

AN

OUTLINE OF THE PSALMS.

A NEW AND REVISED EDITION.

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READINGS ON THE PSALMS.

BOOK I.

IN considering the Psalms we must bear in mind that especial spiritual judgment is required, because they contemplate those who are not in our own position as Christians ; and we must also remember that they present a very vast subject, stretching from Genesis to Revelation ; and, moreover, there is that which is peculiar to them, which is, that certain historical incidents have given rise to many of them, the knowledge of which is indispensable to their right comprehension, added to which is their typical and moral bearing ; that whilst in the prophets we hear God's voice addressing man, here it is more ; it is man addressing God, and in many cases that Man is " God manifested in flesh ; " so that deep, divine undertones are found mingled with that which is human, and the " shittim wood " and the " gold " are now found in antitype, expressing the feelings of God to man, and of man to God. Of course there are certain divine principles—landmarks, I might say—which God

has given us to facilitate the apprehension of all the books of the Bible.

To begin with, "The Book of Psalms, as a whole, is the expression of the working of the Spirit of God, more correctly, "the Spirit of Christ," as 1 Peter i. 11 tells us, in the remnant of Judah and Israel in the last days, and those last days began with the rejection of Christ; they belong to *us* by divine principle only, for they do not set before us either a forgiven or a delivered company; they speak of both but they do not shew either the one or the other as realised, until the Jews look on Him "whom they pierced;" and therefore we find the Spirit of Christ is leading them to that moment. (Zech. xii. 10.) Thus their position and condition is altogether different from the Christian's.

Secondly, the *experience* is altogether of another character. It is not that of one who knows *his acceptance*, who knows he is a child of God, and united to Christ by the Spirit of God. That is impossible! Neither is it the object of God that it should be such. The constant cry for vengeance upon their enemies, such as—"Break their teeth, O God;" "Break their necks, O God;" "He shall wash his footsteps in the blood of the wicked," is quite different from "Father! forgive them, for they know not what they do," and "Lord, lay not this sin to their

charge," and "I pray this may not be laid to their charge." This difference is right enough, because the Jew looks for the destruction of God's enemies for his own deliverance, and he cannot be delivered until the enemies are destroyed, whereas the Christian goes up from amongst enemies, leaving them behind. (1 Thess. iv. 16.)

The psalms are divided into five books, each with a distinct subject. The first, from Psalm i. to xli. gives us the remnant of Judah in the land viewed as in relationship with Jehovah—the Lord Jesus Christ—on earth. The second, from Psalm xlii. to lxxii. gives the remnant of Judah cast out, outside of Jerusalem, and Christ taking His place with them, and the city given up to the enemy and wickedness. The third book, from Psalm lxxiii. to lxxxix., gives us the *nation* towards the close of the last half-week of Daniel's seventy weeks suffering, not from the Antichrist, the enemy of the second book, but from the Assyrian and Idumean confederacy of nations surrounding Palestine. The fourth book, Psalm xc. to cvi. gives, as the main subject, the bringing in of the First-begotten into the world. The fifth and last book, Psalm cvii. to cl., is generally called the "praise book" of the Psalms, and justly so too, because it celebrates deliverance, though they have not got it except by faith. It

celebrates their joy—Christ the King and His earthly people are once more together, and they rejoice together. The last five psalms are all praise, thanksgiving, and worship to Him who has delivered them.

Another way of seizing the subject of Psalms, is in noting that the first psalm of each book stands as an index or preface to the book; and if you understand these five Psalms, i., xlii., lxxiii., xc., and cvii., you will understand in a general way the bearing of the whole. There is also another way, which is generally admitted to be a little easier than that, and that is, to observe that the thesis of each psalm is found in the first three or four verses; it is sometimes, however, found in the last verse, as in Psalm lviii. I will take for example, the first verse of Psalm xxii. It was not spoken by the Lord Jesus Christ at the beginning, it was rather at the end of His sufferings, "My God! My God! Why hast thou forsaken me?" &c.

The first two books are in connection with the remnant of Judah, and the last three with the *nation*. I have no time to go into the way in which the nation was divided after Solomon's reign. I am supposing that everybody here knows that. Much of the personal history of Christ is brought before us in the first book. I daresay many who understand the psalms,

would say, it is the most interesting. We have His birth in the second; His life in the sixteenth; His death and atoning suffering in the twenty-second; the Shepherd in the twenty-third; King of glory in the twenty-fourth; and the burnt offering in the fortieth, as He fulfilled the type of the meat offering in the sixteenth, and the sin offering in the twenty-second. It is the history of Christ on the earth told out in epitome. Then running on to the sixty-eighth we have His ascension; and in Psalm cii. He is cut off, as Messiah, upon the earth; so that it is really the embodiment of the feelings and sufferings of Christ as well as that of the remnant.

In the *epistles* we find the exposition of His work. In the *gospels*, His life, and His feelings and sufferings when doing that work. Now, the exposition of the work of Christ is not brought before us in the psalms; but we have the sufferings of our Lord in them. He suffers from the hand of man, for love and righteousness. He suffers from the hand of God for sin, that is alone found in Psalm xxii. Then there were also sufferings that were peculiar to Him in regard to the Jewish nation. "In all their affliction he was afflicted," is the verse that shews that He suffered for Israel in a peculiar way; so that we have three distinct

kinds of sufferings in the psalms. When Christ suffers from the hand of man, it always brings judgment; when He suffers from the hand of God, it is all grace. He too suffered in sympathy with Israel. (Psa. lxi.)

We find three kinds of relationship in the psalms, "saints," "brethren," "fellows," besides that of "Father," which occurs three times by *comparison*, as in Psalm lxxviii., lxxxix., and ciii.; but never the actual relationship of Romans viii., we never find the cry of "Abba, Father," because full redemption is not known.

In Psalm xvi. we have Christ as the perfect Man not taking the ground of equality with God, then He speaks of the "*saints*." In Psalm xxii., as the risen One, He identifies His brethren with Himself: "my brethren." In Psalm xlv. God speaks, and then Christ's pre-eminence is seen. It says, "Hath anointed thee with the oil of gladness above thy *fellows*." Jehovah alone is truly His fellow (Zech. xiii. 7), "my fellow." Peter wanted to put all on a level (Luke ix.), but how could Moses and Elijah be on a level with Jehovah? There are five books the Jews used to call the "holy writings"—Job, Psalms, Ecclesiastes, Proverbs, and Song of Solomon—in which redemption is not known; so that whilst Christians cling to the psalms as expressing their experience, it

shews a state that is really below their proper christian position, either as in Ephesians or in Romans.

In the first book the name "Jehovah" occurs over 270 times, and I think "God" over fifty times. In the second book "God" occurs over 200 times, "Jehovah" only about thirty times, because the relationship is viewed as broken and the people are cast off. Then in the third, fourth, and fifth books, all the different titles of God—"Most High," "Jehovah," &c., occur.

The first book is divided into three parts, from Psalms i.—viii., Psalms ix.—xv., Psalms xvi.—xli. Psalms i.—viii. are the introduction, they lay down the whole basis upon which the psalms are put together. Psalms ix.—xv. give the experiences and the feelings of the remnant under the "wicked one." Wickedness personified and culminating in the Antichrist in the midst of the last week, Psalms ix. and x. being a preface to the sub-division: From Psalms xvi.—xli. it is Christ taking His place with the remnant. This book begins and ends with Christ; it begins with the godly man, and ends with the devoted One—the burnt offering.

The second book begins with the Spirit of Christ speaking in the outcast remnant of Judah, and ends with the reign of the glorious King, the Messiah.

I will take the first book. There is a smaller division, Psalms i., ii., but I will give you the first eight to shew the structure of the whole. The Spirit of God depicts the faithful remnant in the midst of the ungodly in the last days. I trust all will understand what I mean when I say the "last days." The psalms contemplate the time when the Lord shall begin to resume His relations with His earthly people. His Spirit works in the hearts of the remnant, and produces feelings, sentiments, and hopes suitable to Himself. As He works in our hearts now, so He begins to work in their hearts by-and-by. I say the Spirit of Christ to distinguish it from the Spirit of God. You will say they are the same. In a sense they are, but it is the Spirit of Christ here, it is that Spirit that produces sentiments and feelings in them, so that they should be in accordance with Himself as their Messiah.

Psalm i. is the godly man. The Spirit of Christ points him out in the midst of all the wickedness, and shews us the *characteristics* of this godly one, just as the Lord did the *characteristics* of the godly in the sermon on the mount. Luke's account of the sermon on the mount is peculiar in that he points out the *people*, whilst Matthew points out their *characteristics*. So we have here the characteristics of

the people more than the people themselves. "Blessed is the man that walketh not in the counsel of the ungodly," &c. Verse 1, what he does *not* do; verse 2, what he *does* "meditate," &c.; verse 3, what he *becomes*, "like a tree which giveth its fruit in its season, and whose leaf fadeth not," and it is the word—the water and the rain—that makes the "grass" grow; Deuteronomy xi. 14, 15, prosperity; Revelation viii. 7, in figure, of soul.

There are three psalms in the first book which are called Asherite Psalms, that is, the happy psalms. The *obedient* man of Psalm i., the *forgiven* man of Psalm xxxii., and the man who has fellowship with Christ in the day of His rejection in Psalm xli. Psalm i., then, gives the characteristics generally of the godly man. It corresponds with Jeremiah xv. 17, and, of course, with the Lord Jesus Christ, though it is not Christ, but the one who represents Him. The first three verses refer to the godly man, and the last three to the wicked; the word "ungodly" occurring in all the last three verses. The two marks of the new covenant are found in Book I., and will thus characterise the new Israel when the new covenant comes into force: obedience, Psalm i.; forgiveness, Psalm xxxii. Book I. contains all the great principles which belong to the Jew, and of God's dealings with them.

Psalm ii. presents the counsels of God with regard to Christ. It is Christ, who has been represented by the godly man in Psalm i., exalted as God's King in Psalm ii., "Yet have I set my king upon my holy hill of Zion." It begins with the heathen raging, the people imagining a vain thing, &c. The first part refers to Christ as He came into this world, and the world set against Him. Apparently God's purposes thwarted; but not so, His counsels will be carried out. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Verses 10, 11, and 12 give us the "everlasting gospel" going out to the nations. This corresponds with Revelation xiv. 6. Then at the end of verse 12 He says, "Blessed are all they that put their trust in him." Just like David's men who trusted him in his rejection. So Psalm i. gives us the blessedness of obedience to the law, and Psalm ii. gives us Christ brought into the world, rejected, but yet God's King, according to God's counsels; but during His rejection, "Blessed are all they that put their trust in him," those who follow and own Him. The two grounds of blessedness, then, are obedience and faith in the One who is rejected. We have, then, the whole latter day history before us, the godly remnant found amongst the nation, as it was with Christ when

He was upon earth. Christ born into the world, rejected, and yet God's counsels standing true. Verse 8 says, "Ask of me, and I will give thee the heathen for thine inheritance," &c. Contrast this with John xvii. 9, "I pray not for the world," &c., and you find the two systems—the heavenly and the earthly. He has not yet asked. We have now the rejected King, but God's counsels with regard to him yet to be made good—the "everlasting gospel" goes forth, and the kings of the earth are called to bow down before Him. Psalms iii.—vii. give the experiences of those who trust in Him then. Psalms iii. and iv. give us confidence and integrity. "I laid me down and slept; I awaked; for the Lord sustained me." (*Psa. iii.*) "Hear me when I call, O God of my righteousness," &c. (*Psa. iv.*) Psalms iii., iv. and v. give the confidence of those who follow the rejected King; and integrity, too, is found in them, they appeal to God in His righteousness. In Psalms vi. and vii. vengeance is looked for upon enemies.

Psalm viii. is the Lord Himself coming in. He is celebrated as the "Son of man," who is to rule the universe, "O Lord, our Lord [Governor], how excellent is thy name in all the earth!" &c. It is dominion. This is only given to two men—the first man, Adam, in the garden

of Eden, with his wife, type of Christ and the church ; the second Man, the Lord Jesus Christ, in the 1,000 years' reign with the church. Jehovah said to Noah, "Let the *fear* of you and the *dread* of you be on all the beasts of the field," &c. (Gen. ix. 2.) To Nebuchadnezzar, "The children of men, the beasts of the field, and the fowl of the heavens into thy hand," &c.

The authority of the Son of man includes all the foregoing, but also with special *dominion* over the sea, "and whatsoever passeth through the paths of the seas." "The sea is his, and he made it," and God has never given it to man but typically, whereas the earth he has (Psa. cxv.) for his enjoyment. The Lord in paying the tribute money (Matt. xvii.) paid it from His own domain. And it is a remarkable fact that the first subject of rule and dominion for Adam (Gen. i.) is the "fish of the sea." This gives the distinction between *dominion* given to Adam and Christ, and the *rule* given to Noah and Nebuchadnezzar. We should try to understand the difference between Psalms ii. and viii. The former is the Son of God, born in time, King of Israel, so confessed by the remnant, figured by Nathanael. (John i. 49.) The Lord answers the confession by: "you shall see greater things than these. . . . Hereafter [1,000

years' reign of Christ] you shall see the heavens opened, and the angels of God ascending and descending on the *Son of man*." This is a wider range and title than the kingdom of Psalm ii. Psalm lxxii. is the rule of the King of Psalm ii., of course the greater (Psa. viii.) including the lesser. (Psa. lxxii.) I am quite sure if you understand Psalm viii. you have a very great inlet into the mind of scripture. It is referred to in Ephesians i., 1 Corinthians xv., Hebrews ii., and John v. 27, and dilated upon by the Holy Spirit. Ephesians i. 10 shews Christ as man to be the universal ruler, "head up in one all things in Christ;" and if we go on to Psalm lxxii. we have the same person. There it is the King that shall reign over Israel. It is the difference between reigning in New South Wales and reigning over the whole world. The former would be Psalm lxxii., and the latter Psalm viii.

