A Brief
EXPLICATION
Of the last Fifty
Psalmes,
From Ps. 100. to the end.

BY
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Col. 3.7
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.

LONDON,
TO THE
RIGHT HONOURABLE,
THE
EARLE
OF
Cassills,
Grace and Peace through Christ Jesus.

My Right Noble Lord,

None of the speciall motives of my resolution, to follow this work in parcelles, 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 Psalms into three fifties; and to dedicate every part to several persons: So I judged it good thrift to take occasion thereby, to testify my bound duty and respect, to so many of the Noble friends of Zion, as I could overtake, and that with a minde to honour all the rest, who have put their shoulder to the work of setting Religion, and the Kingdom of Christ among us: whose labours, albeit they should have no other fruit in our time, then the right stating of the question between us and all adversaries of the true doctrine, worship, and discipline of Christ's house, as it is set down in the Confession of faith; in the directory for publick worship, and in the Rules of Government of Christ's 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 claimeth, 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) left 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 witness 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 Kingdom in the world, (though not of this world) so on the other hand, that his Kingdom 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 Kingdom, where it is received.

In this number of upright promoters of the Kingdom of Christ, Your Lordship hath been alwayes looked upon all the time of our late troubles, as one very eminent: and 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 commendation,
tion, and all men's duty to do the like, especially in this dangerous time, wherein sines practiced, and not repented of, are so severely and justly punished, by God's 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 far at nought by all sorts of persons, that every spirit of error, 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 error: And no wonder that he 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 beleived 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 everlastig 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 it is 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 practi-
ces, 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 formen
former mis-deeds, which have spoken the language of some of those vile errors; Or whether they will justify 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 fancy 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 themselves
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 unrighteousness, according as the Apostle did prophesie should come to passe, 2 Thess. 7. 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 error, and is deciphering them by this infallible mark which the Apostle giveth, 1 John 4. 6. that the one giveth a believing and obediential care 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 settled 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 error of the wicked, nor fall from their own stedfastness, 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
The Epistle Dedicatory.

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

Your Lordships ready Servant
in the Gospel,

DAVID DICKSON.
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 Psalms: 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
To the Reader.

of fat things, a feast of wines on the
lees, of fat things full of marrow, of
wines on the lees well refined, by be-
stowing Christ, and the unspeakable rich-
es 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
crerease their festival gladness, and for e-
videncing of his purpose to give unto them
everlasting joy, after this life is ended,
bath 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 Psalms;
wherein he hath made his works of mercy
and of judgement the pawns of his promi-
ses, for compleat happiness unto them,
and also of the utter overthrow and per-
dition of all their enemies, and hath ap-
pointed 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 sa-
crifice 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 Psalms, 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 God's Spirit in the Psalms, 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 therein expressed; Remembering 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.
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PSALM CI.

Avid, not being as yet entered into possession of his Kingdom, 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 virtues, required for the Government of good or bad subjects; and to make those duties his Song; and to approve himself.
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 evil may trouble them; I will sing (faith 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 cheerfulness and readiness of minde; for, I will sing of mercy and judgement, importeth so much. 4. As it is expedient for the peoples better 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: Untoshee, 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 Kingdom, is, that he will call 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 publike 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 Rules; for that is a perfect way; and that we studie to make application of general rules prudently, accord-
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 beleev 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 promi-
ses, the Lord maketh his approaches nearer and nearer unto the
believer, and then shall be the nearest communion, when God shall
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 frequent-
ly and entirely 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 per-
sions 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 shall be tempted un-
to it, except he hate and abhor such courses in other mens pra-
ctices; 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 sinfull course; yet so soon as he
doeth perceive it to be such, he will quit it; therefore after David
hath laid, He hate th 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, frowardness, perverseness and wickedness, 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 shewn; 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 Kingdom, 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 wickedness, 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. Wherefore 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 Council 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 upright 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. Wherefore learn, 1. Deceitful and false men, and counterfeit hypocrites, may escapemens observation, and creep into the fellowship of the godly, and clime 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 suppress all ungodliness 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 suppress all the wicked in their Kingdom, lest by indulgence shewn to them, they do multiply, 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 wickedness, 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 laws, 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 faith, 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 Magistrate 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.
A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.

This Psalm agreeth well with the time of the Babylonish captivity of the Jews, about the end whereof, the seventy years being now nigh expired, the weight of the misery of God's 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 communicaeth 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 Jews, 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 is presupposed that they may be afflicted, yes, 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 Psalm teach us. 4. The way for a man afflicted and overwhelmed, to have ease, comfort and deliverance, is, to pour out his soul before the Lord; for so much is here imported. 5. Albeit a person afflicted, cannot fill up the words of this Psalm in his own proper or even reeling, 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 Psalm teacheth so much.

Ver. 1. Hears 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 ear unto me: in the day when I call, answer me speedily.

In the first part of the Psalm, he prayeth for ready access and audience to his prayer, because of his heavy affliction, which is set down more generally, ver. 1, 2, and more particularly branched forth 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 God's consolation, and sense of his displeasure, is more heavy than the trouble, and is that which the godly cannot endure: Hide not thy face from me, in the day when I am in trouble. 4. The Lord suffereth his babbling children to speak to him in their own forme of speech, (albeit the terms which they use, be not fitted for his spiritual, invisible, and incomprehensible Majesty) such as are, Hear me, hide not thy face, 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. 3. For my days are consumed like smoke: and my bones are burnt as an hearth.

4. My heart is smitten, and withered like grass, 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 wilderness: 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 signs 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 thereof, 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 body, and also the condition of the body politic, of the tribe of Judah now in captivity. Wherefore 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 express. 2. The condition of a visible Church, may seem, and really be in its own kind, in such a weak, sorry and sick condition, 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 Saint's body be spent, and consumed by trouble, and sense of Gods withdrawing, or of his wrath; My days 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 grass 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 grass. 6. When God is seen to be angry, the comforts of this life are tastelesse, and can yield no pleasure; I forgot to eat my bread. 7. Heavie sorrow can hardly be suppressed, sighs 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 leanness 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 wilderness; 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 tears, 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 wick ed 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 sworn 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
The second cause of his grief, was the signes of God's indignation appearing in the Churches misery, which made him 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 duffie 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 God's 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 God's 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 God's just indignation the more evident: for thus doth the Psalmist prove God's 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 repeathe 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 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 days are like a shadow that declineth, and I am withered like grass.


In the second part of the Psalm 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 believers 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 God's unchangeableness, 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 Zion. 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 Zion; for the set time to favour her, for the set time is come.
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-edinie the Temple, lying now ruined. Wherefore 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 repair 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 fear 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 privalledge. Wherefore 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 fear 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 faith 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 Zion. 2. As the glory of the Lord is obscure 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, both 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 Zion; the destitute have their prayer put up in Gods hearing; 3. 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.
Psalme CII.

So in special for the delivery of his Church; and praised not only by them who doe 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 bath 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 hear the groaning of the prisoner. 9. Albeit the Lords people may be prisoners, and put to silence among men, yet their sighs and groans have a loud speech in the ears of the Lord; He beholds the earth, to hear the groans of the prisoner. 10. Albeit the Lord suffer his children 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 beholds 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 sighs 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 days.

The
The third part of the Psalme, wherein the Prophet declareth the cause of his sorrow, v. 23. and his wrestling against it, v. 24, 25, 26, 27. and his victory over the tentation, v. 28. As for the first, he comparëth 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 strait union between the Church of one age and another, that the whole Church is as one man; the Church of the Jews 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 Abraham 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 way-faring 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 progress 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 captivity; and the fear, and the tentation, wherewith the Church and the Prophet about the end of the captivity, were wrestling, as is expressed in these words, He shortened my days: that is, to my appearance (faith 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
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 days, saith Israel.

Ver. 24. I said, O my God, take me not away in the midst of my days: 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 temptation, the Church, or the Prophet in the Churches name, doth wrestle in prayer, and strengtheneth his faith by sundry arguments, taken from Gods, to wit, Christs eternity, omnipotency, and immutability, Heb. 1. 11, 12. Whereunto 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 days, 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, faith the believer, 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 Christs 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 man's 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 man's cause. Rom. 8. 21. All of them shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years 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. Wherefore 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 unchangeableness 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. Whosoever change may betide the visible Church before the world, yet before God she is fixed and stable, as a house built upon a rock; The seed of thy servants shall be established before thee.
This is a Psalm 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. i. 2. And that for seventeen reasons or arguments of praise; some of them taken from mercies kn een 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 God's praises with the Prophet.

Ver. 1. Bless the LORD, O my soule: and all that is within me, bless his holy Name.

2. Bless 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 God's goodness to a believer is very blessedness felt, flowing from God the fountain and cause of blessedness: Bless the LORD, O my soule. 2. When a believer is satisfied with God's goodness, he cannot satisfy himself in the expression of his sense of it, or of his discharge of thankfulness for it, but stirreth up his own dull spirit to the work of praise: Bless the LORD, O my soule. 3. In praising God, special care is to be had of the sincerity of our heart and affections; All that is within me, bless 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 untainted glory of his Name, and may say, All that is within me, bless 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; Bless the LORD, O my soule, faith he the second time. 6. God hath put so many obligations upon every believer, as may furn...
nish reasons of praise and thanksgiving: Bless 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 thankfulness: Bless 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 sins: the second reason 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 God’s special love to us: for this doth the order of the Prophets thanksgiving teach us. 2. The most holy of God’s servants are not justified by their good works, but by gracious remission of their evil works: Bless the LORD, who forgiveth thy iniquities. 3. The remission of sin is a perfect taking away of the guiltiness, 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 efchew 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 kindness, and tender mercies.

The third reason of thanksgiving, is for delivering of him graciously, from perishing: and the fourth reason is, for giving unto
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 God's wrath, from which the man justified is redeemed by the Mediator. Wherefore 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 joined 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 favour which God bestoweth upon a believer, is not in giving unto him one or two, or some few evidences of his love and mercy, but in a constant compassion of him on every hand, in everything: 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 andseasoning his troubles, reclaiming him from sin, and directing him in God's way; Who crowneth thee with loving kindness and tender mercies. 5. The evidences of God's kindness and mercy to a man, is not only a means to glorifie God, but also a means 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 kindness 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 life 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 revived and renewed after casting her bill. Whence learn, 1. The blessing of God upon the believer, maketh the use of God's benefits, and his ordinary meales and morsels, favourite and sweet, because he hath all that is given to him, with God's 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-cheer 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 foules, 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 righteousness 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 God's righteousness and mercifulness toward all believers, as well as toward himself, according as every ones need doth require: and here is the seventh reason of God's praise, for maintaining the cause of all his oppressed people. Whence learn, 1. The sight of God's goodness towards our selves, should lead us to the observation of God's goodness 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's lot 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 oppress them, was not the privilidge of David's
Ver. 7. He made known his ways unto Moses, his acts unto the children of Israel.

The eighth reason of God's 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 God's 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 ways known. 2. As God hath the choosing of people to whom, to all of the men by whom he will reveal himself and his ways; He made known his ways unto Moses, his acts to the children of Israel. 3. As the revealing of God's way, wherein he will walk with us, and of his way wherein he will have us to walk before him, is no small mercy 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 God's praise, That he made known his ways 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 God's 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 unworthiness 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 remembereth mercy, and doth
doth not let forth the effects of his wrath in full measure, but tempereth his chastisements, so as we may endure them, and mixeth mitigations in the most bitter cups; He is plentiful 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 sin, 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 controversy by words, and by the rod, and hath made our conscience challenge and chide us, he doth not entertain the controversy long; _He will not always chide._ 3. Albeit the tokens of God's 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._

Ver. 10. _He hath not dealt with us after our sins; nor rewarded us according to our iniquities._

The eleventh reason of God's praise is, for the common experience which the Saints have had already of his mercy. Whence learn, 1. What the Word faith of God's grace, mercy, long-suffering, and other titles of his goodness, the common experience of his children, yea, and of all the members of the visible Church may bear witness unto it: _He hath not dealt with us after our sins._ 2. The felt mercies of the Lord should not extenuate our sins, but rather make us aggravate our faults, and weigh our misdeavorsings 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. II. For as the heaven is high above the earth: so great is his mercy toward them that fear him.

The twelfth reason of God's praise is, for the unmeasurable-ness of his mercy toward his servants, compared to the unmeasurable height of the heaven above the earth. Whence learn, 1. Our mind cannot find 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 fear 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 fear him. 3. The confections 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 fear 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 God's praise is, for compleat fullness of remission of sin unto the believer in him. Whence learn, 1. Albeit sins hinder our access to God, yet they do not hinder God's 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 battle against the body of sin in himself.
Ver. 13. Like as a father pitieth his children, so the LORD pitieth them that fear him.

The fourteenth reason of God's praise is, for his fatherly pity toward all his weak children, who would heartily serve him better than 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 child, 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 fear him. Understand this of such as do esteem their sinful inclination, their greatest misery.

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

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

Ver. 15. As for man, his days are as grass:
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 fear him: and his righteousness unto childrens children:

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

The sixteenth reason of God's praise is, for his everlasting mercie, and constant fidelity in performing whatsoever he hath promised to every sincere believer. Whence learn, 1. All the glory of man in his naturals, when he is adorned at the best, with learning, wildome, 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 morallity, 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 finnes, 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 fear him. 4. As mercie is decreed and prepared before the beginning of the world, for the believer who feareth God; so is it let forth in actual application unto him in this life, and for evermore after this life is gone; The mercy of the Lord is from everlasting to everlasting, to them that fear 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 righteousness
nefle shall be for them, and not against them; all that is promi-
ised to the Saints, shall be done to them, and for them: His righte-
ousnesse shall be unto his childrens children. 6. As God hath gi-
gen the offer of his grace by Covenant, for reconciliation of ene-
mies; 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 stu-
dieth to prove the sincerity of his faith, by his endeavouring of
obedience: For the promise here is made to such as keep his Co-
venant, and to those that remember his commandments to do
them.

Ver. 19. The LORD hath prepared his throne in
the heavens: and his Kingdom 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 pro-
miseth, 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, it wer or more, greater or lesser; we
must remember to praise him also for his glorious and great Ma-
jefty, 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 revo-
lutions 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
Kingdom ruleth over all.

Ver. 20. Bless ye the LORD, ye his Angels that
excell in strength, that do his commandments, hearken-
ing unto the voice of his word.

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

22. Bless ye the LORD, all his works in all places
of
Psalm CIII.

Of his dominion: bless the Lord, O my soul.

In the last three verses, he inviteth Angels and men and all creatures to joyn him in praising God: True it is, that the Angels need not to be exhorted to bless God, and many of the Lords hosts and workes are not capable of our exhortation; yet this form 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, expressly, 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 strengths, and their best abilities to go about it: Bless 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, bearkening to the voice of his word. 3. All the several rantes of creatures, are so many muttered hosts, ready to execute Gods judgements, as they are directed; and are always in their kinde setting forth on all hands, the glory andgoodnesse of God: Bless the Lord, all ye his hosts. 4. The family of Believers, 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 bless the Lord, who has intrusted them in his service, and made them do his will: Bless 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 foever it may seem, which doth not contribute matter unto the song of Gods praise, and furnish reasons to glorifie and bless the Maker: Bless 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 contributors 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 bless God, concludest thus: Bless the Lord, O my soul.
PSALME CIV.

As in the former Psalm, 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 Psalm, v. 1. In the second place he bringeth arguments for pressing the duty of prayer, from the first dayes work of creation, to wit, the light; and from the second days 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 God's praise, from the preservation, specially of living creatures, v. 27,28,29,30. In the fourth place is the conclusion of the Psalm, with some further reasons for praising of God, v. 31,32,33,34,35.

Ver. 1. Bless 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 Psalm, 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 greatness 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 greatness; 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 Psalm 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: *Bless the Lord, O my soul.* 3. When we go about the work of God's 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 God's 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 clothed 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 clothed with honour and Majesty.*

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

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


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 brightness and admirable purity of it, which cannot be polluted by any finthinesse whereupon it shines, or the use 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 inferior to his worth; so is the light nothing but Gods creature, serving to shew forth his glory, and is infinitely inferior 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 compass 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 curtain. 5. This world is like a stately house, which is divided in upper or lower rooms, by joyfts, beams and planks, put between the lower rooms 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 air, where the waters in the clouds are gathered, and stored up as it were in their distinct chambers, for the several use 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 chariots 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-preference of God; Who walketh upon the wings of the wind. 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 servour 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 coveredst it with the deep as with a garment: the waters stood above the mountainees.*

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

8. *They go up by the mountainees: they go downe by the valuyes, 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 Verdes. *Whence learn,* 1. *The setting 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 mountainees.* 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 hastened 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 mountainees; and when no more moun-

...
tairtes 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 haft 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 return not again to cover the earth: Which they would intollibly 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 grass 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
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 beafts 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 veins 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 men 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 run among the hills. 3. For the furnishing of mans house on earth, God hath provided 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 disolve 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 grass 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 grass to grow for the cattle, 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 delection: For he hath provided wine, and oil, 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 oil 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 faith, 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 forts of them, to have their severall forts 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 maakest darkness and it is night: wherein all the beasts of the forest do creep forth.

21. The young lions roar 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 work, and to his labour, untill the evening.

24. O LORD, how manifold are thy works! in
Wisdom 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 God's 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 abstinence, is a reason of God's praise: He made the Moon and the Sune. 4. The dividing of time into nights and dayes, and sundry seafons, that the continuance thereof might not be insome unto man; but the more acceptable by their interchanges and vicissitudes, is a reason for magnifying God's wisdom 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 always 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 God's wisdom and goodness is to be seen in the Light, so also in the vicissitude of Darkness between day and day; For Darkness intervening between dayes, maketh Light: every day a new gift, and Darkness calleth man from his labour and travel unto rest, that he may be refreshed therewith, and with sleep: Thou makest darkness, 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 forest 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 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 terrore 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 densesse. 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 better, 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 until the evening. 12. The more men do meditate on Gods works, the more do they finde a bottomleffe 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, both 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 sail in. Whence learn, 1. The greatness and widenesse of the Sea, the ebbing and flowing thereof, the motion and saltinesse 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
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 return 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. Wherefore 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 less then of the fifties, he faith; 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 timely 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 thickening 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 removing 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 living 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 rejoyce 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 God's 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 smoke. 4. The signes of his terrible power which he hath actually manifested, in shaking of the earth, and kindling of the mountaines, do bear witness how powerful and terrible the Lord is: He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.
I will sing unto the LORD as long as I live: I will sing praise to my God: while I have my being.

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

Let the sinners be consumed out of the earth, and let the wicked be no more: bless thou the LORD, O my soul: 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.

For the second use of this Doctrine, he promiseth to himself joy and gladness, 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.

For the third use, he denounceth wrath and destruction unto the contempters 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.

For the fourth use, he stirreth up himself to bless 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 estate of sin unto his holy service, to stir up themselves to thanksgiving: Bless thou the Lord, O my soul.

For the fifth use, he calleth upon all other Believers, 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.
PSALM CV.

The first part of this Psalm 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 shewn towards them, with reasons serving to press 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 Psalm: 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. Give thanks unto the LORD, call up on his Name: make known his deeds among the people.

The Prophets exhortation unto thankfulness, 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.

Verf. 2. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

The fourth, fifth and sixth branches of the exhortation unto thanksgiving, are set down in this verse: Wherein learn, 1. The Lord requireth as a part of his praise, and of our thankfulness, that we rejoice in him, and express 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 Psalms 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 thankfulness 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 rejoice 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 thankfulness to him, to make our boast of God, and rejoice 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 thankfulness, to profess our need of God, and in the conscience of our
our emptiness, 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 mark of a child 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 rejoice 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. Whenee learn, 1. It is no 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 Covenant 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. Whenever the believer makest 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 Arke, 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.
Vet. 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 God's 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; The words of God in holyScripture, 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, (faith 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, (faith he) his wonders, and the judgements of his mouth.

5. Because we are dull in apprehending of God's 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 privileges 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. 7. He is the LORD our God: his judgements are in all the earth.

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

9. Which Covenant be 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 greatness 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 lefse nor more of that which he hath promised, but albeit long time may intervene before the performance of his promise, yet nevertheless 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 witness unto the Lords steadfastness in his Covenant; He hath remembered 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 un-
to Isaac. 9. It is not free for the children of Covenanters, to em-
brace 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 generati-
on to generation; for he confirmed the same unto Jacob for a
law; and to Israel for an everlasting Covenant. 10. The Cove-
nant 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 ever-
lasting 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, propound-
ed 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 starrres, so shall thy seed be, which promise Abraham recei-
ving, believed in the Lord, and he counted it unto him for right-
eousness, 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 terms of giving
the land of Canaan for the lot of their inheritance.

Ver. 12. When they were but a few men in num-
ber: yea, very few, and strangers in it.
13. When they went from one Nation to another,
from one Kingdom to another people.
14. He suffered no man to do them wrong: yea, he
reproved Kings for their sakes.
15. Saying, Touch not mine anointed, and do my Prophets no barme

In the care which God had of the persons of Abraham, Isaac and Jacob, who were in Covenant with him; Learn, 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, meanness, low condition, unworthiness and weakness of men, doth not hinder God to enter into Covenant with them, but rather by this means, he commendeth the freedom 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 worthiness, and yet let 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 Kingdom 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 always the defence and protection of God, as his ministers; He suffered no man to do them wrong. 6. No power or place how high soever, no worldly authority on earth, no law nor privilege of any person or Kingdom, is a sufficient plea for troubling God's servants, walking in his service; He reproved Kings for their sakes. 8. The person of every believer walking in God's way, is lauded, sanctified, and set apart for God's peculiar; They are the Lords anointed. 9. They who both by Covenant and special calling to the holy Ministry 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 harm them not; Touch not mine anointed, and do my Prophets no barme. And upon all these aforesaid considerations, God is to be thanked and praised by his people.
Verse 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 bind his Princes at his pleasure: and teach his Senators Wisdom.

In the second rank of reasons of God's 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 means 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 leffe request, and by the famine also did force them to go where they might finde bread. 4. Whosoever the Lord doth bring his children into strait 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 God's children, God hath a hand in every thing which doth befal them; how accidentally ever it may seem to come: Josephs coming down to Egypt, is called God's messenger; He sent a man before them, even Joseph. 6. That which men do sinfully, for satisfaction of their own lusts, God doth holyly 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 minded 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 God's 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 God's decree and providence, for ending of the affliction of God's 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 God's 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 God's decree, to send delivery to his afflicted children, is made manifest in the effectual moving of instruments and means 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 righteously, 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 God's children are exalted, for the benefit of those
those over whom they are set, so should they manage and maintain their honour and power, by doing good to their inferiors, as Joseph did who was exalted; To binde Pharaoh's Princes at his pleasure, and teach his Senators wisdome.

Ver. 23. Israel also came into Egypt, and Jacob so-journed 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-birthing. Whence learn, 1. Albeit a man hath wrested 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 increased 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 country whatsoever; He turned their heart to hate his people.

6. In the most sinful affections, plotts 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 own ends: but when men are about that same work for their
sinful ends, it becometh sinful in them, what is holy in God's
part: as the crucifying of Christ was most holy on God's 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 won-
ders in the land of Ham.

In the third rank of reasons, taken from God's delivering of his
people out of Egypt, and plaguing of the Egyptians: Learn,
1. When by the malice of enemies God's 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 God's Church to any good
purpose, do it not of themselves, but by stirring up, or commis-
sion 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 God's
servant, and Aaron his chosen. The signes and wonders, are
called the Lords signes and wonders, and Moses and Aaron's ser-
vice is called their shewing of his signes; They shewed his signes
among them, and wonders in the land of Ham.

Ver. 28. He sent darkness, and made it dark: and
they rebelled not against his word.
29. He turned their waters into blood: and slew
their fishes.
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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 hail 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 catterpillars, 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.

