
Balmer Commentary Collection

The Psalms (Book 5)

John Brown

Edited by Billy Balmer

Volume Five

Psalms 107-150

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. John was a very bright young boy and he 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 by typing notes, editing, and sending his work across the world through different organizations. It has been his intention to edit minimally; replacing older words with newer ones and rephrasing difficult sentences

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

To recognize the many years of service by Mr. Balmer, this present volume is part of the *Balmer Collection* and has been prepared for *The Krapf Project* for use among pastors in rural Africa.

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.

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PSALM ONE HUNDRED AND SEVEN

This Psalm may be considered as an addition to the two before it. The previous two Psalms described the providences of God towards His chosen Israelites, who prefigured His gospel church. This Psalm:

1. Relates the providences of God to the children of men in general and calls them to praise Him for His kindness and mercy shown in his providences. Particularly in:

- a. Directing and gathering travellers whom He had justly scattered (vss. 1-7).
- b. Delivering prisoners whom He had justly confined (vss. 8-14).
- c. Healing the sick whom He had justly plagued (vvs. 15-22).
- d. Relieving sailors whom He had justly brought into a storm (vvs. 23-30).
- e. Changing the condition of territories, persons, and families at His pleasure, to the comfort of His people, and the restraining of wickedness (vvs. 31-42).

2. It encourages men to a careful observing of God's providences (vs. 43).

Devotional

Let me sing this with a heart deeply affected with the various providences of God towards myself and others, while we have walked by the way; been confined in prisons; or lain in beds of illness; travelled the surface of the depths; or laboured in our respective employments. Let me be a careful observer of providences, and compare them with the revelations of God, with my behaviour and my prayers, and with one another. So shall I understand the loving-kindness of the Lord.

PSALM ONE HUNDRED AND EIGHT

The first five verses contain praises and thanksgivings to God from Psalm 57:7-12. The other eight verses come from Psalm 60:5-12 and contain prayers for, and hopes of, promised mercies.

Devotional

Never doubt, my soul, to think, or to sing, or to pray over the same subjects of importance. Let there always be a nearness of affection and a newness of spiritual health.

PSALM ONE HUNDRED AND NINE

Probably David penned this Psalm with a view to Doeg or Ahithophel; and so it is very like Psalm 41,

52, 55, 120, and 140. But the Holy Spirit in this has a further respect to Jesus and Judas the traitor, Acts 1:20. Observe the Psalmist's:

1. Bitter complaints on his enemies, as spiteful, deceitful, false, restless, unjust, and ungrateful (vss. 1-5).

2. Fearful denunciations of Divine vengeance against his distinguished foe, that he should be delivered into the hand of Satan; should have his prayers rejected; his life shortened; his substance wasted; and his descendants rendered miserable (vss. 6-20).

3. Lamentation over his inward trouble; his approaching death; his instability of condition; pining sickness; reproach of enemies. And his prayers for mercy to himself, confusion to his enemies, and glory to his God (vss. 21-29).

4. Triumph in God, as his Supporter and Deliverer amid all his troubles (vss. 30-31).

Devotional

Let me be deeply affected with the sufferings of my Redeemer; and with the miseries of the Jews and others who abandon themselves to be His obstinate opposers. Let me implore, and by faith

foresee, the complete ruin of all my spiritual enemies, and the full redemption of my soul, and of the whole mystical body of Christ, in spite of all our sinful poverty and plagues.

PSALM ONE HUNDRED AND TEN

This Psalm relates wholly to Jesus Christ. It presents Him in His:

1. Glorious offices as:

- a. A Prophet, gathering the nations by the preaching of His gospel as the rod of His strength (vss. 2-3).
- b. Our great High Priest (vs. 4).
- c. Our exalted, victorious, and governing King (vss. 2-3, 5-6).

2. Diversified states of debasement and exaltation (vss. 7, 15).

Devotional

Let my eyes be fixed, wholly fixed on my glorious Redeemer. Behold! how, having by Himself purged our sins, He sat down on the right hand of the Majesty on high! Behold Him, by the Word of His grace, subduing multitudes of sinful men to Himself!

Behold Him able to save to the utmost, because He ever lives to make intercession for us. And let my mouth be filled with Hallelujahs and Hosannas in the highest, to Him who, by water and by blood, comes in the name of the Lord to save me.

PSALM ONE HUNDRED AND ELEVEN

In this Psalm, every sentence of which begins with a new letter of the Hebrew alphabet, we have the:

1. Praising of God pressed and an example given (vs. 1).

2. Grounds of praise exhibited, namely,

- a. that God Himself is gracious, full of compassion, and ever mindful of His covenant (vss. 4-5).
- b. and that His works are magnificent, pleasant, righteous, wonderful, perfect, kind, wise, and durable, and all conformed to His promise and covenant (vss. 2-9).

