
Balmer Commentary Collection

The Psalms (Book 2)

John Brown

Edited by Billy Balmer

Volume Two

Psalms 42-72

John Brown (1722-1787)

John Brown was raised in extreme poverty in Abernathy, Scotland. His father was a herdsman and a godly man who led the family in worship morning and evening. His father died when John was only eleven, and his mother followed soon after, leaving John to earn his living as a shepherd-boy in the hills around Abernethy.

From an early age it was evident that John was a believer in Jesus Christ, a very bright young boy who taught himself New Testament Greek while in the fields with his flock. John eventually became a pastor in a small Presbyterian denomination, and soon became known for his writing, especially his Self-Interpreting Bible and his devotional notes on the Psalms.

PREFACE

This commentary on the Psalms by Dr. John Brown of Haddington has been prepared by Mr. Billy Balmer of Belfast.

For many years, in his home in Belfast, Billy has been labouring for the Lord, typing notes and editing and sending his work across the world through different organizations. It has been his intention to edit minimally, replacing older words with new and rephrasing difficult sentences, so that

modern readers could more easily understand, enjoy, and benefit from the text. In preparing this material for print, I have made additional edits.

This present volume is part of the **Balmer Collection** has been prepared exclusively for The Krapf Project. It is my prayer that this material will find a place in the heart of the pastors of rural Africa and that the comforts, encouragement, and lessons taught in the Psalms will greatly benefit the Church.

Aaron Dunlop
Donemana, NI.
October 2023

PSALM FORTY-TWO

Perhaps this Psalm was composed by David when the unnatural rebellion of Absalom had forced him from the sanctuary of God to take up his lodging eastward of the Jordan (see 2 Samuel 15-19). We have in it:

1. Burning longings after nearness to and familiar intimacy with God, in His public ordinances and sanctuary (vss. 1-2).

2. Mournful lamentations and bitter groanings on account of:

- a. God's withdrawing of His comfortable smiles (vs. 3).
- b. The lack of the once enjoyed ordinances of God and fellowship with His saints (vs. 4).
- c. The troublesome impressions of God's wrath and of his enemies' insolent reproach of him (vss. 9-10).
- d. An account of the departure and distance of his God (vss. 9-10).

3. Believing remembrance of God's former favours and self-encouraging hopes of future ones (vss. 5-6, 8, 11).

Devotional

Have I by experience understood all these things?
My soul, let me charge you to beware of hypocrisy
with God, and of compassing Him about with lies,
under pretence of praising Him.

Dare not to sing these lines without inward, without
burning longings for the Lord; without earnest
claiming of Him as your own God on the
foundation of His New Covenant grant of Himself
to me in the gospel; without assured hopes of His
future, His everlasting kindness toward me.

PSALM FORTY-THREE

This Psalm was probably composed on the same
occasion as the former. It contains:

1. David's strong cries to his God for help against
and deliverance from his ungodly, unjust, and
crafty oppressors (vss. 1-2).

2. His burning longings to be restored to the
enjoyment of his God in His public ordinances (vss.
3-4).

3. His inward worries are composed by believing
claims of his God and firm dependence on His
promises (vs. 5).

Devotional

Let me be deeply affected with the injuries I daily receive from Satan and my own lusts. Let my heart and flesh cry out for God, the living God, as my God and my exceeding joy. Let me still the chaos of my heart with this—He is my God who saves me.

PSALM FORTY-FOUR

This Psalm was perhaps composed on the same occasion as Psalm 60 and may have a prophetic view to the after distresses of the Jews in the time of Rehoboam (see 2 Chronicles 12); of Jehoram (see 2 Chronicles 21); of Ahaz (see 2 Chronicles 28); of Hezekiah (see 2 Kings 18-19); and during the Chaldean captivity, Syro-Grecian oppression, and so on.

All these are typical of the distresses of the gospel-church under Heathens and Anti-Christians. It relates chiefly to the church and contains:

1. Thankful acknowledgments of what the Lord has done for her in former periods as her God, King, joy, and praise (vss. 1-8).

2. Sorrowful complaints of Divine desertion and of the prevalent power, cruelty, and derisive contempt of enemies (vss. 9-16).

3. Solemn protests of continued uprightness

and of constant adherence to the Lord's way amid these many calamities (vss. 17-22).

4. Strong cries with supplications and tears to

God for His merciful appearances and for granting her relief (vss. 23-26).