Here 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 darkness in the aire, but as God maketh way for it; for God can turn the day into palpable darkness 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 darkness when his people have light; He sent darkness, 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 business, 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 God's command, to send down soft rain, or hard and heavy hailstones; He gave them hail for rain.
9. Although fire and hailstones are most contrary in their natures, yet they can agree well in the work of God's service, when he employeth them; He gave them hail for rain, 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 behind 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 man's use, he sheweth his long-suffering and patience towards man, and his loathnesse to destroy him, as we see in the order of God's 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-born 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, than they who are naturally weaker: He smote all the first-born, 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 quailles: 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 remembered 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 express 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 enable 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 dehrous 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 less a wonder than to make the wolfe tremble for feare of the lambs: Egypt was glad when they departed, for the fear of them fell upon them. 6. Except the Lord did take the guiding and protecting of his own people, they should perish many ways, 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 darkness 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 quviles. 8. When ordinary means of the preservation of Gods people do fail, 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
fo 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 remembered his holy promise.* 13. How many years ever do intervene Gods promise-making, and the performance, the Lord doth not forget his promise, as here we see after four 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 gladness.*

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 gladness.* 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 wilderness, 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 maintains 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 Israel's rule was, to observe his statutes, and keep his laws. 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 Psalm 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 Psalm 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 Psalm, is a prayer for new experience of like mercy, and a close of the Psalm with praise and thanksgiving, v. 47, 48.
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 four ways to glorifie God under sad afflictions, by believing on him; First, by exhorting all to praise and thank the Lord for his goodness. Hence 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 stirreth for the Lord's praise, stirreth also for the comfort and encouragement of humbled sinners: therefore, saith he, Praise ye the LORD. 2. The meditation of God's goodness and readiness to communicate untomen of his bounty, is fit to furnish matter of his praise, Praise ye the LORD for he is good. 3. Albeit a man be conscientious of his much abusing of God's goodness, 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 goodness; 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 means which he useth, to stir up himself and others to glorifie God in believing on him, is wondering at the Lord's works, and innumerable causes of praise. Hence 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 God's 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 surpasse 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 confess and say, Who can shew forth all thy praise?

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

The third means whereby he stirreth up himself to glorifie God by believing in him, is a declaring how blessed the believer 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: Blessed are they that keep judgement, and he that doth righteousness 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 rejoice in the gladness of thy Nation: that I may glory with thine inheritance.

The fourth means of stirring up himself and others to believe in God, especially in this time of the presupposed calamity of the Church, and of the Suppliant, is prayer to God for a new proof of the loving kindness, which God beareth to his people in all ages. Whence learn, 1. Whatsoever be the outward afflicted estate of God's 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 God's 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 crieth 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 as do share with God's 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 rejoice in the gladness 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 God's chosen, God's 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; Wherefore 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 for
for their fathers' sins whereunto they have accession; We have sinned with our fathers, &c. 4. Confession of sins must not be flighted, 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 justify themselves, how holy soever they be, when God is pleading with his Church, but will joyn in confession with the multitude, 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 remembered 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 brutifh 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 remembered not thy mercies. 3. One sin is a degree to another more hainous, for not observing, is followed with not remembering, and forgetfulness of duty draweth on disobedience and rebellion: Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies, but provoked him at the sea, even at the red-sea.

Ver. 8. Nevertheless; 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 Wilderness.
And he saved them from the hand of him that hated them: and redeemed them from the hand of the enemy.

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

Then believed they his words; they sang his praise.

As he observed their sin, so he observeth God's mercy to his people; for notwithstanding their provocation, he brought them through the red-sea, and destroyed their enemies; Wherefore learn,

1. The evil deserving of Gods people, doth not always interrupt the course of Gods goodness toward them; for, nevertheless of the aforesaid provocation, he saved them. 2. As the Lords goodness doth aggravate mens sins, so mens sins do amplify Gods grace, and make his goodness to the unworthy to appear the more; Nevertheless 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 wickedness and misdiligings, 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; Nevertheless 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 wilderness. 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 enemy.
Psalm CVI.

6. Thy word, and the waters covered their enemies. 8. When the Lord's time cometh to enter in judgement with the foes of his Church, he will not miss 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 God's glory, when he extorteth credit unto his words by wonderful works, but little to the commendation of the believers who give credit to God's 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.

Verf. 13. They soon forgat his works: they waited not for his counsel:


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

The second sin confessed here, is their murmuring for want, not of water, but of flesh, Num. 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 than a new temptation doth assault, and faith grounded not on the word or truth of it, but only on God's sensible works, is ready to vanish, when the work is a little past and gone; They soon forget his works. 2. If God's works be not remembred with estimation of, and affection to God the worker, and with some life-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 fly upon God's provision for them, but must needs prescribe what they love to have done, and do murmur if their carnal desires be not satisfied; as here the sin marked in the Israelites doth shew: They waited not for his counsel, but lifted. 5. When men do not wait on God's direction, lusts become their leaders, and furious drivers of them as poor slaves to all unreasonable appetites; They lifted 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 lifted 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 God's hand that which is good; They lifted, and God gave them their request, to wit, flesh in abundance. 9. As lawful means are attended with God's blessing, so unlawful means are followed with God's curse; He gave them their request but sent leanness into their soul.

Ver. 16. They envied Moses also in the camp; 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 committed is sedition which brake forth in K. 7. 40, and his complies, & was fearfully punished, Num. 16. 26, 33. &. Whence learn, 1. The manner of the Lords governing his people, how gentle forever it be, is notwithstanding unto wicked men a thing intsupportable, as doth appear in the people notwithstanding the Lords meek governing of them by Moses and Aaron. 2. Rebellion against God's 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. Whatever 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 guiltinefs, as here, Korah and his Complices fault is charged upon the people, They envied Moses in the Camp. 5. Authors of sedition in the State, and of Schifme 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 calf in Horeb: and worshipped the molten image.

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

21. They forgot 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, left he should destroy them.

The fourth fin confessed, is the idolatry of the golden calf, which fin 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 Calf in Horeb, and worshipped the molten image.
They creature, forgot the room, changing ing wovihipper: To which a devices ry reth which own God, £ap precious wrought, charging worjhipped golden image, communication to ping image-making an 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. Tomorrow 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 grass. 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. Whosoever workes God hath wrought, for making people know him, are all forgotten as well as God is forgotten, whosoever 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 fear 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 people's obedience unto him, he is a wall about them to save them from harm; 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. They despised the pleasant land: they believed 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 wilderness:

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

The fifth sin confessed, is the contempt of God's most precious promises, figured out in the despising of the promis of Canaan unto them, which as it did flow from misbelief of God's 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 God's Word, is the cause of disesteeming of his precious promises, as here is shewn; They believed not his Word. 3. Disestimation of God's precious promises, maketh men to quarrel with God's 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 God's dispensation doth not please men, they will not fail to take a course of their own, and misregard what God commandeth.
They murmured in their tents, and hearkened not to the voice of the Lord. The faithless man is excluded from heaven, and from God's 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 sware they should not enter into his rest. 6. We should fear, left 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, left any man fall after the same example of unbelief, Heb. 4.11. because against unbelieving Israelites, God lifted up his hand to overthrow them in the wilderness. 7. The Lord's 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 Lord's 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 wilderness, 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 God's dealing with the Israelites.

Ver. 28. They joined 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 righteousness: unto all generations for evermore.

The sixth sin confessed, is the mixing themselves in fornication, bodily and spiritual, 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.
evident in the Israelites; who by the lust of their flesh, mixed themselves with the daughters of Moab; and then joined with them in their Idolatry: *They joined themselves also to Baal-Peor.* 2. Idolatry is a breach of wed-lock with God, and an adulterous joining of a mans soul to an Idol; *They joined 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 are 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 are 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 sudden and sore judgement, than 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 reach unto the ordinary Magistrate, who beareth the sword by office: *Then stood up Phinehas 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 convenient occasion: *Phinehas stood up to execute judgment, 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: *Thus:
Thus God revealed his will expressly 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 Nehemiah instructed unto the particular service: but impressions, impulisions, instigations, which are not according to the revealed rule of God's Word, which now is fully set down in Scripture, as they want God's moral direction to teach them, so also they want God's 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 God's justice by his own lusts, and Satan's impulse into temptation; 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 moral direction is, the man hath his manifested commission, and knoweth formally the warrant of his action, and so doth not in therein; in providential leading, a man is only 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 Nehemiah here God's servant, following morally a clear divine inspiration, a clear command and direction, and therefore had he also God's moral approbation: For it was counted to him for righteousness. 11. As there is a justification of a man's 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 righteousness, or for a righteous piece of service. 12. What God doth justify, whether it be a man, or a man's action, no man may condemn it, for it standeth abovolved, as in this may be seen; It was imputed unto him for righteousness, unto all generations for evermore.
Ver. 32. They angered 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 Meribab for want of water, whereby meek Moses was drawn in the snare of a rash speech; and of a notable inconvenience, 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 drawn 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 weakness, as they may easily fall into sin in an hour 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 justify 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:
The eight sin, is their disobedience to God's 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, both bring men under guiltiness 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 among 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 Canaanites, 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. Unequal 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 comprehended 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 them as doleful inventions, which bring no profit to their servantes and worshippers, save doleur and grief; for so much doth the word in the Original give us to understand. 7. Whosoever fai pretences men do suffer themselves to be led away with, unto the fellowship of Idolaters and service of images, are nothing but degrading
Judging of deceits, which shall bring on the contrary evils undoubtedly: They served their Idols which were a snare to them.

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

38. And shed innocent 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 awhoring 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 God's Worship, there is no stay nor standing till they fall into the grossest Idolatry, whereunto they are tempted: Ye, (saith he) they sacrificed their sons 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 man devising, is not done to God, as men do pretend who worship them; but to Devils, who are the devisers, suggesters and enforcers 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 holiness in a false Religion, is but filthiness and pollution; and no invention of man can make the followers thereof 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 spiritual adultery, because God is for taken into farre, and another god and lord in Religion is received in Gods stead: for so much faith 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 shewn 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 ways, 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 lole the benefit hoped for by compliance: 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 ways 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 left the Lords
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 righteounesse 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. Nevertheless, 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 unployed to gain his people, sometimes he puts them to fore 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 impeniteney 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 while prosperity, to correct them; and after a while 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 unsearched 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 *God* 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 unchangeableness of *God's* mercifull 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 *God's* repentance, when it is laid, *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 pour out delvered 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 tare 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 *God's* pitie toward them: *He made them also to be pitied of all those that carried them captive.*
Verf. 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, and to encourage our selves to seek and expect the like to our selves: Save us also, faith the Church here. 2.Seeing God in shewing mercy to his people, doth always respect the Covenant; it is good for theinner not to quit his interest therein, but to claime new experience of mercy, according to the tenor 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 solemn 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 heavy 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 bless him, for the closing of this Psalme teacheth so much: Blessed be the LORD GOD of Israel. 9. The LORD is the everliving Fountain of spiritual and everlasting blessings to his owne people; and whatsoever become of temporal things, there is reason of blessing GOD for spiritual 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 joyn 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 perfon 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.
This is a Psalm of praise for God's gracious and wise dispensations towards men. In the former part whereof, the Psalmist reckoneth four exercises of God's people, by God's 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 ver. 10. The second is by captivity and imprisonment, and delivery out of it, to ver. 17. The third is by bodily sickness, 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 Psalm, 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 wilderness, for the Inhabitants sins, v. 33, 34. Another change is of a barren land into a fertile and plentiful soil, well peopled, to v. 39. A third change is, wasting and spoiling of a well peopled and fertile Countrey, v. 39. A fourth change is, pulling down Princes, and State-men, 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 deolate, and enlarging of them in all respects, v. 41. The best witnesses of which changes, are the godly and wise observers of God's providence, who for a reward of their observation shall have comfortable use and benefit of all God's dispensations, v. 42, 43.

Ver. 1. 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,
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 thanking unto him; neither is there any duty whereunto there is more need that we should be stirred up, as this earnest exhortation both 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 mere 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 faith thereason 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, oftner 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 fountain of every particular benefit bestowed upon them: for the Elect are called the redeemed of the Lord here, before the particular delivery from banishment 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.

G

Ver.
Ver. 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 spiritual, 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 cried 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 cried 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 suppliant, 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 goodness: and for his wonderful works to the children of men.

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

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 praising, both in secret and in society; O that men would praise the Lord for his goodness. 2. The Lord's 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 praise the Lord for his wonderful works to the children of men.

3. The poor and needy suppliants do live upon God's furniture; he is a provider for such, and leteth 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 goodness.

Ver. 10. Such as sit in darkness, 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 cried unto the LORD in their trouble: and he saved them out of their distresses.
14. He brought them out of darkness and the shadow of death: and brake their bands in sunder.

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

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

Here is set down the second exercise of God's 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 darkness, and in the shadow of death. 2. Bonds and chains put upon the prisoner, do add 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 righteousness, but, because they have rebelled against the word of God, and contemned the counsel of the most High. 4. The not bearing the eaiser yoke of obedience, may bring on the heavier yoke of iron, bonds and imprisonment upon us, as here is expressed. 5. The greatness 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 wisdom, 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 fore distresses, to make them sensible of their despising his authority; and to break their natural pride, and stoutness 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 weakness, and doth see that there is no help for him, save in God alone:

They
They fell down, and there was none to help. 9. When all help and comfort under heaven doth fail, relief may be found in God for them that cry unto him for it: There was none to help, then they cried 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 cried, 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 distress is, so great shall be his deliverance 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 man's duty, O that men would praise the Lord for his goodness, 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 brass, and cut the bars of iron in sunder.

Ver. 17. Fools, 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: be saved 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 goodness: and for his wonderful works to the children of men.

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

The third exercise of God's people, is by sickness 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 sickness come amongst the rest: 

Foolish, because of their transgression, and because of their iniquities are afflicted. 2. Sin doth blind sinners, and bereave them of the right use of their reason, and makes them choose trifles, with the loss of what should be most precious: therefore they are justly called fools. 3. Natural means of life and refreshment, are unfavor and unable to refresh, except God give them 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 sickness, 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 God 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 misdeemings, and of their danger, and of their own weakness, 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 goodness in God, to cause sicknesses as his Servants and Messengers to lay hold on the fugitive sinner. 7. Neither sickness nor health do come or go, but God giveth order to them, as to his own servants: He saith to sickness, go from a man; and to health, return 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 destructions. 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 praise the Lord for his goodness, and for his wonderful works to the children of men. 10. Morall and spirituall service is more acceptable to God than any ceremonial performance: the sacrifice of thanks is more then the sacrifice of an ox: Let them sacrifice the sacrifices of thanksgiving. 11. The special matter of joy in the receiving of a benefit, is the manifetation of God's respect to us, in his working for us; And let them declare his works with rejoicing.

Ver.
Ver. 23. They that go down to the Sea in ships, that do business 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 wind: 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 reel to and fro, and stagger like a drunken man: and are at their wits end.

The fourth exercise of God's children, is by their danger in Sea, and their delivery from their danger. Wherefore 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 affairs, 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 business 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 witness of God's 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 wind: which lifteth up the waves thereof. 4. When God will try a man by trouble, he will not leave him till he make him sensible of his frailty, weakness, and inability 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.

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 with 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 withdrawn so long from those assemblyes, 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 assemblie 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 is it 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 judging of Gods works of providence requireth prudence and wisdom, so they who are set over the Congregation, as most eminent therein for their wisdom 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. 33. He turneth rivers into a wilderness: and the watersprings into dry ground:
34. A fruitful land into barrenness, for the wickedness of them that dwell therein.

In the latter part of the Psalm, the Lord is praised for his wildomc, 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 barrenness 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 wilderness, and the watersprings into dry ground; that is to say, a fruitful land into barrenness. 2. The proper meritorious cause of God's cursing of a fertile land, is the sins of the inhabitants, whom God will have answered in their labours on the ground, as they answer the Lord in his husbandry and pains taken upon them, and whom God will chastise for their sin, and so move them to repent: He turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.

Ver. 35. He turneth the wilderness into a standing water: and dry ground into watersprings.
36. And there he maketh the hungry to dwell; that they may prepare a city for habitation.
37. And some the fields, and plant vineyards, which may yield fruits of increase.
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
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.

2. The Lord taketh pleasure to provide for the needy, and they shall be forced to acknowledge his goodness in his provision for them: And there he maketh the hungry to dwell, that they may prepare a city for habitation.

3. The Lord taketh pleasure to provide for the needy, and they shall be forced to acknowledge his goodness 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 means diligently used, as here, He will have them sow the fields, and plant vineyards, which may yield fruits of increase.

5. When the Lord is pleased to bless men, he will bless them largely in the growth of their families and substance, and will extend his care even to their beasts; He blesseth them also, so as they are multiplied greatly, and suffereth not their cattle to decrease.

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

The third change is, by spoiling a populous and well-planted country. 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 miniished and brought low. 3. The Lord hath more ways then one to spoil a fertile country; for albeit he do make it continue fertile, yet he can bring the sword of the enemy 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 God's 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 wisdom 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 wilderness, 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. Although 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-esteemation, because of riches, or power, or wisdom, or any other earthly reason, goeth before ruine; so lowline of minde, humiliation in the sense of sin and of unworthinesse, and of weakness and wilesnesse, 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 rejoice: 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 closeth the Psalm 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 kindness to such as do observe and make use of God's providence. 

Whence learn, 1. Such as being justified by faith, do endeavour to order their conversation righteously, shall be witnesses of the Lord's performing of his Word: The righteous shall see it. 2. As there is joy in believing of the Lord's Word, so there is yet more joy in beholding the performance of his Word; The righteous shall see it and rejoice. 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 God's Word and his Works, and maketh him witness that God is as good as his Word; The righteous shall see it and rejoice. 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 rejoice, and all iniquity shall stop her mouth. 5. As the works of the Lord's goodness, 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 wiser sort of men, who do observe God's providence best, and do compare it with the Lord's Word, that they may understand it rightly; Who so is wise, and will observe these things. The wise man, and the observer of God's wayes toward the children of men, here is one. 6. Albeit there be very few wise observers of God's 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 God's kindness toward themselves; For who so is wise, even they shall observe the loving kindness of the Lord.
This Psalm is composed of a part of the fifty seventh Psalm, from v. 7 to the end, and of a part of the sixty Psalm, from v. 5 to the end, but in a diverse notion; for in the fifty seven and sixty Psalms, David is praying for experience of the truth of the promise made to him, concerning the Kingdom 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 victory obtained over enemies within and without the Kingdom of Israel, for the encouragement of the Church militant to the end of the world, against intestine and foreign enemies whatsoever. Again, in these two former Psalms, whence he doth repeat the words of this Psalm, he had his own interest to plead, beside what was typical in his exercise: Here, his own interest being settled, 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 foreign, 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 Christ's Kingdom, typified under the exercise of David, the true subjects of Christ might go on in their warfare with the greater confidence.

This Psalm hath two parts: In the former is the thanksgiving of faith, and promise of praise, in hope of obtaining all, which the Church is here to pray for, 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 Christ's Kingdom, 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 victory by the assistance of God, v. 13.
Ver. 1. O God, my heart is fixed: I will sing and give praise even with my glory.

2. Awake Psalterie and Harpe: I my self will awake early.

In the thanksgiving of faith, and promise of praise, he composes himself in the best frame of spirit unto the work, and sets himself by all means 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.* 2. In Gods worship it is very needful we should have our minds 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 setted frame for worship, and then go to work; *My heart is fixed: or prepared firmly,* I will sing and give praise. 4. As the glory of man above the brute creatures, is, that from a reasonable minde he can express 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 faith; *Awake Psalterie 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, faith he, *I my self will awake early.*
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 profess 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 God's 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 substance 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 deliverance and preservation must be brought about by God in his way, and by his power, and God must be trusted with this work; therefore faith he; *That thy beloved may be delivered, save with thy right hand.*

Ver. God hath spoken in his holinesse, I will rejoice; 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; *Lo doth David teach: God hath spoken in his holiness.* 2. Faith closing with a promise will furnish joy to the believers;
beleever, before he enjoy the performance of it: *God bath spoken, 
faith he, I will rejoice. 3. The believer of a general promise, 
may branch out the particulars in it, which are not performed 
no less, clearly, then if they had been particularly expressed: 
for so doth the Psalmist teach, saying, *I will divide Scobem, 
and mete out the valley of Succoth, which thing came to passe 
as he believed, and the whole Kingdom under him was now 
settled for his particular interest, when this Psalm was com-
posed: but as it typified the reducing of the distracted parts 
of Christ's Kingdom into the unity of Reformation, and joynt 
subjection to his Government, it was to be performed no less 
certainly then the distracted parts of the typical Kingdom of 
Israel was to be joined in uniforme subjection under David, 
who here faith; Gilead is mine, Manassch is mine, Ephraim al-
so is the strength of my head, Judab is my Lawgiver.

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

After composing of the tribes of Israel, representing the visible 
Church, he turneth him to the foreign enemies of the King-
dome, and assureth the Church of victory over them alfo. 
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 David's, so in Christ's 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 God's Word and Promises, it will discover a farther 
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 hostes?
In the war against Edom, the difficulties are represented, which the Church militant shall meet with in her battles against open enemies, which difficulties are here overcome by faith, encouraging her against all impediments. Whence learn, 1. The Church of believers may since, and shall finde in some passages of their exercise, some maine difficulties meeting them in their progress, and some enemies harder to overcome then others; some devils more strong in their poſsuſion 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 threatenings for so many pawns and pledges of the performing of promises, as the Psalmist doth here: Wilt not thou who hast cast us off? and wilt not thou go forth with our hosts?

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

He repeats 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 business, 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.

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

He closeth the Psalm comfortably, in assurance of the Churches
Churches victory. Wherefore learn, 1. Whatev'ryone may be the varietie of the exercises of faith, victory and triumph shall close the war, and crown the wrestler; *Through God we shall do valiantly.* 2. Albeit the means be nothing but vanity without God, yet they must be used, for they are something when they are used by us, and put in God's 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 (faith he) we shall do valiantly.* 4. The faith of the Churches victory over her enemies, is grounded upon God's engaging in the war, for the Church, and against our enemies; *For he it is that shall tread down all our enemies.*

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**PSALM CIX.**

To the chief Musician. A Psalm of David.

David, as a type of Christ, hath here to do with his and the Lords desperate enemies. The Psalm 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 prophecy, unto v. 1. 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 Christ's Kingdom, and to the desperate enemies thereof, as the Apostle Peter doth teach us in his application of what is here spoken, as a Prophetic 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 God's righteous judgements, for the terror of all opposers of Christ's Kingdom.

Vers. 1. *Hold 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 him self 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 flanders, 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 witness 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 flander 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 leffe hard exercis, 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 joined 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 days be few: and let another take his office:

9. Let his children be fatherless, 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 spoil his labour.

12. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless 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 remembered 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 poor and needy man: that he might even lay 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 prophesie 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 God's grace doth appear, and that in special for their devising and fostering lies and flanders of them that profess God's 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 Christ's servants; First, all sort of mischief shall come upon such a man's own person from men, and from devils, and from Judicators, 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 mercifull persecuting of the Lord's poor children, v. 16. Fourthly, the curse of God, without hope of God's blessing, shall pursue his graceless 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 Psalm of David, to be sung unto God's 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 Psalm, wherein the persecuted Saint putteth up prayer unto God for comfort to himself, and for deliverance, using sundry reasons for strengthening of his faith, to v. 16. where he repeateth his prayer, with other reasons to import it, to v. 9. and having found comfort and victory, he closeth the Psalm 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 access unto God, or God's befriending of them, for so reacheth 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 God's 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 till it vanish, and when a Saint is in this condition, he may expect the fruit of God's 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 wind 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 fasting leanness; My knees are weak through fasting; and my flesh faileth of fatness.
10. As it is usual for the wicked to mock the godly, being brought low by persecution: so there is no part of the cross more heavy 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 child of God: I became a reproach unto them, they shaked their heads.