3. A commendation of a holy and reverent obedience to God, as the beginning of wisdom (vs. 10).

Devotional

Let my heart be all inflamed with the believing consideration of the marvellous works of redemption – as worked for and on my soul, – all filled with that love which casts out slavish fear, but powerfully promotes the loving reverence and awe of God.

PSALM ONE HUNDRED AND TWELVE

This Psalm is also alphabetically composed, and contains:

1. Invitations to praise God (vs. 1).

2. An outline of the saints' character and blessedness;

- a. that they are well principled, honest, sincere, and kind;
- b. shall be blessed with prosperity outward and inward; with comfort amid griefs; wisdom amid perplexity; and with honour and stability; and that their descendants shall be blessed after them (vss. 2-9).

3. The misery of the wicked (vs. 10).

Devotional

Let me try my character and rejoice in hope of being blessed in Christ Jesus, with all spiritual, temporal, and everlasting blessings.

PSALM ONE HUNDRED AND THIRTEEN

This Psalm, with the five immediately following, were called the great Hallelujah, and used to be sung at the Passover supper, Matthew 26:30. Here:

1. We are solemnly called to celebrate the praises of God (vss. 1-3).

2. We are plentifully supplied with matter of praise, namely, the heights of His glory and greatness, and the depths of His stooping and grace (vss. 4-9).

Devotional

Think, oh my soul, what the Lord has done for me! and for mine! and for mankind!

PSALM ONE HUNDRED AND FOURTEEN

In this Psalm are celebrated:

1. God's bringing Israel out of their Egyptian slavery (vs. 1).

2. His setting up His tabernacle among them, and taking them for His peculiar people (vs. 2).

3. His dividing the Red sea and Jordan before them (vss. 3, 5).

4. His awful descent on mount Sinai to give them His law (vss. 4, 6-7).

5. His providing them with water from the flinty rocks (vs. 8).

Devotional

Let my soul be affected with the grace, the glory, and the power of my God; with the mighty things He has done for men, chiefly in the work of our Redemption; and be encouraged to trust Him in the greatest difficulties.

PSALM ONE HUNDRED AND FIFTEEN

This Psalm instructs us:

1. To whom glory and praise ought to be given;

- a. Not to ourselves, but to God, for His mercy and truth (vs. 1)
- b. Not to lifeless senseless idols, but to God, whose throne is in the heavens, and

who does whatever He pleases (vss. 2-8, 15-16).

2. How we are to glorify God,

- a. By trusting in Him; crediting His promise; and receiving His blessings (vss. 9-15).
- b. By blessing Him while we live (vss. 17-18).

Devotional

Learn, my soul, to deny yourself; to take up your cross and follow Christ; and to keep yourself from idols. But make Jehovah, as reconciled in Christ, your portion, your trust, your help, your shield, your blessedness, your comfort, your praise; and consider your earthly enjoyments as the gracious gifts of your God, and an earnest of your far more exceeding and eternal weight of glory.

PSALM ONE HUNDRED AND SIXTEEN

This is a Psalm of thanksgiving to some extent similar to Psalm 18, 30, 40, and 103; and presents:

1. The Psalmist's great distress and danger,

which had almost driven him to despair (VSS. 3, 10-11).

2. The application he made to God by prayer for relief; and his experience of God's gracious kindness, in granting his requests, in hearing, pitying, and delivering him (vss. 1-2, 4-6, 8).

3. His sincere and hearty resolutions to make a grateful acknowledgment of God's kindness by:

- a. loving Him (vs. 1).
- b. continuing to call on Him and receive from Him (vss. 2, 13, 17).
- c. resting in Him (vs. 7).
- d. walking before Him as His devoted servant (vss. 9, 16).
- e. public confession of God's tender regard to him (vss. 12-15).
- f. and sincere and public paying of his vows to Him (vss. 18-19).

Devotional

Let me think, as before God, what of these blessings I have experienced, what of these duties I have earnestly practised. If God has redeemed me from the broken law, from the lowest hell, from the mouth of the lion of hell, and from the power of my corrupt lusts,

- a. let my soul, and all that is within me, be stirred up to bless His holy name;

- b. and let me never lose the heart-moving impression of His benefits.

PSALM ONE HUNDRED AND SEVENTEEN

This Psalm relates to the gospel church. Here are:

1. A short, but solemn, call to the redeemed of all nations to praise their God (vs. 1).

2. Rich matter of praise suggested, namely, the unbounded mercy and everlasting faithfulness of God, and so the fullness, kindness, and stability of His covenant promises, and the accomplishment of them (vs. 2).