Moreover it shews the position of Christ. You recollect the high priest asks, "Art thou the *Son of God*?" Jesus answers, "Thou hast said . . . hereafter shall ye see the *Son of man* sitting on the right hand of power, and coming in the clouds of heaven." Not the *Son of God*, in power and glory, because it is not as Son of God that He will rule the universe. It is the same blessed Person; but it is as *Son of*

man that He comes, because administration is given to Him as such. (John v. 27.) "What is man?" We have three notable instances of this expression in the word, namely, in Job vii. 17, where it is man under discipline, in Psalm viii. where it is the greatness of man, Christ glorified, and in Psalm cxliv. where it is man's littleness, "like to vanity." "Son of man" occurs eighty-seven times in Ezekiel.

Psalms ix., x. are the preface to the next set. Psalm ix. is the intervention of Jehovah in judgment. Muth-labben is the heading, the incident of the psalm being the death of the son (evidently Absalom). It seems an expression of the king's soul when he was restored from his misplaced affection, "O my son Absalom," and owns that Joab was Jehovah's instrument for quelling the rebellion, as all subsided when the rebel and usurper king was slain, and Ahithophel, the false prophet, was dead; then David, figure of the remnant, was brought back. How truly David could utter verse 4 when Absalom was killed. Psalm x. describes, I do not doubt, the "wicked one" and his company; and you will find the word "wicked" occurring, I think, about half-a-dozen times. This psalm describes the power from which this intervention of God in judgment delivers them. Psalm ix. the public and private character of God, verse 8. The

Judge as in Acts xvii. 31. Verse 9, "Refuge." From Psalm xi. to xv. we have what the godly must do during the time of the man of Psalm x., giving the circumstances which produce in their hearts the experience found in Psalms iii.—vii., those who trust Christ during the hour of His rejection—David's followers, if you like, or the remnant in the coming last days.

In Psalms xi.—xv. it is more their *position* during the time this wicked one of Psalm x. is in power.

In Psalm xi. is seen *confidence* in God, same as Psalm iii.; Psalm xii. they cry for *help*; Psalm xiii. they are reduced to the very lowest point; in Psalm xiv. we have God's estimate of man—it is the climax. Psalm xiv. and liii. are alike with the exception of "Lord" and "God," marks of the two books. "The fool hath said in his heart, There is no God." That is what the fool says. Verse 7 of this psalm looks for the salvation of Israel. It looks forward to the time when the Deliverer shall come forth out of Zion. (Psa. lxxxiii.; Rom. xi. 26.) This shews that the psalms are put together in a moral order, not chronological, so that sequence of time cannot be adhered to. The oppression here is from the wicked one. *Our* Deliverer comes from heaven not from Mount Zion; *ours* is invisible to the world, *theirs* is a visible one.

The intervention of this judgment of Psalm ix. explains the allusion made in Psalm lxxiii., "after the glory thou wilt receive me." After the shining forth of Christ's glory of Psalm viii. (2 Thess. ii. 8), the poor remnant will be delivered, not before, a combination of Psalm xlv. and lxxxiii.

You must learn the Psalms by sets; it is then that you will be able to take them up separately and appreciate them together in their divine order. Everything is in order from Psalm i. to cl. God has come in as the Deliverer in Psalm xiv., that is for faith; and now the question in Psalm xv. is, "Who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Here comes in the answer of the sermon on the mount—it is the "righteous," "the pure in heart," the meek," &c. The first verse is the question, and the second and third give the answer. The psalms are not found like the other parts of scripture arranged in chapters in a human order, but every psalm is as it is found here, they are arranged by the Spirit of God. The Bible was never divided into chapters by the Holy Ghost; the verses of the psalms are of human origin. Psalm xv. closes a great section of the book, bringing in the "Son of man," and shewing the *position* of the remnant in the midst of ungodly Judah.

Now we come to Psalms xvi.—xli.; xvi.—xxiv. are nine beautiful Messianic psalms. Psalm xvi. presents Christ alone, and we have in Him the two characteristics which were lacking in the first man, namely, dependence (ver. 1), and obedience (ver. 8). It is what has been rightly called, “the portion, path and prospect of the perfect man,” it is Christ wholly, and nobody else. It is the human side of the Lord Jesus Christ, which He shews when the young ruler said, “Good Master, what shall I do?” The Lord replies, “There is none good save one, and that is God.” That is the character of the psalm. It is Christ as the perfect, dependent man; it is quoted by Peter, Acts ii., shewing His resurrection, and by Paul also, Acts xiii. Paul links it with Psalms ii. and lxxxix. in Acts xiii., proving Jesus to be the Messiah; and, advancing on Peter, shewing Israel’s *blessing* to be in a *risen* Christ. Psalm xvi. is Christ, the perfect Man, cutting His way through the jungle of this world, and leaving the track behind Him for us to follow in. It is the practice of Deuteronomy vi. 4 by Him, as Man, who instituted that testimony, shewing to man how to carry it out. The Christian side of it is 1 John i. 6, “walking as he walked.”

Psalm xvii. Christ associates others with Himself; and as verse 1 is the key to Psalm xvi.,

confidence, &c., so "Hear the right," *integrity*, is the subject of Psalm xvii. Then He has *others* with Him. In verse 7 He says "*them*," and in verse 11 "*us*." He has taken His place amongst the remnant of Judah, not as King, not as God, not as Messiah, but as perfect man. Verse 4 refers to the secret of the path of trust of Psalm xvi.: "By the words of thy lips," &c., the source of safety; so with us, so with the godly by-and-by. The saints here are, I daresay, Martha, Mary, Lazarus, the disciples, and all those who followed the Lord. "My goodness extendeth not to thee, but to the saints," &c. Psalm xviii. gives us Christ linking Himself with the remnant, and Psalms xix., xx. and xxi. the remnant who associate Him with them. That is the difference between the two sets. Psalm xviii. is a mass of circumstances in David's life thrown together, in order to give his history from his rejection up to the throne; also to give the history of Christ from the day He was rejected to the day, this wonderful day, of verses 43 and 44. Those who have Bagster's Bible with them will notice that the margin of verse 44 reads a little differently. It is Christ Himself who has passed through all these hostile circumstances to reach the throne. The "*strangers*" are the Gentiles—those who are not His people.

He becomes "head of the heathen." A people who do not know Him, serve Him; strangers yield a *feigned* obedience to Him—the whole world is in subjection to Him. The violent man is scarcely Antichrist. This psalm is the widening out of "in all their afflictions he was afflicted," &c.

So that in Psalms xvi.—xviii. it is Christ associating Himself with the remnant, and leading them through His rejection on to the moment when He assumes the reins of the world. (Rev. xi. 15.) In the next set (Psa. xix.—xxi.) the remnant associates Christ with themselves, and the three great testimonies of the Bible are proclaimed: 1st, creation (Psa. xix. 1) testimony to *God*; 2nd, the *law* of the *Lord* (Psa. xix. 7); 3rd, the Son of God—Messiah, and Messiah in distress, so that the remnant cry to God for Him, "The Lord hear *thee* *thee* *thee*." (Psa. xx.) Psalm xxi. is the answer to His sorrow, He is saved, crowned, and glorified. "The *heavens* declare the glory of God," &c. "The *law* of the Lord is perfect." These are the first two—the first not being reached by man; the second having been broken; Messiah is the last, and He was outraged by man. As Messiah He comes in, in Psalm xx., in suffering, and Psalm xxi. is the answer to that, "Thou hast given him his heart's desire," &c.; set

“a crown of pure gold on his head.” (Heb. ii.) So we have a crowned man in glory, in contrast to a “crown of thorns;” God’s perfect satisfaction in Him and in His work declared, also His kingly dignity and universal dominion. “He asked life of thee, and thou gavest it him, even length of days for ever and ever.” God answers Him on the other side in resurrection. In verse 12 it is, that having suffered from the hand of man, He judges unqualifiedly.

Now we have another set—Psalms xxii.—xxiv. One could speak for ever on Psalm xxii., and the difficulty is to speak in a concise way. It is the only psalm out of the entire collection that gives us the atoning sufferings of Christ. There is a depth in this psalm which is unfathomable. You go down, down, down, but there is no bottom! The fathers were delivered, but Christ, the only essentially righteous One, was not heard. There is nothing in it about the Father; that would be altogether out of place. It is “My God, my God, why hast thou forsaken me?” It is judgment. Christ never said “My God” until the cross. That shews He was ever in divine favour in life, “My Father.” Then He enumerates His enemies; there are seven, all different characteristics of man. Then heard from the lowest point of suffering—“horns”—He comes forth in

verse 22 in resurrection, and declares the name of Jehovah to His brethren, for He never had a brother until then. It is Christ speaking in resurrection; "congregation" (ver. 22) is the church of God; having declared His name to His brethren in resurrection, He now leads the praises in the midst of the congregation; and, like Moses in the day of Exodus xv. 1, in verse 25 He leads the "*great congregation*" in the millennial day, the great 1,000 years' song. Psalms cxxxv. and cxlv. belong to this verse. (Ver. 27.) "All the ends of the earth," is the third circle of worshippers, third circle of blessing. In verse 28 the King reigns, and He is the Governor among the nations. He is the sacrifice in the beginning, and the governor at the end of the psalm. Then we have "all those who are fat on the earth shall eat and worship," &c., and "all they that go down to the dust shall bow before him," &c. So we have three circles: the church (ver. 22), the millennial saints (ver. 25), and the universe. (Ver. 27.) It is one song, beginning with the cross and ending with the crown; beginning with the suffering and abandonment, ending with the glory of God; beginning with the humbled One, ending with the King. Psalm xxiii. is not what He *does* so much as what He *is*. He is the Shepherd, He leads into green pastures. He is, in

New Testament language, the High Priest, the Advocate. In Psalm xxii. it is Christ suffering to save us; Psalm xxiii., the Shepherd who feeds us; and in Psalm xxiv., the King who leads into glory: it is the past, present, and future service of Christ, also Luke xii. 37. Psalms xxv.—xli. are a different set. Psalm xxiv. closed that which gave us the opening out, or development, of Christ taking His place with the remnant.

The work of Christ has been accomplished for the Jew, and though they understand it not, yet they can be taken up on new ground, and the godly express confidence in the Lord; so that we find for the first time the confession of sins. (Psa. xxv. 7–18.) Verse 9, the true character of the remnant “meek.” (Matt. v. 5.) Integrity of heart characterises them. (Ver. 21.) The two divine principles found here (vers. 1, 20, 21), confidence in God and integrity of heart, are seen also in Psalms iii. iv., also in Psalms xvi., xvii., &c. The feelings of the remnant here are something like those of the woman of Luke vii., who was attracted to Christ by His grace, but did not know anything about forgiveness; and a little like the man who saw “men as trees walking.” The work of Christ is now presented to the remnant, hence the confession of Psalm xxv. I should not confess

my sins if I did not know that there was forgiveness; but the work of Christ has settled that, as it were, so the very first thing is confidence in the Lord. Surely, if I was in debt and knew a man who was able to pay my debt and had promised to do so, I would have confidence in him. They confess their sins, which are many. Then in Psalm xxvi. you get integrity again, in verse 8 it says, "I have loved the habitation of thy house, and the place where thine honour dwelleth." In Psalm xxv. it is confidence in God, and the confession of sins, though actual forgiveness is not known; and then in Psalm xxvi. it is the desire to be in the place where Jehovah dwelleth, that is seen in Anna of Luke ii.: she "departed not from the temple, but served the Lord with fastings," &c.; and in Psalm xxvii. he is before the Lord admiring His beauty in the temple. Two distinct parts are seen in Psalm xxvii.: the first is confidence, the second is the cry of distress and desire of heart to see His face, then that having taught him to seek His face, would He hide it now that he was in distress. In Psalm xxviii. is the desire that one might not be drawn away with the wicked. Psalm xxix. is the majesty of God; it is God making His full power felt in contrast to that of *their* enemies. Above all the sound of tumult there is one place

where His glory is known : in His temple doth every one say, "glory." (Psa. xxix. 9.) We have four things in the last verse of Psalm xxviii., namely, salvation, blessing, food, and exaltation : "Save thy people," bless thy people, feed thy people, and "lift them up for ever." In Psalm xxx. Jehovah's presence is better than prosperity. (Ver. 7.)

Psalm xxxi., as we all know, expresses perfect confidence—it is the voice of the Lord Jesus upon the cross : "Father, into thy hands I commend my spirit." He could say "*Father*," omitting the last clause. The remnant will say it all. It is confidence in Jehovah that leads the soul to trust Him. This is a beautiful instance of how Christ could take up and use expressions uttered so long before He came into this world. In verse 22, the psalmist thought himself cut off. Verse 12, forgotten, or a dead man, or a man out of mind ; a psalm full of distress and sorrow, doubtless the path of the "Man of sorrows," the "one acquainted with grief." How the principles of trust and integrity are here interwoven ! Christ commends His spirit to the Father in death, not to be preserved from it, as the remnant will do by-and-by. Psalm xxxii. is the outcome of that, the forgiveness of sins, and the non-imputation of sin. I suppose everybody here knows this psalm. "Blessed is

the *man*," gives it the widest application. The remnant deeply needed this, as do all, and they appropriate the work of Christ prophetically—the forgiveness of sins, &c.—and are then warned as to needing God's government, "the bit and bridle." Psalm xxxiii. is the joy of the forgiven ones. Jehovah's word and works are celebrated (vers. 4–6), also the creation. In Psalm xxxiv. God is blessed *at all times*, it is the property of faith so to do, as exhibited by David in the cave of Adullam. Verse 20 gives us the passover lamb, not a bone broken. It has its answer in John xix. 36. The sure government of God is the reason, as in the contrast between the peaceful death of David and the violent one of Saul. Psalm xxxv. is an appeal to God to put down his enemies—the wicked. It is a Judas psalm—"without cause." David in the first instance, but a greater than David in verse 11. Psalm xxxvi. is God's estimate of man. The transgression of the wicked, they do nothing but wickedness. It takes us back to Genesis vi., where the heart of man is evil continually, and "nothing will be restrained from them." (Gen. xi. 6.) Psalm xxxvii. is confidence. He trusts in the Lord; delights himself in Him, rests in the Lord, &c. The psalmist sees the end of two classes of persons—the wicked, who passed away and could not be

found (vers. 35, 36), and the righteous man whose end is peace (ver. 37); this is the basis of Psalms xxxviii., xxxix., giving God's governmental dealings. I should take it to be the expression of David in 2 Samuel xvi. when he was cursed by Shimei.