Ver. 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 blest thou: When they arise, let them be ashamed, but let thy servant rejoice.
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 inflister 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 shewn 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 bless thou. 6. When the controversy between the godly, and their persecutors cometh before the Lord to be judged, shame shall cover the face of the persecutor, and God's child shall rejoice; When they arise, (to wit, for pleading of their cause) let them be ashamed, but let thy servant rejoice. 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 clothed 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 condemn his soule.
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 Psalm containeth the doctrine of Christ, God and man in one person, concerning his everlasting Kingdom and Priesthood, whose Kingdom albeit began 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 therein 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 Christ's 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 Christ's 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 David's Son, and David's Lord also: David's Son, in regard Christ assumed his humane nature of David's seed; and David's 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
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 means and manner of his Conquest and governing, to wit, by the preaching the Gospel. Wherefore 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 preeminence, which is the arm 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, presupposing the rod of his strength in Zion. 3. It was decreed, that Christ's Kingdom, howsoever first and most clearly manifested among the Jews, yet should not be limited within Judæa, 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 Kingdom of Christ, and how powerful soever they shall be, yet, Christ shall bear
bear rule, enjoy his Kingdome, maintain his subjectts, 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 holiness from the womb of the morning: thou hast the dew of thy youth.

In the third place he sheweth what success Chrift 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 grass, which dew issueth out as it were from the mornings womb as its daily birth. Whence learn, 1. Whateuer 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. Chrift's Church by the administration of holy Ordinances, by the letting forth of the Lords holiness, by her teaching and persuading effectually unto the duties of holiness, is exceeding beautiful in the eyes of God, and of spiritual beholders; Thy people shall be willing in the beauty of holiness.

3. True Converts by the power of the Gospel are Chrift's children and off-spring, who shall grow up before him in simplicity and harmlosness, as the youth in each generation do grow, and shall be for multitude as the stars of Heaven, as the sand on the sea-shore; or as the morning dew descending from the Heaven: From the womb 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 Melchizedeck.

In the fourth place, is his Priesthood settled. Whence learn, 1. Chrift
1. Christ as he is King of his Church, so he is Priest also, for the teaching of God's 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 always for them, and blessing them effectually in the Name of the Lord: Thou art a Priest, faith 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 pawn for its stability and continuation without change: The Lord hath sworn, and will not repent, thou art a Priest for ever. 4. Aaron's order was not confirmed by an oath, but was an imperfect type of Christ's Priesthood, to endure only till the Lord came, till the time of Reformation came, and was to be changed at Christ's 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 Melchisedech. 5. Melchisedech's order, was not the pattern, but a type and shadowing resemblance of Christ's Priesthood: for as Melchisedech in his Scriptural being is mentioned and brought in, without shewin who was his father or mother, and had both the offices of King and Priest joyned in his person, and was first King of righteousness, and then King of peace; as is more largely described by the Apostle in his Epistle to the Hebrews: so is Christ really without beginning and ending, both King and Priest, who bringeth perfect righteousness and peace to his subjects; Thou art a Priest for ever, after the order of Melchisedech.

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 countries.

In the fifth place is set down the victory of Christ over his
his enemy. Whence learn, 1. Christ the Mediator, 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 Christ's 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 Christ's Kingdom, 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. Christ's Government is wise and just, convincing some of sin, and pordoning the penitent; convincing others of sin, and healing 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 camps; He shall fill the places with dead bodies. 6. As he will punish the multitudes of people, who under wicked Commanders do oppose his Kingdom: so will he in special punish wicked Rulers, that lead on their people against him, how many soever they be who are joyed in conspiracy; He shall wound the heads over many countries.

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 Christ's carrying on his Kingdom and Priesthood in his Church, to wit, by suffering and endearing hardship, as a good soldiery 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 soldiery doth, or suffereth in his warfare against, and in pursuit of his enemies, Christ did and suffered in pursing 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 fate, then what may further his purpose. 3. As Christ's 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 soldiers 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 suffering, 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 Psalm is to stir up all to praise God, and for so many reasons as there are verses in the Psalm. The exhortation is in the first words: Praise ye the Lord. The reasons follow in order. The Psalm is composed so after the order of the Hebrew Alphabet, as every sentence or half verse beginneth with a several letter of the ABC in order, and all the Psalm is of praise only. Whence we learn in general, 1. Sometime it is expedient to let all other things apart, and employ our selves expressly to proclaim the praises of the Lord only; for so is done in this Psalm. 2. The praises of the Lord are able to fill all the letters, and words composed of letters, in all their possible junctures or compositions, for so much doth the going through all the letters of the ABC point out unto us: he is Alpha and Omega, and all the middle letters of the ABC of praise. 3. The praises of the Lord are worthy to be kept in memory: for that this Psalm may be the better remembered, it is composed after the order of the ABC, and so it increaseth thus much to us.
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 Psalms in a word of exhortation to praise the Lord, and then annexeth ten reasons and motives thereunto. The first motive is from his own examples. 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 to with lifted waving of thoughts, and more fixed presence of minde, we shall follow our purpose; Thus much doth the Psalms example here teach us, setting down all he purposed 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 to teacheth the Psalmist, saying, I will praise the Lord. 

3. As the Lord is worthy of hearty praise, 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 righteousness; 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; so when the Psalmist hath said, I will praise the Lord in the Assembly of the upright, he subjoyneth also, and in the Congregation.
The second reason of the exhortation to praise God, is from the greatness and excellency of God's 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 Lord's 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. Whate'er glory doth appear in God's works, there is more than treasure and excellency therein to be sought out; and if men do not see much in God's works, 'tis because they do not seek them out. The works of the Lord are great, sought out of all them. 3. It is a mark of a wise child of God to take pleasure in God's work, and to take pleasure to search and see God's praise therein, and their only to reap the righteous and beneficial part. They are sought out of all them that have pleasure therein. The works of the Lord are honourable and glorious.

Ver. 3. His work is honourable and glorious: and his righteousness 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 God's wisdom, 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 rays of God's wisdom, power, goodness, 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 God's work cannot be attained till his glory be seen in it; His work is honourable and glorious. 3. Albeit the world always, yea, and God's children also, do often miscontrue the Lord's 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 righteousness endureth for ever.
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 remembered, 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 remembered; and this he procureth, partly by printing upon his works the large impression of his power and goodness; partly by doing the like works when the Church standeth in need thereof; and partly by his Ordinances, commanding them to be remembered: He hath made his wonderful works to be remembered. 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 remembered unto his praise. For the Lord is gracious and full of compassion, both here infer so much.

Ver. 5. He hath given meat unto them that fear 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 fear 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 take also, without being wearied: He will ever be mindful of his Covenant.

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

The last motive to God's praise is, the proof which he gave of
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 showed 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 uprightness.

The seventh and eighth motives to God's praise, is the suitableness of his Work unto his Word, and the stability of his Word and Works in truth and uprightness. 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 itself: for even the ceremonial law, albeit abolished for the outward observation of the carnal ceremony, which figured forth Christ to come, yet endureth for ever in the real signification of substance, benefits and duties thereby shadowed forth:
forth: and the moral law, however, it serveth to condemn men for their sins; yet it is also a pedagogie to draw and drive condemned men to seek righteousness and life in Christ, and to lead the believer along in his hands to heaven: All his Commandments are sure, they stand fast for ever and ever, and are done in truth and uprightness.

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 God's praise, is the course which he hath taken for man's salvation, and for his divine honour. Wherefore 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. Whereinsoever God hath engaged himself by Covenant, we must not suspect him to be otherwise minded then he hath spoken, but must in faith and fear subscribe to his declaration, lest we take his Name in vain: For holy and reverend is his Name.

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

The tenth motive to praise God is, from the fruit of believing and obeying him. Wherefore learn, 1. As it is true wisdom to know the Lord's 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 God's Word, or disbelieve his commands; For the fear 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 widess, 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 Psalm is a praising of God for blessing of the believers, and the whole Psalm doth prove that the believer 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 blessedness of the believer taketh up all the Psalm. 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 preference, and careth not how he cometh by them; but he is the blessed man, who is most observant of God's will, and careful to follow it; Blessed is the man that feareth the Lord. 4. As there is matter of great delight and contentment in God's Word, unto all them who fear God; so the true mark of a sound believer and fearer of God, is delighting to know, believe and obey.
obey God's 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 blessedness, 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 ways tainted: and albeit we be unprofitable servants, presupposing we could to 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 Psalm we see. 2. The best way to bring a blessing on our children and posterity, is to fear God, by our instruction and example to teach them to follow us in the Lord's fear; for their seed shall 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 than wit and projecting and cunning catching: The generation of the upright shall be blessed.

Ver. 3. Wealth and riches shall be in his house: and his righteousness 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 less to the upright man, one way or other it shall be more useful to him than all the wealth of the wicked can be to them: Wealth and riches shall 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 righteousness endureth for ever.
Ver. 4. Unto the upright there ariseth light in the darkness: he is gracious and full of compassion, and righteous.

The third proof of the believers blessedness, is comfort in all troubles, and a deliverance out of all difficulties, as the fruit of God's grace enduring in him. Wherefore 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 darkness. 2. The light and comfort which is bestowed upon the upright, is the fruit of God's 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 God's 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 affairs with discretion.

A fourth proof of the believers blessedness is, from his properties or fruitfulness 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 kindness, will be good to them among whom he liveth, and by the fruits of equity, love, kindness and mercy, will give evidence of God's grace dwelling in him: for here the believer is called, A good man, who sheweth mercy, and lendeth. 2. Grace and godliness, found and fruitful faith, do not make men to become foole without discretion, but do consist well with prudence and discretion, in ordering their affairs 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 affairs with discretion.
Ver. 6. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

A fifth proof of the believers blessedness, 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 tidings: his heart is fixed, trusting in the LORD.

A sixth proof of the believers blessedness, 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 fears, yet he is not overcome of fear, as the wicked or incredulous are; He shall not be afraid of evil tidings. 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 setteth 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 blessedness, is his security from his enemies. Whence learn, 1. Albeit the believer 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 terror, yet in his God will guard his heart so, that he shall not be moved from the course of God's obedience for all that the enemy can do. His heart is established, he shall not be afraid. 2. The light of God's Word doth new 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 God's 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 righteousness endureth for ever: his borne shall be exalted with honour.

The eighth proof of the believers blessedness, is from his constant course in fruitfulness of faith, and from the fruits thereof. Whereof learn, 1. The works of mercy to the distressed, are a special fruit and commendation of the faith of the believer: He hath dispersed, he hath given to the poor. 2. The believer that giveth as he may be still able to give to many, He hath dispersed. 3. As the believers righteousness by justification, so his endeavour to be righteous in the effect of sanctification, is not by fits, but constant and permanent; His righteousness endureth for ever. 4. Albeit the righteous may have their reputation blasted among men, yet God in due time shall make them honourable: His borne 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 blessedness of the believer is, that his enemies shall envy his happiness, when they shall see the godly in good case, and themselves miserable, Whereof learn, 1. Sometimes, even in this life the Lord to exalteth the believer, 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 envy the good of the godly,
godly, the more miserable doth he make himself: He shall pass 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.

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**PSALME CXIII.**

This also is a Psalm 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 LORD's Name is to be praised.

From the exhortation to praise God, and declaration of his deserving to be praised; Learn, 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,
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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 exercitie of God's 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 sunne, the Lord's 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 scene 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 Fabric 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 companion 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 behold the things that are in heaven, and in the earth.

7. He raiseth up the poor out of the dust: and lifteth shoneedy one of the dunghill.

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.
ISALME C XIII.

In the reasons taken from the Lords gracious providence, in the revolution of Kingdoms and families, Learned. 1. As the excellency and Majesty of God is so great, that in regard of his own al-sufficiency he might justly despise the excellency of Angels and men, whereas he standeth in no need: so the Lords tak-king 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 declareth himself wonderful in the works of Creation, so also in the works of Providence, in changing the publick affairs of Kingdoms, above and contrary to all probability, and expecta-tion of men; He raiseth up the poor out of the dust, and lifbeth the needy out of the dunghill. 3. Preferment unto high places cometh neither from the calf, nor from the weft, but as God raiseth 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 leveling, for he will have some to be in a mean place, and some to be Princes, even among his own People, as this next continueth. 5. However the Lord be no less conspicuous in his throwing down of the mighty, then in the raising of the poor: yet will he rather take his praise here from his lifting up of the needy and poor, then from the casting down of the mighty, that so he may give comfort and hope to the dejected that depend upon him. He lifbeth the needy out of the dunghill, that he may set them with Prin-ces. 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 both God here commend his bounty to the needy: That he makes them fit with the Princes of his People. 7. All changes in mens families are of God, no lesse then the changes of State: He makesthe barren woman to keepe house. 8. It is the special blessing of a familie to increase in number: for the Lords making the barren bear a number of children, is here made the example of the most comfortable change of a distressed house: He makesthe barren to be a joyful mother of children. 9. The very hearing what comfortable chang-es 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
This Psalm is a praising of God, for the gracious and glorious work 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.

Ver. 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 Lord's most glorious work done for his people, in special the work of redemption, should be oftener remembered, 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 Israel's. 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.

Ver. 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 Lord's 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 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 in his dominion, but Judah is his sanctuary.

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

The third reason of God's 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. God dealing for his people whom he hath ransomed, doth prove his wonderful 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 possess 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 God's praise, is the causing mount Heres 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. The 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:

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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 wildernesse, 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. Wherefore learn, 1. The Lord can work so clearly for his people, that the most stupid and brute souls shall be convinced of his respect to his children, as this experience doth shew. 2. If Atheisme, and unbelief 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, 0 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 terror, as their bulwarke: Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.

Ver. 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 wildernesse, by disolving the flinty rock into water. Wherefore learn, 1. Whomsoever the Lord doth redeem, and let upon their way to heaven, he will provide for whatsoever 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 means for our sustentation and comfort, for God can work his purpose by contrary-like means: He turned the rock into a standing water, the flint into a fountain of waters.
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 four 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 confirm their faith, unto the end of the Psalm.

Ver. 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, faith 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.

Ver. 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 careful 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: Whence should the heathen say, Where is now their God?

Ver. 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 Governor 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 God's absolute power, and authority exalbeth God above all idols, stoppeth all murmuration against his dispensation toward his people, and their enemies; closeth all disputations 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.

Ver. 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.
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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 authors 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 mouths, but speak not; eyes have they, but they see not; They have ears, 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.

Ver. 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 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 reaonlesse, and senselesse 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 joyn 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 wisdom in this point, as images are of sense and motion: So is every one that trusteth in them.

Ver. 9. O Israel trust thou in the LORD, he is their help, and their shield.

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

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

In the latter part of the Psalm, 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 Levites, 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. Wherefore learn, 1. No temptation of 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 assure to be delivered, and guarded against all evils which may marre their blessedness: 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 their shield. 5. As every one that feareth God, is of the number of true Israelites; so trusting in the Lord, he may be no less confident of the consolation, and protection of God, than the publick Ministers of the Lords house: *'To 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 mindful of us, he will bless us, he will bless the house of Israel: he will bless the house of Aaron.

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

The second reason of encouragement is taken from former experience of God's respect unto his people, that fear him - and the third is taken from the promise of blessing them, in time to come. Where we learn, 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 by-past 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 mindful of us,* it 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 believers, great and small: *He will bless us, he will bless the house of Aaron, he will bless them that fear the Lord, both great and small.*

Ver. 14. The LORD shall increase you more and more; you and your children.

The fourth reason of encouragement to trust in the Lord, is, because the number of believers shall be multiplied. Whence we learn, Albeit the Church be driven to deep affliction, and distress, 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.

Verse 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 ever they may seem to themselves, and to others. Wherefore learn, 1. Whatever distress believers may fall into, yet can they never be accursed nor deprived of the blessing of righteousness, 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 Lord's work in making heaven and earth of nothing, should strengthen us to apprehend how richly the Lord can and will perfect what he faith of blessing his people: You are blessed of the Lord, who made the heaven and the earth.

Verse. 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 goodness, and trust in him, who hath given unto them the use of his creatures on the earth. Wherefore 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 let forth his sufficiency to the creatures: so is it no need of man's 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 be 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 pawn of the Lords readiness
to give better things unto man: so it is an evidence of man's poverty, and need of the service of so many of God's creatures, and of his obligation to trust in God and depend upon him: The heaven is the Lord's, but the earth hath he given to the children of man.

Ver. 17. The dead praise not the Lord: neither any that go down into silence.

18. But we will bless 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 bless 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 bless him for his goodness to the world's 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, bless him from this time forth and for evermore: Whereupon he exhorteth all men in this confidence to praise the Lord, and closeth the Psalm. 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 God's 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 God's 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 will living men on earth to praise him, and bless him for his goodness, therefore the Church of believers shall be continued from one generation to another, that they may bless 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 bless the Lord for his goodness, and to stirre up others to praise God with them: for the Prophet closeth the Psalm made in deep affliction of the Church with, Praise the Lord.

PSALME CXVI.

This Psalm is a threefold engagement of the Psalmist unto thanksgiving unto God for his mercy unto him, and in particular for some notable delivery of him from death, both bodily and spiritual: The first engagement is, that he shall out of love have 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.

Ver. 1. Love the LORD: because he hath heard my voice, and my supplications.

2. Because he hath enclined his ear 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
Psalm CXVI.

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 complacenc, 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 conform 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 voce, 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 thereof once. v. 1; and here again; because he hath enclined his ear 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 ear to me: therefore will I call upon him, as going as I live.

Verb. 3. The sorrows of death compassed me, and the paines of hell got 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 suppliants, 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 spiritual, 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 greatness of the trouble, danger, misery and straits, whereinto the Lord doth cast his own, doth lay a greater obligation on them who are delivered from those evils, and maketh God's 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.

Verf. 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 suppliant 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 pass before God for prayer, O Lord, I beseech thee, deliver my soul.

Verf. 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 readiness 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, faith, Gracious is the Lord, and righteous, yea, our God is merciful. 2. There is nothing wanting in Gods attributes, which may give assurance to the believing suppliant,
psalme cxvi.

1. Plicant, to have his request granted: he is gracious, and standeth not for the persons unworthinesse; he is just and righteous, and will not fail to keep Covenant, and performe all promises; he is mercifull, and doth not stand to pardon since, iniquity and transgressions: Gracious is the Lord, and righteous, yea, our God is mercifull. 2. 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 wittlesse, and dare not leave 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 wildome, 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, readiness, and good will to every believer that calleth on him; so reasoneth the Psalmist, I was brought low, and he helped me.

Ver. 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 God's favour, whereby we encourage our selves to relie upon God's grace and mercy, as here the Psalmist doth: *Returne un-
to thy rest, O my soul, for the Lord hath dealt bountifullly with thee.* 4. Meditation of God's goodness to us, and speaking of it: in the third person, is a ready way to bring us unto nearer ac-
cesse unto God, and to speak unto his Majesty in the second per-
son, as here we see: *For thou hast delivered my soul from death,* 
faith he, directing his speech to God. 5. When outward trou-
ble 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 deliver-
ded 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 distinguieth, the delivery of his soul from death, of 
his eyes from teares, and of his feet from falling.

Ver. 9. *I will walk before the L O R D, 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 re-
covery 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 
God's goodnesse unto us, to engage and oblige our selves to a 
more sure and holy ordering of our ways, 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 whole society the rest of the world is as a 
company of dead couples) 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.
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God study to approve himselfe to both, as the Psalmist doth: 
I will walk before the Lord, in the land of the living.

Ver. 10. I beleued, therefore have I spaken: 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 en-
gagement. Whence learn, 1. Faith giveth boldnesse to pro-
mise to our selves, and of our selves, what the Lords Word doth 
give warrant for: I believed, therefore have I spaken. 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 therefore I 
have spoken. 3. Our comfort, confidence, and quietnesse, and 
delivery are so much the sweeter, as heavy troubles and tentati-
ons have gone before them, as here the engagement is more 
chearful, and confidence more precious, Because ( faith 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 Kingdom, 
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 confess their 
faults and infirmities unto their own name, when thereby God 
may be glorified; as here the Psalmist faith, 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 haftinesse is the proper companion of mis-be-
liefe, 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 dare not directly vent it selfe 
against God, or Gods express Word, it falls to quarrel with the 
mesenger, and his fidelity in his commision; I said in my haste, 
All men are liars. 8. He that seeth Gods benefits sightly, shall 
see
fee himself unable to give thanks as becomes him, and shall be
forced to say, What shall I render unto the Lord? Yea, one bene-
fit well considered, shall call to minde many by-past, and pre-
sent with it, many other present mercies, as this one delivery
maketh the Pialmist 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 Pialmist.

Verf. 13. I will take the cup of salvation: and
call upon the Name of the L O R D .

14. I will pay my vows unto the L O R D , now in
the presence of all his people.

The third engagement is unto express praiseing of God, be-
fore 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 goodness 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
requireeth. 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 law-
full 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 obligation upon God to help
us by that means, as here, I will pay my vows 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
Pialmist's example here teacheth us.

Verf. 15.
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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 signify. 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 praiue God for the care he had of him, draweth up the praiue 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 the Master of the family. 6. How unworthy ever we finde
our selves of the meanest titles of the Lords children, yet must
we joynre our selves to that number under some title, and not
suffer our selves to be put out of that society, as herethe Psalm-
rest, albeit conscious to his own unworthines and infirmity in
service, yet being conscious also to an honest purpose, and en-
deavour to serve God, both averse and afferre his interest in God
as a servent, and doubleth and trebleth the aufferation: Truly
I am thy servent, and again, I am thy servent, and the third
time, The sonne of thine handmaid; because borne within the
visible Church, a child of the Covenant, claiming right unto
Gods family by it. 7 Albeit we can speak little of our doing ser-
vice unto God, yet if we can speak of Gods doing to us and
for us, as for his own children, deliverings 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 child of the family, faith; Thou hast loosed
my bonds, and so he proveth his point.

Ver. 17. I will offer to thee the sacrifice of thanki-
giving, and will call upon the Name of the LORD.
18. I will pay my vows unto the LORD, now in the
presence of all his people:
19. In the courts of the LORDS house: in the
middles 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 invoking 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 ceremo-
nies; 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, suffer-
ing, 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 vows 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 vows, &c. is repeated in the same words. 4. Publick assemblies of God's people and places to meet in are needful, that by this means 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 vows in the courts of the Lord's house, in the midst of thee, O Jerusalem. 5. When a man hath said all he can for God's praise, he must acknowledge that God's praise is a work which requireth more hands than his own, to lift at such a weighty sacrifice; for this doth the Prophet's example teach us, closing the Psalm with Praise ye the Lord.

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**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 Psalm 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 God's worship it is not always necessary to be long; few words sometime say what is sufficient, as this short Psalm giveth us to understand. 2. The Conversion of the Gentiles was foreseen and foretold long before the Jews 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 God's worship, and in special unto praise and thanksgiving, is an invitation of them to renounce their sinful
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finful course, and to subject themselves unto God in Christ, and to embrace the offer of his grace, that so they may joynewith 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 reasoned 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 kindness is great towards us. 6. There is no less 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 kindness and truth are the pillars of our salvation, so also are they the matter of our praise, which always go together, and run in the same channel toward the same persons, and do run abundantly and for ever together; His kindness 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 Kingdom, prophesied in this Psalm 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 warring 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 Psalm, and made to Christ at his coming into Jerusalem as King riding, and by L. 2 Chris...
Psalm 118.

Christ's interpretation, and appropriating of it unto himself, Mat. 21, 9, 15, 42. For this cause also the Psalmist doth not prefix his name unto this Psalm, 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 God's praise, and giveth new reasons for the same, to v. 19. In the third, Christ's triumph is set down; wherein he goeth into the Temple and solemn Assembly of the Church, and here Christ by his rejoicing stirreth up the Church to rejoice, and the Church giveth acclamation to him as their Lord and King, and all the company do rejoice together, and Priests and people stir up one another to praise the Lord, unto the end of the Psalm.

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 fear 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 sweetness of his goodness and mercies; 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 layhold on everlasting mercies, and give thanks for those; Because his mercy endureth for ever. 4. Albeit all the elect have interest in God's praise, for mercies purchased by Christ unto them, yet the elect of Israel have the first room in the song: for Christ is first promised to them, and came of them according to the flesh, and will be most marvellous about them: 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 God's house, should go before others in glorifying God's mercy manifested in Christ: Let the house of Aaron now say, that his mercy endureth for ever. 6. Whosoever others do, such as worship God in their spirits sincerely, should forth their thankfulness for God's grace manifested to them through Christ: Let them now that fear 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 several times it is said; His mercy endureth for ever.