Devotional

Let me rejoice with those who rejoice, and weep with those who weep. Let me rejoice in what the Lord has worked for His people in any former period and, in all their afflictions, let me be afflicted. Let me give the Lord no rest until He makes His church a joy in the whole earth.

PSALM FORTY-FIVE

In this Song of Loves are celebrated:

1. The glories of our Redeemer as seen in:

- a. The surpassing blessedness of His Person as God-man (vs. 2).
- b. His almighty power in conquering His people and destroying His enemies (vss. 3-5).
- c. The eternity, firmness, and justice of His government (vs. 6).
- d. His royal anointing with the Holy Spirit above measure (vs. 7).

- e. His fitness for His work, and the splendour of His court (vss. 8-9).

2. The glories of the redeemed as seen in:

- a. Their listening to Jesus' proposals of marriage union with Himself; their renouncing of all others for His sake; their reverent submission to and worship of Him (vss. 10-11).
- b. Their glorious ornaments of righteousness and grace; and their glorious entrance into the New Covenant and eternal state (vss. 12-15).
- c. Their glorious succession and work for continuing the fame of the Redeemer (vss. 16-17).

Devotional

In singing this song of the Lamb, let me with open face behold His glory and be changed into the same image from glory to glory as by the Spirit of the Lord.

Let my admiration of His excellence swell to the brim; and my love burn with a most intense flame; and let my hopes of being forever with Him be strong and lively.

Let my heart be all wonder at His excellence, fullness, and grace; and all subjection to His government and laws; and my lips filled with His praise and honour all day.

PSALM FORTY-SIX

In this Psalm, probably composed for celebrating some remarkable victory, we have:

1. Bold triumphs of faith in God Himself and the mercies of the New Covenant, amid the most alarming danger and distress which can be supposed (vss. 1-5).

2. A thankful rehearsal of the great things which God has worked for the deliverance of His people, and for the destruction of their enemies (vss. 6-9).

3. God's heart-composing promise of promoting His own glory in every providence, and faith's expectation of protection and deliverance from that (vss. 10-11).

Devotional

Come, my soul, encourage yourself in Jehovah as your God and your All. Come, drink abundantly out of Jesus' heart-gladdening River of life, His Word, His blood, His Spirit, His fullness, His love. And

holding fast the beginning of your confidence to the end, always give thanks.

PSALM FORTY-SEVEN

This Psalm was probably composed on the same occasion as Psalm 24. Here is:

1. A return of praise demanded for God from all people, both Jews and Gentiles (vss. 1, 6).

2. A memorial of the grounds of praise, namely:

- a. The majesty of God's nature (vs. 2).
- b. The great things He has done, or will do, for His people in subduing their foes; and providing portions for them; and in ascending to heaven to receive gifts and prepare places for men (vss. 3-5).
- c. The high sovereignty and universal extent of His government (vss. 2, 7-9).

Devotional

Let all my inward powers labour in viewing, in loving, in admiring, and in praising my great, my glorious, my ascended, my all-governing, all-doing, and all-giving Lord Jesus Christ.

PSALM FORTY-EIGHT

This Psalm was no doubt composed to celebrate some remarkable victory or deliverance in the days

of David, Jehoshaphat (see 2 Chronicles 20), or Hezekiah (see 2 Kings 19). We have:

1. Jerusalem, the capital city of Israel and type of the gospel-church and heavenly state, **celebrated for her beauty** and her relation to God as the residence of His temple and ordinances (vss. 1-2).

2. Jehovah, the God of Israel, celebrated for His kind and powerful protection of Jerusalem, and for making her enemies to flee with much suddenness and terror (vss. 3-7).

3. The people of God, particularly in Jerusalem, meditating on and celebrating the gracious and mighty things which God has done or will do for them; and for His discoveries of Himself to them; and promising themselves sure and lasting happiness in His relation to and direction of them (vss. 8-14).

Devotional

Let me be deeply affected with the glory, with the privileges, and chiefly with the God of the Christian Church, and of the New Covenant state, and of the new Jerusalem, which is above, which is the mother, which is the desired city of us all.

PSALM FORTY-NINE

This Psalm is a mirror calculated to exhibit the emptiness of all worldly enjoyments. Observe:

1. David's earnest attempt to awaken all ranks of mankind to a serious consideration of this matter as a point of great importance and universal concern (vss. 1-4).