In Psalm xxxviii. 13, 14 it says, "I was *as* a man that heareth not, and in whose mouth are no reproofs." Abishai says, "Let me go and take off his head," but the King says, "No." God has said, "Curse David!" so David accepts the discipline. He was *as* a dumb man, for he did not reprove him. In Psalm xxxix. he applies the discipline to himself, for his future conduct. Psalm xl. gives us the burnt offering character of Christ's work. He takes His place according to God's counsels. It is Christ coming into the world to do God's will. "Mine ears hast thou digged." It differs from Exodus xxi. where the Hebrew servant had his ear bored through with an awl to become a servant, and from John xiii. where Jesus girds Himself to serve us *now* as Advocate, and from Luke xii. 37, where He continues His priestly ministry to us in glory. "A body hast thou prepared me" (Psa. xl.), this is incarnation; "Mine ears hast thou digged." First, Christ becomes man by incarnation; second, Exodus xxi. takes the place of service; third, prepares Himself (Phil. ii.);

fourth, What He does when thus prepared—*now* (John xiii.) ; fifth, Luke xii. 37, service by-and-by in glory ; so that Exodus xxi. prepares for the service of John xiii. and Luke xii. Psalm xl. is divinely placed at the end of the book, shewing the doer of God's counsels. It is also the perfect expression of the patient waiting of Christ, patience having her perfect work, as when carrying out those counsels He awaited the intervention of God, as Joseph in the dungeon in Egypt “until the time came, until what he said came about (New Trans.), the word of Jehovah tried him, the king sent and loosed him” &c. Psalm xli. is the blessedness of the man who took care of Him, but shews the man who lifted up his heel against Him. The Lord Jesus quotes the latter in John xiii., alluding to Judas. He quotes Psalm (lv) in Matthew xxvi., *xli* “My friend,” &c. In this psalm the poor of the flock, Matthew v., is before us as a *subject*, but the Lord taking that place, there is application to Him, though not in a primary way, which is to the godly, seen in verse 3. Ebed-Melech, the eunuch of Jeremiah xxxviii.—xxxix. would illustrate it, taken care of by Jehovah, because he took care of Jeremiah.

BOOK II.

PSALMS XLII.—LXXII.

THIS book gives us the outcast condition of the remnant of Judah. The covenant relationship is broken and so we have "God" occurring almost throughout. "Lord," I think, occurs as a sense of relationship is brought in. The period is the last half-week of Daniel's seventy, the city is given up to wickedness, to the beast and false prophet. Absalom and Ahithophel, the ten and two horned beasts of Revelation xiii. But the time is characterised by hope, something like as to ourselves, "We rejoice in hope of the glory of God." It begins with sorrow and suffering, and ends with glory.

Psalm xlii. is that to which Peter alludes when he says, "That your faith and hope might be in God." He encourages the Christians who had emerged from Judaism (Rom. xi. 5) by bringing before them the God in whom their forefathers trusted after they had lost all covenant blessings; so Christians to-day are to find their faith and hope in God also, but as Father, though never cast off.

The structure of the second book is a striking

instance of how the psalms are written ; and it is very instructive in this way—that you have a set of psalms at the commencement of this book, giving a sort of abstract latter day history of Israel, and then in the remainder of the book is that which works you up to it. That is what we have seen in the first book, there is some great standard psalm or heading, and then a number of psalms come in, in order to bring saints through experiences and circumstances by which they reach that point. So last week we had the experiences of the man who had trusted in the Messiah during His rejection in Psalms iii.—vii., before the shining in of the glory in Psalm viii. There is a blessed thing especially connected with it, and that is that when all covenant blessings are gone, the heart of the faithful and the godly find their unfailing source of blessing in God Himself. And that is ever so in principle, whether with the Jew or the Christian. All covenant blessings are gone, but God Himself is never gone for the faithful heart. The Philippians had lost Paul but not Christ. We must remember that it is distinctly the remnant of Judah that we find here.

We find it a very great help in studying psalms to know events that have taken place in the past history of Israel, because those events were a kind of foreshadowing of events

which will take place during the future time of trouble of Judah and Israel, and gave rise to certain psalms. From Psalm xlii. to xlviii. is the first great part of the book, and it gives us, in a sort of way, a condensed epitome, the whole history of the book. It is the nation's latter-day history summarised. I omitted to mention last week that the first three books end with "Amen, Amen," and the last two with "Hallelujah" or "Praise ye the Lord." In the first part of the book (Psa. xlii.—xlviii.) we find the remnant in distress, they have fled to the mountains (Matt. xxiv. 16); but the heart of the faithful stays itself on God: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Their heart goes out after God. They remember the days of Solomon and all the glory of Israel; they were deprived of blessing, but they were not destitute of faith in God. All this is very instructive for ourselves, we may be deprived of many things but never of God.

Again, book II. gives us something akin to our own position to-day, for whilst we are never cast out nor cast off, still we are not in our Jerusalem, and they are not in their Jerusalem. They sigh after God and after His dwelling-place, because they are outside; and we ourselves are like that, that is, we are in this world instead of in the place where

God is. That is a kindred principle, they wait for the *Messiah* to bring them into their Jerusalem, and we are looking for the *Lord* to take us into glory. (1 Thess. iv.) The reason why you find repeatedly throughout this book cries for vengeance upon their enemies is that they are looking for deliverance. There is no understanding the psalms at all if you bring Christianity into them. Psalms xlii. and xliii. go together. Psalm xlii. is for the sons of Korah, and is a Maschil, which means instruction, and the psalm is full of instruction. It instructs the remnant as to how they are to behave themselves during this time of tribulation. We all know the history of Korah and his sons, as recorded in Numbers xvi. The motto of this book is really, "O Israel, thou hast destroyed thyself; but in me is thy hope." There is soul-thirst for God, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" Where is your God? you made a boast of Him when you came into our country, where is He now? It is a kind of taunt which occurs three times (Psa. xlii., lxxix. and cxv.); but we must take them up as we find them. Here they say nothing, they hear and bear it. "When I remember these things," &c. He had gone to the house of God, he had been up to the

temple. The privileges had gone, but God Himself remained. Verse 7 is analogous to the expression of the Lord Jesus Christ on the cross. It is not exactly Christ on the cross, it is not His atoning sufferings, these are not here, but "All thy waves and thy billows are gone over me." Of course, that could not be true of any one but Christ, still it is the remnant who speak at this time. Jonah gave expression to it. (Chap. ii.) In verse 9 it is, "Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?" They had said reproachfully in verse 3, "Where is thy God?" but in verse 11 it says, "Hope thou in God: for I shall yet praise him," &c. The enemies in Psalm xlii. are the Gentiles, and we hear their reviling, which was intensified at the cross.

Psalm xliii. is a supplementary one, and gives the cry against the ungodly part of the nation. It is the taunt of the unbelieving Jews, but it ends with hope, just in the same way as Psalm xlii., "hope thou in God: for I shall yet praise him," &c., answered fully in Psalm cxv. You will recollect that I said last week that the first two or three verses gave, as a rule, the basis or thesis of the psalm. They give you a kind of abstract. In Psalm xliv. 1 it is, "We have heard with our ears, O God, our fathers have

told us, what work thou didst in their days, in the times of old." They had to tell their children of the passover, the passage of the Red Sea, the passage of the Jordan, &c. So in verse 23 they say, "Awake, why sleepest thou, O Lord? arise, cast us not off for ever." Then the psalm ends with the cry for help, "Arise for our help, and redeem us for thy mercies' sake." It is the cry of the remnant; it is as much as to say, We know what Thou didst in old times, now do it again for us. It is like the cry of the disciples in the boat in the gospels: "Lord! save, we perish." There are two boat scenes in the Gospels of Matthew and Mark. In the first, they wake Jesus out of sleep, saying, "Master, carest thou not that we perish?" That is the re-echo of this. This is a forecast of all that, for it is the cry that the remnant will make to the Lord Jesus Christ by-and-by under the oppression of Antichrist, as their forefathers under Pharaoh. They will say, "Arise, O Lord, why sleepest thou?" (Ver. 23.) The Lord is apparently asleep, apparently taking no notice of them. The waves that were coming into the ship were the floods that the dragon will cast out of his mouth after the woman, in order to carry her away; but the earth helps the woman and swallows up the flood. (Rev. xii.)

Psalm xlv. is the answer in person. First of all it shews the beauty of Him who is the Deliverer. We have the word "grace" in verse 2, it occurs twice in the psalms. Here it is display, and in Psalm lxxxiv. "grace" is given. The third verse answers to Revelation xix., where the Lord Himself comes forth riding upon the "white horse." Then in Psalm xlv. He comes in and delivers, and now all is changed. It is a very beautiful psalm, presenting Christ in contrast to Antichrist. "Thou lovest righteousness." Antichrist loves evil. "And hatest wickedness." Antichrist loves wickedness. "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." God speaks from verse 3 of this psalm of Christ, and, describing His Person and rule, allows no one to be on equality with Him; as Zechariah xiii. 7, "my fellow." The queen is undoubtedly Israel; the daughter represents the church. Why? Because she leaves her father's house, all connected with her becomes, as it were, devoted to Him. "So shall the king greatly desire thy beauty: for he is thy lord; and worship thou him." A striking illustration of what sanctification is, by the power of an absorbing object.

In Psalm xlvi. God is celebrated as deliverer in a song, "a very present help in time

of trouble," surely, He had just been so. He has brought them out, prophetically you must understand. In Psalm xlvii. they clap their hands in joy, celebrating God as Jehovah, the most High, a great King. In Psalm xli. 4 there is a river, a refreshment. Refreshment must always come after deliverance; just as in the case of Samson's jawbone of an ass. He slew the Philistines with it, and when he threw it down there appeared water in the place called Lehi [New Trans.], that is, what destroyed the enemy produced refreshment. This is the same river as in Genesis ii., Ezekiel xlvii., Zechariah xiii. and Revelation xxii. In Psalm xli. 8 we are called to behold the works of the Lord; and in verse 10 God says, "Be still, and know that I am God," &c. Then in the last verse, "The God of Jacob is our refuge." The expression, "The God of Jacob," occurs about seven or eight times in the psalms—it is a remarkable expression considering all that Jacob had been.

Psalm xlvii. gives us the company of Revelation xiv. 1-5, the virgin company who go up as it were to worship the Lord; it is Messiah and His redeemed remnant, the nucleus of the renewed earth; it is the company of those who have "endured to the end" (of the tribulation), of whom the Lord spoke in Matthew x. 22; xxiv. 13;

perhaps the "few" of Luke xiii.; they have been saved out of the three and a half years' tribulation and now have fellowship with Christ. They clap their hands together; they rejoice together; the Most High is there subduing the people, and reigning over the heathen. In this psalm we have the title "Most High"—it is God's millennial title, not His present one. If you refer to Acts xvi. at your leisure, you will see the mistake the devil made, as he always does, in ascribing the wrong title to Christ. Psalm xlviii. is an advance on Psalm xlv. It speaks of the greatness of Jehovah, and the beauty of Mount Zion (ver. 4), of the Gentile and other kings who had besieged Jerusalem, such as Sennacherib, with his 185,000, who perished in a night; verses 8, 9 are remarkable, "as we have heard, so have we seen;" in Psalm xlv. they had heard of the mighty acts of Jehovah in their fathers' deliverance from Egypt, now they had seen their own deliverance from the beast and false prophet (Rev. xix. 20), by Christ Himself, so that it combines the two deliverances. Psalm xlviii. 9 is a very beautiful instance of worship. They sat down inside the temple and thought of all the lovingkindness of Jehovah their God. It is a verse which is to me exceedingly sweet, because it gives the *sense* of worship; not an enemy to disturb us as we sit in His presence to

meditate upon Himself. But you must not put yourself into this verse, for it is the Jew.

Psalm xlix. gives us the first parable in the psalms, Psalm lxxviii. is the only other. Psalm xlix. is the parable that gives the Spirit of Christ's reflection upon the Gentile monarchs, the great people that had oppressed Judah and Israel. It says, with all your greatness, you cannot redeem your own soul, nor your brother's either. It is an account of the past actings of Jehovah with His people. It is the first parable, ending with judgment, as Psalm lxxviii. gives *Israel's* actings, ending in electing grace. In the former He calls upon the world, low and high, rich and poor, to listen whilst he speaks and reflects upon the greatness of the kings that had oppressed His people. The proper reading of verse 8 is, "For the redemption of their soul is costly, but it must be given up for ever." The greatness of a man passeth away with his life. (Ver. 9.) But the remnant, in contrast to all this, could say in verse 15, "But God will redeem my soul from the power of the grave: for he shall receive me."

Psalm l. gives us Christ taking His place in Zion. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." Then we have a company of saints. He gathers his

company together before a single blow of judgment falls—this is always so, as at the flood; and in Genesis xix., the angel says to Lot that he cannot do anything until he is outside Sodom. “Gather my saints together unto me,” &c. (Ver. 7.) We have a remarkable point here, namely, that the judge is also the witness. In contrast to all earthly tribunals, the judge and witness are one and the same Person. It is Christ who is going to judge. The same principle as in the great white throne. Psalm l. then is Christ, the mighty God, taking His place in Zion; He calls the world before Him for judgment. It is a beautiful expression of God’s majesty and grace, and verse 23 is deeply interesting, as I am sure the whole psalm is; to praise Him is to glorify Him.