8. Christ being come at length into the world, in the fulness of time, and having ended his sufferings, and entered into his Kingdom, notwithstanding all the provocations of men to move God to cut short this mercy, hath given proof once for all of his everlasting goodness and mercy: therefore is it said, Let Israel now; Let Aaron now; Let them that fear 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 distress: the LORD answered me, and set me in a large place.

Another reason of this thanksgiving is, the Psalmist's experience, representing Christ's 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 distress, 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 distress, but will bring them forth into a large place, as this experience of the Psalmist, and of Christ our Head, both disturbed and delivered for our sake, doth give assurance. 3. The distress of the Lord's 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 God's 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 fear; What can man do unto me?

Verse 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 God's respect to him, as made him fearless for time to come, and assured of the overthrow of his enemies. Whence learn, 1. Experience of hearing our prayer should confirm us about God's 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 fear of men; The Lord is on my side, I will not fear. 3. Albeit the power of man be an ordinary temptation to divert the godly from their duty, yet when God's favour and displeasure are well weighed, and compared with man's hatred and favour, it shall be found to be but little which man either terror or allurement can do, as this interrogation speaketh; What can man do unto me? 4. Faith ob-taineth more good by deliveries, then it findeth hurt by assaults, and then is true faith victorious, when God's friendship is op-posed 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
so much doth the Psalmist insinuate, when he goeth to make party against his enemies; \textit{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 God's help, who can bless the meanes: \textit{The Lord taketh my part with them that help me.} 7. Faith in its own victory by God's assistance, seeth also the overthrow of the adversaries; \textit{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. \textit{It is better to trust in the Lord, then to put confidence in man.}

9. \textit{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; \textit{Whence learn, 1. As faith gathereth strength, when it seeth what blessing doth follow on believing, so God gettetth praise by blessing the obedience of faith; It is better to trust in the Lord, then to put confidence in men.} 2. Such as believe in God, in whatsoever mean condition they may be in, are in better case then the minions of Kings, who lean only to men's favour; and time will prove this to be true; \textit{That it is better to trust in the Lord, then to put confidence in Princes.}

Ver. 10. \textit{All Nations compassed me about; but in the Name of the Lord will I destroy them.}

11. \textit{They compassed me about, yea, they compassed me about: but in the Name of the Lord I will destroy them.}

L 4

12. \textit{They}
A fifth reason of thanks unto God, is David's victory in the type, and Christ's 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 Nationscompassedmeabout.**

2. The Church and Kingdom of Christ hath neither power to defend itself, nor way in this world to escape from its enemies; **All Nations compassedmeabout,** is thrice expressed.

3. Christ's enemies are so despiteful, that in fighting against his Kingdom, they regard not what becomes of themselves, so be they may hurt his people; but as the Bee undoeth herself in stinging, and lootheth her life or her power with her sting, so do they; **They compassed me about likebees.** 4. All that the enemies of Christ's 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 meekly 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 rejoicing 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 soldiers: for toward him mainly is this speech directed; Thou hast thrust sore at me. 2. The aíme 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 despair and sin: Thou hast thrust sore at me that I might fall.

3. How weaksoever the Lords persecuted children are, when Satan raiseth persecution against them, and driveth his darts at them, yet doth he not prevail, because God assisteth them; But the Lord helped me. 4. The Lords servants being afflicted in their trials, shall have such deliverances, as shall give them reason to insult, time out of mind, over Satan, and all their enemies, as here the Psalmist, as a type and soldier 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 Psalm, wherein the song of praise and thanksgiving is renewed, and four 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 wrestler 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 God's furniture promised in his Word, shall have cause to sing, The Lord is my strength and song. 3. Experimental proof of the truth of God's 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 rejoicing, and salvation is in the tabernacles of the righteous: the right hand of the LORD doth valiantly.
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 battles. 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 God's glory: The voice of rejoicing and salvation is in the tabernacles of the righteous. 2. Albeit the righteous be pilgrims and have no settled dwelling place, yet is their pilgrimage and private tabernacles made refreshing to them by the joy of their salvation; The voice of rejoicing and salvation is in the tabernacles of the righteous. 3. The matter of the joy of the righteous, is the sight of God's 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 complete victory, and employment of all gifts given to him in God's 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 believer, 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.
The fourth reason of thanksgiving is, the Lord's 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 prophecy 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 moderation of chastisements, as well as their sharpness 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 righteousness: 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 Psalm, 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 rejoice with him, v. 21, 22, 23, 24. Thirdly, the Churches acclamation to her triumpthing 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 close 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 Lord's Temple, and assembly of the Saints where he may praise the Lord. Whence learn, 1. The place of Christ's and the believers triumphing on the earth, is the Assembly of the Church, and they who are touched with the feeling of God's grace and salvation, have and should have a great desire to have God glorified in the holy assemblies: Open to me the gates of righteousness. 2. As
the material Temple of Jerusalem was: so every visible Assembly of the Saints, is the place where the righteousness of faith and obedience is to be preached, where the Saints are to be edified in the course of righteousness, 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 righteousness, in which the righteous enter: I will go into them. 3. The exercise of the Church met together, is mainly to proclaim the Lord's 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 LORDS doing: it is marvellous in our eyes.
24. This is the day which the LORD hath made: we will rejoice and be glad in it.

The second part of the description of the triumph, hath the song of the Psalmist, as the type of Christ's song of praise, wherein 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 Christ's 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 theweth 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 builted, 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, Matt. 21. 9, 15, 42. He is become the head-stone of the corner. 6. In nothing more doth the wisdom, 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 herself, 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 God's 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 righteousness, 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 gladness to poor self-condemned sinners: This is the day which the Lord hath made. 9. Christ alloweth joy and gladness to every believer, and true member of his Church, and willeth them to glorifie God in this holy joy, wherein he will joyne with them; We will rejoice 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 horns of the Altar.
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 Kingdom, propheseth 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 Mediator and King: for he is worthy, to whom Hosanna (as it is written, Matth. 21.) should belong. 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 Kingdom, yet will he have us pray for his peoples sake, that his Kingdom 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 bless all them that bless 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 darkness, in him have seen a great light, which should be acknowledged, as here, God is the Lord who hath shewn 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 express by all means their thankfulness to God for the great grace sent by him: Bind the sacrifice with cords, even unto the horns of the Altar.

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

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, proclaims the Covenant between the Father and Christ, and between God and himself in Christ, as a sealed 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 Christfulness to the Father, Thou art my God. 2. By virtue of the Covenant of Redemption between God and Christ, the Mediator, all sufferings and battles for the effect are undertaken, and such deliverance given from all troubles, and victory over all enemies is obtained, as the Mediator 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 virtue 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 goodness of the Lord, in sending Christ a Saviour unto us, and the constancy of his mercy to us to 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.
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 own weakness, wittlesness and sinfulness, or of God's merciful direction, consolation and deliverance, than David. This man did the Lord fit, by the immediate inspiration of the Holy Ghost, for the edification of the Church, to express 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 signifies the Lords Will to be taught of God, that all men should learn it. 2. Statutes which signifies, that this revealed Will of God containeth the duties which God hath appointed and prescribed for our rule. 3. Precepts, which signifies that this Will of God is imposed by the authority of our sovereign Law-giver. The fourth is commands, which signifies that this revealed Will is committed unto our trust to be kept. The fifth, testimonies, which signifies that this revealed Will of God doth testify of our duty and our doings, whether conforme or not to the Rule, and testifieth also what event may be expected by our believing or misbelieving, by our obedience or disobedience thereof. 6. Judgements which signifies the Scripture
Scripture to be God's 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 God's expounding his mind to us, as if he were speaking unto us. 9. The way of God, which signifieth the Lord's giving direction for our several actions how we should walk, as by to many steps unto the Kingdom of Heaven. 10. Righteousness, 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 justify this Word of God, as the perfect Rule of righteousness.

A LE PH.

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

Ver. 1. Blessed 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 walk in his ways.

In the description of the truly blessed man; Learn, 1. This is the first lesson for direction of a man's life, to know wherein true blessedness doth stand, and who is the blessed man; for the beginning of this Psalm with this doctrine insinuateth so much. 2. Albeit every man confusedly desireth happiness, yet it is the property of the children of God, effectually and in earnest to seek true happiness: as the description of the blessed man
doth shew. 3. As the Word of God only doth reveal true happiness, and the way to it; so only they are blest, who choose the clear way of God's Word, to direct them to blessedness, 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 blest is the man who doth hold this way fast: *Blessed are they who keep his testimonies.* 5. The true believer of God's testimonies, about the way of true blessedness, doth study to have communion with God, and to grow in the fellowship of his grace sincerely: *They seek the Lord with their whole heart.* 6. As the blest man holds fast the Lord's 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 iniquity,* that is, they are not workers of iniquity. 7. Albeit there be no man who sinneth not, yet such as do flee to God's grace offered in Christ for daily pardon, and do set themselves to obey God's 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 acknowledgment of his obligation to obey God's Word; *Lament.* 1. The doctrine of faith and obedience set down in Scripture, is not left to our arbitrement, but is enjoyned 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 God and man: Thou hast commanded us to keep thy Precepts.

2. Albeit the obedience of God's 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 weakness, 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 ways 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 uprightness 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. Whereas, 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 ways were directed to keep thy statutes, is his hearty wish. 2. When we have received the general direction of God's Word, we have need of the effectual direction of God's Spirit, to apply the Word rightly to our particular actions: O that my ways were directed, faith he. 3. The holiest man is most sensible of his coming short in understanding, and of his weakness to keep God's commands, and most desirous of God's help, as this example teacheth us. 4. No man shall ever have cause to repent of a sincere endeavour to obey.
obey God's 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 aim 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 unfoundness: For then shall I not be ashamed, when I have respect to all thy commands. 6. As God's 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 God's righteous judgements. 7. Men do praise God uprightly, only in that measure, that they are careful to frame their life to God's Will: for honour given to God with the mouth, agreeeth not with dishonour done to him in deeds, in a man's life and conversation: I will praise thee with uprightness 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 God's servants are but Scholars and Students in the knowledge and obedience of both: I will praise thee with uprightness 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, I. 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 bless, 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 God's 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 expec
Pecc, that he shall not be deserted; so as his faith should fail, and his course of obedience should be cut off: for so much doth this prayer promise; O forfake me not utterly.

BETH.

In this section, he first propounds this doctrine; the Word of God is the only rule, and actual instrument of renewing and sanctifying an unregenerated man: and the only way to find the efficacy of the Word, is to study to conform a man's mind, will and actions thereto, 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 own endeavours, 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 means 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 illnes 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 custom; seeing justice is the more provoked, the longer men shall continue in sin; seeing no age is fitter to serve Satan then youth, being inclined 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 man's salvation,
who are always seeking whom they may devour, and seeing no reconciliation can be made with God, no forgiveness 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 means can be, to cleanse the young man's way, but by taking heed thereto, according to thy Word.

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

After he hath set down the rule of a young man's Conversion and conversation, he offers 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 God's obedience. _Wherefore learn,_ 1. The light of what others have attained unto, is a great encouragement to young Scholars in God's Schoole: for to encourage the young man, the Psalmist sheweth here his own profiting in his study 2. Sensibleness of a man's 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 fought thee:_ 3. The more experience a man hath in the ways of God, the more sensible is he of his own readiness to wander insensibly, by ignorance and unadversing from the ways of God; but the young soldier dare run hazards, ride into his adversaries' camp, and talk with temptations, being confident he cannot easily go wrong, he is not so feared, as David here, crying, _O let me not wander._ 4. To be different of our own wit and strength, and to depend upon God, instantly praying to be kept in, and recalled from wandering, proveth the sincerity of the purpose of holiness: _O let me not wander from thy Commandments._ 5. The going on of the believer 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 testify.

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; Wherefore 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 fear of men, or force of temptation: that we be not deceived by Satan's wiles, that we suffer it not to go by our negligence and forgetfulness of it, and that we be careful to approve ourselves to God, in our love to the Lords Word, and estimation of it, as of a most precious Jewel, as here we see; Thy Word have I hid in my heart, that I should not sin against thee.

Ver. 12. Blessed art thou, 0 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 encreasine the measure thereof. Wherefore 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, 0 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
thy statutes. 3. The goodness of God, and his readiness to bless 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.

Ver. 13. With my lips have I declared all the judgments of thy mouth.

A fifth evidence of his sincere endeavour to make use of God's 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 judgments 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 rejoiced in the way of thy testimonies: as much as in all riches.

The sixth evidence of his sincere endeavour to conforme his way to God's Word, is his joy in God's service. Whence learn, 1. Delight in God's service and worship, is a mark of sincere obedience of his Word: I have rejoiced in the way of thy testimonies. 2. Spiritual joy in spiritual objects farre exceedeth any joy in worldly possessions; I have rejoiced 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 rejoiced in the way of thy testimonies.
Ver. 15. I will meditate in thy Precepts: and have respect unto thy Ways.

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 God's Word, is his engagement to set his heart to- ward God's 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 rejoiced, I will meditate, I will delight in thy Statutes.

2. It is a profitable meane to grow in grace, to meditate on God's Word; I will meditate on thy Precepts. 3. Meditation is then fruitful, when in our conversation we have respect to the ways of God set down in his Word, whereupon we have meditated; I will have respect unto thy ways. 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 fail, 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 God's Word, v. 17, 18. And these two petitions he presenteth 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 wonderful things out of thy law.

From the first two petitions; Learn, 1. As lengthening of life is the good gift of God in itself, 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 forfake 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 blind, 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.

Ver. 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 doe 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.
Psalm CXIX.

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. Whosoever possession a godly man hath in the earth, were it a Kingdom, 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 means to hear it explained by Preachers, are wanting: and there is a hiding of the comfortable and lively light of the Spirit, who must quicken the Word 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 believer 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. There 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 are from thy Commandments.

Ver. 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. 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 God's 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 relief 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 fear God or men most, and except the godly take heed to God's 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 rejoice in his trouble: Thy testimonies are my delight. 6. A King with his cabinet-councel, shall not be so well furnish'd 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.

Verf. 25. My soul cleaveth unto the dust: quicken thou me according to thy word.
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. Hence learn, 1. Beside the outward trouble from men which the godly oft-times do feel, it pleaseth God to exercise them also sometimes with trouble of mind, immediately from his own hand; My soul cleaveth unto the dust. 2. Albeit the Lord suffer his own 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; Quick en 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 God's Word because he had laid open before God all his own course, and confessed what he knew of his own way. Hence learn, 1. When we are deferred in the point of consolation, it is wisdom to search our way, if any thing in it possibly hath grieved God's Spirit, and what we finde right, or wrong, or doubtful, it is our wisdom 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 exercize is to make us study to walk with God more holily, and to feel his direction and guiding more effectually: Teach me thy statutes.

Ver. 27. Make me to understand the way of thy Precepts: so shall I talk of thy wondering works.

A third petition is, for encrease of understanding of the mysteries of God's Word, that thereby he might edifie others. Hence learn, 1. Great is our natural blindness in God's 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 Word, 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 gain, but to edifice our selves and others in wisdome: So shall I take of thy works. 4. It is good first to understand, and then to talk of, and to express 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 take of thy wondrous works.*

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

A fourth petition is for strength and consolation, in his self-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 heaviness.* 2. *No natural means can be a remedy to a spiritual disease, but the Word 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 weakness, and need of support from God: My heart melteth, strengthen thou me.* 4. *Whatsoever the believer needeth, God doth by the Word 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,
Psalm Cxix.

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neral, and from the course of lying in particular, that so he might neither deceive others, nor be deceived himself, but directed by God's 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, whatsover 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 nay of lying. 3. Nothing can decipher unto us a lying way, nor guard us from it, but God's law which is the only true way: therefore, saith he, Grant me thy law. 4. Not only are we encircled 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. 20. 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 petion, is to be saved from shame, and comforted, with the reason thereof: because he had adhered to the obedience of the Word, and hoped to go on cheerfully 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. When 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 God's Word, which cannot deceive him: I have chosen the way of thy Word. 2. He that would have special direction in any particular trial, must be a man resolved to follow the Rule of God's Word, in all his ways in general, for otherwise he may be left without direction
section when he hath most need, except he may lay for the whole course of his life, I have chosen the way of truth.

3. The solid consideration, that God's Word is God's decree, may guard a believer against men's terrores 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 steadfast in trials, in not past danger of being driven from God's Word: so of all men it is greatest shame for such a man in trials to quit his hold; I have stuck to thy testimonies: O Lord, put me not to shame.

5. In the trial of our steadfast obedience unto God, there is no way to persevere, except in the sense of our weakness, and faith of God's goodness, 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 David's heart here doth import. 7. As when a mans spirit is in bonds, hardly can he walk in God's service cheerfully, so when God sheweth his countenance and comforteth a man, then all God's service is ease: 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.
Ver. 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 God's 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 God's Name: Teach me, O Lord, the way of thy statutes, and I shall keep it to the end.

Ver. 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 wisdom, except by the knowledge of God's will revealed in Scripture, and applied by him, and this we should always 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 whole heart.

Ver. 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 commandments. 2. As it is a faire grace of God to have pleasure and delectation in God's service, so he who hath gotten of God this grace, may expect also direction and strength, to go on in the path of God's obedience: for therein do I delight, is given as a reason of his praying, Make me to go in the path of thy commandments.

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

From the fourth petition: Learn, 1. As the most holy of God's servants have in them the remainder of their natural stiffnesse, and aversnesse from the obedience of God's Word, so are they of all men most sensible of this sickness, 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 fail to pitch upon things base, and earthly, as here is insinuated by opposition of covetousnesse to God's testimonies. 3. The love of God's testimonies, or of obedience to God's 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.

Verf. 37. Tune 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 external senses, and made them servants unto it selfe, except God do heal both the heart and the senses, as the petition, Tune 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

\[\text{Turn away mine eyes from beholding vanity, doth import.}\]

Whatsoever doth draw away the heart from God's obedience
is but deceit and folly, whatsoever it may seem to the beholder:

\[\text{Turn away mine eyes from beholding vanity.}\]

4. Albeit we know that the outward allurements of sin be nothing but vanity, yet we cannot beware of them, nor renounce them, except the Lord help us, when the bait is offered therefor is it needful to pray,

\[\text{Turn away mine eyes from beholding vanity.}\]

4. Albeit we know that the outward allurements or time be nothing but vanity, yet we cannot beware of them, except the Lord help us, when the bait is offered therefore is it needfull to pray, Turn away mine eyes from beholding vanity. 5. As God letteth a watch over the fences 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.

Verf. 38. Stabljsh 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 she 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: Stabljsh 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: Stabljsh 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, Stabljsh 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 careful to observe precepts: Stabljsh thy word to thy servant. 3. That man indeed is God's servant, how weak soever he be in practice, who is devoted unto God's fear: for he proveth himselfe to be a servant by this, Because I am devoted to thy fear.

Verf. 39. Turn away my reproach which I fear: for thy judgments 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 blameless, is to fear 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 sin, is a guard on the one hand: so estimation and love of prescribed holiness, as of a good and profitable thing, is a guard against sin on the other hand; *Turn away my reproach which I fear, for thy judgments are good.*

4c. *Behold, I have longed after thy precepts: quicken me in thy righteousness.*

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

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Verf. 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
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 sinner, and evil merits, and make way for performance of promises, is mercy in effect, and must be sought no less then inward quickening and consolation; Let thy mercies come also unto me. 3. As perils and hazards of life must be resolved upon by God's 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 means, which the servant of God being in straits doth call for, or desire, but such a deliverance as God will allow, and be pleased to give in a holy way: Let thy salvation come. 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 found; for I trust in thy Word, is the ground of Davids comfort.

Ver. 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 sinnen detest 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 fly with confidence, Take not thy Word out of my mouth. 3. If it shall please God, for humbling of us, to deset us in some passage of our trial, yet let us believe in him, and deal with him not to for ake us altogether in our trial: Take not the Word of truth utterly out of my mouth. 4. Where the belief 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: lo he that beareth out the confession of the truth, doth cast 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 an ordinary hindrance of free confession of God's 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 resolv'd to confess the questioned truth of God, whatsoever 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 God's truth, and do feel the power of God's 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 trial, 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 God's commands, hath endured trial by trouble, and hath overcome temptations, may comfortably approve himself in his former loving of the Lords commands, and thereby renew, and increas his love to the obedience of them: for after he hath said, *I will lift up my hands to thy commandments,* he fieweth 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 confess 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.

**Z A I N.**

**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 less then if his name were inserted in the promise, or written in the table: 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 remembered thy judgements of old, O LORD: and have comforted myself.
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 remembered 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 lesson. 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
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 God's Word. 3. Albeit impenitent, gracelesse men do mock grace, do mock faith and obedience in the godly: and (in Satan's drift and theirs) to the intent they may make the godly forfake God's 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 remembered thy judgements of old, O Lord. 5. Faith doth draw comfort out of the execution of God's Word of promise, and of threatening also, in former times; I remembered 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 God's service, to see wrath and judgement in the face of sinne, and to be diverted from sinning by the sight of God's judgement threatened and executed upon the wicked: horrour hath taken hold upon me, because of the wicked that forfake 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 deal 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 rejoicing: 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 revealeth himselfe in his works, and Word, is a powerfull means to strengthen us in the obedience of faith; I have remembered 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 remembered thy Name in the night, I have kept thy law. 11. It is no small benefit to see and to believe 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 pre-
cepts, 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 pre-
cepts. 13. It is wilde to reckon what good we have by faith
in God, and to endeavour to please him, rather than to reckon
our temporary and light afflictions in our service, as here we
are taught.

CHETH.

Verf. 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 un-
to thy testimonies.

60. I made haste, and delayed not to keep thy Com-
mandments.

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 crea-
ture. The first whereof is, his choosing of God for his portion.

Whence
**PSALME CXIX.**

*Wherefore learn,* 1. Such as God hath chosen and effectually calleth, they get grace to make God their choice, their delight, and their portion: and such as have chosen God for their portion, have 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 usual for God's children, now and then because of sinne falling out, to be exercised with the sense of God's displeasure: so it is a mark of a new creature, not to lie stupid and senseless under this exercise, but to deal with God earnestly, for restoring the sense of reconciliation, and giving new experience of his mercy, as the Psalmist did; *I intreated thy favour with my whole heart:* and this is the third evidence of a new creature. 4. The penitent believer hath the Word of grace, and Covenant of God, for his assurance to be heard when he seeketh mercy: *Be merciful to me according to thy Word.* 5. The searching in what condition we are in, and examination of our ways according to the Word, and renewing of repentance, with an endeavour of amendment, is a fourth mark of a new creature: *I thought on my ways, and turned my feet unto thy testimonies.* 6. When we do see our sin, we are naturally slow to amend our doings, but the sooner we turne us to the way of God's obedience, we speed the better, and the more speedy the reforming of our life be, the more found mark is it of a new creature: *I made haste, and delayed not to keep thy commandments.* 7. Enduring of persecution, and spoiling of our goods, for adhering to God's Word, without forfaking 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 God's children who resolve to be godly to suffer persecution, and to be forced either to lose their temporal goods, or else to lose a good cause, and a good conscience: so it is the wisdom of the godly, to remember what the Lords Word requireth of us, and speaketh unto us, and this shall comfort our conscience more, then the loss of things temporal can trouble our minde: *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 setting under hard exercise, as to thank God in secret cheerfully for his gracious Word, and for all the passages of his providence, where none seeth us, and where there is no hazard.
hazard of ostentation: At midnight I will rise to give thanks unto thee, because of thy righteous judgments. 10. A seventh mark of a renewed creature, is, to associate our selves, and keep communion with such as are truly gracious, and do fear God indeed, as we are able to discern them: I am a companion of all them that fear thee. 11. The fear of God is evidenced by believing and obeying the doctrine and direction of the Scripture, and no other ways: I am a companion of all them that fear thee, and of them that keep thy precepts. 12. The eighth mark of a new creature, is not to rest in any measure of renovation, but earnestly to deal with God for the encrease of saving knowledge, and fruitful obedience of it: for, Teach me thy statutes, is the prayer of the man of God, in whom all the former marks are found. 13. As the whole creatures are witnesses of God's bounty to man, and partakers of that bounty themselves: so are they pawns of God's pleasure to bestow upon his servants greater gifts, than these, even the 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 thankful soul delivered from heavy trouble for a time. The first mark is his hearty Acknowledgement of God's goodness 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 thankful man to confess 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 witness 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 thankful for them, as the Psalmist doth here, who faith, *Thou hast dealt well with thy servant according to thy word.*

Ver. 66. *Teach me good judgement and knowledge: for I have believed thy Commandments.*

Another work of his thankfulness, is his seeking the increase of wisdom 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 God's will, it is necessary to have the gift of discretion, to know our duty, when particulars clothed 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 God's Word in particular, ought to be clearer in general of his estimation and belief of all God's Word in Scripture. *Teach me good judgement,* (saith he,) *for I have believed thy commandments.*

Ver. 67. *Before I was afflicted, I went astray: but now have I kept thy word.*

The third mark of his thankfulness is, his acknowledge of the wisdom and goodness 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 God's 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 companion of times here doth shew.