2. His indisputable proofs of the vanity of earthly enjoyments; namely, that they cannot save from death either a man's self or his friend; and that they cannot make men wise or happy in this world, far less make them happy in a future state (vss. 6-14).

3. His attempt to comfort himself and other saints under the sense of their daily infirmities and of the chastisements received on account of their sins, against the slavish fears of death; and against temptations arising from the prosperity of the wicked (vss. 5, 15-18).

Devotional

Let me mourn my sinful minding of and idolatrous attachment to earthly things. Let me be from now on as a weaned child, setting my affections on things above where Christ is at the right hand of

God. Let no uncertain riches or honours but the Living God be the object of all my trust and joy.

PSALM FIFTY

Psalm may be considered as a rebuke to the carnal Jews who rested in and boasted of their outward ceremonies in worship, to the neglecting of the weightier matters of the law – mercy, judgment, and faith. Or it may be considered as a prediction of the coming of Christ, to abolish the ceremonial worship, eject the Jews from His Church, and establish a more pure and spiritual form of worship under the gospel. Or it may be considered as an image of the last judgment in which Christ shall come to render to every man according to his deeds. Observe:

1. The awful appearance of God our Redeemer in the flesh, in power, or in the clouds with the gathering of the people to Him (vss. 1-6).

2. An engaging urging to use God's New Covenant grant of Himself to be our God, as a rousing to exchange legal ceremonies into prayer, thanksgiving, and holy obedience. Or at least to give a remarkable preference to the latter (vss. 7-15).

3. An awful charge laid against the wicked

because of their hypocrisy, slander, contempt of God's Word, and atheistic imaginations concerning God. With a fearful sentence of condemnation founded on the charge (vss. 16-22).

4. An alarming warning of danger to the

forgetters of God; and an encouraging promise to such as study to glorify Him by a holy conduct (vss. 22-23).

Devotional

Sing this, my soul, with solemn awe as called before the great Searcher of hearts and, as by faith, beholding Jesus- sitting on His great white throne- gathering the nations to His bar, opening the books, and judging mankind out of the things found written in them.

PSALM FIFTY-ONE

This Psalm was penned by David when rebuked by Nathan for his adultery with Bathsheba, and for his murder of Uriah (see 2 Samuel 12). We have in it:

1. David's open and truly sorrowful

acknowledgments of his sin; particularly, his adultery and murder as highly dishonourable to God. Also, David's acknowledgment of his original sin as the source (vss. 1-5, 7).

2. His earnest supplication for:

- a. Pardon of his offenses and for heart-purifying and renewing grace (vss. 1-2, 7, 9, 14).
- b. Renewed influences of the Holy Spirit (vss. 10-12, 15).
- c. Peace of conscience and comfortable fellowship with God (vss. 8, 11-12).
- d. A Reformation of and prosperity to the church which has been hurt by his sin (vss. 18-19).

3. His sincere purpose of heart to use God's favours to himself in promoting the instruction of others and in giving them an honourable pattern of an exact celebration of God's public worship (vss. 13-16, 19).

Devotional

Let my heart be filled with clear but evangelical views of my unnumbered transgressions and with deep sorrow for them. Let me pour forth supplications, strong cries, and tears to Him who is able to forgive all my iniquities and to deliver me from every corruption. Let me wash myself in Jesus' blood, as the fountain opened to men for sin and for uncleanness.

PSALM FIFTY-TWO

This Psalm relates to Doeg the Edomite who informed Saul how Abimelech, the High Priest, had entertained David and his servants. As a result, Saul murdered Abimelech and above eighty other priests (see 1 Samuel 22). Here:

1. David tells Doeg that, despite the clear and everlasting goodness of God, he gloried in his own hatred, craft, cruelty, and other wickedness (vss. 1-5).

2. By the spirit of prophecy, David condemns him for his wickedness and declares that he will be plucked from his dwelling and rooted out of the land of the living, to the great joy of those who fear God (vss. 6-7).

3. David comforts himself in the everlasting mercy of God and with the assured hope that he should praise God for His kindness (vss. 8-9).

Devotional

Learn, Oh my soul, to detest all deceit and cruelty. Learn to imitate the goodness of God which endures continually. And while friends are cut off, or foes prevail, let me live by faith in a gracious God as my All and in All.