Psalm li. is the confession of Judah of having slain Messiah, akin to Isaiah liii., which is Israel’s confession, though by the mouth of the remnant. It is the remnant’s confession of having crucified Christ. (Ver. 14.) Verse 5 contains the only occurrence of “*sin*” in the abstract in the Old Testament, all others are acts of sin, but this is sin in itself. (Rom. v. 12.) Verse 11 should not be a difficulty to any one, “take not thy holy spirit from me,” or the “spirit of thy holiness,” as it should read. God had promised that His spirit should *abide*

with them (Hag. ii. 5), but He never promised that His spirit should *dwell* in them. David feels the divine blessing of having the spirit of God, the joy of His salvation, &c., and he prays that it might not be taken away from him. No Christian could pray that, for God has given us His Spirit. He dwells in us, so that He could not be taken from us, "He shall abide with you for ever." No intelligent Christian would pray thus. We must recollect that in the psalms we are not on the ground of Christianity, but have before us persons who do not know forgiveness nor deliverance, do not know relationship with the Father; but the Spirit of Christ is leading them up to the knowledge of Himself as the King. It was Judah who sold Joseph (Gen. xxxvii. 27), it is he who confesses to Joseph (chap. xlv. 16); all is in accordance with Moses' supplication: "Hear, Jehovah, the voice of Judah," this was the forecast.

I would just remark here again, as it might be a help to any in studying the psalms, that you must set aside chronological order in most cases, for it is moral order which is followed and not sequence of time. God is writing not history but the special feelings, experiences, and circumstances that His people will pass through before their Messiah comes to deliver them out of their troubles.

In verse 3 transgression is acknowledged, and it says (ver. 7), "Purge me with hyssop, and I shall be clean," &c. There are three things you find here—*forgiveness, holiness, and righteousness* owned. These two psalms give the *circumstances* of the scene of the book, then we begin with a number of psalms which supply the experience, bringing in the condition found in the remnant; in these two (Psa. l. and li.) this condition going on till deliverance is celebrated in Psalm lxvi. by Israel, and by the nations in Psalm lxvii.

In Psalm lii. we start with the true character of the Antichrist. We have had the features of the true Christ in book I., and now we have a full-length portrait of Antichrist, more specially in Psalms lii.—lv. Perhaps I had better say before going further, that the headings to the various psalms are really the first verses of those psalms. Psalm lii. is "To the chief musician, Maschil," &c. What is written in italics has nothing to do with the psalms at all, somebody put that in; but the heading in Roman characters to a psalm is the first verse in several other languages. In this psalm we have Antichrist presented, the wilful king of Daniel xi. 36, Isaiah xxx. 33, lvii. 9; and as the first Beast of Revelation xiii. is the rebel king, so here we find his prime minister, agree-

ing with the two-horned beast of Revelation xiii. 11, the "little horn" of Daniel vii. He is full of deceit and wickedness, and he loves evil; Christ loves righteousness and hates iniquity. The man of Psalm lii. is the hireling of John x.; he gathers the people together by false pretences, he sits in the temple of God, and says that he himself is God. He is the fool of Psalm liii., who says in his heart, "There is no God;" "No," says he, "I am God." "Lord" is said in Psalm xiv., because there is still relationship. "God" in Psalm liii., because relationship is broken. Now the Spirit of God comes back again, and He is, as it were, travelling on the same road; but it is in order to shew the experiences and circumstances through which they pass before they reach the end. We have been to the terminus in Psalm xlviii., and now we start again to travel the same road, but under different circumstances, shewing the troubles from which deliverance is given, ending again with Psalm lxxii. In Psalm xlv. Christ delivers, but in Psalm lxxii. it is the glory and the glorious rule of the Deliverer. There are three great psalms in this book, namely, Psalms xlv., lxviii. and lxxii. In Psalm xlv. Christ comes in as the Deliverer, Psalm lxviii. shews us whence He came, and Psalm lxxii. is the glorious reign of the

King: "Give the king thy judgments, O God," &c.

In Psalm liv. we have the oppressor: "For strangers are risen up against me, and oppressors seek after my soul," &c.; but God is the One who steps in and helps. In Psalm lv. is the apostate, so that we find here the great features of the false prophet. These Psalms are Maschils, that is, they contain instruction, and before going on I will say a few words on these Maschils. The first book gives you the divine principles for everything; Psalm xvi. is a Mich-tam (the only one in that book), that is, a golden psalm, a pattern psalm, shewing Christ's path down here on the earth. Psalm xxxii. is a Maschil and an Asherite psalm; it gives *forgiveness* and also *instruction* in the path. Psalm xvi. the pattern, Psalm i. the condition, Psalm xxxii. the instruction, as well as condition for the walk. In Psalm lv. faith looks for destruction upon its enemies, in verses 12, 13, it tells us that it was not an enemy that reproached, but a man, his equal, his guide, his acquaintance. That was Judas, the apostate, figure of Antichrist. We could not say that Christ and Antichrist took sweet counsel together. No; it is the character of Antichrist; he has a sharp cutting tongue in Psalm lii., he is a fool in Psalm liii., oppressor and stranger in

Psalm liv., and apostate in Psalm lv. He will be an apostate Jew, a Roman prince, probably of the tribe of Dan. (Gen. xlix. 17 ; Judg. xvii. ; Exo. xxxi. 6.)

Psalm lvi. tells us that, in the midst of all this, God has a bottle for the tears of his saints, and a note book for all their sorrows : " In God I will praise his word, in God I will put my trust. . . . Thou tellest my wanderings : put thou my tears into thy bottle : are they not in thy book ? " as at this point they are in the " seven times heated furnace," the heat of the tribulation. God knows all their sorrows, and He takes a note of them all. He knew the four hundred years of Israel's sorrow in Egypt, and the seventy years of Judah's captivity in Babylon, and the ten days of Smyrna's tribulation. Psalm lvii. is the cave of Adullam. " In the shadow of thy wings will I make my refuge." The first verse is again the abstract of the psalm, as, in the midst of all their sorrow, the godly find their shelter and refuge in Jehovah until these calamities be overpast. Psalms xxxiv., lvii. and cxlii. are the three psalms of David in the cave.

Psalms lviii. and lix. are perhaps a little difficult, but they work together, and belong to Isaiah xxvi., " when thy judgments are in the earth [world here], the inhabitants of the

world will learn righteousness." They give you the outside and the inside enemies of Israel in that day, merged into one system of wickedness to destroy the Jew.

The key to a psalm is generally found at the top, but Psalm lviii. is an exception to the rule, there it is found at the bottom: "So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth." You would not think this, for seeing a comparatively little company oppressed, you would think there was no God at all; but He makes Himself known by His judgments, and then they say, "There is a reward for the righteous," &c.

Psalm lix. is more the inside enemies. These two psalms were great troubles to me for a long time, and I do not know any better way of putting them than that they present apostate Jews and Gentiles working together in a wicked system to destroy the Jew—the godly remnant.

Psalms lvi. to lx. are all Michtams. Why? Because they shew the path of the godly; they have seen the pattern of it in Psalm xvi., and now that they are in the affliction they look back and see Christ's path trodden through the world; so you have this set of psalms, shewing the steps by which God disciplines His people before they reach Psalm lx.

Psalm lx. is the proper confession of Israel. This is exactly the point of Israel's righteousness as a nation. *These* Michtams come in during the three and a-half years of tribulation. They have now reached the lowest point—"O God, thou hast cast us off"—and the day begins to dawn in Psalm lx. They recognise that the discipline is from God, and they mourn because God has cast them off. Recollect that we are only travelling the same path again; we have been over it in abstract, now we are treating it piecemeal. I might say there are two roads from Sydney to Ashfield, one the coach road, the other the railroad, and I can go either way. We have, so to speak, been the short way by rail, and now we are going to travel the long road which is to bring us to the same point; but God is showing the circumstances through which they pass before they reach the terminus. (Psa. li. and lx.)

In Psalm lxi. faith begins to rise in the soul. Psalms lx. and lxi. correspond with Song of Solomon ii., "It is the voice of my beloved!" Isaiah lii. 7 had not been heard for centuries: The winter is past, the birds begin to sing, the summer has come, the rain is over, the flowers begin to bloom, &c.; that brings us to the words of the Lord Jesus Christ: "When the fig tree putteth forth her leaves, you know

that summer is nigh." Psalm lx. is where the Book of Ruth comes in—Naomi—old Israel confessing that "the Almighty hath dealt bitterly with me the Lord hath testified against me, the Almighty hath afflicted me," also giving the stranger character of the restored remnant. Psalm lxi. is where the Song of Solomon finds place, the revival of the old love in the heart of the returned Jew.

In Psalm lxii. it ripens, and now the soul is resting alone upon God. "He only is my rock and my salvation; he is my defence; I shall not be greatly moved." How beautiful it is to see the soul resting thus upon God. Verse 5 is the key to the psalm, "My soul, wait thou only upon God; for my expectation is from him." "Upon God alone, my soul, rest peacefully." (New Trans.) It corresponds with 2 Samuel xv., where David says, "Carry back the ark if I shall find favour in the eyes of Jehovah, he will bring me again, and shew me both it, and its habitation;" entire trust in Jehovah characterises these psalms.

Psalm lxiii. is in a sort of way akin to Psalm xlii., in which the soul pants after God, and wishes to be back again in Jerusalem; and here in Psalm lxiii. it desires to see the power and glory of God, as he *had* beheld it in the sanctuary. There is never a thought in scrip-

ture of dividing God from his dwelling-place. Christendom has separated and divided the Lord from His, and the gospel from the church; but in scripture, God and His dwelling-place are always linked together. (Exo. xxv. 22.) It is the soul longing after God. Note the distinction between Psalms lxiii. and lxxxiv. In the former it is the soul longing after God Himself, but in the latter it is the soul longing after His habitation—"How amiable are thy tabernacles," &c.

After the faith and confidence of Psalm lxiii., God takes the side of the godly in Psalm lxiv., and shoots at their enemies. In verse 4 they shoot in secret at the perfect; but in verse 7 it is, make God your confidence, and He will take up your cause and shoot at them.

In Psalm lxv. the gates are reached, but praise does not burst forth. Faith comes up to the gates, comes up to the point—confidence is very bright, but there is not praise nor thanksgiving bursting forth from their hearts. Praise is silent. "The terrible things" akin to Psalm xlv. 4 usher in the reign of blessing (vers. 10-13); "thy paths drop fatness." How true! In Psalm lxvi. praise breaks out in Israel celebrating this intervention in righteousness, really the deliverance of Psalm xlv., and they call others to come and see. This brings in Psalm lxvii.,

in which praise breaks out in the nations. (Ver. 3.) Israel summons the peoples and nations.

Psalm lxviii. is the introduction of the people into this position. In verse 18 we have the ascension: "Thou *hast* led captivity captive: thou *hast* received gifts for men," &c. The first half of this verse is quoted by Paul in Ephesians iv. The psalm continues, "For the rebellious also, that the Lord God might dwell among them." Paul was not writing to rebellious Jews, but to Gentiles. "Thou *hast* ascended." The verb is in the past tense. This psalm really precedes Psalm xlv. because Christ comes from on high to deliver (Rev. xix. 11); it precedes it morally. We have the public character of God in verse 4, and his private character in verse 5. "A father of the fatherless." Psalm lxviii. is the power of God going forth in the wilderness in His majesty and coming forth from on high in His glory; it is akin to Habakkuk iii. The past dealings of God are a ground of present appeal for blessing: this is applicable at all times. It is faith's memory. Psalm lxix. is the humiliation of Christ, one of the most wonderful psalms in the whole book. The companion picture to that of power in Psalm lxviii. in deepest contrast, shewing Christ's sufferings up to the cross, on the cross, but without atonement. He is the

trespass offering in verse 4, he restored that which he took *not* away. (Lev. v. 16.) It is Christ suffering with Israel—no atonement. (See ver. 13.) “Oh God, in the multitude of thy mercy hear me, in the truth of thy salvation.” “My prayer is unto thee, O Lord, in an acceptable time.” He is heard. See some of its depths: “I am become a stranger unto my brethren, and an alien unto my mother’s children.” (Ver. 8.) He could say, “reproach hath broken my heart; and I am full of heaviness.” It gives Christ’s special sufferings in Israel (Isa. lxiii. 9); from the highest to the lowest, the object of scorn, from the judge to the drunkard.

While we have His majesty in Psalm lxviii., we have His weakness in Psalm lxix.

Psalm lxx. is simply a continuation of lxix.; the last few verses of Psalm xl., judgment on his enemies. Psalm lxxi. is the quickening again of Israel—it is akin to Ezekiel xxxvii., the valley of dry bones; Israel is revived (Dan. xii.); the resuscitation of Israel in order to be with the king; “raising him up at the last day” (ver. 20); “life from the dead.” (Rom. xi. 15.)

Now we have the king in his glory in Psalm lxxii. “Give the king thy judgments,” &c., agrees with Isaiah xxxii. Christ is both the King and the King’s Son—Son of David. The

righteous flourish, and there is abundance of peace in contrast to the present, when the wicked flourish and sin rages; "till the moon," not the sun, it is Israel's blessing in view. "His enemies shall lick the *dust*" (ver. 9), the deepest degradation. (Gen. iii. 14; Isa. lxxv. 25.) "He shall live" (ver. 15); all other kings died and so lost their kingdoms, but He shall deliver up the kingdom to God, even the Father, &c. (1 Cor. xv.) "Prayer shall be made continually," all shall desire the continuance of such a reign. There is a remarkable verse at the end of this psalm, "Blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen and Amen. The prayers of David the son of Jesse are ended." He has seen the King, his Son and Lord in His glory, and he says, as it were, "I have nothing more to pray for now."

I was thinking over the book after the last meeting, and thought that a special point was omitted which marked the position of Antichrist. "He hath put forth his hands against such as be at peace with him: *he hath broken his covenant.*" (Ps. lv. 20.) That marks it as Antichrist. Now turn to Daniel ix. 25-28 and you will see the covenant spoken of. Reading verse 27 first, we have the covenant made here, that is the covenant of Psalm lv. We have the seventy weeks here. (Ver. 24.) "And after

three score and two weeks." (Ver. 26.) Sixty-two weeks, then seven weeks, 69, and "one week" make the seventy. Psalm lv. 20 shews that Antichrist breaks the covenant made with the apostate Jews for this one week, he breaks it in the middle of the week. (Dan. ix. 27.) "The words of his mouth were smother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords!" Now that shews what he does in the *first half week*, he deceives the Jews by flattery. So this is marked as a distinct Antichrist psalm. This refers also to the "covenant of lies" of Isaiah xxviii. *First* the seventy years of captivity, *then* seventy weeks of years began.