Ver. 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 goodness of God's nature and working, and his drawing from this fountain more sanctification. Whence learn, 1. As goodness is God's nature, and good is his work: so it is the thankful man's 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 furnisbeth ground of great confidence to seek further fruits thereof towards us; as here the Psalmist doth. 3. Of all the fruits of God's 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.

Ver. 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. Besides violence and cruelty 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 flanders 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 temptation, 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 seventh 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 beameth their consciences, that they may not fear to persecute: Their heart is as fat as grease. 2. As a benumbed and feared conscience is an 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 than prosperity, how great soever it can be unto the wicked, and so the godly need not envious 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 mind comforted after affliction, is his estimation that holiness wrought by affliction bringeth more pleasure and gain, than affliction did bring with it lost 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, whole wildom 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 than may recompence all the troubles 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 mind comforted after affliction, is his preferring the advantage of the written Word of God.
Ver. 73. Thy hands have made me and fashioned me: give me understanding that I may learn thy Commandments.

74. They that fear 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 wisdom from God to bear well the temptation of new trouble. Whence learn, 2. Albeit nothing can satisfy misbeliefs, yet true faith will make use of the most common benefit of Creation to strengthen itself; Thine hands have made me and fashioned me. 2. It is a good way of reasoning with God, to ask another gift, because we have received one: and because he hath given common benefits, to ask that he would give us also saving graces: Thy hands have made me and fashioned me, give me understanding that I may learn thy Commandments. 3. Seeing God is our Creator, and the end of our Creation is to serve God, we may confidently ask whatsoever grace may enable us to serve him, as the Psalmist's example doth teach us. 4. As the afflicted Petitioner for grace to obey God's 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 fear 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 fear thee will be glad when they see me. 6. The Lord shall 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 believer, is to justify God in afflicting of him. Whence learn, 1. Albeit we see not the particular reasons of God's dispensation, yet the belief of the Lords righteousness and wisdom should quiet our minds from all murmuring and disputing, 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 justify God, and forbear to murmur against God's 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.

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 God's kindness and mercy to him: Let, I pray thee, thy merciful kindness 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 believeth in general: Let thy merciful kindness be for my comfort according to thy Word. 3. To the end we may have the benefit of the promise, it is wisdom 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 God's 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 God's tender mercy to the believer, is the very life of the believer, 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 God's mercy, so must we love God's Word, and study 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 perversely 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, graceless, impotent men, will not prove friends to the godly, but unreasonable persecutors of them, as they finde occasion: The proud have dealt perversely 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 perversely 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 than 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 study obedience.
bedience to God's Word; for by this means the afflicted do remain God's 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 fear 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. Wherefore learn, 1. As it should not seem strange unto us if the 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 fear 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 fear to offend God, have the sound knowledge of God's Word, are fit comforters and strengtheners of the godly under persecution; Let those that fear thee, turne unto me, and those that keep thy testimonies.

Ver. 80. Let my heart be found in thy statutes, that I be not ashamed.

The sixth duty of the afflicted, is to study 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. Wherefore learn. 1. Mind 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 God's free grace must help this evil: for this prayer, Let my heart be found 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 joined together in the Lords Martyrs; Let my heart be found in thy statutes. 3. As the un­found 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 own weakness, and suspicion of the deceit of his own heart, shall be preserved from shame, as this prayer importeth: Let my heart be found in thy statutes, that I be not ashamed.
In this section is shewn how deep the persecuted servant of
God may draw in his affliction before God give him comfort,
in the first four verses thereof, and how he should behave him-
self in that sad condition, in the last four verses.

**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 per-
secute me?

As for the first, there are four degrees of his deepness in dis-
tresse, to wit, fainting of faith, almost failing of hope, failing
of the body, and longing for death; Wherefore 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 believer in God, how afflicted soever he be,
seeketh not to be delivered, but in a way allowed of God; My
soule 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 fail 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 keepest 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 fail for thy word. 6. Hope, and patience, and complaining unto God may stand altogether, but they must never be severed from prayer: Mine eyes fail for thy word, saying, When wilt thou comfort me? 7. Longer exercise by trouble may affect the body of God's dearest children, so as waiting leanness may be seen on it: I am become as a skin-bottle dried in the smock. 8. No trouble should drive us to sin, but we should choose rather to pine away in affliction, than 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 perfection 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 found: The Psalmist hoped in the word, v. 8. and v. 83. He forgat 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 days of thy servant? 11. The delivery of the persecuted is ordinarily joined 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 own fastness in extrem danger, v. 87. and prayeth for comfort, that he may in his trial bear 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
are not after thy law. 2. As the common quarrel of the wicked against the godly, is for keeping of God's 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 means 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 God's 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 God's command, controverted between the persecutor and him. They had almost consumed me upon earth, but I forsake not thy Precepts. 7. Through the infirmity of the flesh, the feeling of the comforts of Religion, and the freedom of following God's service cheerfully, may be interrupted, as quicken me, here doth import. 8. Whatever measure of spiritual life, strength or comfort can be abated and diminished by affliction, the renewed sense of God's 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 God's Word: and to this end he commendeth the worth of the Word of God, or of the Scripture, for four 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 God's Word the earth is established, v. 90, 91. The fourth is, be-
cause of his own experience of comfort and strength by it in his affliction, v. 92. And in the next part, he expresseth his thankfulness in the rest of the verses of this section.

Ver. 89. For ever, O LORD, thy Word is settled in heaven.

90. Thy faithfulness 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 my 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 harshest condition; and it is a sure rock which will not fail us, whatsoever appear, or howsoever we do fail or faint: For ever, O Lord, thy word is established. 2. Albeit the effect of God's Word doth not appear sometime, but is over-clouded with trouble and tentations; yet it is sure and fixed, by God's decree unalterable in heaven, and cannot want the effect in due time: For ever, O Lord, thy word is settled in heaven. 3. The stability of the Lord's Word depends upon the stability of God's truth and faithfulness, which because he is absolutely unchangeable, his Word is so also, Thy faithfulness is unto all generations. 4. The truth of God is not always hid up in heaven, but in all generations the truth of the Word, and the faithfulness of God who hath spoken it, is from age to age made manifest among men; Thy faithfulness is unto all generations. 5. The stability of the earth is nothing but the effect of God's Word, and the stability of the earth, and frame of the world, is a pæwe of the stability of God's Word; 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 God's Word, which otherwise could not be known, and let 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 delicacies, as experience hath proved; unless 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 perfection 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 always; I will never forget thy Precepts, for with them thou hast quickened me. 2. The believer is the Lord's peculiar servant, bound to him by the bonds of Creation, Redemption and Covenant; and it is his duty thankfully to reckon on his interest and right in God, and God's interest in him, for his own encouragement and for God's praise; I am thine. 3. When a man's 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 God's commands, however 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 God's servants for obedience to God's Word are in effect murthersers both of soul and body, in driving them to
to forfake 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 satisfy 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 wisdom of God in the Scriptures is unsearchable, and the perfection of the Scripture is above all comparison; I have seen, (faith 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 Word 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. Whence 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 express 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 than 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 wisdom: 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 than 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 always with them to consult with: but he that seeketh his wisdom from God and his Word, hath his counsel always 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 than mine enemies.

Ver. 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 believer thereby is made more wise than his teachers. Whence learn, 1. Wisdom 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 believer 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 joyn ing private means with the publick, such as are reading, praying and meditation: For thy testimonies are my meditation.
Ver. 100. I understand more than 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 than old age, and long experience of the affairs of men in the world can do. *Hence learn, 1. Old age and experience in common affairs, is not effectual to direct men in the course of God's obedience, especially when they have to do with persecutors, but God's special wisdom by the Word must come in here and teach: I understand more than the ancients. 2. To keep close to direction of God's Word is more safe than to follow the minde of antiquity departing from the Word, or the authority of men; I have more understanding than 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 commending 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. *Hence learn, He that would be a wise disciple of God's Word, must beware to follow sinful courses, for so he shall grieve God's Spirit, who must make the Word 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 refrained my feet from every evil way, that I may keep thy Word.

Ver. 102. I have not departed from thy judgments: for thou hast taught me.

The sixth reason of his commending the Word is, because he was enabled by it to overcome all temptations which tended to divert him from obedience thereof. *Hence learn, 1. As there are
are not wanting tentations on all hands, to divert men from obedience of the Word, specially in time of persecution: so there is great need of adhering unto it always, 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 than honey to my mouth.

The seventh reason of his commending the Scripture is, because of sweet sweetness in it. Wherefore learn, 1. There is pleasure and delight to be found in hearing, reading, speaking and meditating on God's Word, yet only the believer is he who can discern it: How sweet are thy words! 2. Spiritual pleasure doth far surmount earthly and carnal pleasure; Thy words are sweeter than 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 Word is, because he is made wise to sanctification by it, and made to hate all sin for it. Wherefore learn, 1. As men are involved in error, because they understand not the Scriptures: so by the knowledge of it they are delivered from error, 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 Word of God; Through thy Precepts I get understanding, therefore I hate every false way.
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 ways are all in darkness, 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 perform 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 God's 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 sworn 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 means 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.

Ver. 107. I am afflicted very much: quicken me, O LORD, according to thy Word.

A third evidence of his purpose to make use of God's Word is, his seeking nothing for his comfort and encouragement in his greatest affliction, except the quickening of spiritual life in himself by the Word. 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 ever affliction doth come, faith goeth to God only for comfort, as here, Quicken me, O Lord. 3. When God is pleased to make the Word of Promise lively, or to perform what the promise alloweth us to expect, such a consolation is a sufficient antidote to the heaviest affliction; Quicken me, O Lord, according to thy Word.

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 God's Word, 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 Word. Whence 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 acceptance, 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 joyn 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. 10. My soule is continually in my hand: yet do I not forget thy law.

The fifth evidence of his purpose to praclife God's Word, is his resolution on all hazards, even of his life, to keep affectionate memory, and actual respect unto Gods revealed will. Whence learn, Whosoever 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 Word, 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, 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 Word, or to fall in the snare; The wicked have laid a snare for me. 2. The godly muft 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.

Ver. 111. *Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.*

A seventh evidence of his purpose to adhere to God's Word, is, his placing of his riches and pleasure in his adhering unto it. *Wherefore learn, 1. The Word of God believed, is the surest riches of the Saints, which when all things faile, doth maintain and hold up their right unto God and eternal life: and so should it be looked upon by the believer; 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 rejoicing 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 praise the Word of God, is the bent of his heart, carrying him on to perform whatsoever God doth command all the days of his life. *Wherefore learn, 1. Albeit it be God's work only to incline the heart unto God's testimonies, as we see, v. 36. yet when God hath made the change, and his child is content to follow the direction of God's Word, this inclination of the heart is counted also the man's own work, as here, I have inclined 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 witness of his sincerity; *I have inclined my heart to perform thy statutes always even to the end.*

8ALMECH,
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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 gives 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 Lord's 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 vaine thoughts. 3. All sinful courses in Religion or conversation, (such as are all those that are not warrantable by God's 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 God's Word set down in Scripture: But thy law do I love. And this is the first reason of his protestation. 5. The protestation 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 God's 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, lest they seek Associates where they list, he would have no fellowship with them in the unfruitful works of darkness. 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 keep the Commandments of my God.

Ver. 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 believer be not able in himself to persever, 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 Word, 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 hope 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
ferving of him in the course of his obedience. Whence learn,

1. The strongest believer is most sensible of his own weakness, 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 prays, Hold thou me up, and I shall be safe. 2. God's preserving a man from sinful courses, giveth great encouragement to him to persevere sincerely in the obedience of all God's 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 security of his performance, who if he be sought unto by prayer, and relied upon in the use of the means, will not refuse to enable us to perform 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 err from thy statutes: for thy deceit is falsehood.

119. Thou puttest away all the wicked of the earth like dross: 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 means to preserve us from sinful courses, to observe the mischief which followeth thereupon: Thou hast troden down them that err 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 God's judgement on others, who are sensible of the merit of sin, if they should fall into 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 troden 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 grossly are wicked and profligate, but also all they who please themselves in the by-paths of their own wandering, and do not care for pleasing of God, shall perish: Thou hast troden down all them that err from thy statutes. 5. Whate'er be the hairs of pleasure, profit and preference which draw men from the obedience of God, and whate'er be the excuses, pretences, and confidences which do secure the impenitent sinners confi-
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 dross and good metal, 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 poufleft away all the wicked of the earth as dross:

7. The destruction of evil doers, as it should make us hate sinne, so should it move us to love the course of holinesse: Thou poufleft the wicked away, therefore I love thy testimonies.

Ver. 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 needful 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.

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 faith 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 God's 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 oppress 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 employ God in his need, to interpose himself for the relief of his servant, that he be not distressed: Be surety for thy servant for good, and let not the proud oppress 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 oppress me.

Vers. 123. Mine eyes faile for thy salvation: and for the word of thy righteousness.

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 justify the promise, for true and faithfull: Mine eyes faile for the word of thy righteousness.

Vers. 124. Deal with thy servant according unto thy
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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 righteoufly, till the delivery come, and to profit in sanctification: Deal with thy servant according to thy mercy, and teach me thy statutes. 3. When temptation unto mis-believe doth oppose our petition, or the reasons thereof, it is wisdom 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.

Ver. 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 intende, is put upon the persecutors score; for they have made void thy Law, is charged upon them for their controvenuous of it so grossly, as if they had intended to abolish it.

Ver. 127. Therefore I love thy Commandments above gold, yea, above fine gold.
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 God's 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. Wherefore learn, The hatred of holiness and of God's 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 deliight in God's 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 justify it in every point; Therefore I esteem thy precepts concerning all things, to be right. And the more the wicked love wickedness, we should the more hate it, and all the branches of it; I hate every false way.

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.

Ver. 129. Thy testimonies are wonderful: 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
Word of God, and in a vehement passion of love toward it. Whence learn, 1. As the Word of God in Scripture is wonder-
full in itselfe, 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 wonder-
full. 2. The more the Word is admired, the more is it loved and sub-
mitted 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 God's testimonies: My soul doth keep them. 4. Albeit the
Word of God in Scripture be full of high mysteries, yet (which
is indeed wonderful) it may be read with profit by simple peo-
ple, or any who desire knowledge; and it is so plaine to every
one who will be God's disciple, as it giveth light and direction
presently to the reader, in the maine points of salvation, and com-
manded duties: The entrance of thy word giveth light. 5. An
humble soul loving to be instructed, albeit weak in natural judg-
ment, shall be made wise to salvation by it: It giveth un-
derstanding to the simple. 6. The more a man know the won-
derfull excellency, use, and benefit of the Scripture, the more will
he love it, and long to understand more of it, as here the Psal-
mits experience teacheth: I opened my mouth, I panted, for I long-
ed for thy commandments. 7. Common and ordinary affection,
or desire after the saving knowledge of the Scripture, is not suffi-
cient, but affection earnestly bended, is necessary according as
the excellency of the wildome 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 kind-
led, he hath great need to study hard, to have sound knowledge and
understanding of the Scripture, left his zeal and affection mi-
carry: I longed for thy commandments.

Verf. 132. Look thou upon me, and be mercifull
unto me: as thou art fof 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. Wherefore, 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 mercifull unto me. 2. As it is a mark of God's child to finde in him the love of God's Name, so it is a mark put upon him, to be visted by God with glimpse of kindness, 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 God's usual dealing with his own children, so it is good to study conformity with God's children in our affection to God, that we may finde conformity with them in consolation, for so doth the Psalmist here. 4. It is wise for us not to affect singularity of divine dispensations toward us, but to be content to be dealt with as others of God's children before us have been dealt with: Be mercifull to me, as thou usest to do unto those that love thy Name.

Ver. 134. Order my stepts 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. Wherefore, 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 stepts in thy word. Albeit by nature we are ignorant and erronous, uncertain and unstable in the way of God's obedience, yet in the sense of our sinne and weakness, we may pray to God with confidence to be heard; Direct, order, and establish my stepts 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 weakness, 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.
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 God's Word. Whence learn, 1. Beside the body of sinne and inward temptations, the godly have the perfection of the wicked without to drive them from God's service, as this prayer doth import. 2. When the Lord's servants, in the sense of their weakness, do seek help against persecutors, he both can and will deliver them, either by breaking the yoke of the oppression of God's Word, under the burden: Deliver me from the oppression of men. 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 cheerfully: 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 God's 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 God's manifesting of his favour, and degrees of profiting in the obedience of God's 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 God's statutes, draw up-
on themselves God's wrath. Whence learn, 1. He who is sorrowful 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 far from private revenge of personal injuries received by persecutors, as it can pity 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 than bodily expressions can set forth and that which bodily expressions do set forth, signifies a will to vent much more than 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 ardentely, 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 God's 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 God's nature, because as he is righteous, so muft his Word and working conforme there-to be righteous also: Righteous art thou, O Lord, and upright are thy judgements.

Ver. 138. Thy testimonies that thou hast commanded, are righteous: and very faithful.
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 faithful, which can never fail 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 faithful.*

2. It is needful for a believer to labour to have the impression of the truth, and righteousness of the Word of God in Scripture stamped on his own heart by frequent meditation, and acknowledgement thereof, as the Psalmist's 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 miscarry not, and he that kindled zeal in his breast, should labour to inform himself 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 holiness and unmixed truth in God's 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 men's hands, when they will not comply with their wickedness: 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.*

Ver. 142. *Thy righteousness is an everlasting righteousness: and thy Law is the truth.*

The sixth reason of his petition, is because everlasting righteousness, and everlasting truth is in God's Word, and may be found in experience by it. *Whence learn, 1. This is the excellency of the Law of God above all the laws of men, that not only it is righteous at the first giving out, but also righteous in all ages and times: Thy righteousness is an everlasting righteousness: and thy Law is truth. 2. The righteousness which God hath devised and set down in his Word to justify sinfull men, is an everlasting righteousness, even the righteousness by faith in Jesus Christ, borne witness unto by the Law and the Prophets: Thy righteousness is an everlasting righteousness, and thy Law is truth. 3. It is good for the feeling 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.*

Ver. 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 righteousness, 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 weakness, and the force of trouble, he may expect victory over trouble, and to be rid from the vexation of it, and brought even to rejoicing in tribulation: yet thy Commandments are my delight.

Ver. 144. The righteousness 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 righteousness set down in God's Word, therefore he prayeth to have more understanding thereof, that is, to have more clear knowledge and more strong faith in God's testimonies. Whence learn, 1. This is the main Doctrine in all the Word of God, to teach men concerning everlasting righteousness, or how a man is justified before God, therefore is this again repeated, Thy righteousness, or, the righteousness 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 joined 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.
C O P H.

Ver. 145. I cried with my whole heart: hear me, O LORD, I will keep thy statutes.

In this section he faileth on another maine petition unto God, for restoring unto him, and encreasing in him the vigour of spiritual life by his Word, v. 49. and to press 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. Wherefore 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 witness of hearty seeking of grace to serve God, the Supplicant may confidently call for, and expect comfortable quickening of his spirit unto God's service, as the comparison of this verfe with the 149. verse doth shew. 3. Whatever 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.

Ver. 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 God's
God's Word. Whence 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.

Ver. 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 God's 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 means, specially of prayer, so the Lord's 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 Suppliant 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 God's Word: when his persecutors were securely sleeping. Whence learn, 1. The difficultie wherein the Lord's children are cast many times, doth bereave them of their nights rest: Mine eyes prevent the night-watches. 2. The time which sollicitude doth take from our sleep, is to be spent upon prayer and meditation of God's Word, and not upon perplexing thoughts: Mine eyes prevent the night-watches, that I might meditate in thy Word.

Ver. 149. Heare my voice according unto thy loving kindness: O LORD, quicken me according to thy judgement.

This is the main petition in this section, put up for renewing and increasing 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 God's kindnesse expressed in his promises. *Whence learn, 1. Albeit a man had no special promise of help in a particular exercise of trouble; yet the consideration of God's 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 God's children, so doth it in a man for renewed influence, and sense of spiritual life: O Lord, quicken me according to thy testimonies.

**Ver. 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 God's law, but he believed God was the more near to deliver him, and that his Word was true, and therefore he desired renewed vigour of spiritual life. *Whence learn, 1. The more near that danger is, the more ground of confidence have God's children in their danger, to call and hope for the influence of his Spirit: They draw nigh that follow after mischief. 2. The further the enemies of the godly are from God's law, and the nearer they are to do a mischief, the nearer are God's children to finde the communion of the life of God; They draw nigh that follow after mischief, they are far from thy law. 3. For the consolation of a sufferer for righteousness, it is necessary to believe God's readiness to deliver him, and to believe the truth of God's Word, whereby his cause is justified; for the following of God's command, is a pledge of God's assisting of him, and delivery also, no lesse then a promise: Thou art near, and all thy Commandments are

**Ver. 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 God's testimonies, and therefore craveth to be quickned according to them. *Whence learn,* 1. The faith of the stability & unchangeableness of God's Word in general, is a good means 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 God's Word, 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.

**RES H.**

Ver. 153. *Consider mine affection, 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 Lord's 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 pitied us in our affliction, and delivereth us out of it: *Consider mine affection, and deliver me.* 2. As no trouble or tentation should drive us from the obedience of God's 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 learn,

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 finde 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 fall 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 judgments.

Verf. 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.

Verf. 158. I beheld the transgressors, 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 God's quarrel a-
gainst 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 God's cause, when he seeth God provoked by tran-
gressors, may expect consolation and strength to himself in the
defence of God's cause, as the force of the reason doth im-
port.

Ver. 159. Consider how I love thy Precepts: quicken me, O LORD, according to thy loving kind-
ness.

A seventh reason of his petition is, because he did sincerely
love the Lord's Word, and therefore expected to be quickened
in the sense of God's kindness. *Whence learn, 1. It is a mark
of true zeal for God, which floweth from love of the Lord's
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 Pre-
cepts. 2. He who can approve his love to God's 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 deadness in our spirits, so oft should we run to God's
kindness, the fountain of life to repair it: Quicken me, O Lord, according to thy loving kindness.

Verf. 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 crave 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 satisfy himself in commendation thereof, as
this among many commendations doth testify. 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 righteousness: Thy Word is true from the beginning, and every one of thy righteous judgements endure for ever.

3. He who foundeth his prayer to 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

Verf. 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 foretaste when the godly are persecuted for righteousness by their Governors, 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.

Verf. 162. I rejoice at thy Word: as one that findeth great spoil.
The second evidence of saving grace in him, is a greater joy felt in God's Word, than 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 rejoice in the obedience of faith more then in any worldly advantage, as the experience of the Psalmist doth teach, who faith: My heart stood in awe of thy Word, when Princes did persecute me, and subjoyneth, I rejoice 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 battle 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 joyed in the Victors breast altogether on a sudden: I rejoice 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.

Ver. 163. I hate and abhor lying: 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 God's Word. Whence learn; 1. As the speaking of untruth, or concealing of truth which should be confessed, is a lying; so every controving of professed obedience unto God's Word, is a work of lying and self-deceiving, which a believer should hate and eschew: I hate and abhor lying. 2. Slight hatred of a sinful course, is nor 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 joyed with the love of God's Word, is a solid mark of saving grace: for abhorring of some sin, and of all sin, for temporary reasons, may prove unforded; 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 Psalms, is the frequent admiration of the goodness of God to man, set forth in God's Word, with hearty praising of God for it. Whence learn, 1. As studying of the Word of God bringeth the believer to see his own blessedness revealed in it: so it bringeth him also to admire and praise God for that and for all his righteousness declared in it: Seven times a day do I praise thee, because of thy righteous judgements. 2. The more a man discovereth God's 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 God's Word unto God's praise, the more clear evidence hath he of the work of saving grace in himself, as here the Psalms maketh use of the mark; Seven times a day do I praise thee, because of thy righteous judgements.