PSALM FIFTY-THREE

This Psalm is much the same as Psalm 14. It speaks of:

1. Humbling convictions to all men of their sinfulness of nature and practice (vss. 1-3).

2. Fearful terrors to those who persecute and oppress the people of God (vss. 4-5).

3. Abundant comfort in the salvation of God to His persecuted saints (vss. 5-6).

Devotional

Learn, my soul, frequently to review your original and contracted filthiness. Admire the patience and mercy of God towards mankind. Trust not in man for what is he to be accounted of! In the full assurance of faith, wait patiently for God's salvation.

PSALM FIFTY-FOUR

This Psalm was composed when the Ziphites, men of the same tribe of David, incited Saul to destroy David and told him how to do it (see 1 Samuel 23, 26). It contains:

1. David's strong cries to his God that He would save him, judge him, and hear his requests (vss. 1-2).

2. Bitter complaints of the oppression and the ungodliness of his enemies (vs. 3).

3. His triumphant comfort of himself in the view of what God is to him and will do for him, intermixed with holy resolutions to praise God for His kindness (vss. 4-7).

Devotional

While Satan, my lusts, and the men of this world unite to destroy me, let me call on God. Let me be strong in the Lord and in the power of His might. Let me rejoice in Him who has delivered, does deliver, and who, I trust, will deliver me.

PSALM FIFTY-FIVE

This Psalm was probably penned by David when he fled from Jerusalem for fear of Absalom his son (see 2 Samuel 15-16). Observe:

1. David's earnest prayers for help and favour from God amid his great oppression, griefs, and fears (vss. 1-8).

2. David's requests for the just operation of God's vengeance in the scattering and destruction of his enemies, who, in Jerusalem, particularly Ahithophel, had behaved in such a terrible manner (vss. 9-15).

3. Resolved on frequent and fervent prayer, David encourages himself and his friends to trust in God for support, deliverance, and for the speedy destruction of their enemies, however deceitful and bloody (vss. 16-23).

Devotional

Behold, my soul, as in a glass, how Jesus our Redeemer was hated, betrayed, and murdered by His brothers of Judah at Jerusalem. Behold how the fearful vengeance of the Almighty overtook them on that account.

If I am oppressed, defamed, persecuted, or know not where to flee; if in cities, or friends, wickedness and malice discover themselves, let me give myself to the disposals of providence and call on God in the assured hope that He will answer in due time. Let me cast all my needs and burdens on my God who saves me.

PSALM FIFTY-SIX

This Psalm was penned by David when the Philistines laid hold of him in Gath (see 1 Samuel 21:10-15). It contains David's:

1. Earnest supplication to God for merciful protection and deliverance from his brutal, powerful, crafty, malicious, and restless enemies (vss. 1-2, 5-7).

2. Assured confidence in God as his own God, who had spoken good concerning him and took particular notice of his grievances (vss. 3-4, 8, 11).

3. Firm hopes that:

- a. His prayers should issue in the defeat of his enemies and that his faith would set him above the slavish fear of men (vss. 9-11).
- b. While he paid his vows to God, he should have further occasion to praise the Lord for what He has done and will do for him (vss. 12-13).

Devotional

Let me, in all my difficulties, turn to God. While His promises remain infallible, let me rejoice in them and, without anxiety, cheerfully expect the fulfilment of them.

PSALM FIFTY-SEVEN

This Psalm was penned by David when he fled from Saul in the cave (see 1 Samuel 24). It contains:

1. David's Earnest taking of himself to God for mercy amid his great troubles, the one on whom all his dependence was fixed; towards whom all his desires were bent; and from whom only he expected relief (vss. 1-2).

2. David's complaints of the cruelty, malice, and slanderous deceit of his unrelenting enemies (vss. 3-4, 6).

3. David's believing triumph in God, in which he prepares himself for praising God; excites himself to it; delights himself in it; and supplies himself with matter for it (vss. 7-10).

4. Conscious of his own inability to praise God enough, David leaves it on God to exalt and glorify Himself (vss. 5-11).

Devotional

Let me cry aloud for mercy. Let me lay my spiritual and temporal adversities before the Lord. Let me triumph in the God of my salvation and implore Him to glorify His name in all the earth.

PSALM FIFTY-EIGHT

This Psalm was probably composed by David when Saul carried out some kind of legal prosecution against him. A prosecution which is not mentioned in the history of his reign. Here David:

1. Describes the corruption in the government of these judges in neglecting to do justice and in readiness to do injustice. He also describes the corruption of their nature, with malice, falsehood, and stubborn perverseness (vss. 1-5).