Book III.

PSALMS LXXIII.—LXXXIX.

THE last book began with the sorrows of the remnant, and ended with their full millennial blessing. The first and second books are taken up with the remnant of Judah, and give us their position amidst the ungodly part of the nation, also their cast out condition. Now in the third book we have the position of the *nation* before us, towards *the close* of the last half week—the nation prophetically restored, though not delivered. The book is well described as Israel and national circumstances; it is a sort of condensed epitome of the *nation's* history. We have an enemy here, not the Antichrist, but the *Assyrian*. The Assyrian was the one, of course, which carried the ten tribes captive; the two tribes, 134 years after that, were carried to Babylon by Nebuchadnezzar. Parts of these two tribes returned, the ten tribes have never been discovered. You recollect that the first psalm of each book gives the preface to the whole book.

Psalm lxxiii. then begins the third book, and shows us Israel, at the same time distinguishing

a remnant. Verse 1, "Truly God is good to *Israel*," that is the nation, "even to such as are of a *clean heart*," that is the remnant. There are four Maschils in this book, and four to the sons of Korah. This book is of much wider range than books I. and II. It ends with singing of God's counsel for their blessing, resting on a risen Christ and not on themselves.

Psalm lxxiii. is the exercise of the faith of the godly amidst the ungodly, the opposite of Psalm lxxii., where the righteous flourish. You often have opposite psalms coming together.

"The prosperity of the wicked," they are corrupt, they cheat, but they get on better than I do. I could not understand this "until I went into the sanctuary of God," &c. It says, As for me, my feet were almost gone; I envied the wicked. This is Peter's suffering for righteousness. Verse 10, "Therefore his people return hither." I do not doubt these are God's enemies; this is the ungodly part of the nation, the apostate. Verse 13, "Verily I have cleansed my heart in vain." He found all out when he went into the sanctuary of God, "then understood I their end." So he found their prosperity was only a slippery place, as in Luke xii. 19, 20. Verse 20, "Oh Lord, when thou awakest, thou shalt despise their image." It was just as if God was asleep.

We do not look, however, for the *destruction* of our enemies, a Jew does. Verse 25, the heart of the faithful find God the object of the soul's all-sufficiency and turn to Him in it, "Whom have I in heaven but Thee?" &c. Psalm lxxiv. is the break up, the ravaging of the city, and the breaking up of the temple by the Assyrian, "Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs." I recollect that psalm was a great puzzle to me. I think the way to understand it is to take into consideration that we are in the last half-week, and it is the *nation* before us. Now the "*casting of fire*" *connected* this with Nebuchadnezzar's captain, Nebuzaradan, 2 Kings xxv. 9, in burning the temple and city; this, in the *past*. This Psalm lxxiv. gives the antichrist's sanctuary, this is the *future*. You will say, How could it be Antichrist's when it says, "thy sanctuary"? "The temple of God." (2 Thess. ii. 4.) Because it is built on the site of God's temple. It is the Assyrian we have here breaking down. In Psalm lxxiv. he destroys the temple, and in Psalm lxxix. he kills the saints. Now turn to Joel ii., where we have the last half week in verses 1-11, the day of the Lord. "The city" is Jerusalem, and this is the ravaging of the city and the temple by the Assyrian. In verse 11, it is "his army," an

important point, because it is God using them. (Isa. viii. 7, x. 5.) In Daniel xi. 40, 41, you will find him coming up. He is the king of the north who shall push at *him* (the wilful king, the Antichrist). It is "the time of the end." Egypt shall not escape, but he shall have power, &c., "but tidings out of the east," &c. He has gone from Jerusalem down to Egypt, the incidents of Psalm lxxiv. and lxxix. have taken place at this point of time—has taken possession of Egypt—and then tidings come forth from the east, that is, from Palestine, and he returns to meet the Lord, but he meets his own destruction. (Dan. xi. 45.) He had come against the Antichrist who was in full power in Jerusalem, head of the apostasy, and he ravages the city and the people, used of God, as Joel tells us, but the Lord has taken His place already in Jerusalem, having destroyed the western armies led by the ten-horned beast (Rev. xiii.) for the succour of the Antichrist at Jerusalem. Micah iv. 11, "Now also many nations are gathered against thee, that say, Let her be defiled" (that is Israel); "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." So the

Lord Himself has come and destroyed their forces. (Rev. xix. 20, 21.) Beast and false prophet are thrown into the "lake of fire"; this is warrior judgment. Then we come to a psalm that shows the confederacy of nations, Psalm lxxxiii. The Assyrian joins this (ver. 8), and the Lord goes forth from Zion and destroys it. (Rev. xix. 15.) This is the winepress judgment of Isaiah lxiii. 1-6, the judgment, too, of "the vine of the earth" (Rev. xiv. 19, 20), the sum total of the apostates of Judaism and Christianity. I have anticipated, because all hangs together. These scriptures that I have mentioned are indispensable to the understanding of these psalms.

In Psalm lxxv. the Lord is heard speaking, and He says, "When I shall receive the congregation I will judge uprightly." This is His *outward* government, as Psalm ci. is the *inward* rule of His house; the Lord Himself saying, When I take the reins of government I shall put every thing right. (Isa. xxxii. 1, 2.)

Psalm lxxvi. refers to the destruction of the powers that have come against Jerusalem in the past, such as Sennacherib, that is the forecasting of what Christ will do. "In Judah God is known," &c. He has now taken His place in Jerusalem.

Then Psalm lxxvii. comes in and shews us the two ways of God. It is thrown in here as a sort

of way and means of understanding these dealings of God at this time, a kind of moral instruction. "I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search." The question is, "Will the Lord cast off for ever?" because it looked like it, with all their enemies around them, God not coming in for deliverance. Ah! he says, "I remembered God," &c., it was my infirmity to talk like that—he judges himself. It is very encouraging to remember what God has done for us in the past, as the Lord said, "Remember ye not," &c. (Mark viii. 18.) "Thy way, O God, is in the sanctuary." There is no understanding those ways until we go into the sanctuary. We learn God's greatness, and our own littleness, by going near to God. Now see verse 12, "Thy way is in the sea." There is no way of finding it out there. If you do not keep where God is, there is no understanding His ways. Psalm lxxiii. gives us the destruction of the enemies of the godly. This psalm gives us the dealings of God with the godly himself; and he learnt the end of himself. A man is very big until he finds himself near God, this was probably forecast in 2 Samuel vii. 18.

Psalm lxxviii. is the review of the conduct of Israel by wisdom—it goes through all their past

history. It details the conduct of Israel in the wilderness, and in the land, ending in electing grace. (Ver. 68.) Psalm lxxvii. acts as a kind of preface to it, by bringing us into the place where we can understand these ways of God with His people, and theirs too. Who is wisdom? Well, wisdom is always spoken of as the spirit of Christ. Verse 19 is a verse which I should like to point out, "Yea, they spake against God." They said, "Can God provide flesh for his people?" (Num. xxi.) When the Lord heard that He was wroth. Why? Because they believed not, because they questioned His power. That was exactly what the devil wanted Christ to do. He said, in a sense, Throw Thyself off the pinnacle of the temple, for God will give His angels charge concerning Thee, &c. (Psa. xci. 11.) As God had promised that, there was no need to put Him to the test as Israel had done; that is the thought of faith; to put God to the test is unbelief.

Psalm lxxix. belongs to Psalm lxxiv., it is the slaying of the saints of God—Jewish saints of course—so that their blood flowed freely *round* Jerusalem: it is the attack by the Assyrian of Joel ii. "Their blood have they shed like water" *round about* Jerusalem, not *in* Jerusalem; the godly are outside. (Matt. xxiv. 16.)

Psalm lxxx. brings us back to historic Israel,

that was their order in the wilderness. "Let thy hand be upon the man of thy right hand," &c. (ver. 17)—the true Benjamin. There is Christ, the true Messiah, the stay of the soul of the godly, in contrast to the "wild boar," Nebuchadnezzar, the King of Babylon, and the wild beast, Shalmaneser. This cry is the outcome of the anguish of soul of the suffering ones of the preceding psalms; it is they who cry for the avenging, just like the souls under the altar of Revelation vi. 9. In the midst of all this tribulation Psalm lxxxi. is the anticipated joy of their restoration (all prophetic)—the feast of trumpets; and what did this feast celebrate? The return of Israel to the land and the fulness of temporal blessing; the psalm also declares that had they been obedient God would have exceeded this in His blessing for them. "And he would have fed them with the finest of the wheat [lit. the fat of wheat, New Trans.]; yea, with honey out of the rock would I have satisfied thee." (Ver. 16.) Turn to Leviticus xxiii. 24. "Speak unto the children of Israel," &c., that refers to it. The next point is the day of atonement. They are all gathered back first, before they believe. That is a distinction between Israel and ourselves. We repent first and are gathered home to glory. Israel is gathered to the land first, and then they repent.

In Psalm lxxxii. God stands in the assembly as God, and now He acts. Between these psalms the battle of Revelation xix. has taken place, and He is going to "judge righteously." In Psalm lxxxiii. He breaks up the powers, the last confederacy, all the old relatives of Israel who had been spared hitherto. (See Deut. ii. and other scriptures.) "Their enemies make a tumult." (Ver. 2.) "Who is this that cometh from Edom? . . . their blood shall be sprinkled upon my garments." &c. "I have trodden the winepress *alone*," &c. (Isa. lxiii. 1-6.) This passage is the triumphant return of the King to Zion after the judgment alluded to in Revelation xix. 15. It only shews how the psalms are interwoven with all parts of scripture. You will carry this in your mind; this is the judgment spoken of in Isaiah xxxiv., Ezekiel xxxv., Jeremiah xlix. and Obadiah—these are all winepress judgments, of course the expressions are figures merely. What are the warrior judgments? Well, they are the *riding* judgments in contrast to the three *sessional* judgments, namely, (1) Judgment seat of Christ; (2) Matthew xxv.; (3) Great white throne. I think both kinds of judgment are mingled; I mean the one is mingled with the other, so sequence of time is not the subject.

Psalm lxxxiv. is the beauty of the tabernacles

of the Lord. Psalm lxiii. is the desire after the person, Psalm lxxxiv. the desire for the dwelling place of the Lord. The path thereto may lead through tears (ver. 6), but the "if by any means" of another is found here. Sons of Korah lead the praises. What grace! Notice the sheltering care of God over what is most worthless (the sparrow), and the most fickle (the swallow).

Psalm lxxxv. is the blessing brought in; they pray that it might continue. The godly celebrate the restoration; and pray for that condition of soul which will keep the blessing.

Psalm lxxxvi. is the only psalm of David in this book. It is the beautiful confiding expression of one who trusts in the Lord; the joy of the kingdom is anticipated. Three beautiful requests are found here: "Incline thine ear, Jehovah, answer me. I am afflicted and needy." "Give ear, O Jehovah, unto my prayer." (Ver. 6.) "Teach me thy way." (Ver. 11.) It is the outcome of the experience of the godly man when restored to the land, but still not delivered. David is the mouthpiece, on some occasion of distress in his dethronement by Absalom.

Psalm lxxxvii. is the glory of Jerusalem. Rahab is Egypt. Cities boast of their heroes, but Jerusalem can say, "that man was born in

her." It is the *Son of Man* of Psalm lxxx. (Isa. ix. 6.)

Psalms lxxxviii. and lxxxix. are the two most opposite psalms that can possibly be imagined. In Psalm lxxxviii. Israel under the sense of a broken law cries morning, noon and night, but there is no answer from God: the incident that gave rise to it is in Numbers xvi. 31-33. Christ entered fully into Israel's position in spirit. "I am counted with them that go down into the *pit*." It is the children of Korah lamenting over the destruction of their parents. I knew a brother who said there was a time when this was the only psalm that gave him any comfort. He said, "I found there was another man like myself," namely there is no answer on the part of God. It is exactly the experience of Israel when they are brought face to face with God, like, in Genesis xlv. 14, the brethren in the presence of Joseph.

Psalm lxxxix. is the reverse—all brightness, in this way, that instead of their responsibilities under law, all Israel's mercies are secured to them in a risen Christ. It says in contrast to Antichrist of Psalm lv. who broke his covenant, "*My covenant will I not break*," all is now founded on the unchangeable oath of Jehovah. Verse 3, "I have sworn unto David my servant," &c.—"crushed Rahab"—the judgment

of Egypt for the deliverance of His people. Verse 19, "Then thou spakest in vision to thy holy one"—this is again the oath, but from verse 32 it seems to me that it is more 2 Samuel vii. 14 than 1 Chronicles xvii. 13. Then in verse 38 begin the past dealings of Jehovah with Israel (with Christ in figure) "cut off and taking nothing for himself." (Dan. ix. 26.) Then the book ends with Amen and Amen.

QUES. Is Judah gathered before they repent?

ANSWER. Well, I think the two tribes are restored after the judgment of the beast and the false prophet. The ten tribes cannot be gathered till the Assyrian is destroyed. (Isa. x.) God uses the Assyrian as an axe, and then throws it aside. The ten tribes are purified, not by the three and a half years' tribulation, but in the wilderness. (Eze. xx. 35.) So they are brought back after the warrior judgment, or winepress judgment, it seems to me.

QUES. But is Revelation xix. the destruction of the Assyrian?