Devotional

If this Psalm is short, let me sing it in the full assurance of faith, and with a heart all inflamed with the loving-kindness, and all enraptured with admiration of the goodness of God, towards men, towards the Gentiles, and towards my soul.

PSALM ONE HUNDRED AND EIGHTEEN

This Psalm was probably composed by David soon after his advancement to, and settlement on, his throne, 2 Samuel 5, 8. And contains:

1. His earnest urgings to persons of all ranks, offices, and states, to praise the Lord for His everlasting mercy and kindness (vss. 1-4).

2. By a recital of the great and gracious things which God had done for him, he encourages himself and others to trust in God alone (vss. 5-18).

3. His thanksgivings for God's advancement of him to the throne, in spite of all opposition, - as typical of the exaltation of Jesus Christ (vss. 19-23).

4. His and the priests' and people's triumph in the expected prosperity of his reign, and of the flourishing kingdom of Christ (vss. 24-29).

Devotional

Let my soul soar aloft to Jesus and His sure mercies. Let me behold Him, who, for the suffering of death, was made a little lower than the angels, now crowned with glory and honour, having all His enemies put under His feet, but Himself invested with all power in heaven and in earth, - and supplied with all gifts for men; yes, for the rebellious also, that God the Lord may dwell among them, and, as the God of their salvation, daily load them with His benefits. Let me rejoice in His highness, and have myself, and all my services,

bound with cords to His altar. And God forbid I should conclude the notes, without entering into the very marrow of the sense. You are my God, I will You exalt; my God, I will You praise.

PSALM ONE HUNDRED AND NINETEEN

This Psalm is a collection of David's precious thoughts, sorrowful complaints, humble petitions, and holy resolutions, which, it seems, he had written down as they occurred; and which, in the end of his life, he arranged into the form in which they now stand. Consisting of as many parts as there are letters in the Hebrew alphabet, the eight verses of each always beginning with the same letter in the original.

The general scope of it is to magnify God's Word, and make it honourable; to indicate, that it informs us of whatever we ought to expect from God in the way of gracious gift, and of whatever He may expect from us in the way of grateful returns of duty.

This is presented under ten different characters, one or other of which is to be found in every verse, excepting vs. 122 and vs. 123, -

1. As God's law, because framed and published by Him as our Sovereign; -
2. His commandments, because given with authority, and lodged with us as a trust; -
3. His precepts, because insistently prescribed, and not left as a thing indifferent; -
4. His statutes, because fixed and determined, and of permanent obligation; -
5. His Word, because it is the declaration of His mind, and Christ, His essential Word, is All and in all in it; -
6. His way, because it presents Christ the Way, the Truth, and the Life, and is the rule of our faith and obedience; -
7. His testimonies, because in them God, on His word and His oath, declares to men the truths necessary to be known in order to His honour and their salvation, - as confirmed in the death of His Son; -
8. His judgements, because framed in infinite wisdom, and by which we must both judge and be judged; - but in v75,84,121, judgement denotes righteous conduct; -
9. It is called His righteousness, because it is holy, just, and good, and is the perfect standard of righteousness; -

10. And His truth or faithfulness, because his leading truths are eternal; and the faithfulness of God is pledged in every point of them.

Devotional.

Let me, all along, enter into the spirit of the Psalm. Let my delight be in God's testimonies; my desires after God's presence; and my endeavours to have God honoured. Let God's Word be my rule, my food, my armour, my wealth, my comfort; and God Himself, as in it revealed and given, be my everlasting and infinite all.

Aleph. Part One (Vss. 1-8).

1. David marks out holy men as the only blessed men, v1-3.
2. Beggars that, to his own honour and satisfaction, he may be helped by God to an upright observance of His laws, v4-6.
3. In the faith of God's direction and assistance, he resolves to praise and obey Him, v7-8.

Beth. Part two (Vss. 9-16).

1. Points out the proper method of crucifying lusts, and attaining true holiness, (vs. 9).

2. Professes his attachment to God and His Word, and supplicates wisdom, direction, and support, (vss. 10-12).
3. Reflects, with satisfaction, on his former regard to God's truths and ways, (vss. 13-14).
4. Resolves to persevere in them, (vss. 15-16).

Gimel. Part three (Vss. 17-24).

1. With eagerness and longings of heart he supplicates Divine favour and instruction in God's truths, (vss 17-20).
2. Remarks the just vengeance of God on such as wander from His ways, (vs. 21).
3. Supplicates preservation from reproach, as he observed, meditated on, delighted in, and consulted, God's Word in all his conduct, (vss. 22-24).

