing that hath breath, praise the Lord.* 3. The Spirit of the Lord, when he gave the Psalmes to the Church of the Jewes, had an eye toward the rest of the world, of whom he was in his appointed time to exact this Song of praise: and so we who are Gentiles, brought unto the society of the Church, are bound to joyne in the work with them; and when we are joyned, and when all who are to be converted are joyned, yet are we all too few, to bear up this Song of Gods praise; and therefore to shew this, it is said, *Let every thing that hath breath praise the Lord.* 4. When we have said all we are able to say for Gods praise, we are but to begin again anew; for this are we taught by the renewing of the exhortation, in the close of sundry Psalmes, and here also, at the end of all the Psalms: *Praise ye the Lord.* And after us must all the creatures come in their own kinde and order, to offer up praise also, as we are taught, *Rev.* 5. *v.* 12. where after that elect Angels and Saints, whose number was ten thousand times ten thousand, and thousands of thousands, had sung their Song, saying, *With a loud voice, Worthy*

thy is the Lamb, that was slaine, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing. Then it followeth, v. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, Honour, Glory and Power, be unto him that sitteth upon the Throne, and to the Lambe for ever and ever.

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