ANSWER. No, the destruction of the Assyrian is in the confederacy of Psalm lxxxiii. I think Revelation xix. is the destruction of the Antichrist and the false king, and of the western powers who have come to his assistance. Then it is that Christ coming from heaven for the judgment of the beast and false prophet is a heavenly

judgment, whereas that of the Assyrian is earthly. Revelation xix. 15 is the judgment that will overtake the Assyrian, but it is well to bear in mind that the judgments in Revelation xix. 11-21 are spoken of in such a general way as would include *all* the warrior judgments. I think it is after the Lord has thrown the beast and Antichrist into the lake of fire. He goes forth from Zion, whither He went with the joyful company of Revelation xiv. 1-5, and smashes up this confederacy (Isa. lxiii. 1-6); "like a potter's vessel." (Psa. ii.) "Vine of the earth," is the sum of apostate Jews and Christians, it is a remarkable expression; compare it with other vines spoken of in the scriptures, especially that of Psalm lxxx. Then the Assyrian is destroyed with the confederacy of nations, or at all events, at that period; it is on his return from Egypt. (Dan. xi. 45.) I might add that these warrior judgments take in the destruction of Gog. (Eze. xxxviii.; ix.) Ezekiel's Gog and Magog are *before* the 1,000 years' reign, and the Revelation Gog and Magog *after*.

Angels might gather the clusters of the vine, but the Lord judges, and by Himself, as we read in Isaiah lxiii. 3, "alone."

I think also, that Zechariah xiv. 1-3 comes in with Psalms lxxiv.—lxxix., there is a difficulty in understanding the verses taken as they stand;

verse 2, first clause, "I will gather all nations against Jerusalem:" this is Micah iv. 10, "the sheaves to the threshing floor"; then the second part beginning, "and the city shall be taken," &c., taken as a parenthesis, relates to the destruction by the Assyrian in the above psalms, and in Joel ii. 1-11, "Then shall the Lord go forth and fight against those nations," &c.; this I believe to be the breaking up of the great confederacy of Psalm lxxxiii.; Isaiah lxiii. 1-6; and Zechariah xii. 9. The destruction of *all* nations, that come against Jerusalem, refers to the last clause of chapter xiv. 3, though more general.

BOOK IV.

PSALMS XC.—CVI.

THIS book gives us, as a main subject, the bringing into the world of the “only begotten” as in Hebrews i. 6. Book iii. presented the nation prophetically restored, but in the presence of their unsubdued enemies, their great outward enemies, especially the king of the north, the Assyrian, and so attacked and ruined by them, but at the same time disciplined by this means. Psalm xlv. brought the Deliverer before us, the David king, as Psalm lxxii. shews the peaceful reign under the Solomon king; Psalm lxviii. morally preceding both, because He comes from above. Now we have the king brought back, so once more the king and his people are together, then it is Messiah resuming His relationship with Israel.

The first three psalms give the basis of the whole, Jehovah taking His place with the nation, and the consequent steps until He sits down in the temple, the Object of universal worship; until He sits in Zion, the centre of the earth, and “all the earth worships at his feet.”

Psalm xc. may be the oldest of all the psalms, if that is a point of interest, if prior to Psalms lxviii. and lxxxviii., and may be well called Moses' lament over the destruction of the people in the wilderness; "Thou turnest man to destruction." The heading shews the authorship. Moses is the first who is called a "man of God," as Igdaliah is the last in the Old Testament historically; Timothy is the only one in the new; it is a title given to a man by the Spirit in a crisis. Psalm xc. gives Jehovah's connection with the nation. Verse 1, "Lord, thou hast been our dwelling place in all generations," and looks to Him to renew the relations which have been so broken, and that His blessing and beauty shall again be upon them. (Vers. 15-18.) This is the voice of the godly part of the nation. Verse 2, the abiding existence of God "from eternity to eternity," in contrast to the feebleness of man. Then in verses 7, 8, the governmental dealings of God, "consumed by thine anger," &c. Verse 12 is moral instruction. Psalm xci. gives Christ's connection with the *nation*, as man. It is Messiah taking His place with Israel, the place of trust in Jehovah, a dialogue between the Spirit of God, Messiah, Jehovah, and Israel. Verse 1, the proposition by the Spirit, "He that dwelleth in the secret place of the most High shall abide under the

shadow of the Almighty." Verse 2, Messiah replies, "I will take that place of trust," "I will say of Jehovah," &c. We find here three names of God: the most High, the Almighty. and Jehovah; the millennial God, the patriarch's God, Israel's God. Verses 3-8, the answer, perhaps of the remnant, Then He will take care of thee. From verse 9 to 13, Israel's voice is heard saying, "Because thou hast made Jehovah, who is my refuge," &c. Verse 14 to end, a greater voice is speaking. It is Jehovah expressing His delight in and approval of the blessed One. "Because he [Messiah] hath set his love on me [Jehovah]," &c. The *I* is Jehovah, also the *Me*. *He* and *Him* is Messiah. But we have heard this psalm quoted before on a memorable occasion indeed, as we have watched the temptation by the enemy in the wilderness of the Man Christ Jesus, using verse 11, his singular and only quotation of scripture, but omitting the words "in all thy ways," to try to turn the Lord from His purpose in accepting present deliverance. In vain, blessed be His name! then, failing himself, he got Peter to try his hand in Matthew xvi. and xxvi., but with the same result. Satan took care not to quote anything of the "lion" and "adder," himself, in two ways—violence and corruption. The mercies of Israel

were secured in an obedient and risen Christ, He trusted Himself absolutely to His Father for "the length of days," &c., as we find in Psalm xxi.

In Psalm xcii. Messiah leads the praises of the nation—the godly part, of course; it is "a song for the sabbath day," the 1,000 years. Verse 1 gives the theme, also verse 10, after this intervention, and celebrating this intervention, anticipative of the rest which is at the head of this psalm. So that the "shadow" and "the secret place" of Psalm xci. are now manifest to all. These three psalms (Psa. xc., xci., xcii.) give the preface or the introduction to the whole burden that follows up to Psalm c., Jehovah reigns. Verse 14, the new Israel, whose praises shall continue and not fail, as old Israel has done; age will only produce a ripeness with them, as it should with us. Verse 13, a divine principle belonging to all, the roots must be planted *inside*, to flourish *outside* "in the courts" (see Jer. xvii. 8), like the man of Psalm i.

Psalm xciii. states the blessed results, Jehovah reigns, His throne established of old; the floods, the powers of the world, lifted up their voices, but Jehovah is mightier than they. Verse 5, the resources of faith, "Jehovah's testimonies are very sure: holiness becometh thy house for

ever," alluding to the coming age. (Psa. xi. 15-18.)

Psalm xciv. begins the detail of the above abstract preface of Psalms xc., xci., xcii., another side of things of the deliverance of Psalm xlv. So Psalm xciv. cries for vengeance. (Ver. 1.) "O God of vengeancees." "Jehovah lift thyself up," &c. "How long shall the wicked," &c. All this agrees with the cry in the boat, which the Lord answered personally in Psalm xlv. Jehovah knows the vanity of the thoughts of the wicked, so much for them. (Ver. 12.) Then the blessedness of those who suffer under God's hand in discipline. Verse 15 is a very important verse, "For judgment shall return unto righteousness," &c. and anticipates the blessedness of Christ's reign. When He was here, Pilate divorced judgment from righteousness, but by-and-by these both shall be found in the Son of man, the Lord as the King and Ruler. Verse 19 is a striking verse also. Jehovah's comforts delighted the soul of the saints, it should ever be so. Verse 20 is the awful thought of Antichrist's throne being established with Jehovah. Impossible! About the only place he is mentioned in this book. This psalm marks in a peculiar way the position of the people, and that of Jehovah's ways, at that particular time. Psalms

xcv.—c. the advance and progress of the Only Begotten up to the top—Jerusalem, the temple, —until He sits again between the cherubim. This psalm is the shepherd care of Jehovah for Israel, and speaks of the setting up of Israel again in contrast to their first failure after coming from Egypt: warning the new generation against the sins of their forefathers. This psalm also summons Israel to come and bow down and worship. (Vers. 3-5.) “The sea is his.” He never gave it to any one, only in type, as He did the earth. (Ps. cxv.) “To-day” is grace calling.

Psalm xcvi. is the everlasting gospel going out to the nations. It summons them to “fear God and give glory to him, the hour of his judgment is come.” (Matt. xxv. 31.) Psalm xcv. said “let us;” this is wider than that, “all the earth.” All these psalms from xciii. to xcvi. are orphan psalms, that is, no authorship is attached. “Declare his glory among the heathen.” (Ver. 3.) As in most cases, the first three verses give the burden, so to speak. Jehovah is the Creator” (ver. 5), so in Revelation xiv. 7, “to him who has made the heaven and the earth,” &c. How it all tallies. “Tremble before him all the earth.” (Ver. 9.) “Say among the nations Jehovah reigns.” (Ver. 10.) But at this moment the beast says he reigns; this is

Revelation xiii. 7. What a number of things they are summoned to do. (Vers. 3, 7, 8, 9, 10, 13.) "Before Jehovah, for he cometh," &c. (Acts xvii. 30, 31.) Psalm ix. 8 is the habitable part of the earth for judgment: it is stated in general terms.

Psalm xcvii. is the answer to the summons and the celebration of His advent. The blast of the seventh trumpet (Rev. x. 7; xi. 15) is now heard, "the Lord reigns." His fire of judgment goes before Him and devours His adversaries, the peoples see His glory. This psalm is a kind of condensed epitome of the Lord's coming to earth, summarising what takes place, then the joy of the righteous. "Then shall the righteous shine forth as the sun in the kingdom of their Father" (ver. 12), as their salvation depends on this coming. How often have we seen this. (Psalms xlvi. and xlvii. for example.)

Psalm xcvi. is the answer from Israel, and this celebration of it is chanted. Verses 1-3, the celebration of His intervention, and all the earth is summoned to the celebration, to join in the song. Psalm xcvii. 7, "Worship him all ye gods," is the quotation in Hebrews i. Psalm xcvi., the heavens are not summoned as in the other psalms; this psalm ends, as Psalm xcvi., with the subject of His advent for judgment.

In Psalm xcix. Jehovah has at length taken

His place between the cherubim. Verse 4, "He loves justice," "establishes equity," executes judgment and righteousness, four important things. The second part of this psalm is very remarkable; Jehovah remembering the faithfulness of old Israel's godly ones, Moses and Aaron among His priests, Samuel, also, who called upon His name. They called, He heard and answered them—two things in verse 8, forgiveness and chastisement, both found in Him at all times; this is grace and government, so with us, but "the Father." (1 Pet. i. 17.)

Psalm c. is the summons to universal worship of Jehovah with joy in the courts of His temple (ver. 5), the old motto of Israel sung at the dedication, and chanted at the rebuilding of the temple, "The Lord is good," &c., in Ezra's day. This psalm closes the set, bringing in the only begotten One to establish judgment in the earth, after all the ages of violence, &c.

Psalm ci. gives the principles on which He takes His new house, "When wilt thou, Jehovah, come unto me?" It is Messiah's song. Matthew v. gives the character of the occupants; Jehovah coming, would find all in keeping with His character. (Vers. 2-7.) Psalm lxxv. Messiah said he would govern *outside* in a righteous way, this is now the government *inside*.

Psalm cii. is a psalm of the most profound

interest, and its position in the collection is also significant, as in deepest contrast to the preceding set, which set forth His glorious majesty. The heading is the index, "A prayer of the afflicted one, when he is overwhelmed, and pours out his complaint before Jehovah." It is a beautiful psalm, so touching in its accents. It is the Lord Himself, the afflicted One, in the garden of Gethsemane, declaring Himself cut off, in the prime of manhood: "What shall I say? Father, save me from this hour," &c. It is the "green ears of corn" of Leviticus ii. being roasted in the fire, not burnt; "my bones," "my heart," the whole being affected. "Smitten and withered like grass." What expressions! Verse 6, as solitary as the "pelican," as desolate as the "owl" (Isa. xiii. 21), and as lonely and of as little value as the "sparrow." (Luke xii.) The occasion of the psalm is found in verse 10, "lifted up," as Messiah, and "cast down," the inevitable consequences of undertaking the will of God (Psa. xl.), "Because of thine indignation and thy wrath," from which we must carefully exclude the "*Me*," of the second part of the verse. Christ is here before us in anticipation of the cross, but His atoning sufferings are not presented here. This is His personal sense of rejection, in connection with the remnant, not His bearing the judgment of sin in His soul for

men; all the promises made to Him, and He cast down; not like Psalm lxi., suffering with Israel even. Our souls travel back to mount Moriah; and the psalm goes on, deepening as it goes in sorrow and anguish of spirit at the thought of all being ready for His taking the kingdom, but verse 23, "He weakened my strength in the way; he shortened my days," which brings out Jehovah's voice—the Father's voice. Verse 25, the wondrous and glorious answer. He was Himself, the Creator of the heaven and the earth. He was "the Same," His years would not fail when the created universe passed away like a scroll. This contrast between His greatness and His humiliation, the humbled One, the Creator, the Ancient of days (Dan. vii.), the Jehovah of the Old Testament, is wonderful indeed. Verse 27, "the Same," is a title of God. (Deut. xxxii. 39; Neh. ix. 6.) Of course this psalm is all part of His unfathomable sufferings, but not in the light of expiation for sin, though leading up to it.

Psalm ciii. is essentially Messiah in Israel, as Psalm civ. is Messiah in creation. Psalm ciii., the voice of the occupants of the new house of Psalm ci. We *might* say, Psalm ci. gives the requisition, or, what the King requires. Psalm cii., how He Himself can furnish it, something akin to Elisha and "the beams," and "the axe's

head," and "the Jordan." Psalm ciii., those who have the moral requirements.

Psalms ciii.—cvi. give the result of all that has taken place with regard to Messiah being cut off. Psalm ciii., Messiah leads the praises of Israel, and in Psalm civ. those of creation. Psalm cv. gives God's ways in grace from Abraham onwards to the land; His ways in righteousness, His righteous ways with Israel; and in Psalm cvi. we see Israel's unrighteous ways with Him. This winds up the book with, "Hallelujah, praise ye the Lord."