Daleth. Part Four (vss. 25-32).

1. States his distress, and his behaviour under it, (vss. 25-26, 28,30-31).
2. Supplicates spiritual quickening, instruction, strength, right sentiment, and honour, in the Lord's way, (vss 25-31).
3. Resolves, under the influences of heaven, to be more active in holiness, (vs. 32).

He. Part Five (vss. 33-40).

1. Prays for Divine instructions, sanctifying influences, and quickening grace; for the accomplishment of God's promises to him; - and against covetousness, vanity, and reproach, (vss. 33-40).
2. Enforces his requests from his holy resolutions, his relation to God, his zeal for His honour, and his regard to His excellent declarations, promises, and precepts, (vss. 33-34, 38-40).

Waw. Part Six (vss. 41-48).

1. The prayers he presented to God, (vss. 41, 43).
2. The graces he exercised on God and His Word, faith, hope, love, (vss. 42-43, 47-48).
3. The practice he resolved on, through grace; to keep God's law; to seek and cheerfully practice His precepts; boldly publish His truth to others; and to delight in, meditate on, and zealously reduce them to practice, (vss. 44-48).

Zain. Part Seven (vss. 49-56).

1. The comfort he had found in God's Word, (vss. 49-50, 52,54).

2. (a) His desire that God would fulfill His promises, (vs. 49).
(b) and his care to remember, think on, and practice God's truths, (vss. 51-52, 55-56).
3. The injurious reproach he suffered from the wicked; his hatred of their sin, and dread of their punishment, (vss. 51, 53).

Cheth. Part Eight (vss. 57-64).

1. The portion he chose, (vs 57).
2. The purpose he formed, (vs. 57).
3. The prayers he offered up for favour, mercy, and instruction, (vss. 58-64).
4. The penitential care he took to obey God's law, (vss. 59-61).
5. The complaint he uttered, (vs. 61).
6. His fervent thanksgiving, (vs. 62).
7. His choice companions, (vs. 63).
8. His deep sense of God's abundant mercy and grace, (vs. 64).

Teth. Part Nine (vss. 65-72)

1. Hearty acknowledgments of God's faithfulness and goodness, and of the excellence and usefulness of His Word, (vss. 65, 68, 72).

2. Humble acknowledgments of the advantage he had received from his afflictions, (vss. 67, 71).
3. Complaints of the pride, slanderous reproach, and luxurious stupidity, of wicked men, (vss. 69-70).
4. Supplications for Divine instruction, (vss. 66, 68).
5. Declarations of his regard to God's Word, and resolutions to persevere in the observance of it, (vss. 66-72).

Jod. Part Ten (vss. 73-80).

1. Thankful acknowledgments of God's kindness in creation, and of His justice and faithfulness in afflicting, (vss. 73,75).
2. Earnest supplications for Divine instruction; for fresh discoveries of God's mercy; for the confusion of enemies, the comfortable fellowship of friends; and for an honourable soundness of heart, (vss. 73, 76-77, 79-80).
3. Holy joy in the comfort of fellow saints, and especially in God's mercy and Word, (vss. 74, 76-77).
4. A holy resolution to meditate on, and cleave to, God's testimonies amid persecution, (vs. 78).

Caph. Part Eleven (vss. 81-88).

1. Bitter complaints of great and long distress, (vss. 81-87).
2. Fervent supplications for speedy comfort, help, and quickening, (vss. 82, 86, 88).
3. Pleas with which these supplications are enforced; as (a) that his distress was become insupportable; (b) that his hope was on God's Word, that he held to it in his profession and practice; (c) that his life was but short to have so much of it spent in the furnace of affliction; (d) that the malice and pride of his enemies were excessive; (e) and, in fine, that God's loving-kindness was infinite, (vss. 81-88).

Lamed. Part Twelve (vss. 89-96)

1. The eternity and unchangeableness of God's Word and works, (vss. 89-91).
2. The advantage of delighting in, and cleaving to God's truths, (vss. 92-93).
3. God's interest in men a reason of His saving the observers of His law, (vs. 94).
4. David's holding to God's truths amid furious persecution, (vs. 95).
5. The highest excellence of God's Word above all earthly enjoyments, (vs. 96).

Mem. Part Thirteen (vss. 97-104)

This Psalm presents the Psalmist's burning affection to God's law, (vs. 97). Because by it,

1. He had attained much useful knowledge and wisdom, (vss. 98-100).
2. He was enabled to refrain from, and hate sin, (vss. 101, 104).
3. He was preserved steady in the path of duty, (vss. 101-102).
4. And he obtained much comfort to his soul, (vs. 103).