2. Prays that God would stop them from continuing mischief, would defeat their projects, and weaken their influence (vss. 6-8).

3. Predicts their ruin so that he can encourage the godly and convict sinners (vss. 9-11).

Devotional

Let me search out my corruptions and mourn my stubborn refusals of Jesus Christ, and the counsels of His Word. Let me dread the speedy, but awful vengeance of God, if I regard iniquity in my heart or indulge it in my life.

PSALM FIFTY-NINE

This Psalm was penned by David when Saul sent messengers to watch his house in order to kill him (see 1 Samuel 19). In it, as in the seven immediately preceding, we have David's:

1. Bitter complaints of his enemies as wicked, brutal, malicious, and atheistic (vss. 1-7).

2. Prayers of prediction, that God would expose these enemies to contempt and derision; make them standing monuments of His just indignation; deal with them according to their sins; consume them in His wrath; and even make their sin their punishment (vss. 8, 10-15).

3. Holy resolution to wait on God until His judgments should be executed on them and then praise Him for His favours (vss. 9-10, 16-17).

Devotional

Let me think of the opposition made to David's Lord and of the unrelenting vengeance which has overtaken His enemies, Jewish and Heathen, and shall overtake His anti-Christian and other opposers.

While His honours are trampled underfoot, let me wait on and trust in God so that at last I may join in

the Hallelujahs of His people, when the smoke of His enemies' torment goes up for ever and ever.

PSALM SIXTY

This Psalm was penned by David during his wars with the Syrians and Edomites (see 2 Samuel 8). Here:

1. David bewails the tokens of God's displeasure with Israel, in the breaking and disjoining of the nation under Saul and Ishbosheth (vss. 1-3).

2. In thankful contemplation of the late revival He had given to their affairs by his own coming to the throne and victories over the Philistines, Moabites, and so on, **David calls on God to grant them victory over and rest from all their enemies** (vss. 4-5).

3. In the confident expectation of God's fulfilment of His promises, along with persistent supplication, **David expresses his triumphant hopes that God would quickly subdue every enemy**, the fortified cities of Esau not excepted (vss. 6-12).

Devotional

In all my distressed cases let me rejoice in the banner given and displayed to the nations. In the

faith of God's promise, let me firmly expect victory over every spiritual foe, and rejoice in the hope of the glory of God, the full enjoyment of the Canaan that is above.

PSALM SIXTY-ONE

In this Psalm we see:

1. In commemorating what the Lord had formerly done for him, and in the faith of what He had promised, **David cries to God for comfort and protection amid great troubles** (vss. 1-4).

2. In the view of what God has and will forever do for him, **David supplicates necessary mercies and commits to give everlasting praise and thanksgiving to God** (vss. 5-8).

Devotional

So may all providences, distressful or smiling, lead my soul to thankful panting for God, as my All and in all.

PSALM SIXTY-TWO

In this Psalm David:

1. Solemnly vows his manifold relations to God; his composed dependence on, fixed trust in, and

quiet waiting for God; and his hopes of the ruin of his enemies (vss. 1-7).

2. Earnestly encourages others to trust in and call on God who is infinite in power, mercy, and justice; and to beware of trusting in men, or in outward riches or honours which are deceitful and unsubstantial (vss. 8-12).

Devotional

Go you, my soul, and do likewise. Be weaned from all dependence on creatures; but cleave to, and depend on this all-sufficient Jehovah, as answerable to all your needs, desires, and enjoying powers, for now and for eternity. Then, oh how fixed in safety and how filled with the comforts of Christ!

PSALM SIXTY-THREE

This Psalm was penned by David while he hid himself from the fury of Saul in the wilderness of Judah (see 1 Samuel 22:5; or 23:14, 24-25; or 24:1). Or it was penned when David fled from Absalom (see 2 Samuel 15-16). We have David's:

1. Strong faith working in burning desires after the most familiar fellowship with God in public ordinances (vss. 1-2).

2. Highest estimation of God, issuing in hearty resolutions to be forever employed in His praise (vss. 3-4).

3. Heart-ravishing satisfaction in God amid secret and fixed meditation on His excellences and love (vss. 5-6).

4. Joyful dependence on God as His Savior and portion (vss. 7-8).

5. Holy triumph in God as his Preserver and the Destroyer of his enemies (vss. 9-11).

Devotional

Let my soul be strong in the faith, giving glory to God; embracing the promise of Himself, and calling all the fullness of the Godhead my own. Let me be all in raptures with Divine love and holy delight. Let no guile, no corruption, no carnal care, weaken or damp my inward powers; but let all be opened, be wide stretched, to grasp my infinite All, the great I AM.