Psalm ciii. is part of the "great congregation" praise. (Psa. xxii. 25.) Forgiveness and mercies form a great feature of the song. He forgives and He heals. (Ver. 3). It is remarkable that this is first spoken of upon Israel's coming up out of Egypt. (Exo. xv. 26.) Verse 4, the Redeemer. Verse 5, the righteous Judge. Verse 7, "made known his *ways* unto Moses," that which is *inward*; "his acts," *outward*, to Israel. "Father" by comparison, "like as;" then the frailty of man, akin to Isaiah xl., "grass," the place thereof knows it no more—how solemn a reflection on the bigness of man. Verse 17, a beautiful contrast, "But the loving kindness of Jehovah is from everlasting to everlasting," &c.; it ends with a summons to heavenly hosts to praise Him; defines an angel as one who is mighty in

strength, hearkening unto the voice of His word. (Matt. xxvi. 53.) Man excels in intelligence, "had the face of a man"—intelligence. It ends, as it began, "Bless Jehovah, O my soul."

Psalm civ. celebrates Jehovah as Creator in the most beautiful language. Verse 4 is quoted in Hebrews i. Verse 15, wine gladdens the heart of man, his face is made to shine with oil. (Luke x.) Normally like quantities of each were in the offerings, the measure of the Holy Ghost's work *in us* is that of our joy in Christ. Verse 2, the covering of Himself with light as with a garment, how truly descriptive of God, how it tallies with the "armour of light" of the justified man. (Rom. xiii.) We must keep in mind that it is the Creator, and not so much creation, that is celebrated all through. Verse 35, the judgment of sinners, connects this with the bringing in of the "only begotten" into the world. (Matt. xiii. 41.)

Psalm cv. is thanksgiving (see Isa. xxvi. 7), "His judgments are in all the earth." "Ever mindful of his covenant," &c. These two verses (vers. 7, 8) give the occasion of the psalm, this, of course, alludes to their bringing back. Verse 9 is Genesis xii., xxii., xxviii., xxxv. ; verses 14, 15, He took care of the patriarchs. Verse 17, the famine and Joseph, and then, what we find nowhere else, Joseph in fetters. Verse 19,

patience having its perfect work, then his release and exaltation. Verses 23-38, the history in Egypt, Israel's deliverance, and God's dealings with them in the wilderness. He planted them in the land, but their *enjoyment* depended on their obedience—Deuteronomy xi., "if." It is a remarkable fact that when the promises referred to are in connection with Moses, the blessing depends on the faithfulness of the people, as in the last verse of the psalm, Moses and responsibility go together; but when in connection with Abraham, it is counsel. The burden of this psalm is the mercy and never-failing goodness of Jehovah towards Israel.

In Psalm cvi. the Spirit of God is now going to recount the crooked ways of Israel, and rightly begins with this perpetual theme. "Hallelujah! He is good, for his loving-kindness endureth for ever." All their wicked ways did not alter this, which forms a kind of crown to the rehearsal. The first five verses seem to be a preface to the psalm. Verse 6, they confess their sins, it goes back into Egypt, just the obverse side of the picture of Psalm cv. He saved them for His name's sake (Eze. xx. 9, 14, 22); then the history in the wilderness. Verse 13, again the opposite of Psalm cv. What God often does to Christians as well as to Israelites, is that He grants your requests and an equal measure of

leanness of soul with the grant; but there is no leanness in 1 John iii. 22; but how often Jesus could say "Ye know not what ye ask." Verses 16-20 give the *moral* order of their actings. Numbers xvi. coming before Exodus xxxii. They envied Moses and the saint—the holy one of Jehovah—Aaron. It is well that God has designated him thus, for our hearts are slow to recognise the divine marks in His saints, specially of the Old Testament. Then they despised Jehovah in his representatives and set up the golden calf; turned to idolatry. This *moral* order would tally with 1 Corinthians x. 7, 8 in principle. Verse 23, Moses says, "Peradventure I shall make atonement for your sin." (Exo. xxxii.) Then they *despised* the pleasant land. This is the way in which God looks at their refusing to go up; yes, and at a sinner refusing salvation, too. Numbers xxv. follows this despising the word of God and priesthood of Christ, Moses and Aaron, and turning to idols, worshipping an attribute of God, we might say patience, the ox. They joined Baalpeor and despised the rights of their neighbours, but Phinehas quelled the plague by death, "he was jealous for his God," not for a party, *no partizan was he*. Verses 32 and 33 return to Numbers xx. Moses speaking unadvisedly with his lips, "Ye rebels." Poor Moses! the continual dropping of the water

wore away the stone. Verse 34, they did not destroy the heathen, the Canaanites, so the Canaanites destroy them. Verses 34-39 contain the steps that led to their captivity, deeply instructive for us also. It is of moment to see the steps of their downfall. Verse 34, "disobedience." Verse 35, "mingled with the nations, and learned their works." Verse 36, "served their idols," &c. (Judg. iii. 5.) Israel became lodgers, as it were, in their own house. (Neh. ix. 36.)

Verse 47, most characteristic. "Save us, Jehovah our God, and gather us from among the nations," &c., shewing how all this is prophetic, that they are not delivered from their outward enemies; ending up with "Amen, Hallelujah." Here is the end of book IV. We have had all Israel in this book, and the mention of Antichrist in Psalm xciv., I suppose to connect it with the former books, shewing that he is then not yet destroyed. "The throne of wickedness" or "perversities." This agrees with oppression and deceit, found in his full length portrait. (Psalms lii.—lv.)

Neither "Michtam" nor "Maschil" found in this book—no path, no instruction as to any path, though much in other ways.

BOOK V.

PSALM CVII.—CL.

Is commonly called the praise book of the psalms. It is a kind of divine commentary on all the foregoing. It views the nation as restored. Book I. gives the position of the *remnant* of Judah in connection with Christ on earth. Book II. shews the remnant cast outside Jerusalem, and Christ Himself taking a place with them in sympathy, and also coming back in delivering power in Psalm xlv. Book III. gave us the position of the *nation* (though it distinguishes the remnant) prophetically restored, but not delivered, and their position with regard to their great enemy, that is the Assyrian. Then as we had the nation prophetically restored, we had the King brought back in book IV., the King resuming his relationship as the Lord God in Psalm xc., and as the Messiah in Psalm xci. Book v. begins with Israel striking the note of praise, taken up by the Gentiles (Ps. cxvii.), the sound becoming louder and louder until “everything that hath breath” praiseth him. (Ps. cl.)

Psalm cvii. is a most characteristic psalm. and is thoroughly confirmatory of all that has been said about the first psalms of books giving the preface to their respective divisions. It cele-

brates Israel's restoration and their return. Psalm cvii. and cviii. are in connection with Israel. Psalm cvii. He *redeemed* them and gathered them back from all lands—from the east, the west, the north and south. It combines the two deliverances, the deliverance from Pharaoh, and then He delivered them from their great enemies and brought them into the land. He broke the "brazen gates," Babylon, of course, also "the city of brazen images." (Isa. xlv. 2.) The first verse gives the old motto of Israel, "For his lovingkindness endureth for ever." The redeemed of the Lord speaking in verse 2. It recounts the varied ways in which Jehovah has delivered His people (vers. 6, 8) the deliverance occurring four times. You must work it out for yourself: they cry under four circumstances, and they are heard. The Psalm is divided into four distinct parts. Those who have the New Translation will see how it is marked off. The last verse corresponds with the last verse of Hosea, and is very much akin to it. Thus they celebrate their return in Psalm cvii., combining their former deliverances with their present redemption. Psalm cviii. is a very remarkable psalm composed of two ends of psalms. Verses 1–5 is the last half of psalm lvii., and the remainder is the last part of Psalm lx.; two ends of psalms brought together. It

begins with David singing in the cave of Adullam, praising the Lord for *what He is to him as known to faith*: the second half cries to God to assert His authority when their deliverance comes (Israel's). Psalm cix. and cx. are in connection with the true Israel, the Lord Jesus Christ, betrayed by Judas in Psalm cix., exalted by God, Psalm cx., Christ's present position. Peter quotes Psalm cix. at Pentecost in reference to Judas (ver. 20). Judas companions "them." Psalm cx., verse 3, "youth" should be really "young men," the instructors of Daniel xii. The preachers probably of the everlasting gospel in Revelation xiv. 7. These young men are the messengers whom the Messiah will send forth to assert His authority over, and His claim to the world.

Psalms cxi. to cxiii. give what is called "the great praise." Psalm cxi. celebrates His *work*, "honourable," "great," "glorious." Psalm cxii. is His work in righteousness, and Psalm cxiii. His work in grace. Psalms cxi. to cxiii. furnish praise to celebrate the event of the Lord making His power known. I have no doubt in the moment preceding the blast of the seventh trumpet. (Rev. xi. 15.) I should say verse 7 is the key to Psalm cxiii., "raising up the poor," &c.

Psalm cxiv. is again the combination of the two great deliverances, God delivered them out

of the land of Egypt, and now they are brought back in safety from their enemies. Here we have the Red Sea, and a very beautiful statement, Jordan was driven back. They say, Where is your strength now? Ah! the ark went into the Jordan and took its strength out, "as soon as the priests' feet touched the water" its strength was taken from it. And when Christ tasted death, He robbed it of its sting, and the grave of its victory, and, as the true Samson, He has given us "the *honey*" from the carcase, and refreshment also from the jawbone, the water. "Thanks be to God, that giveth us the victory through our Lord Jesus Christ."

Psalm cxv. is the great answer on the part of the nation to that terrible taunt of the heathen in Psalms xlii. and lxxix., Where is their God? They praise the Lord, "Not unto us, O Lord, not unto us." They answer the heathen, that "our God is in heaven," "He hath done whatsoever he pleased" in regard to their discipline. Then they contrast Jehovah with idols, adding "they that make them are like unto them," a wonderful piece of sarcasm, a man known by his work. Verse 16, "the earth hath he given to the sons of men," contrasts with Ephesians i., "Who hath blessed us with all spiritual blessings in heavenly places in Christ," shewing the earthly and heavenly system; how startling

this announcement to the Jew. Christ had the cross, and so has the believer in the world.

Psalm cxvi. is the nation speaking, they give their two reasons for the praise of Psalm cxv. 2, 16, "He inclined his ear to me . . . hath loosed my bonds:" the death of God's saints, always precious, though ever the consequence of sin. (Gen. ii. 17; Phil. iii. 21.) In Psalm cxvii. the nations join the song of praise. Paul quotes it in Romans xv. together with the law and the prophets, to shew that God always had blessing in store for Gentiles. "Praise him, all ye *peoples*," it is plural.

Psalm cxviii. is the great national welcome, they receive the Lord Himself again with praise and thanksgiving. It is the psalm quoted by the Lord in Luke xiii., Matthew xxiii., bidding the nation farewell. The word "Jehovah" occurs twenty-four times in these twenty-nine verses, shewing that the people are back in full blessing prophetically. Verse 23, they acknowledge the stone which the builders rejected is become the head stone of the corner. A very great acknowledgment on their part, of course. "But this is the Lord's doing: it is marvellous in our eyes." The Lord Jesus Christ quoted that, but not verse 24, the millennium. Now see verse 28, "Thou art my God," that is a different tone from falling down to worship Baal.

Psalm cxix. is the expression on the part of those of Psalm cxviii. who have received the King, of the law written in their hearts. There are twenty-two sections of eight verses, the first being the index to the section. It corresponds to the Hebrew alphabet, and every verse of each section begins with the letter that stands above it. It is an acrostic. It gives twenty-two distinct experiences of the restored godly Israelite. The first gives the third "blessed is the man" in a general way, as Psalms i., xxxii. It is the word of God that has cleansed him, so it is "blessed are the undefiled." In the second, it associates him with God. Every verse brings the "law" before us. The law is referred to in several ways, I *think* ten, "judgments," "precepts," "paths," "commandments," "statutes," "testimonies," &c. In the third, the soul learns what it is to lean upon the Lord in all its trouble. Verse 25, "My soul cleaveth unto the dust," gives us more inward trial. Verse 33, it looks to be taught. Verse 41, it looks that the mercies may continue to it. Verse 49, remember the word of thy servant, he hopes in the word, it is his comfort in affliction. Verse 57, Jehovah is the soul's portion. In verse 65, it looks to be taught again, and in verse 73 it celebrates God as the Creator. In verse 81, "My soul fainteth for thy salvation: but I hope in thy word." It is the word that comforts his

soul. There is kindredness very often in the sections. Verse 89, abiding faithfulness in Jehovah Himself. Verse 97, delight is in the word, in the law of the Lord—think of an Israelite saying that, who had broken the law of God in every way. Verse 105, “Thy word is a lamp unto my feet, and a light unto my path.” As we pass on, we learn that there is nothing that can guide and guard us but the word of God. Jeremiah could say, “I did eat them.” Job says, “The words of thy mouth are more to me than my necessary food.” The Lord Himself could say, “By the words of thy mouth have I kept me from the path of my destroyer.” Verse 113, “I hate vain thoughts,” even if *vain* is in italics, that is the thought—God hates the thoughts of man. The proper reading is, “The double minded have I hated,” this gives God’s hatred of the thoughts of man, but produces His own thoughts as the comfort of man. Verse 121, “I have done judgment and justice.” I think the soul here looks for the Lord to take its part and side. Verses 129, 130, “The entrance of thy words giveth light; it giveth understanding unto the simple.” He found it was the only thing that preserved him. Verse 145, He cries with his whole heart, he looks to be saved. Verse 153, he looks for the Lord Himself to consider his affliction. Psalm lvi. will come in

here. Then verse 161, those who have persecuted him, Psalm lxi. would come in here, "They that sit in the gate speak against me; and I was the song of the drunkards." Verse 169, "Let my cry come near before thee," these last are earnest desires that he might meditate more upon the word. "I have gone astray like a lost sheep," I believe, gives an index to the whole psalm, which is the moral state of Israel in the last days; the law written in their hearts, but not in the enjoyment of full deliverance.

Now we come to the songs of degrees (or ascents), *probably* expressive of joy on the way between Babylon and Jerusalem, giving the outward circumstances of this same *period*, not moment.

Psalm cxx. "In my distress I cried unto the Lord, and he heard me." Now I think you will find that they are recapitulating, and are travelling over past scenes from their new position. It is one thing to speak of deliverance when you have not got it, but another when in the liberty of it. Verse 5, these are circumstances through which they had passed, reflecting on their former associates. Kedar was of Ishmael, the godly hated the company of these apostates. (Gen. xxv.) This was a kind of epithet.