Nun. Part Fourteen (vss. 150-112)

1. The remarkable usefulness of God's Word, (vs. 105).
2. David's solemn dedication of himself to God's service, (vs. 106).
3. His recourse to God by prayer under his afflictions, (vss. 107-108).
4. His faithful holding to God's way amid troubles and persecution, (vss. 109-110).
5. His solemn and deliberate choice of God's Word for his portion and rule, (vss. 111-112).

Samech. Part Fifteen vss. 113-120)

1. David's hatred of sin and love of God's law, (vs. 113).
2. His profession of dependence on God, (vs. 114).

3. His debarring of wicked men from his company, (vs. 115).
4. His prayer for support, comfort, and honour, in the Lord's way, (vss. 116-117).
5. His foresight of, and trembling at, the ruin of the wicked, (vss. 118-120).

Ain. Part Sixteen (vss. 121-128)

1. Appeals to God as to his uprightness and justice, (vs. 121).
2. Supplicates that God would protect him against enemies; grant him merciful deliverance and saving instruction; and arise for the maintenance of His own honour, (vss. 121-126).
3. Enforces his requests with these pleas, that he was God's servant; and that he could no longer bear up under trouble, (vss. 122-125).
4. Professes his highest regard to God's law, and hatred of all iniquity, (vss. 127-128).

Pe. Part Seventeen (vss. 129-136)

1. Declares his estimate of, and regard to, God's Word, (vss. 129-131), and his deep concern for men's violation of it, (vs. 136).

2. Supplicates for mercy; direction; preservation; deliverance; spiritual comfort; and instruction, (vss. 132-135).

Tzaddi. Part Eighteen (vss. 137-144)

1. David's celebration of the righteousness of God's nature and work, and of the righteousness, faithfulness, and purity of His Word, (vss. 137-138, 140, 142, 144).
2. His avowed remembrance of, zeal for, and delight in God's Word, in spite of much contempt and trouble suffered on account of his holding to it, (vss. 139-143).
3. His fervent prayer for spiritual instruction, (vs. 144).

Koph. Part Nineteen (vss. 145-152)

1. David's persistent supplications for gracious audience; necessary salvation; and quickening influence, (vss. 145-147, 149).
2. His hopes in, and meditations on, God's Word, as perfectly true, and continuously stable, (vss. 147-148, 151-152).
3. In danger from wicked men, he flees to God for relief, (vs. 149-151).

Resh. Part Twenty (vss. 153-160)

1. David's cries to God, That He would consider his affliction, plead his case, deliver him, and quicken his soul, (vss. 153-154, 156, 159).
2. His holding to, love for, and high estimate of, God's Word, (vss. 153-154, 157, 159-160).
3. His description of the character and misery of the wicked, (vss. 155, 157-158).

Schin. Part Twenty-one (vss. 161-168).

1. David complains to God of persecution from princes, (vs. 161).
2. Professes his holy awe of, his delight in, his love to, and careful observance of, God's testimonies; and his utter detestation of falsehood, (vss. 161-164, 167-168).
3. Avows his persuasion of the happiness of the godly, and his own hopes of God's salvation, (vss. 165-166).

Tau. Part Twenty-two (vss. 169-176)

1. David's prayers for access to God, and for instruction, deliverance, help, and recovery from God, (vss. 169-170, 173, 175-176).

2. Hearty professions of his regard to God's Word, and the salvation in it contained, (vss. 169-176).
3. His humble confession of his wandering from God, and desire to be brought back, (vs. 176).

PSALM ONE HUNDRED AND TWENTY

Why this Psalm and the fourteen following are called Songs of Degrees, we do not certainly know. Some of them are suited to secret worship, some to family, and others to the public assembly. This Psalm is supposed to refer to Doeg the Edomite, 1 Samuel 22. We have:

1. The Psalmist's prayer to God for deliverance

from the ruinous influence of malicious and false accusations (vss. 1-2).

2. His denunciation of the just, fearful, and lasting judgments of God against his accusers

(vss. 3-4).

3. His complaints of his quarrelsome and annoying neighbours (vss. 5-7).

Devotional

Never dare, my soul, to utter falsehood, or even truth, in a malicious manner. Never dare to rush on the fierce and lasting indignation of the Almighty. Never choose to make this world your country, where sin and troubles so abound. But, you blessed abodes of peace and purity, when shall I come to you? When shall I leave my evil neighbours and come to God, to God my exceeding joy.