Ver. 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 God's 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 God's 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 man's debt and danger, and the believer subscribeth lovingly to the justice thereof; and the law of saving faith sheweth remission of sin, righteousness and eternal life through the Messiah Jesus Christ, and the believer embraceth the offer heartily: and the law of new obedience directeth the justified man how to go on to the full possession of blessedness, 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 believer, from the obedience of God's Word, arising from the terror 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 God's Word is able to carry a man straight 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.

Ver. 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 join'd 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 God's commands, except he have hope to be helped out of every trouble whereto 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 ways 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 soundness of former marks, which here are looked upon over again, and presented to God with other three marks of sincerity, to wit, spiritualness in obedience, exceeding love to the Word, and daily walking as in the
the fight 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 joined 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 up-rightnessesse 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. Where the love to Gods Word, and the obedience thereof exceedeth the mans love to any thing which might divert him, there is a sincerity in keeping of the Word; I love thy testimonies exceedingly. 4. As the looking always unto Gods all-seeing eye, is a special meanes to make a man keep his commands: so the confience of his endeavour so to do, testifieth sincerity; I have kept thy Precepts and thy Testimonies: for all my ways are before thee.

TAU.

Verf. 149. Let my cry come near before thee, O LORD: give me understanding according to thy Word.

In this laft 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
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 cross, till he come to the crown, yet is he privileged to have access 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 satisfy him: Deliver me according to thy Word.

Ver. 171. My lips shall utter praise: when thou hast taught me thy statutes.
Ver. 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, to 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 be seem 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 ways 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 righteousness only, which should move us thy more to study it our selves, and then to communicate it to others: For all thy Commandments are righteousness.

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 subjoined: 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. Wherefore 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 persuaded 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 means 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 believer 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, faith the Psalmist in trouble.
Ver. 175. *Let my soul 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. *Wherefore learn,* 1. As the godly have no will to fall into the hands of men, or to lose their life by murderers: so do they not love life, but for further glorifying of God: *Let my soul 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 soul 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 recall the Psalmist, now being a banished exile, and bring him home to the communion of his people, as a wandering sheep is brought home to the flock by a kindly shepherd. *Wherefore learn,* 1. As the believer is always a pilgrim in his affection toward this earth: so also he may be corporally banished from his native country, 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 storms or dark day, or by the hunting of the dogs, chased out from the rest of the flock. 2. Albeit the banished believer 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,* faith the exile Psalmist unto the Lord. 3. The way for the believer to keep communion with God in his trouble of banishment or whatever 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.
PSALME CXX.

Seek thy servant, for I do not forget thy Commandments.

PSALME CXX.

The scope of this Psalm 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 distress, more largely in the rest of the Psalm.

Ver. 1. IN my distress 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 distress I called unto the Lord. 2. Distress 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 soul; 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 God's judgement against him, v. 3, 4. and closeth with a lamentation, v. 5, 6, 7.

From his particular petition; Learn, 1. How innocently ever 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 Governors and Judges
Judges fall upon them, as the Psalmists experience thereon: 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 arrows 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 express: 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 arrows 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 that 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 beth peace.

7. I am for peace, but when I speake, they are for Warre.

In his lamentation; Learn, 1. Fals brethren counterfeite...
professors of Religion, rotten members of the visible Church, are no better neighbours than savage and wilde Barbarians, robbers, Muscovites, and Arabians, Men of Mesech, and Kedar, without the verge of the visible Church. 2. It is a wofull condition to dwell among the wicked, and yet the godly cannot eschew it, they may well lament it: Wo is me that I sojourn 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 forreignie 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 faith, 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 Psalm 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 Psalm.

Ver. 1
Verf. 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 Psalmist's example and exercise; Learn, 1. The Lord wist to bring such trouble upon his own children, as shall make them sensible of their own weakness, and of their need of help; for otherways we are ready to encounter 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 God's 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 satisfy faith, except the all sufficiency 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.*

Verf. 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 relief 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 believer, as the believer needeth
Ver. 4. Behold, he that keepeth Israel, shall neither slumber nor sleep.

A second promise made to all God's people, which also confirmed the former promise. Whence learn, 1. The Lord is keeper and watchman over his Church, and every member thereof, and this is his style 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 himself. 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.

Ver. 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 moistness of the night and Moon, by a pillar of fire.
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 wildernesse, 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, be shall preserve thy soul.

From the fifth promise; Learn, 1. Whateuer 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 affairs directed of God, yet none hath the promise of direction and success, 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.
The Ark 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 Ark should rest, and there David sett up the Ark, 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 Psalm, we have first David's joy for the peoples willingness to assemble unto the Lord's house, v. 1, 2. In the next place, he praiseth 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 willingness, to joyneth 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: for teachers and Rulers should think it no incroachment upon their office, nor disparagement to their person or gifts, or place, to be stirred
up to their duties by the people, but rather should cherish and foster the people's holy zeal, as here we are taught by David's 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 settled place for publick Assemblies unto God's 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 built 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 judgment; 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 God's publick Assemblies for religious worship. Thirdly, as the place of publick judicatories, for governing the Lord's people under David, the type of Christ. Wherefore, 1. The Church of God is not without cause compared to a City, and especially to Jerusalem, because of the union, concord, community of laws, mutual commodities, and conjunction of strength, which should be among God's people: Jerusalem is built as a city that is compact together. 2. That which commendeth a place most of any thing, is the erecting of the Lord's 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 God's children have among themselves, and howsoever they dwell scattered in several places of the earth, yet as they are the Lord's 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 farre
Psalm CXXII

Sover 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 goodness 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 Ecclesiastic Judicatories in Jerusalem did signify 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 Ecclesiastic Courts, did signify and teach: There are set the thrones of the house of David.

Ver. 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 to did love to the brethren require, v. 8. A fourth motive, because to 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, Jerusalem, 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, both 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 administered, 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.

P S A L M E. CXXIII.

The scope of this Psalm is to teach the Lords people, how to carry themselves 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.

Behold,
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 mistress: so our eyes wait upon the LORD our God, until that he hath mercy on us.

From the Psalmists address 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 kind re-pects unto his people on earth, yet he will be found in heaven, and there must we betake our selves in hardest straights: 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 Mistress; 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 mistress doth teach: As the eyes of a maiden unto the hand of her mistress, 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 servants, 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 pity, 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 term 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 wickedness, are ready instruments to affilet the godly, and to persecute them for righteousness, 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 success 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.
The scope of this Psalm 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 bless 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 counsel 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 always 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 doth help his people, as he draweth forth the acknowledgement of their weakness 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 God's 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 God's 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 greatness of their delivery also, as the insisting in the similitude doth teach: Then the proud waters had gone over our soul.

Ver. 6. Blessed be the L O R D, 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 L O R D: Who made heaven and earth.

In the Churches thanksgiving for their delivery, they make a threefold use of their experience. First, they praise and bless God's goodness, v. 6. Secondly, they make much of the benefit and rejoice 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 God's power for us, but his goodness also toward us, and to acknowledge him the fountain of all blessednesse upon that occasion: Blessed be the Lord who hath not given us as a prey to their teeth.
PSALME CXXV.

The scope of this Psalm is to confirm the faith of the believer, persecuted and oppressed by the wicked, that he may hold out walking in the straight way of God's obedience: and to this end, the Psalmist useth four arguments. The first is from the stability of the believer's 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 goodness which God will manifest toward him, set down in the Psalmist's prayer, v. 4. The fourth, is from the Lord's judgement upon backsliding hypocrites, who make shift for themselves to be freed from trouble by unlawful means, 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,**
Jo the L ORD is round about his people: from henceforth 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 temptations do assault us, as the professing of the duty, and motives which are used here do teach us. 2. Seeing the happiness of the believer is so established that he cannot miss of it, he may the more cheerfully hazard in God service all things temporal and movable, trusting in the Lord: They that trust in the Lord, shall be as mount Sion, which cannot be removed, but abide for ever. 3. The preservation of the believer, and the stability of his blessedness, floweth not from any strength in himselfe, but from the Lords guarding of him: As the mountains 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 believer 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-warn him of, and fore-arm him against trouble: for here it is presupposed he may be burdened by the rod of the wicked. 2. It is a fore trial for the godly, to have their Rulers their persecutors for righteousness, 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 left 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 L O R D, 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;
clally, Learn, 1. The true believer is a good man, harmless, bountiful, 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 upright in their heart.

Ver. 5. As for such as turn aside unto their crooked ways, 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 turn aside unto their crooked ways. 2. God will decipher hypocrites, who do not trust God, or do not adhere to the obedience of faith in time of trouble and trial, and will put them as compliers 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 ways, 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 and 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 Church's 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 return 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 tongue 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, whereof we are glad.

In the thanksgiving the mercy is magnified; First, because it was above all their expectation, v. 1. Secondly, because it not only rejoiced God's people, but also convinced the heathen of God's power for, and goodness toward his people, v. 2. Thirdly, because it was in itself a mercy worthy to be praised and rejoiced 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 God's promises is more glorious; then the believer 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 God's Church is no lesse matter of joy, and gladness, 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 acknowledgment of God's 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 thankfulness; 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, at 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 means, 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 God's mercy,
should pity and pray for others, that they may finde the like
mercy also; Turn again our captivity, O Lord. 4. As the restau-
ration 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; Turn 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 rejoicing, bringing his sheaves with him.

From the encouraging consolation of all the Lords afflicted
people; Learn, 1. As the Lord hath appointed harvest to fol-
low the seed-time, so hath he appointed the consolation of his
own Church to follow after their afflictions: this doth the sim-
ilitude import. 2. As the husbandman hath first toiling, la-
bour and great expences, and a time to endure in patience, till
he finde the fruit of his labours: so fareth it with God's children,
they may be in grief for a time, before they finde the good of Re-
ligion: 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 har-
vest, 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 un-
doubtedly come again with rejoicing, 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 Psalm is to shew first, that the defence of our persons, and success in our affairs, do depend upon God's blessing, upon the means used, v. 1. _Next_, to shew that multitude of children is God's 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. _Wherefore learn, I._ 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 affairs, than other men may do: for this doctrine is taught unto Solomon. _3._ Whatever we have, or we do, or we purchase, or can achieve by whatsoever lawful means, God must be acknowledged as the giver, doer and blesser of us therein: for the scope of this Psalm, is to teach this lesson unto Solomon, and to the whole Church.

Ver. 1. _Except the Lord build the house, they labour in vain that build it; except the Lord keep the City, the watchman maketh but in vain._

2. _It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for he giveth his beloved sleep._

From the first doctrine, shewing that the defence of our persons, and success in our affairs do depend on God's blessing; _Learn._ We are subject to a twofold practical error: One is, we ordinarily look first to means, or to our own strength, or to appearances of accomplishing our designs, and in the confidence of those we follow our business. Another is, when any success is found,
funds we are ready to sacrifice to our own nets, and to inter- pose the praise due to God as this doctrine doth presuppose.

To correct our natural error, it is wisdom to consider, that many men have had plenty of means, and have managed them skilfully and painfully, and yet without success: For except the Lord build the house, they labour in vain 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 means, 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 means: so must God be looked unto, believed in, and depended upon, because he only can give the blessing, he can work without means, but the means 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 painfulness of some, who toil like infidels in the use of the means, 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 sorrow, that is, sparingly to feed upon coarse morsels, to effchew expences. 5. It is the only way for having a quiet mind, and good success, to use the means without anxiety, and to commit the success 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 womb is his reward.

4. As arrows 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 womb is his reward. 2. When God giveth chil-
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 business, so readily as arrows out of the bowe; As arrows 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, shall not be ashamed, but shall speak with the enemies in the gate. 4. Temporal benefits are then evidences of happiness, when the man is a believer in God, and a dependant 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 arrows, as gracious children, or gracious subjects are.

PSALME CXXVIII.

The scope of this Psalm 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. Blessed is every one that feareth the LORD: that walketh in his ways.

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, who...
Psalme CXXVIII. 261

The fear is taught by the Precepts of men, or who devieth to himself ways of God's service, and bindeth superstitious bonds upon his own conscience, but he that walketh in the prescribed paths of the obedience of God's commands: only he feareth God, that walketh in his ways. 3. The fear of God doth 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 God's 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 God's 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 God's blessing of his family; Learn, 1. Marriage is a state of life well becometh the godly man, and it neither hindereth the fear of God, nor the man's felicity, but consisteth well therewith: Thy wife shall be as a fruitful vine. 2. Godliness 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 blessedness, when bestowed upon a godly man, and should be 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 always discerned, yet he who shall behold and consider God's 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.
PSALME CXXIX.

Ver. 5. *The LORD shall blesse thee out of Zion: and thou shalt see the good of Jerusalem, all the days of thy life.*


From the third evidence of God's blessing of the true believer andearer of his Name, by giving him things spiritual; Learn, 1. What measure of things temporal the Lord shall give to the man that searcheth him, he reserveth unto him all the promises of righteousness and life, which the Lord's 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 it not children of his body, yet followers of his faith and footsteps in Piety, whom he hath been instrumental to convert: *Thou shalt see thy children.* 3. Whatsoever estate the Church of God be in, during the godly man's lifetime, he shall behold in the mirror of the Lord's 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 rejoice therein all his days; *Then shalt see the good of Jerusalem all the days of thy life, thou shalt see peace upon Israel.*

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PSALME CXXIX.

The scope of this Psalme is, to concerne the faith of God's 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.
Verl. 1. Many a time have they affliated me from my youth, may Israel now say.

2. Many a time have they affliated 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 infancy to riper age: for so speaketh the Church here; Many a time have they affliated 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 affliated 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 affliated 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 affliated 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.

Verl. 3. The Flowers plowed upon my back: they made long their furrowes.

4. The LORD is righteous: he hath cut asunder the cords of the wicked.
from oppression of the enemy, under the similitude of cutting the cords of the plough, which tilleth another man's field. 

Psalm cxii. 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 man's field: The Ploweth plowed upon my back. 2. The Lord useth to suffer his enemies to break up the fallow ground of his peoples proud and stiff hearts with the plough of persecution, and to draw deep and long furrows on them; They made long their furrowes. 

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 God's Church; yet they serve in God's wisdom to prepare the Lord's people for receiving the seed of God's 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 God's husbandry, as he thinketh good to suffer them, then he stoppeth their designe, and looseth their ploughs. He bath cut a-sunder the cords of the wicked. 5. In all the exercise of the Church, and in all God's 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 bath cut a-sunder the cords of the wicked.

Ver. 5. Let them all be confounded and turned back that hate Zion.

6. Let them be as the grass upon the house tops, which wistereth before it groweth up.

7. Wherewith the mower filleth not his hand: nor he that bindeth sheaves, his bosom.

8. Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the Name of the LORD.

In the latterpart of the Psalm 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 she sustainth 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 thing, like the greenness of grasse on the house top; their high place is their ruin, as the house top exposteth 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 bleffe them is not unlawful, nor a taking of Gods Name in vain, (when done honestly) for in the Psalmists dayses, 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 bleffe you in the Name of the Lord.* 5. It is no small losse, which the wicked persecutors of the Church suffaine 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 ripenes nor good fruit, wherupon 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 bleffe you in the Name of the Lord.*
This Psalm containeth the exercise of the Psalmist, wrestling under the sense of sin with fearful tentations, which were like to overcome him, wherein he prayeth for relief, v. x, 2. opposeth God's 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 God's 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 ears be attentive to the voice of my supplications.

In the first two verses we have his distress, and prayer for relief in general terms. 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 ever 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, bear my voice, let thine ears be attentive to the voice of my supplications.

Ver. 3. If thou, LORD, shouldest mark iniquities: O LORD, who shall stand? 4. But
But there is forgivenes 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 temptations, 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, shouldst mark iniquities, O Lord, who shall stand? that is, no man should stand. 4. He who is fled for refuge unto God's 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 believer; If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? but there is forgivenes with thee. 5. The belief of God's mercifulnesse 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 fear 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 prayed and wrestled by faith against the terror of God's 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 intent 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 soul 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 words do I hope. 4. He that waiteth on God for comfort, should persuade himself of his speeding, and must not slack his hope for a delay, but grow in desire after the Lord, more than the Watchman waiteth for the morning; *My soul 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 plentiful redemption.*

8. *And he shall redeem Israel from all his iniquities.*

In the latter part of the Psalm, it is presupposed he hath got ten comfort, and here he exhorteth all the Lords people to follow his example, in the day of their outward trouble and perplexity of conscience, affuring 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 the Lord, for with the lord there is mercy, faith 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 plentiful 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,
trouble, 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 less and more, whereof his believing child is guilty; He shall redeem Israel from all his iniquities.
6. The delivery of God's people from sin and trouble, floweth all from the Covenant of Redemption, and every delivery of them is a part of the execution of that Covenant: With him is plentiful Redemption, and he shall redeem Israel from all his iniquities.

PSALME CXXXI.

Ver. 1. LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.

2. Surely I have behaved myself, as a childe that is weaned of his mother: my soul is even as a weaned childe.

3. Let Israel hope in the LORD, from henceforth and forever.

In this Psalm, the Prophet minding to teach the godly to be humble before God, however matters go with them, doth pronounce his own example, v. 1, 2. that so the believer may persevere in hope, v. 3. He proveth his humility by the lowliness of his heart, sobriety of carriage, and keeping himself within his vocation, v. 1. and by the submission of his will unto God's 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 God's people, as the way to be constant in their hope, v. 3. Whence learn, 1. Albeit pride be a 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
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 God's Word: Lord, my heart is not haughty, nor vain eyes lofty, neither do I exercise myself in great matters, or in things too high for me. 3. Albeit the most excellent of men are but w提醒s, 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, widenesse, 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 God's 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 soul 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 persever 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 henceforth 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 God's dispensation. Again, he is a 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 submiteth unto God's dealing, in hope to be helped by God in all things, as he standeth in need.

PSALME CXXXII.

IN this Psalm 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 Lord's 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 mind the care which David had in setting the place of God's worship, v. 2, 3, 4, 5. Thirdly, he sheweth how after the Lords departing from Shiloh, his Ark was found in Kirjath-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 Zion, v. 7, 8. And fifthly, he prayeth for holiness 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 made with David, that the Lord would not withdraw his countenance from his offspring, 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 offspring, 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 Ministry, v. 15, 16. and concerning the increase of Christ's Kingdom, 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 Kingdom be mainly comprehended and aimed at in it.

From the whole Psalm 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 Kingdom and Priesthood of Christ, should be dear to the hearts of all God's children, so should supplication daily be made to God, that this his Kingdom 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 David's part, and expiatory on Christ's part, and neither the one nor the other wanted their own respects with God, but Christ's 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 God's honour, whatsoever grief and sorrow they bear when they finde opposition, or want success in this their endeavour, whatsoever trouble and persecution they suffer in the maintaining or promoting of God's 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. 2. How be sware unto the LORD, and vowed unto the mighty God of Jacob.

2. Surely I will not come into the Tabernacle of my house: nor go up into my bed.

3. 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 Jacob.

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 form of words; for the meaning is not, as if David on a certain day, being ignorant of the place of setting of God's Ark and building the Temple, did limit God to reveal it unto him eie night came: but the meaning is, that David swore to have a care of the setting of God's Ark, before he settled 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 settled 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 slackness unto it, or feebleness to resist temptations, for here David swore 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 religions 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 God's publick worship, and esteeming of Religion, where we have place and power, should be more earnest and greater in every true subject of God's Kingdom, then the care of his own private affaires, and in the case of competition and
Ver. 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 comareth the settled 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 Kiriat-Jearim, or City of the Woods; We found it in the fields of the wood, and now it is settled 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 days 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 Kiriat-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 doe, 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.
Psalme CXXXII.

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 God's presence, as Moses prayed at the marching and setting of the Ark. Wherefore 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 settled 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 mind 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 God's 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 wilderness, 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 fulness 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.

Ver. 9. Let thy Priests be clothed with righteousness; and let thy Saints shout for joy.

Now he closeth the first petition with a prayer for God's blessing of his Ministers; and of their Ministry among the people; Wherefore 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 badge
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 righteousness. 3. People have reason to rejoice, who have the benefit of such approved Ministers; and whosoever do really embrace the true doctrine of justification by grace, whereby men justified by faith, become the servants of righteousness in their life, are indeed Saints, and are called to rejoice; Let thy Priests be clothed with righteousness, and let thy Saints shout for joy. 4. It is the duty of the whole Church to pray for such a Ministry, 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.

Ver. 10. For thy servant David's sake: turne not away the face of thine anointed.

The second maine petition is, for the manifestation of God's respect unto David's offspring, wherein under the figure of David's successors in the Kingdom, he prayeth for the Kingdom of Christ, as before he prayed for his Priesthood. Wherefore learn:

1. Every faithful member of the Church should pray, as for the Church's 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 be not put to shame by disappointment of his hopes. 2. The Lords anointed, or the supreme Ruler of the Lords people, should be a daily Suppliant unto God, and a dependant 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 David's 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 miscarry, 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 cannot be refused, nor any who truly do pray in his Name.

Ver 11. The LORD hath sworn 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 strengthenings 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 sworn, he will not turne from it. 3. Albeit the promise, that Christ should come of David be absolute, and sealed 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 Kingdom also: Zion 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 David's body upon
the throne, is, Because he hath chosen Sion. 2. The Lord,
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 findeth a sweet favour in
Christ here, and his love maketh his seat among his people fied-
haft: 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.

Verf. 15. I will abundantly blesse her provision:
I will satisfe her poor with bread.
16. I will also cloath her Priests with salvation; and
her Saints shall shout among 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 Kingdom, in despite of his enemies,
in the last verses.

From the promise made concerning the blessing of the Mini-
stery for the peoples good; Learn, 1. The true subjects of Christ,
shall not want the means 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 satis-
fie the needy soul: I will satisfe 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 righteousness teaching the true way of justification, and obedience of faith, are also the Ministers of salvation: for the cloathing of the Priests with righteousness, v. 9. is here, the cloathing of them with salvation. 5. Comfort and joy shall the Lords people have, who do imbrace a Miniftery cloathed with salvation in Christ unto them: Her saints shall shout aloud for joy.

Ver. 17. There will I make the borne 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 Christ's Kingdom; 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 borne of David to bud. 2. The glory of typicall David's Kingdom, was revived in Christ the true David; the budding of Christ's Kingdom in Jerusalem, was the budding of David's Kingdom in a more glorious way then ever his temporal Kingdom flourished: There will I make the borne 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 borne of David to bud. 4. How low soever Christ's Kingdom 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 borne of David to bud. 5. It is no wonder to see adversaries opposing Christ's Kingdom, 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 Kingdom,
dome, yet have they all been, and shall be ashamed for ever of their expectation, whosoever do hate his Kingdom; His enemie's 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. Behold, 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 Psalm 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 goodness of it is spoken of, v. 1. The pleasantness of it, v. 2. The profitable-nesse of it, v. 3. Wherefore 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 Psalm of David, who had profe both of warre and peace, 2. The fruits of peace in the reformation
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 gladness, 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 itself 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 pleasantness 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 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 Ministry, in praying, preaching and praising God, v. 1, 2, and blessing the congregation met together, v. 3.

Vers. 1. **Behold, bless ye the L O R D : all ye servants of the L O R D : which by night stand in the house of the L O R D .**

2. **Lift up your hearts in the Sanctuary: and bless the L O R D .**

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 God's 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 blessedness of God in himself, 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 Psalms, and blessing of the people, do aim at this: *Behold, bless 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; *Bless 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 Levites should by course waite upon his service, that there should not be darkness in the Lord house, but
but light alwayes night and day: whereby was signified, that howsoever the world lieth in the darkness 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 importa\*t by pointing at the scripture of the suppliant: *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 blessedness 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 fountain cannot yield? *The Lord that made heaven and earth, blesse thee out of Sion.*
The scope of this Psalm, 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, I. 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 employment, 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 than 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.