In Psalm cxxi. one looks to the Lord, confidence

is in Him, as in Psalm xxv. : "He that keepeth thee shall not *slumber* nor sleep;" how it brings before us Elijah's sarcasm to Israel when they put the bullock on the altar, the answer was to be the great test as to who was God. Elijah mocked them and said, "cry aloud, for he is a god, either he is meditating," &c., perhaps "he sleeps," &c. How blessed to know that God never sleeps, though He did as the Man Christ Jesus in the storm on the lake, but is never so occupied that He cannot attend to us at any moment.

Psalm cxxii. is just as you always have with a Jew, the joy of Jerusalem again, "Peace be to them," the home of the Jew. (Psa. xlviii., lxxxiv. 5.) "Pray for the peace of Jerusalem," that is the Jew's motto to-day. Verse 1 is the burden of the psalm: "I was glad when they said to me, Let us go into the house of Jehovah. Our feet shall stand within thy gates, O Jerusalem." Then the divine security of Jerusalem. How intensified was all this in Luke xix. 41, "He wept," &c.

Psalm cxxiii. I suppose is an experience the Jews passed through when they were in captivity, but "our God" reminds us of Psalm xlii., their hearts seem again to go back to the seventy years' captivity, "our God" would shew that they were conscious of their refuge.

Psalm cxxiv. is that the Lord Himself has

taken their side. It is the intervention of Jehovah for His people in captivity; "proud waters" are evidently the Assyrian hosts, together with the great confederacy of Psalm lxxxiii., which is organised *after* the destruction of the Beast and false prophet. (Rev xix.) "Our soul is escaped" (Joel ii. 32), there shall be *deliverance*, speaking of the same period. Psalm cxxv. describes the position of those that trust in the Lord, "like mount Zion. . . . As the mountains are round about Jerusalem, so the Lord is round about his people." This security comes from the destruction of the foregoing confederacy, and of the last attack of the northern power, "the rod of wickedness." Psalm cxxvi. refers to when the command came from Cyrus, king of Babylon, to the remnant to go up and build the temple at Jerusalem. It seemed like a dream to them, they could not understand such a joyful message. Also the tears and joy of the great Sower and Reaper, in forecast (1 Thess. iv.), "his sheaves."

Psalm cxxvii. The Lord must be the builder, though they build the temple, it must be the Lord who does it, or it is in vain, even though Zerubbabel hold the plummet. (Zech. iv. 10.) It is entire confidence in Jehovah. Psalm cxxviii. Temporal earthly blessings to *every one* who fears the Lord; and children the earthly blessing to keep the ground. Now we get a clear run from

Psalm cxxix. to the end of the book, which is Psalm cxxxvi.—the book ends there, all the rest is supplementary.

Psalm cxxix. 1, 2, are the enemies, perhaps the Babylonian, as well as others, if you like, and so forth. Verse 4, it is now owned that the “long furrows” were all part of the righteous discipline of Jehovah. Directly you do that, though the edge of God’s governmental sword is never blunted, in contrast to all others (see 2 Sam. xii. 10; xvi. 10; 1 Kings xi.), it takes away the sting, but you can never rub the edge off. To persons who will not submit I say, the sword is very sharp, and you have to feel it because you kick.

In Psalm cxxx. they come out of the depths of their captivity and imprisonment. It is the great day of atonement, in figure; Hezekiah at the gates of death, and heard and lifted up. The feast of tabernacles followed the day of atonement (Lev. xxiii.), so Psalm cxxxii. comes after Psalm cxxx. Israel’s preparation for these blessings, “bread,” “flesh,” and “wine” (2 Sam. vi.), figure of 1,000 years’ blessing.

Psalm cxxx. is the result of the discipline, “like a child weaned from his mother.” “My heart is not haughty,” all natural support gone; it is a very delicate process, weaning; but we have to go through it, and, after all, it is the

weaned child, spiritually, who gets the blessing.

Psalm cxxxii. is most interesting, an answer to David's desire (2 Sam. vii.) to build a house for Jehovah, founded on the restoration of the ark to its resting-place by David. (2 Sam. vi.) Moses says (Num. x. 35), "Let God arise, let his enemies be scattered." *Here* it is, "Arise, Jehovah, into thy rest," *enemies gone*, and He finds His rest with His people. Now you see how beautifully God goes beyond every desire of the king. Verse 8 is David's first request. Verse 14 is Jehovah's answer, "This is my rest for ever." Verse 9, David's second request; verse 16 the answer. Verse 15, fulfilled by the Lord Himself in feeding the multitudes. Verse 10, David's third request; and verse 17 is the answer to it. Three requests, and Jehovah answers, and each time exceeds the request, shewing His grace.

Psalm cxxxiii. is the recovery of the unity of the priesthood. In verse 3 is the first mention of "eternal life" in the Old Testament, the only other place being Daniel xii., both in connection with the 1,000 years reign of Christ.

Psalm cxxxiv. is the praise of the servants of God, whatever and whoever they are: "Bless ye the Lord, *all servants* of the Lord." Psalms cxxxv. and cxxxvi. are together.

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Psalm cxxxiv. is the praise of the servants of God, whatever and whoever they are: "Bless ye the Lord, *all servants* of the Lord." Psalms cxxxv. and cxxxvi. are together.

Psalm cxxxv. is a beautiful song of the restored nation, celebrating the Lord Jehovah as their deliverer, Psalm cxxxvi. is the grand chorus to it, every verse ending with Israel's great theme, "His mercy endureth for ever." Psalm cxxxv. is a grand song, celebrating God as Jehovah the Almighty, Disposer and Judge. Verse 14, The Lord shall judge His people. The psalm is extraordinary in this way, as combining Exodus iii., Deuteronomy xxxii.; the former deliverance with the future redemption. In the former Jehovah delivers them, in the latter Jehovah judges them. "The Lord shall judge his people, and repent himself for his servants," for idolatry, &c.; at the same time fully restore them, that is, judgment must precede their future blessing, the judgment of the state predicted by Moses.

Psalms cxxxv., cxxxvi. give the praise of the *great* congregation. Psalm xxii. 25. So all ends in praise, and shall not all and everything end in praise? This really closes "the book of Psalms." Now we have a kind of supplementary set from Psalms cxxxvii.—cxlv. It is the restored nation retracing their past sorrows, but from their new standpoint. Psalm cxxxvii. is, they sat down by the rivers of Babylon, and they that carried them captive required a song, but they said, "How shall we sing the Lord's song in a strange land?" The praise and the place

must always go together. (See Exo. viii. 27.) Verse 7, children of Edom that cried, "Rase it, rase it, even to the foundation thereof," God's people never forgot that. When Jerusalem was destroyed this was the Edomite shout, the expression of the inveterate hatred of the elder brother (See Oba. 13, 14), and perpetuated by his grandson, Amalek. Verse 8, the cry for vengeance from God's earthly saints, in contrast to "Father, forgive them," &c., "Lord, lay not this sin to their charge." It shews the absurdity of persons who think that the psalms contain Christian experience, though unfortunately they are the experience of many Christians.

Psalm cxxxviii. is the ground of faith, God's word. Verse 2, "Thou hast magnified thy word above all thy name," whatever dispensational name God may have taken, His word is that which is greater. He is greater than any expression of Himself in dispensation.

Psalm cxxxix. is the ubiquity of the Spirit, you cannot get away from God, darkness is as the light with Him, not so with us; but directly you allow the searching rays of God's presence to reach you, you will say, "How precious also are thy thoughts unto me." (Ver. 17.) I think the church is brought in in a mysterious way in verses 14, 15, 16. He did not say "search me" at the beginning. The last verses say, "Search

me." You cannot say that, unless you let God search. People who keep the key of their heart, and have a secret chamber there, never say that.

Psalm cxl. with others, almost all in this set, travel over ground trodden before; here we find ourselves back with David and Saul, the violent man, or the remnant under the power of the beasts, the ten and two horned. (Rev. xiii.) Psalm cxli. continues the preceding, looking to the Lord that his prayers may be heard. (Vers. 1, 2.) Verse 5, He thus accepts discipline. "Let him curse." "I was *as* a deaf man," "*as* a dumb man," &c. These look for judgment on his enemies. Psalm cxlii. is David's prayer in the cave of Adullam. It is the last Maschil. Why? Because it is instruction to the remnant to go on praying: they are prophetically restored, but they have not been delivered from Gog and Magog. Does not that correspond with Luke xviii. "Men ought always to pray, and not to faint"? The praying widow represents the remnant. What you have here is the Spirit of God encouraging the remnant to go on praying. Bring my soul out of prison: the righteous (Jonathan) shall encompass me: prison here is cave, translated in other languages the same way. Psalm cxlii. is very remarkable. I think it is the expression of David when hunted by

Saul. It is just such an one as would correspond with 1 Samuel xxvi.

Psalm cxliv. 1, 2. The thesis is praising Jehovah as the source of strength, in contrast with the littleness of man. "What is man?" So insignificant, for this very reason he requires the intervention of God in the destruction of his enemies. *Directly* the psalm applies to David. It looks forward, however, to full blessing under Messiah as head. (Vers. 12, 15.)

Psalm cxlv. is the great hallelujah of Psalm xxii. 25, and accompaniment to Psalm cxxxv. I think the Lord is the leader here. "I will extol thee . . . for ever and ever." I think it is the spirit of Christ in the restored nation. "The Lord is righteous in all his ways." Can you say so? This is not all learnt at once. Psalm cxlvi. "Let everything that hath breath praise the Lord."

QUES. What is the meaning of "Magnify his word above his name?"

ANSWER. It is that whatever dispensational name God has taken, His word has been above it. Every time God gave a name He gave a revelation of Himself, but none of these revelations came up to His *word*, which expressed Himself fully. These revelations only gave certain attitudes that He assumed at certain periods, as Almighty to Abraham. (Gen. xvii.) Jehovah to

Israel. Father to us, Christians. (John xvii. 11, 25.) Christ is the express image of His person, who is above and beyond all dispensations.

Psalm cxlvi. brings in the full, final praises running on to Psalm cl., culminating in one continued burst of acclamation, each psalm beginning and ending with Hallelujah, or praise ye the Lord (ver. 2), the whole life should be one strain of praise and thanksgiving, celebrating Him as creator. (Ver. 6.) He looseth the prisoners and comforts those cast down. Psalm cxlvii. heals the broken hearted, which is *grace*, and in *power* can count the number of the stars, and calls them all by their names. Psalm cxlviii. Heaven and all there are called to praise Him, and join the great Hallelujah again, as the creator and disposer of all things.

It is remarkable that all through the psalms Israel and the former creation are constantly linked together in the praises of the godly; then the assembly and the new creation are found bound together.

Palm cxlix. Israel is called upon to praise His Maker. Verse 4, the meek are the blessed. (Matt. v. 5; Psa. xxv. 9; Psa. xxxvii. 11.) Verses 6, 7, give the true characteristics of an Old Testament saint: they praise God with their mouths, and slay His enemies with their hands.

They sing and fight at the same time, and, sad to say, this is the mind of many Christians.

Psalm cl. Praises in the sanctuary—praises in the firmament, for His mighty acts, His own greatness, and every instrument, every tongue made to sound forth His praises. Amen and Amen. Hallelujah !

NOTES.

The Michtams, Asherites, Maschils, "destroy not." Book I., Psalm xvi. gives the model for walk, the path of the perfect man on earth, trust and confidence in Jehovah. (Vers. 1-8.) The psalm furnishes a pattern for the path of the godly under trial in book II. during the three and a half years' tribulation. This golden psalm will shew their path as found in Psalms lvi., lvii., lviii., lix., lx. Psalms lv., lvi., &c., shewing the enemies to be in full power. On examination we find expressions in these five psalms corresponding with some in Psalm xvi., only developed and widened out.

No Michtams in books III., IV., V., because no path for the remnant in them.

Asherites—Happy. "Blessed." Genesis xxx. 13.

Book I. Psalms i., xxxii., xli. None in books II., III., or IV. Book V. Psalms cxix., cxxviii., cxliv.

All great principles are brought out in book I. All the above of book I. are developed in book V., for example, the law written in the heart of restored Israel (Psa. cxix.), "but in his law doth he meditate day and night."

Psalm i. This is the first characteristic of the new covenant, obedience, the second forgiveness. (Psa. xxxii.) "Their sins and iniquities will I remember no more." The state of soul of the nation as a whole, the God fearing man, the forgiven one of Psalm cxxxii. Compassed about with songs of deliverance, "songs of progress."

Psalm xli. The man who understands the poor and needy man, fellowship with the godly. (Psa. cxliv. 15.) Blessed the people in such a case.

Psalm xli. 13. Blessed be Jehovah, God of Israel.

Psalm xliv. 1-15. Psalm xliv. the development of Psalm xli.

The Maschils—Instruction. How they fit the place, giving the instruction for the saints in the period of the book wherein they are found.

The Michtam of book I. gave the model for the path of the remnant in book II.

The Asherites give the condition of soul in the path.

The Maschils give the instruction in the path.

Book I. Psalm xxxii. again furnishes the principles, as it does for everything. This gives the condition of soul of the remnant, forgiveness and instruction. "Thou wilt instruct me." For the remnant in Psalms xlii., xlv., lii., liii., liv., lv., lxxiv., lxxxiii., lxxxix., cxlii.

The last instructs them in the necessity for prayer. (Luke xviii. 1.)

Book II. "Korah," Psalms xlii., xlv., xlv., xlv., xlvii., xlviii., xlix.

Book III. "Korah," Psalms lxxxiv., lxxxv., lxxxvii., lxxxviii.

Psalm lxxxiv. They lead the praises as of old, the service of song.

Psalm lxxxv. is outward, goes on to the end.

Psalm lxxxvii. leads to the form of blessing—Zion.

Psalms xlvi., xlvii. The virgin company of Revelation xiv. 1-5.

"Destroy nots." Psalms lvii., lviii., lix., lxxv., perhaps explained by Deuteronomy xxviii. 62, "a small company." "In wrath remember mercy." (Hab. iii.)