PSALM ONE HUNDRED AND TWENTY-ONE

Here:

1. In the firm faith of being heard, David supplicates Divine help and protection (vss. 1–2).

2. He comforts himself and others with the assurance of God's infallible direction and protection (vss. 3–8).

Devotional

Let all my confidence be on the Lord. Let my soul truly wait for Him, from whom comes all my necessary and expected blessings. On Him be all my burdens, all my needs, all my cares.

PSALM ONE HUNDRED AND TWENTY-TWO

This Psalm appears to have been composed for the use of the Hebrews at their three solemn feasts, Leviticus 23. We have in it

1. Expressions of great joy in going up to Jerusalem (vss. 1-2).

2. High commending of the beauty, order, sanctity, and honour of Jerusalem (vss. 3-5).

3. The duty and happiness of such as are really concerned for the welfare of Jerusalem, the church of God (vss. 6-9).

Devotional

Let me remember the gospel church; bewail her disorders; supplicate her welfare; and set my heart on the Jerusalem which is above, into which nothing can enter that defiles or disturbs. Oh when shall my feet stand there! When shall I see my Jesus on His great white throne, and sit with Him in His glory!

PSALM ONE HUNDRED AND TWENTY-THREE

This Psalm relates to the distressed condition of the church; and contains

1. Earnest longings for, and believing expectations of, merciful deliverances from God (vss. 1-2).

2. A use of great distress, as a plea for speedy and remarkable relief (vss. 3-4).

Devotional

Let me, in the full assurance of faith, cry to God for the mercies which my own soul, my family, and the church and nation with which I am connected, so much need. Nor let me accept of a denial of my believing requests.

PSALM ONE HUNDRED AND TWENTY-FOUR

This Psalm is highly applicable to every remarkable deliverance which God works for His church. Especially to the great redemption worked for His people by Christ. In it David:

1. States the danger they were in (vss. 1-5).

2. Gives the glory of their deliverance to God (vss. 1-2, 6-7).

3. Uses the deliverance as an encouragement to trust in God (vs. 8).

Devotional

Let me behold Jehovah as a present help in trouble. Let my waiting eyes be towards Him, who, despite all the combined power and policy of hell and earth, is able and ready to pull my feet out of the net.

PSALM ONE HUNDRED AND TWENTY-FIVE

Let me in this Psalm behold:

1. The happiness of the saints in the fixedness of their new-covenant state; the safety of their condition; the seasonableness of their deliverances, and the advantage of effectual fervent prayer in their behalf (vss. 1-4).

2. The misery of the wicked, particularly of apostates from the ways of God (vs. 5).

Devotional

Let me then never be of those who draw back, but of those who believe, to the fixing of their heart, and the saving of their soul.

PSALM ONE HUNDRED AND TWENTY-SIX

This Psalm relates to some remarkable deliverance of the Jewish church, perhaps from Babylon, as typical of those of the gospel church; and

1. Records great admiration of, and thankfulness for, the deliverance (vss. 1-3).

2. Contains prayers for and encouragement of saints exercised with tribulations (vss. 4-6).

Devotional

Let me admire the Lord's kindness to my country; - to His gospel church; - to mankind; - to my soul. And in my remaining distress, personal or relative, let me sow in mourning and supplication, that I may reap joyful deliverances, and everlasting comforts, through grace.

PSALM ONE HUNDRED AND TWENTY-SEVEN

This Psalm relates to David's orders for building the temple, 1 Chronicles 22, 28, or to Solomon's actual building of it, 2 Chronicles 2-6. It teaches us constant dependence on God in all our concerns; particularly:

1. In prospering our undertakings or rearing our families (vs. 1).

2. In protecting our homes and country (vs. 1).

3. In enriching us without excessive care or labour (vs. 2).

4. In giving us agreeable heirs to possess our substance (vss. 3-5).

Devotional

In my undertakings, let me set the Lord always before me, and depend on His blessing as the source of my success. In all my enjoyments let my care be to enjoy God Himself.

PSALM ONE HUNDRED AND TWENTY-EIGHT

This Psalm exhibits:

1. The complete duty of all, particularly married persons (vs. 1)

2. The advantage of studying it; namely, success in employments; comfort and honour in relations; joy in the prosperity of God's church, and of their own offspring (vss. 2-6).

Devotional

Let me be ashamed, be pained, on account of my lack in holiness, and of the hurt my family and the church of God have by that sustained. Let me behold the great gain of true godliness, having the promise of this life and of that which is to come.