PSALM SIXTY-FOUR

This Psalm contains David's:

1. Earnest supplications for preservation from his enemies who were so spiteful in their

slandorous reproaches, so close and subtle in their malicious plots, and so active in executing their cruel projects (vss. 1-6).

2. Predictions that God, by just vengeance, would quickly render these enemies a terror to themselves and others, and an occasion of holy joy and confidence to the saints (vss. 7-10).

Devotional

Let me commit my spiritual enemies into the hand of God who is able to destroy them and will quickly, to my everlasting comfort, tread them all under my feet.

PSALM SIXTY-FIVE

Here we are directed to praise God for his:

1. Kindness shown in His kingdom of grace, in hearing prayers, pardoning iniquities, satisfying the souls of His people with His blessings; and in protecting and supporting them in every need (vss. 1-5).

2. Kindness in the kingdom of Providence, in fixing the mountains, in calming the seas, in preserving the regular succession of day and night, and in making the fields fruitful, and the flocks numerous and happy (vss. 6-13).

Devotional

Let praise wait in my soul for the Lord and let me pour out my heart before Him. Under deep sense of guilt and pollution, let me believe His unbounded forgiveness and sanctifying influence. Let me come even to His seat and enjoy ravishing fellowship with Him. Let all my confidence be fixed on Him and, even in the blessings of Providence, let me discern the exceeding riches of His grace.

PSALM SIXTY-SIX

In this Psalm of thanksgiving, in which the fate of Israel is to be considered as typical of that of the gospel-church and people of God, we have:

1. David, as the messenger of God, calling all the nations of mankind to praise God for:

- a. The showing of His sovereign dominion in His works, so wonderful in themselves, terrible to His enemies, comfortable to His people, and commanding and awful to all men (vss. 1-7).
- b. Trying His people with afflictions, for supporting under them, protecting amid them, and delivering from them at last (vss. 8-12).

2. David, as the servant of God, an example of his own urgings, in honouring God by costly offerings, and by thankful declarations of what God had done for his soul, particularly in answer to his prayers (vss. 13-20).

PSALM SIXTY-SEVEN

Here we have David's:

1. Prayer for the church of Israel (vs. 1).

2. Supplication for the spread of the gospel among the Gentiles as the ground of great comfort and praise (vss. 2-5).

3. Believing prospect of the Divine blessings and true godliness which should attend the same (vss. 6-7).

Devotional

Let me request the salvation of Israel. Let me supplicate the gathering of the nations to Shiloh. Let me praise the Lord that already this great work is begun and that the Lord, who is mighty, shall finish it in His time.

PSALM SIXTY-EIGHT

Perhaps this Psalm was composed on the same occasion as Psalm 24 and 47 when David brought

up the Ark of God to that tabernacle which he had pitched for it in Zion (see 2 Samuel 6). We have in it:

1. Fervent supplications that God would scatter and defeat the projects of His enemies (vss. 1-2).

2. High praises to God for:

- a. His Infinite greatness and grace; His righteous relieving of the afflicted and oppressed; His directing of Israel in the Arabian desert; His showing of His glory at Sinai; His comfortable providing for His people in the wilderness and in Canaan (vss. 3-10).
- b. The easy conquest of their Canaanitish enemies; His fixing His temple on mount Zion; for the ascension of Christ to glory, to receive gifts for men; and for the spread of the gospel among Jews and Gentiles by means of the Apostles; while the obstinate Jews are severely punished (vss. 11-32).
- c. His supreme dominion, His awful majesty, His mighty power; and for the glory of His sanctuary; and the grace He gives to His people (vss. 33-35).

Devotional

Let me behold, let me admire, who God is and what he has done for and to my soul, and to the church of God of which I am a member. Let me behold what God has done, in instances unnumbered, in carrying out the covenant He made with His eternal Son.

PSALM SIXTY-NINE

This Psalm is very similar to Psalm 22, presenting at once the troubles of David and of David's Lord, and the glories which followed. We have in it:

1. Bitter complaints of long and sore troubles; of the malice and multitude of enemies; of the unkindness of friends; of general contempt. All these mingled with frank acknowledgments of guilt and with supplications for God's gracious audience and merciful deliverance (vss. 1-13).