Verf. 3. Praise the LORD, for the LORD is
good: sing praises unto his Name, for it is pleasant.

He insifteth in the exhortation, and beginneth to give reasons
to move us to praise God. Whence learn, 1. The Lord is
worthy to be praiied, not only for his essentiel goodness, but al-
so 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 re-
joyce 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 Godmost, we get most benefit by so doing: it is so
comely in itself, so pleasant unto God, and profitable to the per-
son that offereth praises, so fit to cheer up his spirit, and streng-
then his faith in God, whose praises are the pillars of the believers
confidence and comfort, that a man should be allured thereun-
to: Sing praises unto his Name, for it is pleasant; and this is
the second motive or reason to praise God.

Verf. 4. For the LORD hath chosen Jacob unto
himself: and Israel for his peculiar treasure.

The third reason of praising God is, because he hath by elect-
ing 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 ever so 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 always
have a chosen number, which of no other Nation can be said:
For the Lord hath chosen Jacob unto himself. 2. The Lords Co-
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 largeness 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 majesty 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 deep 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, Sufferation, and governing all things, do shew the Lords greatness, 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 men's faith and reason must reft; \textit{Whosoever he pleased, he did.}

Ver. 7. \textit{He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the raine, he bringeth the wind out of his treasuries.}

The sixth reason of God's praise is, because there is no motion in the clouds or in the air, but that which he maketh. \textit{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 itself 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 wind out of his treasuries.}

Ver. 8. \textit{Who smote the first-borne of Egypt: both of man and beast.}

9. \textit{Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.}

10. \textit{Who smote great Nations: and slew mighty Kings.}

11. \textit{Sihon King of the Amorites, and Og King of Bashan: and all the Kingdomes of Canaan.}

12. \textit{And gave their land for an heritage: an heritage unto Israel bis people.}

The seventh reason of God's 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. \textit{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,}
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Egypt, both of man and beast, doth teach. 2. God's 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 Kingdoms, 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 Kingdoms of Canaan. 4. The care of God for his people is indefatigable, he ceasteth 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 settling of God's people in their possession, yet the work goeth on, and must be perfected; and the close of God's work is no lesse glorious than the beginning of it: He gave their land for an heritage, an heritage unto Israel his people.

Ver. 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 addereth 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 means 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 God's 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 believer, which maketh him look up kindly unto God, and praiseth him: as here the Psalmist in praising God's 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 himself 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 Original doth signify also to comfort himself.

Ver. 15. The idols of the heathen are silver and gold, the work of mens hands.

16. They have mouths, 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 business of all idols compared with God: and of all idolaters compared with his servants. Whence learn, 1. True worshippers of God
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 men's 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 but 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 God's 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 mouths, but they speak not, &c. 4. Idolatry is a benumbing 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 brutish, or like senseless blocks; So is everyone that trusteth in them.

Ver. 19. Bless the LORD, O house of Israel: bless the LORD, O house of Aaron.
20. Bless the LORD, O house of Levi: ye that fear the LORD bless the LORD.
21. Blessed be the LORD out of Zion: which dwelleth at Jerusalem: Praise ye the LORD.

In the close of the Psalm, the Psalmist exhorteth all ranks of the godly, both publick Officers and private members of the Church to bless 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 than 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 blessedness before others, as their vocation permitteth: for, Bless the Lord, O house Israel, is spoken to the whole incorporation; and, Bless the Lord,
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O house of Aaron, doth speak to the Priests; and Bless the Lord O house of Levi, is directed to the under officers of God's house. 2. Albeit all men are exhorted, and each person in their several places called upon, yet they only who fear God, will discharge the duty conscientiously, therefore after all it is said, To this fear the Lord, bless the Lord. 3. The true worshipper of God draweth this special point of God's praise, from God's 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 Jerusalem; Blessed be the Lord out of Sion, which dwelleth at Jerusalem. 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 Psalm is an exhortation to confess God's goodness 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 own 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 18, to v. 23. In the fourth place, reasons of thanks are given, from his late mercy to the Church in the Psalms time, v. 23, 24. And last of all, a reason is given, from his goodness to all living creatures, v. 25. Whereupon he closeth with an exhortation unto thanksgiving to the God of heaven, v. 26.
Ver. 1. Give thanks unto the LORD, for he is good: for his mercy 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 subjoined thereto: I learn, 1. When we have praised God for what reasons we have offered unto us in one Psalm, 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 atreth: as this Psalm 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 Jehovah. 2. The knowledge of God's attributes, properties or Name, and in special of his goodness, 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 Lord's 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 than all the Magistrates, Rulers, Princes and Kings in the world: yea, he hath all those perfections joined in one in him, which idolaters do feigne to be scattered among their idols, of whom they conceive one 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 always 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
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Give thanks to the Lord of lords. 8. The perpetuity of God's mercy doth make the benefit of God's 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. Whatevery 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 God's mercy to his own, doth make the use of God's 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 wondrous benefit unto his people in many respects; To him that made the Heavens. 5. The wisdom of God appearing in the fabric of heaven, as it is worthy to be praised, because it is of so large a compass, as the motion of it shall be no ways 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 upon 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 darkness 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 mercy 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 days 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 darkness, is a proof of his endless mercy to his own: For his mercy endureth for ever. 13. The tempering of the darkness 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 host 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, conveying 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 preferring of his Church from the beginning doth concern the true members of the Church in all times after, to be thankful 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;
praife: 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 arm. 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 leffe mercy and power, to give his people grace to make use of an offered means of delivery, then to prepare the deliverance for them, but the constancy of Gods mercy doth not only provide the means, 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 means 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 host 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 thankfulness 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 conduit of his people, and bear with their manners, till he put an end to their journey; He led his people thorough the wildernesse, for his mercy endureth for ever. 14. The people of God may meet with no leffe 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 setting of Gods Church in any place where he pleaseth to plant
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 always be given unto him; Who most 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 feeling of his people exemplarily punished, and their punishment made no lesse famous then their sin hath been; He slew Sibon 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 enemy 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 Sibon 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 disposseffe such men of their lands, who will not suffer the Lords people to inherit that land which the Lord hath given them: He slew Sibon 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 Sibon 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.

Ver. 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 the reasons of God's praise taken from the late experience of the Church in the days of the Psalmist: Learn, 1. Unto whatsoever praise we can give to God for what he hath done before our time, we should add praises also for what the Lord hath done for us in our time, as here the Church in the Psalmist's days doth unto all the former add this: *Who remembered us in our low estate.* 2. The reason 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 means to open mens eyes, and awaken up their senses, to take up the worth of the Lords working: *He remembered 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 remembered us in our low estate, for his mercy endureth for ever.* 5. Albeit the proud enemies of the Church may prevail, and bring the Church into bondage for a time, yet the Lord will not suffer the enemie to oppress, 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 God's 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. 25. O give thanks unto the God of Heaven; for his mercy endureth for ever.

From the close of the Psalm; Learn, 1. Heaven and heavenly gifts are the height of all the felicity of the Saints, and the flower of all God’s 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 Psalm may be divided into three parts. In the first, is set down the lamentable condition wherein the Lord’s 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. 1. **By the rivers of Babylon there we sat down; yea, we wept: when we remembered 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 country among idolaters, as the captivity of the Jewes in Babylon doth shew. 2. When men do not make use of the priviledges of God's publack 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 battle, and rule over them as over slaves: as the experience of the Jewes doth prove. 4. When defolation is brought upon God's 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 sat down.* 5. The publack miseries of the Church, are causes of heavinesse unto the true members thereof, and motives of mourning: *There we sat, yea, we wept.* 6. Comparison of a prosperous condition by-past, with adversity present, doth augment misery and increaseth grief, especially when by-past mercies abused are compared with just judgments inflicted in the place thereof: *We wept, when we remembered Zion.* 7. They who will not esteem of the priviledges of Zion when they have them, will be forced to acknowledge the worth thereof with sorrow when they want them: *We wept, when we remembered Zion.*

Ver. 2. *We hanged our harps upon the willowes, in the midst thereof.*
The Lords people carried with them into their captivity their harps; first, as means 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 rejoice as they were wont to do. Whence learn, 1. Means to help in private devotion must be the more made use of, that publick means 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 godlie mirth. Whence learn, 1. Oft-times sorrows 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 a jest broken upon the true Religion: so no affliction unto the godly is so heavy, as to finde their own sinnnes 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 wafted us, required of us mirth, saying Sing us one of the songs of Sion. 3 Corrupt nature maketh no other use of spiritual things, then thereby to satysfie their sensual deseires: as here it is mirth, and singing only, for which the Babylonians do seek to hear a Psalm song: Sing us one of the songs of Sion.

Verf. 4. How shall we sing the LORDS song in a strange land?

5. If I forget thee, 0 Jerusalem: let my right hand forget her cunning.

6. If I do not remember thee, let my tongue cleave to the rooфе 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 satysfie 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 Psalms 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 strange land unto his people, and no place kindly 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 righteousness with God to turn the means 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 Jews, refusing to sing Psalms 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.

Verf. 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 perfecution of the true members of the Church, whenssoever they finde occasion, as the Edomites, the potterity 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
5. It is not the Church that is destroyed, but it is not the Church that is 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 leafl will suffice the adversaries of the Church then the utter ruine, and raising of it to the ground; Who said of Jerusalem, Rafe it, rafe 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, doth shew unto the captive Jews so much. 6. As the enemies of God's 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 happiness, wherein blessedness doth not consist, which neither is a part, or branch of blessedness, nor a proper mark of blessedness, but only signifies some happiness in the consequence of a mans work, tending to the glory of God and good of his Church; and such is the happiness 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 God's instruments, a good work of justice upon the oppressors of God's 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 satisfy our carnall affection in the misery of any man; yet it is lawfull in God's 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 Psalm is David's thanksgiving unto God, and praising of him for the experience he had of his love and faithfulness. The promise of praise or thanksgiving, is set down, v. 1. and six reasons are to be subjoined in the verses following, which are closed with a prayer in the end of the Psalm:

Ver. 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, faith David.* 2. As sometimes the believer will finde his heart set at liberty in God's 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 God's 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 perasons, 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 God's Majesty, greatnesse, and goodnesse, will not stand to confess, and proclaim God's truth, greatnesse and goodnesse, and other points of his praise, in the audience of the greatest men on the earth, put caze they should think themselves cried down, and more lightly esteemed of, by this means: *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 himself also unto the publick ordinary worship of God, according to God's 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 thankfulness to God, except he follow the publick means 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 David's worshipping toward the Ark, 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 faithfulness 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 David's engagement unto thankfulness.

Ver. 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, faith he. 2. To be supported in trouble, and to have strength to bear out in trouble till the full delivery come,
Ver. 4. All the kings of the earth shall praise thee, O LORD: when they hear the words of thy mouth,

5. Ye, they shall sing in the ways 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. Wherefore learn, 1. The foresight of the glory which God shall have in the world before its end, by the promised propagation of his Gospel, 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-

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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 re-
joyce in God, and to sing his praises cheerfully: *When they hear
the words of thy mouth, they shall sing in the ways 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 God's grace
and mercy to the self-condemned sinner, which mercie to the pe-
nitent soul in some respect, is above all God's works, for in this
respect it is here said: *Great is the glory of the Lord.*

**Ver. 6. Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.**

A fourth reason of David's 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 crea-
tures, 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 Lord looking low for the good of the poor 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 be-
fore him, for this doth the text point at. 4. The humble do
love 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 relisted of God; *He hath respect to the lowly, but
the proud he knoweth afar off.* 5. Pride excludeth a man from
access 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 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 fall 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. Whatever trouble a man hath been in, he may fall in as great or greater afterward: yea, he may possibly be in a comfortless condition, and helpless and hopeless 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 forever, and how many severer 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.

Ver. 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 findeth...
A work of God's love to him already begun, and then gathers hence that the Lord will 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 unchangeableness of God's 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 man's own weakness and unworthiness, 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 means; for such was the assurance which David had, who after that he had 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 always for its own strengthening to make use of all bonds betwixt God and itself as a creature, and in special as a new creature, that seeing his calling and gifts 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 left 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 God's to exact knowledge of all the secrets of his heart, because the Lord did form and fashion him,
in so wonderfully wise and powerful a way, as he could neither express nor comprehend, ver. 13, 14, 15, 16, 17, 18. In the fourth place, he confesseth to God his judgment of wicked men, and his hatred of their ways, making God, who is the searcher of hearts, Witness and Judge of his sincerity: Corrector and Director of his course toward everlasting life, ver. 19, 20, 21, 22, 23, 24.

Ver. 1. O LORD, thou hast searched me, and

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 behind 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 God's 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 themselves with the testimony of a good conscience, and with God's 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 joyed with it: so the belief of this point is necessarily to be applied to ourselves, that it may rule our conversation, breed us comfort and peace, and confidence in our approaches unto God, whatsoever 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 faileth under his cognition and observation. Thou knowest my down-sitting and my uprising. 4. What advi" 

sements 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 our 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 ways. 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 beheld me behinde and before, and laid thine hand upon me. 9. The knowledge which God hath of us and of our ways, 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 per" 

fection: 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.

Ver. 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 darkness shall cover me: even the night shall be light about me.
12. Tea, the darkness hideth not from thee, but the night shineth as the day: the darkness 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 powers. 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 always, and not to seek to hide ourselves, 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 darkness of their own devices, and misregard God in their ways, as if they might escape his sight, or elude 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 estimation of high preferment in Church or State, (which are a sort of a mans lifting up himself to heaven,) can avail 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 bale 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 country to another, for going to such solitary places where no man resorteoth, 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. Whichever 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 darkness shall cover me, even the night shall be light about me; yea, the darkness hideth not from thee, but the night shineth as the day, the darkness and the night are both alike to thee.

Vetl. 13. For thou hast possessed my reins: 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 by
by his power, it is not possible that God should not know our words, works, and thoughts and all, and have us always in his sight and under his power: For thou hast possessed my reins, thou hast covered me in my mothers wombe. 2. The knowledge of God, and his Government of the creature, 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 sealed possessing of his own workmanship, by a constant beholding, by a sealed ruling of his work, by a constant maintaining and judging of the most secret motion of a mans spirit: For thou hast possessed my reins, 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 unspakeable 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 thew them all wondrous: 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 witness to what we observe for his glory, as David doth, saying, And that my soul knoweth right well. 10. In the framing of our bodies God knoweth what he is making, neither darkness 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, veins, 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 harth no lesl cleanness 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 substance, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned.
when as yet there was none of them. 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; Inthy book all my members were written, which in continuance were fashioned, when as yet there was none of them. 14. There is rare wifdome 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 wifdom 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 foever 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 drowinesse 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.
Whence learn, I. Where we perceive wickedness to reign, there we may be assured destruction will follow: Surely, thou wilt slay the wicked, O God. 2. When we do pass our judgment of men's 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 blessedness 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 darkness: for otherwise whatsoever duties any special relations do call for at our hands, David was very observe 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 controversy with the wicked, we should take heed that private spleen do not rule us, but that only our interest in God's 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 God's servants for righteousness sake, it is against God in effect; They speak against thee, and are thy enemies. 7. Such as profess 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 God's 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 wickedness, as is said Whence learn, I. 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 godliness, as haters of God; for this the text doth presuppose. 2. Such as
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 zeal, when God's 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 interest 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 ways, who craveth God's approbation in any one of his ways, for if a man be corrupt in any of his ways, he may deceive his own heart in all other of his ways: this doth David import, when he faith, 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 ways 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.
D avid, being pursued for his life, and loaded with false
clamours 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 L O R D, from the
evil man: preserve me from the vi-
olent man.
2. Which imagine mischiefes in their heart: con-
tinually 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 pre-
servation from their cruel devices and snares, v. 1, 2, 3. Then
repeath his prayer for preservation from the present dangers
wherein he was, by reason of the snares laid for him, v. 4, 5.
Thirdly, he repeath 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 vi-
olent 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 esteem-
ed evil men, violent men, for so are they here described; Which
imagine
imagine mischief in their hearts. 4. When wicked men have de-
veloped what they can by themselves against the righteous, they
cannot trust their own wits, as able to make the plot fast; ex-
cept 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 poftifie 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 appear-
ance, lest any should pity them, when they are cut off; They have
sharpened their tongue like a serpent. 6. When the wicked have
vented deadly lies of the godly, they have in readiness new flan-
ders and capital crimes to charge them with falsely: Adders poi-
sion 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, I. It will not suf-
sfice the wicked to defame the godly, and murder them in heart
and tongue, but also they seek to have them in their guips, 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 advan-
tage 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. Ifaid unto the LORD, Thou art my God: hear 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 battle.

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 God's 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 greatness of the danger, the man's own weakness, and the power of the adversary, 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 faire 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 exercises. 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 man's head in the day of battle, and doth ward off a blow better, then any piece of armour can do, as David's experience teacheth; Thou hast covered my head in the day of battle.

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 compass me about; let the mischief of their own lips cover them.

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

1. 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 Psalm, 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, than the wicked have wit or strength to promote them; Further not his wicked device. 3. When one of the wicked findeth success 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 always success 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 heat of them that compass me about, let the mischief of their own lips cover them. 6. The overthrow of the wicked shall come upon them, as the ruin 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 God’s 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 tried to God against the oppressor, it is sent forth as a Serjeant to follow him at the heels wherever he go, till it overtake him, and throw him headlong into destruction: Evil shall hunt the violent man to overthrow him.
Ver. 12. I know that the LORD will maintain the cause of the afflicted: and the right of the poor.

13. Surely the righteous shall give thanks unto thy Name: the upright shall dwell in thy presence.

In the third part of the Psalm, is the answer of the Psalmists prayer, in a comfortable persuasion of God's maintaining of his persecuted children, & delivering of his own afflicted servants out of all their troubles. Whence learn, 1. Whosoever shall persecute and oppress the righteous, shall finde God their Party, joined in the cause with the afflicted: The Lord will maintain the cause of the afflicted. 2. The faith of God's assistance is a sufficient comfort to the godly, to uphold them till the deliverance comes, and this persuasion God in Christ 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 poor. 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 persuaded of: Surely the righteous shall give thanks unto thy Name. 5. Whatsoever imperfections the believer shall finde in himself, yet his upright and sincere dealing with God, by the daily acknowledgement of what is amiss 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 God's kindness 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 distress 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 destruction should come. The petitions are seven: the first is general, for acceptance 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 counsel 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 cry unto thee, make haste unto me:** give ear unto my voice when I cry 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. All believers doth seek many ways for delivery from trouble, but faith hath but one way, to go to God, to wit, by prayer, for whatsoever is needful: **Lord, I cry unto thee.** 2. Present danger, or long continuance of trouble, doth put an edge upon the devotion of the believer: **Lord, I cry 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 temptation 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 ear unto my voice, when I cry unto thee. 5. The prayer of God's 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 signify: 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 submissive ness 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 signify, 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 speech, learn, 1. The godly in their trouble, especially by persecution, are under temptation 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 inability to suppress 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 evil thing, to practice wicked works with men that work 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 temptation under persecution, to be driven to some unlawfull way of revenge or some sinfull compliance with the wicked, either by terror or allurement.
Psalm 141

Allurement, as this petition doth import. 1. The holiest of God's servants have reason to pray unto God, 

I lead us not into temptation, when they consider that their daily sinning, may open a door to justice, to give over their hearts, at a time, to its own natural wicked inclination: for in the sense of this danger, 

David prayseth; Encline not my heart to any evil thing. 3. As to meet injuries with injuries, is not a means to be rid out of trouble, but a means to involve us in further trouble: so also to comply with workers of iniquity, for fear of danger from them, is not a means to eschew trouble, but another a means to draw down God's wrath: Encline not my heart to any evil thing. 

4. As the Lord is the only Sovereign over the heart, in whose hand the heart is, to turn it where he pleaseth, so will he being intreated by prayer, set it right; Encline not my heart to any evil thing. 5. The present pleasure and commodity 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 delights. 

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 temptations; 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 conscientious in following of ordinances, as their prayers do testify; Encline not my heart to any evil thing, let me not eat of their dainties.

Verf. 5. Let the righteous smite me, it shall be a kindness, 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 prayseth 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 pity 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 faithful 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 righteousness, so he hatcheth flattery, and loveth to be freely dealt with, and reproved or admonished: for it is the love of righteousness, 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 plain reproof, is a fruit of love unsealed: Let the righteous smite me, it shall be a kindness. 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 gladness: Let him reprove, 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 perfectors, 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.

Ver. 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. 
1. Difference must be put between ring-leaders in an evil 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 God's 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 godliness is sweet and pleasant in itself, 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 casteth 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 David's friends were undone, and no more regard had of their lives and bones, than the fewer 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 grave.
When Christ's 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 affairs of their foes, as the force of the reason annexed unto the prayer doth teach.

Ver. 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 subjoined the fifth petition, including the substance of all his prayer. Wherefore 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 Lord's 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. Wheneuer 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 believe 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.

Ver. 9. Keep me from the snare which they have laid for me: and the grinses of the workers of iniquity.

The sixth petition, is to be saved from the privie plots, which his enemies had laid against him. Wherefore learn, 1. The advers
versaries of God's people, or persecutors of the righteous for righteousness, are workers of iniquity, let them pretend unto godliness, laws, 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 righteousness, but do make plausible laws and statutes, which may seem reasonable to the world, and yet such laws as the godly cannot without sin obey, and so their commands do infringe the godly, as here they are called, snares and grinders. 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 sin nor suffer the penalty, except God alone: Keep me from the snare which they have laid for me, and the grinders of the workers of iniquity.

Ver. 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 means, and brought about at one time: Let the wicked fall into their own net, whilest that I withal escape.
PSALME CXLII.

Maschil of David, &c.

This Psalm doth shew what was David's exercise, when he was in the cave of one of the mountaines of Engedi, (1 Sam. 24.) flying from Saul; wherein he first seteth down his being taken of himself 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 straights and difficulties, he is providing instruction, and wise direction unto them, and to others, by the means, for this danger bringeth forth a Psalm of instruction: Maschil of David. 2. The profit which followeth, upon sharp exercises, is able to recompense all the paines whereunto they are put in trouble, as this particular instance doth shew. 3. It is wisedome 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 David's calling to minde of the danger he was in, in the cave, doth teach us.

Ver 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 David's experience teacheth: I cried unto the Lord, saith David, being in the cave, halfe buried
cried as in a grave, Saul and his host being at the mouth of it. 2. He that is acquainted with God, and hauntest 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 refreshing 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 real 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 strait 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 caught him in the snare; his soldiers 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 means 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 overwhelmed within me. 2. Whosoever danger we may fall into, it is good that our cause and carriage be such as God will allow: This was David's 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 ourselves, 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, worldly 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 righteousness, 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 lawful for a believer to make use of lawfull means 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.

Ver. 5. 1 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 compass me about: for thou shalt deal 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 means of delivery in the world should fail us, yet must we not give over, but pray to God, and depend upon him, who never faileth his suppliants 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
as in every condition, as he did David; Thou art my portion in the land of the living. 4. As the issue 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 Daved reasoneth; Attend unto my cry, for I am brought very low: deliver me from my persecutors; for they are stronger than I. 5. So long, as the godly man is debarred from the benefit of God's 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 God's 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 compass 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 exercize of conscience, through the sense of his sin, prays 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 prefleth 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 righteousness.
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; 

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 access, or not to give answer thereto, as this experience of David sheweth, 

2. Whatever be the trouble of a mans minde, and from what cause soever it ariseth, prayer is the first and readiest means of ease and quietness, as here we see in David, Hear my prayer, O Lord, and give ear to my supplication. 

3. The Lords faithfulness and righteousness, 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 faithfulness answer me, and in thy righteousness. 

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 sinses 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 holiness, faith, 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 darkness, as those that have been long dead. 

4. Therefore is my spirit overwhelmed within me: my heart within me is desolate.
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 means 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 darkness, 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 darkness. 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 own children of self-conceit, and humbling them in the sense of their own weakness, useth to suffer trouble to have more weight, then they could before-hand apprehend, as here, Therefore is my spirit overwhelmed within me, my heart within me is desolate. 4. How heavy ever trouble be found, and how unable ever 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 days of old, I meditate on all thy works: I muse on the work of thy hands.