PSALM ONE HUNDRED AND TWENTY-NINE

Whether this Psalm was penned when David brought up the Ark of God to mount Sion (2 Samuel 6), or relates to the Chaldean captivity, is uncertain. In it the people of God:

1. Look back, on their often-repeated tribulations, with thankfulness to God for their deliverances from Egypt, and from their oppressors under the Judges, Saul, and so on (vss. 1-4).

2. They look forward with a believing prayer for, and prospect of, the destruction of all their unrelenting enemies (vss. 5-8).

Devotional

Let me not only be affected with what the Lord did for the Jewish, but chiefly with what He has done for the gospel church; and let me, in faith, cry for, and expect, the downfall of Antichrist, and of all the other enemies of Christ and His church.

PSALM ONE HUNDRED AND THIRTY

This Psalm contains:

1. David's earnest cries to God out of the depths of corruption, desertion, temptation, or trouble (vss. 1-2).

2. His frank repentance in the faith of God's merciful forgiveness (vss. 3-4).

3. His attentive waiting on God for His favours (vss. 5-6)

4. His encouraging expectations from God (vss. 7-8)

Devotional

Let my soul go and do likewise. While the unbounded mercy and plenteous redemption of Jehovah remain un-exhausted, let my soul cry mightily in every trouble; believe forgiveness under the deepest sense of guilt; and quietly hope and wait for the salvation of God. Let never hopeless despair steel my heart against a God of grace.

PSALM ONE HUNDRED AND THIRTY-ONE

This Psalm contains:

1. David's humble profession of his contentment with his lot (vss. 1-2).

2. His warm encouragement of others to a constant dependence on God (vs. 3).

Devotional

Let me be ashamed of my pride, and of meddling with things above my sphere. Let me desire humility, as my great ornament in every station; and study, like a child of God weaned from worldly lusts, to set all my hope on God Himself.

PSALM ONE HUNDRED AND THIRTY-TWO

Whether this Psalm was penned by David when he brought up the Ark of God from Kirjath-jearim, 2 Samuel 6, or for Solomon's dedication of the temple, 1 Kings 8, is uncertain. It contains:

1. A statement of David's godly and earnest care to provide a proper lodging for God's Ark (vss. 1-7).

2. Earnest prayers for God's presence and blessing to attend it (vss. 8-10).

3. David's care to provide a place for God; and God's promises to David relating to the prosperity and establishment of his family, especially in the Messiah, are pleaded as arguments to enforce these requests (vss. 1-5, 10-18).

Devotional

Let my soul with zeal go out after God, the living God. Let nothing less than His presence in His ordinances satisfy my desire. Let the welfare of His ministers and people be matter of my deep concern. Let me admire the kindness of God, that I have so many exceeding great and precious promises to plead; And let me grasp, let me believe them with my whole heart.

PSALM ONE HUNDRED AND THIRTY-THREE

This Psalm was perhaps penned when the Hebrew tribes agreed to fix David on his throne, or to restore him to it, 2 Samuel 5, or 19. Here is:

1. A declaration of the excellence and pleasantness of brotherly affection (vs. 1).

2. The illustration of this in two comparisons (vss. 2-3). (vs. 2, skirt – collar or neck-band).

3. The great advantage of it (vs. 3).

Devotional

Let Jesus' love shed abroad in my heart make me an example of these notes. How happy the churches and families where this prevails! And how blessed, above all, the church above, where Love, Love for ever reigns.

PSALM ONE HUNDRED AND THIRTY-FOUR

This Psalm was perhaps penned when David appointed the orders of the priests and Levites, 1 Chronicles 23-26. In it we have:

1. The sacred watchers of the temple stirred up to employ their time in praising God (vss. 1-2).

2. A fervent prayer for the blessing of God on them or on others (vs.3).

Devotional

While I am in Christ's church, let me provoke myself and others to love and to good works.

PSALM ONE HUNDRED AND THIRTY-FIVE

This Psalm contains:

1. Earnest urgings to all concerned to praise the Lord (vss. 1-3, 19-21).

2. Rich matter for praise – God considered as:

- a. The God of Israel (vs. 4).
- b. The God of gods (vs. 5).
- c. The God of the whole world (vss. 6-7).
- d. A God terrible to the enemies of Israel (vss. 8-11). But kind to Israel (vss. 12-14).
- e. The only true and living God, before whom all others are but vanity and falsehood (vss. 15-18).

Devotional

Come near, my soul, and sing what Jehovah is, and has done for His church; and what He is to, and has done for me.