2. Pleas insisted on in these supplications, namely, the mercy and truth of God; the Psalmist's own great distress; the insolence and cruelty of his enemies; and the unkindness of his friends (vss. 14-21).

3. Predictions of the ruin of David's and especially of Christ's Jewish enemies—indicating that their sacrifices and their common food should

be cursed to them; that they should be plagued with judicial blindness and wrathful disquiet; that they should be made public monuments of the vengeance of God ,having their church and state quite unhinged, and their land desolated; and, in part, that their ruin should be increasing, and their recovery almost impossible, (vss. 22-28.)

4. Under a deep sense of his poverty and distress, David and his Divine Son celebrate the high praises of God and call others to praise him for the deliverances of Israel but chiefly for the erection of the gospel-church, and for the certain recalling of the Jews into the same (vss. 29-36).

Devotional

Let me behold my Redeemer, charged in law with my sins, and bearing the punishment of them. Let me learn with patience to run the race of holy obedience and of necessary trials set before me, looking to Jesus as my Pattern, and as the Author and Finisher of my faith.

While I behold the tremendous severity of God's judgments against His ancient people for rejecting and murdering His Son, let me not be high-minded, but fear. Let me behold the grace of our Lord Jesus who, though He was rich, yet for our sakes He became poor, that we through His

poverty might be made rich. And let me be a living and lively member of that church, which is founded in His blood, and blessed in Him with all spiritual blessings.

PSALM SEVENTY

This Psalm is much the same as the five last verses of Psalm 40. In it David prays for:

- 1. Divine help to himself** (vss. 1, 5).
- 2. Shame and confusion to his enemies** (vss. 2-3).
- 3. Joy and comfort to his friends** (vss. 4).

Devotional

Let me apply it to my own troubled circumstances and so, in a believing manner, bring them, and the sinful causes of them, to my remembrance.

PSALM SEVENTY-ONE

This Psalm was probably penned on the occasion of Absalom's rebellion, as in Psalms 3, 42, 43; or of Sheba's conspiracy (see 2 Samuel 20). It contains David's:

- 1. Firm confidence in God**, encouraged by many experiences of His gracious kindness (vss. 1, 3, 5-7).

2. Fervent prayers that he might never be ashamed but might be delivered; might find rest in God; might have constant matter of new praises and thanksgivings afforded him; might not be forsaken by God in his old age; and might have his numerous, powerful, and crafty enemies confounded with shame and perplexity (vss. 1-13,18).

3. Confident and joyful expectations of God's further kindness, particularly that God would never forsake him, rather revive him; that He would increase his honour and comfort, and put his enemies to shame and on this he resolves, with admiring rapture, to praise God's righteousness and salvation, and His New Covenant relation to himself and to Israel (vss. 14-24).

Devotional

Let me be affected with my troubles. Let me never stagger at the promise through unbelief, but be strong in faith, giving glory to God.

PSALM SEVENTY-TWO

This Psalm was composed by David about the time of Solomon's instalment in the throne of Israel (see 1 Kings 1-2). With respect to Solomon, here is:

1. Fervent prayer for proper qualifications to equip him for government (vs. 1).

2. Predictions of the peace, glory, extent, wealth, duration, and happiness of his government (vss. 2-17).

3. Praises to the God of Israel for His mercies to His people (vss. 18-19).

But as our Redeemer is principally intended, we have concerning Jesus:

1. His being supplied with the Holy Spirit above measure to qualify Him for His work (vs. 1).

2. The glories of His government. Notice:

- a. How righteous! How wise! How orderly!
How condescending! How merciful! How destructive to oppressors! How effectually productive of real religion! How comfortable to His faithful subjects His administrations are! (vss. 2-9).
- b. How extensive His church among all ranks and nations! How tender His care of the meanest of His subjects! How much He is revered and adored by them! How astonishing their increase by means of His gospel-truth preached! How

permanent and useful His government!
(vss. 10-17).

3. A solemn giving of all the praise of these wonderful works to God alone with an earnest request and believing expectation that His glory shall fill the whole earth (vss. 18-19).

Devotional

Let me admire, let me adore, let me sing praises to Jesus my King. Let me rejoice in His highness, and in His extensive usefulness to men.