From the second reason of his prayer, taken from the confidence of his diligent use of the ordinary means, 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 days of old, I meditate on all thy works. 2. The
meditation of the works of Creation and Providence, is a fit means also to support our faith in God's Word, albeit we have no example, nor experience of any who had been in the like condition before us: for therein we shall find 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 God's power apparent in his works, we must resolve to meditate and muse upon them at leisure; for a slight look of these will not draw forth the profitable use of them: I remembered, I meditate, I mused, faith David. 4. With meditation upon God's works, earnest prayer must be joyned: I stretch forth my hands unto thee. 5. When faith feeth 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. Hear 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 Psalm, he preseth 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 apposed in this verse. Whence learn; 1. Some trouble and long delaying of God's help, is able to shake faith and weaken courage: Hear me speedily, O Lord, my heart faileth. 2. The believer must never give over seeking of God's 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 finds a 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 Lord's displeasure apprehended in trouble, is more terrible then the trouble it self, and the least intimation of his favour, is very life and deliverance; for, Hide not thy face from me, was here David's deepest distress, and the shewing of the
leas 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 weakness in Gods children, acknowledged before God, is more able to bear them through from under their troubles, then all the stupid stoutness of contumacious mindes, as the experience of this Champion David sheweth unto us.

Ver. 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 adjoynd in this verse. Wherefore 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 perwade us we shall 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 himself: 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 thec, is the reason of his petition to be directed.

Ver. 9. Deliver me, 0 LORD, from mine enemies: I fle unto thee to hide me.

The
The fifth petition is for delivery from his enemies, whereunto a reason is added here. \textit{Whence learn,} 1. As there is no enemy, from whom the Lord cannot deliver a man who is reconciled, how potent forever the enemy be: so deliverance from our enemies is a fruit of our friendship with God; \textit{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; \textit{I fly unto thee to hide me.}

\textbf{Ver. 10. \textit{Teach me to do thy will; for thou art my God, thy Spirit is good: lead me into the land of uprightness.}}

The sixth petition is for grace to walk righteously and holily, till he came \textit{to heaven}, which he calleth \textit{the land of uprightness.} \textit{Whence learn,} 1. In time of trials and troubles men are in no lesse danger of running and soul-losing, then they are to fall into further bodily dangers and inconveniences, and have need, in the sense of their inability, to walk circumspectly, and to seek direction from God: \textit{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: \textit{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 duties to our selves: \textit{Teach me, lead me.} 4. Heaven is the land of uprightness, and we must have the Lords constant teaching, and his constant leading of us, till we be possessed of heaven; \textit{Lead me into the land of uprightness.} 5. The teacher and leader of believers, in the obedience of Gods Word and Will, is the Spirit of God, whose goodness must be opposed to our natural sinfulness and ill deserving: \textit{Thy Spirit is good, lead me into the land of uprightness.}

\textbf{Ver. 11. \textit{Quicken me, O LORD, for thy Names sake: for thy righteousness sake, bring my soule out of trouble.}}

\textbf{Z 3}
The seventh petition is, for some reviving of his damped and
dead spirit, and the eighth is, for ending the course of the ene-
mies persecution of him, and reasons are subjoyned to both.

Whence learn, 1. Albeit believers be subject to soul-fainting
and deadness, yet they retain life spiritual in such a measure, as
maketh them still sensible of their own weaknesse, and able to be-
moan themselves unto God, who is able to revive them; Quicken-
me, O Lord. 2. It concerneth God in his honour, to revive
the spirits of the contrite ones, when they have their recourse
unto him; Quicken me, O Lord, for thy Names sake. 3. Al-
eit 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 soul out of trouble. 4. The Lord will
have his justice not terrible to his children in trouble, but com-
fortable and a pawne of their delivery from their oppressors:
For thy righteousness sake, bring my soul out of trouble.

Ver. 12. And of thy mercy cut off mine enemies:
and destroy all them that afflict my soul; for I am
thy servant.

The ninth petition is, for the overthrow of his desperate en-
nemies, whereunto reasons are added. Whence learn, 1. The
enemies of the righteous who are persecuted for righteousness,
shall perish: Cut off mine enemies, destroy them all. 2. Mercy
to the Lords oppressed children, and justice against their ene-
mies, go together; and the work of justice on persecutors, is a
work of mercy to the oppressed: Of thy mercy cut off mine en-
nemies. 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 affect our in-
terest in God our Master and Lord, so long as we love to do his
will, as David doth here; for, I am thy servant.
David being now King, but yet not fully seated on his throne, in this Psalm gives thanks to God for the work already wrought, v. 1, 2, 3, 4. and prayeth for completing the deliverance, and settling 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 Lord's people, by settling of him in his Kingdom, v. 11, 12, 13, 14.

Vers. 1. Blessèd be the LORD my strength, which teacheth my hands to warre, and my fingers to fight.

2. My goodnesse, and my forte, 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 days 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 success a man hath in any thing, is of the Lord: so the acknowledgment thereof, is both a part of his thankfulnesse unto God, and
and a means 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 believer, and so appropriate unto the believer as his own treasure, out of which he is furnished in all things: therefore David calleth him, My goodness. 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 fortress. 6. When trouble from the world and inferior 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 sauceth not the believer to perish therein, nor the trouble to harm 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 enemy, 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 ways, 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, (faith David,) who subdueth my people under me. 11. Gods mercies are then most highly esteemed of, when the believer 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 anything 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 days 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.
Ver. 5. Bow thy Heavens, O LORD, and come downe; touch the mountaine, 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 falsehood.

In the next place, he prayeth to God to let forth his power, for subduing the rest of the Kingdom 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 mountaine, and they shall smok. 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. whatsoever 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.
children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

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 doth dispense his benefits, as he may give his children occasion, both of oftner prayer, and of oftner new praises, as David's experience sheweth, who having given thanks for the bringing of him to the Kingdom 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 God's 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 Kingdom 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 preferred by God, no lessthen the meanest. It is he that giveth salvation unto Kings. 5. One experience is sufficient to a believer, for confirming his faith in any general doctrine, as here, He who de-
Ver. 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 falsehood.*

12. *That our sonses 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 bind, 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 greatness of a benefit, so also the greatness 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 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 aim, 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 sonses may be as plants, &c.*

3. Godly Magistrates are a special means 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 corn and cattle, 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 goodness and virtue, and worthy to be prayed for; That our garnerers 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 man's vocation is requisite, and so righteous behaviour of the people, as may prevent not only war offensive and defensive, but also may prevent left 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 foreign 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 Psalm 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 reign of David the servant of the Lord: Happy is that people that is in such a case, as is here described. 2. A peoples happiness is not solid, where true Religion is not settled: 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 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 God's praise somewhat more generally, from the beginning to v. 8. and from the eighth verse, he praieth 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 long 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 fill all the volumes in the world, and what composition of letters can 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 God's 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 him-
felfe the second time, and Prophecies of the Churches holding
up this Song, v. 5, 6, 7.

In David's first engaging of himself 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 friend-
ship 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 God's 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 be given unto God, as the man who praiseth
may approve himself to God, for sincerity of purpose, as un-
to a present hearer of those praises: I will extoll thee. I
will bless 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 bless thy Name. 6. Seeing God is essentially bless-
fedness in itself, and the fountain of blessing to his worship-
pers, it is a point of our thankfulnesse, and praise of him, to ac-
knowledge so much: I will bless thy Name. 7. An upright worshipper of God, hath no time set to his purpose of ser-
vice, for no time shall end his task: I will bless thy Name, for
ever and ever. 8. Praising of God is not a work for solemnne
dayes only, but also must be ordinarily discharged: for every
day giveth new reasons for it: Every day will I bless thee.

Ver. 3. Great is the LORD, and greatly to be
praised: and his greatness 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 great-
ness, and from the Prophecies of the continuall proclamation of
it to be in the Church; Learn, 1. The greatness of God mani-
ifested in his work, partly in the manner of manifestation of
his presence now and then, by apparitions; partly in the am-
plitude of his dominion, of his power, of his wisdom, and of his
providence, &c. is worthy of our meditation, and to be acknow-
ledged by us; and the Lord himselfe worthy to be praised for this
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 saint, 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 prophesied, 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 works.

6. And men shall speak of the might of thy terrible acts: and I will declare thy greatnesse.

7. They shall abundantly utter the memory of thy great goodness: and shall sing of thy righteousness.

In Davids engaging of himself the seconde time to praise God, and in his prophesying of the Churches holding up the song; Learn, 1. In God, and in his works and wayes, there is a wonderfull beauty and comeliness, 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 speak 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 special
cial theme, which the Lord giveth his people to study and declare: They shall abundantly utter the memory of thy great goodness. 6. The righteousness 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 righteousness.

Ver. 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. Unworthiness 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 himself, and justice hath seized upon him for his sins, 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 ways provoked to visit with the rod, yet he gives time to repent, before he declare his wrath: He is slow to anger. 4. The Lord's anger doth not endure longer than 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.

Ver. 9. The LORD is good to all, and his tender mercies are over all his works.

The second reason of God's praise, is his bounty generally unto all his creatures, and that for man's sake. Whence learn, 1. The Lord is good and kind to all men, even the wicked not excepted: The Lord is good to all. 2. God's mercy may be seen toward man, in the continuation of the whole course of the creatures, which being defiled by man's sinne, he might in justice have abolished, or made them either useless to man, or else instruments of his grief: His tender mercies are over all his works.
Ver. 10. All thy works shall praise thee, O LORD: and thy Saints shall bless thee.

The third reason of God's praise, is the glory of his works, which do furnish matter unto the Saints to bless God. Whence learn, 1. Albeit all men were silent, the Lords works one and all, shall speak each of them in their own kind, to the praise of God. All thy works shall praise thee, O God. 2. Albeit every man doth not make use of God's goodness and works, but most men do smother the glory of God in their一架mine, yet the Lord hath a number who have found grace in his eyes, who shall observe God's goodness, both to the creatures and to themselves, and shall bless him upon that account; And thy Saints shall bless thee.

Ver. 11. They shall speak of the glory of thy Kingdom: and talk of thy power.

12. To make known to the sons of men his mighty acts: and the glorious Majesty of his Kingdom.

The fourth reason of God's praise, is from the Lords dominion and power, whereof the Saints are both observers and Heralds. Whence learn, 1. There is no lesser 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 Kingdom, 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 Kingdom of grace: Thy Saints shall speak of the glory of thy Kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious Majesty of his Kingdom.

Ver. 13. Thy Kingdom is an everlasting Kingdom: and thy dominion endureth throughout all generations.
The fifth reason of God's praise, is from the perpetual endurance of God's Kingdom. *Hence learn*, 1. Earthly Kings as they have but few subjects, so they live but a short while in their Kingdom: but the Kingdom of God, both that general Kingdom which he hath over all the creatures, and that special Kingdom over the Saints in his Church, is from age to age perpetual: *Thy Kingdom is an everlasting Kingdom, and thy dominions endure throughout all generations.*

*Ver. 14.* *The LORD upholdeth all that fall: and raiseth up all those that be bowed down.*

The sixth reason of God's praise, is from his care and sustaining of the weakest of the subjects of the Kingdom of grace. *Hence learn*, 1. Albeit none of the subjects of the Kingdom 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 bottom of sinning unto death, or perishing in their troubles: for God interposeth himself to prevent their perdition: *The LORD upholdeth all that fall.* 2. So many of the subjects of the Kingdom of grace, as feel their own weakness and inability to stand under the burdens, either of sin or trouble in 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 wait upon thee, and thou givest them their meat in due season.*

16. *Thou openest thine hand, and satisfieth the desire of every living thing.*

The seventh reason of God's praise, is his particular care to maintain the life of every living creature, so long as he pleaseth to lend it. *Hence 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 wait 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 business which they make, going to and
fro to seek their meat, is a kind 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 season of
giving of it, the wisdom, riches and goodness of God doth appear:
Thou givest 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 goodness and rich bounty is to be seen to-
ward the baseft of living creatures: Thou openest thy hand, and
satisfiest the desire of every living creature.

Verf. 17. The LORD is righteous in all his wayes:
and holy in all his works.

The eighth reason of Gods praise, is from his righteousness
and holiness, in all his proceedings and works. Wherefore learn,
1. As the providence of God about the creatures in common, is
to be marked, so also and especially his dealing with man, ac-
cording to the rule of equity and justice: The Lord is righteous
( faith he ) and holy. 2. Albeit the Lord deal otherwise in
many things, then we could have expected, and otherwise some-
time 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 righteousness and holiness unto God, only in some
of his wayes, and works: or in his wayes toward others, and not
forward our selves; or in his dealing with some persons, and not
with all persons, but we must justify 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.

Verf. 18. The LORD is nigh unto all them that
call upon him; to all that call upon him in truth.

As

19. He
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 God's praise, is for his hearing the prayer of needy suppliants. 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 everywhere 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 everywhere; and this is the nearness of grace and friendship: The Lord is nigh to them that call upon 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 debared from the benefit of this promise, to wit, when the party suppliant is not reconciled, or seeking reconciliation through Christ the Mediator, or is seeking something not promised, or something for a carnal 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 himself to be 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 satisfy 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 cry, and will save them.

Ver. 20. The LORD preserveth all them that love him: but all the wicked will be destroy.

The tenth reason of God's 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.* 1. 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 be destroyed.*

Ver. 21. *My mouth shall speak the praise of the Lord: and let all flesh bless his holy Name, for ever and ever.*

He closep the Psalm with a promise to praise the Lord yet more, and exhorte每一个人 to bless 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 Psalm doth shew us. 2. The Lord will be praised in our spirits, and outwardly in our words and external 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 bless 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 bless him.* 5. The duty of praising and blessing God must be so holy discharged, as the Lord may be honoured in effect: *Let all flesh bless his holy Name.* 6. Such as praise God and bless him heartily, shall follow this exercise for ever: *Let all flesh bless his holy Name, for ever and ever.*
Psalm CXLVI.

This Psalm is a Psalm of praise wholly, wherein, when the Psalmist hath exhorted all men to praise the Lord, he engages himself to the work, v. 1, 2. Then he teacheth the way how to praise God in effect, to wit, by renouncing all carnal 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 began, with the same exhortation to praise God.

Ver. 1. Praise ye the Lord: praise the Lord, O my soul.
2. While I live, I will 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 stir 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 heartiness 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.

Ver. 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 Psalm.

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 idol in particular, that we may place our confidence in God the better: Put not your trust in Princes. 3. To cut off carnall 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 fallible, 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 uncertain 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 die: In that every 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 happiness 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 happiness, 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.

Ver. 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 blind, the LORD raiseth them that are bowed down: the LORD loveth the righteous.

9. The LORD preserveth the strangers: he relieth the fatherless and widow: but the way of the wicked he turneth upside down.

10. The LORD shall reign 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 omnipotence and sufficiency, 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 God's praise, to wit, his faithfulness in making and keeping Covenant, and performing his promises unto everlasting: Which keepeth truth for ever. 3. The third point of God's 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 controversy of the believer, and will deliver the oppressed, and punish the oppressor: Which executeth judgment for the oppressed. 4. The fourth point of God's praise, and pillar of faith, is this, albeit the Lord suffer the believer to feel the need of what is needful 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 God's 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 God's praise is, albeit the believer may be in darkness of trouble, and anxiety of mind 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 God's 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 deliverie unto him: The Lord raiseth them that are bowed down. 8. The eighth reason of praise, God, and eighth encouragement to trust in God, is the believer who is fled to the righteousness 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 God's good will to him: The Lord loveth the righteous. 9. The ninth reason of God's praise; and encouragement to trust in him is, from the Lord's 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 poweful man of this world, who trusteth to carry his business by means of the creature, and misregardeth the Lord; he prefer- veth the one, and destroyeth the other: The Lord preserveth the stranger, and rieveth the fatherlesse, and the widow: but the way of the wicked he turneth upside down. 10. The tenth reason of God's 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 reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

This Psalm is for stirring up of the Church to praise and thanking. The exhortation is threesfold. 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.

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 God's 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 concur here: It is profitable to praise God: for it is good to sing praises to our God. All God's 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 Heralds of the Lords glory: Praise is comely

2. The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

The second reason of God's praise, is for his care over his Church. Whence learn, 1. The Church is the Lords special handle 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 scattering: He gathereth together the out-casts of Israel.

- Ver. 3. He healeth the broken in heart: and bindeth up their wounds.

The third reason of God's 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.

Ver. 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 multitude he sheweth also, that albeit braham 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 believer by name, as he knoweth every star, and can call every one by their name.

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

The fifth reason of God's 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 means 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.

Ver. 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 meekness of a subdued spirit, do submit themselves under the mighty hand of God, he comforteth them and relieth them: but he abateth 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.

Ver. 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.

Ver. 8. Who covereth the heaven with clouds, who prepareth raine for the earth: who maketh grass to grow upon the mountaines.

The first reason of the second exhortation is, from his wise disposing of the clouds. Whence learn, I. Sometime the Lord hideh
hideth the glory of the open heaven with clouds, that it may appear again, with so much more new, fresh and pleasant luftre: 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 rain 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 otherwise they could be: He maketh grass to grow upon the mountains.

Ver. 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 Lord's 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.

Ver. 10. He delighteth 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 fear 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. Whereinsoever a man delighteth most, and puts most confidence, that is the man's idol, and that which the man doth bring in competition with God, as the Lords did.
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charging of taking delectation or pleasure in the creature, in- instead of discharging to esteem of it, or put trust in it, doth im- port. 3. God esteemeth of no man for his riches, honour, com- mand of horse and foot, nor for his bodily strength: He delight- eth 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 believe 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 plea- sure 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.

Verf. 12. Praise the LORD, O Jerusalem: praise thy God, O Zion.

In the third exhortation to praise God, expressly directed to Jerusalem and Zion, 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.

Verf. 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 four 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 ma-
keth one generation to follow another in his Church, and the children to be in greater number than 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 flour is but a similitude; He filleth thee with the finest of the wheat.

Ver. 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 God's praise, is taken from God's powerful ruling of the least changes in the clouds, and in the aire, in making soule weathér 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 law to the creature, and whole 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 God's dispensation and appointment, much more any change of affairs in his Church; He giveth snow like wool, he scattereth the hoare frost like ashes, he casteth forth his
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 affairs 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. *Wherefore 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 God's people in a better condition, and more excellent than 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 Lord's 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 darkness; As for his judgements 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
IN this Psalm, 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 God's glory, so he pointeth at matter of his praise, whithersoever we turn 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.
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, ye 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 worshipper
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 ministering 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 soldiers, 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 virtue and motion, the Moon in hers, and the stars in theirs, every one by themselves, and these also jointly 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 Eclipes 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 of nothing, by the sole word of command, which did produce them, by laying: **Let them be: let them praise the Name of the Lord; for he commanded, and they were created.** 11. The
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 an-
other, the reasons of Gods praise, and these exhortations do im-
port both: Let them praise the Name of the Lord. 12. The
course and appointed motions of the Heavens, are so settled du-
dring the standing of the world, as they shall 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 bene-
fit thereof from generation to generation: He hath also establish-
ed them for ever and ever, he hath made a decree which they shall
not passe.

Ver. 7. Praise the LORD from the earth: ye
dragons and all deeps.
8. Fire and haile, snow and vapour: stormy wind
fulfilling his Word.
9. Mountains and all hills: fruitful trees and
all Cedars.
10. Beasts and all cattel: creeping things, and fly-
ing 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 ufeful and comfortable: To 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 Gods
4. The diversifying of the face of the earth with higher and low-
•• 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: Mountains and all hills, fruitful trees and all Cedars. 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 there forth more of God's wisdom, power and goodness; Beasts and all cattle, 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.


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 God's 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 leveler 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 in the obligement unto the duty of setting forth God's 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 qualify the minds of
of men who are in honour, that their preferment is but on
earth, and that 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 joynye this addition,
Kings of the earth Princes and Judges of the earth. 5. As di-
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 God's 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 a-
bove the earth and the heavens.

Ver. 14. He alone exalteth the borne of his
people, the praise of all his Saints: even of the
children of Israel, a people near unto him. Praise
ye the L O R D.

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 capstone upon the rest of the work of his prai-
ses, as here it is placed. 2. Besides all the use and benefit which
the Lords people have of the whole works of Gods hands, he
lifethem up in strength, victory and glory over all their ene-
mies, and over all other incorporations in the world, who are
but slaves to sinne and Satan in comparison of them: He also
exalteth the borne of his people. 3. The exalting of the strength,
victory, and glory of the Church, standeth mainly in the exalt-
ing of the Messiah, or of the Kingdome of the Messiah represented
by the exalting of David; for Christ is the borne of his people;
In whom their victory and glory is obtained, and maintained unto them; and therefore the home 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 holiness, who glory and rejoice in Jesus, as their strength, victory, righteousness, and salvation, and who are wrestlers for the blessing as true Israelites, are the Lords people in a more strait 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 special privileges granted unto them; not only 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 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 publicly and joyntly they may glorifie the Lord in proclaiming cheerfully his praise: Sing his praise in the congregation of the Saints.

Verst. 2. Let Israel rejoice 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 rejoice 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 cheerfully praise him: Let Israel rejoice 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 rejoice in him that made him. 3. The Church is a peculiar Kingdom by itselfe, 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.

Verst. 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 rejoicing, 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, implying all, and fill-
ing all the powers of the soul, signified by musical instruments
used in the pedagogy of the old Church: Let them sing praises
unto him with the timbrel and harp.

Ver. 4. For the LORD taketh pleasure in his peo-
ple: 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 replen-
his love, and taketh pleasure in his workmanship upon them: The Lord taketh pleasure in his people. 2. The constancy of
the Lord's love towards his people, is the ground of the Church-
es 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 be-
lievers or true Saints have in God, yet they are acquainted with
as much affliction in the world, as emprieth them of rejoicing
in themselves, humbleth them, and subdueth their spirits, and
maketh them to aime and endeavour without fretting or grudg-
ing, 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 blessedness, 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.

Ver. 5. Let the Saints be joyful in glory: let
them sing aloud upon their beds.
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 God's 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 joyful now, for the glory hoped for, and may glory in the promised blessedness, as if it were already possessed: *Let the Saints be joyful 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 enjoyed, 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 bear 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, glorification 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, powerful, merciful, 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 God's praises are set down, is the matter and warrant of the Saints joy and confidence in God, so also is it a powerful weapon to overturn all adversaries power whatsoever, both bodily and spiritual: *Let the praises 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 bind their kings with chains:** and their nobles with fetters of iron.
By way of motive unto the obedience of the former exhortations, to rejoice in God, and glorifie him, he subjoineth a special 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 mind, 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 holiness, 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 vengeance, 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 word 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 belief 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 chains, 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 written
ten Word of God prescribe: the alloweth: for here they are tied, To execute nothing upon them, save the judgment 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 bless God for their priviledges: Praise ye the Lord.

PSALME. CL.

IN this Psalme the Spirit of the Lord doth call upon us thir-teen 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 by 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, ninth, tenth, eleventh, do teach the manner of his praise, under the terms 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. Praise ye the LORD: Praise God in his Sanctuary: Praise him in the firmament of his power. 2. Praise
From these exhortations which have motives annexed to them; Learn, 1. The holiness 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 holiness, in his Sanctuary, in heaven his holy place. 2. The holiness of God should be mainly looked unto by all men, who are about to praise him, that our hearts and mouths 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 holiness. 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 greatness, and in the rays 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 greatness.

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 instruments and Organs.

5. Praise him upon the loud 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 God's publick worship, belonging to the pedagogie 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 Camps, as trumpets; some of them more suitable to a peaceable condition, as Psaltriers and Harps; some of them sounding by blowing windes 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 Confort 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 God's glory, and to shadow forth the duty of worshippers, and the privileges 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 greatness 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 God's 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 God's praise, which no means 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
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 God's 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 and sincerely praise God: Let every thing that hath breath, praise the Lord.

3. The Spirit of the Lord, when he gave the Psalms 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 joynie 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 God's 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 God's praise, we are but to begin again anew; for this are we taught by the renewing of the exhortation, in the close of sundry Psalms, 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. v. 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, Wor-thy
thy is the Lamb, that was slain, 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 Lamb for ever and ever.

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