PSALM ONE HUNDRED AND THIRTY-SIX

This Psalm is a continued urging to praise the Lord for the never-ending displays of His mercy. The hearty singing of it has been honoured with the most signal appearances of God's kindness, 2 Chronicles 5:13 and 20:21-22. We are in it directed to praise God:

1. As great and good in Himself (vss. 1-3).

2. As the Creator of all things (vss. 5-9).

3. As the God and Saviour of Israel, who brought them out of Egypt, through the Red Sea and wilderness; cast out the nations and gave them the possession of Canaan (vss. 10-22).

4. As our gracious and condescending Redeemer (vss. 23-24).

5. As the great and sovereign Giver to all creatures (vss. 25-26).

Devotional

Let my heart be melted and inflamed with the loving-kindness and mercy of God in Christ; And let me behold, believe, and admire the unbounded extent and everlasting duration of them.

PSALM ONE HUNDRED AND THIRTY-SEVEN

This Psalm was probably composed in Chaldea during the captivity, and contains:

1. The Jews grievously bewailed of their distress, contempt, and reproach (vss. 1-4).

2. Their tender and affectionate remembrance of and concern for Jerusalem, the church, and the ordinances of God (vss. 5-6).

3. Denunciations of destruction to the Edomites who had promoted, and the Chaldeans who had affected, their distress and captivity (vss. 7-9).

Devotional

Let me bless the Lord for what mercy is in my lot above that of many others. Let the welfare of God's church lie near my heart. Let me earnestly desire and firmly expect the ruin of all her and my spiritual foes.

PSALM ONE HUNDRED AND THIRTY-EIGHT

This Psalm was perhaps composed by David when he was newly advanced to his throne, 2 Samuel 5; 1 Chronicles 12. In it:

1. He looks back with thankfulness on the experience which he had of God's goodness to him (vss. 1-3).

2. He looks forward with comfort, in hopes,
a. That others would go on to praise God like him (vss. 4-5).

- b. That God would continue to do good to him (vss. 6-8).

Devotional

Let the sense of the un-numbered mercies I have received from God, and the hope of His everlasting loving-kindness, tune and move my heart.

PSALM ONE HUNDRED AND THIRTY-NINE

This Psalm was probably penned by David when he was loaded with some vile reproaches, and contains:

1. His celebration of

- a. The knowing everything of God (vss. 1-6).
- b. The presence everywhere of God, (vss. 7-12).
- c. The creating kindness of God (vss. 13-16).

2. His making use of these,

- a. In devout meditation on God (vss. 17-18).
- b. In detesting wicked men (vss. 19-22).
- c. In solemn profession of his uprightness before God (vss. 23-24).

Devotional

Let me sing, let me pray, and let me live always under the deepest impressions of God's eye on me; His presence with me; His formation of me; His new-covenant marriage to me; and His everlasting redemption of my soul. Let my nights and my days be filled up with precious, with fixed, with pleasant thoughts concerning these, and holy use of them. Let me never make the Lord's enemies my intimates. Let a thorough purging from sin, and progress in holiness, be the delight, the earnest desire of my soul.

PSALM ONE HUNDRED AND FORTY

This Psalm was probably penned by David when persecuted by Saul; and perhaps partly relates to Doeg the Edomite, as Psalm 52 and 120. In it:

1. David complains of the malice of his enemies

and supplicates God's preservation from them (vss. 1-5).

2. He encourages himself in God as his God, (vss. 6-7).

3. He prays for, and prophecies, the destruction of all his enemies (vss. 8-11).

4. He assures himself, and other saints, that all their troubles shall end happily, (vss. 12-13).

Devotional

Let my troubles stir me up to fervent prayer, and to an earnest believing on God as my God. Thus shall I suck honey out of the flinty rock; and the malice, as well as the ruin of my enemies, shall work for me an exceeding and eternal weight of glory.

PSALM ONE HUNDRED AND FORTY-ONE

This Psalm was likewise composed under distress and persecution. In it David prays

1. For God's kind acceptance of his prayers (vss. 1-2).

2. For His powerful assistance in keeping his tongue, his heart, and his hand, in the way of duty (vss. 3-4).

3. That others might be helpful to him with their seasonable reproofs, and he to them with his prayers (vss. 5-6).

4. That when he and his friends were brought to the last extremity, God would graciously appear for their relief (vss. 7-10).

Devotional

Whenever I am afflicted, let me pray. Let me highly prize and kindly receive Christian reproof and earnestly use it to my spiritual advantage. Nor let me ever despair on account of the great distress of my soul or of the church. Is anything too hard for the Lord?

PSALM ONE HUNDRED AND FORTY-TWO

This Psalm was framed by David when obliged, by Saul's persecution, to hide himself in a cave, 1 Samuel 22:1, or 24:3, and contains:

1. Bitter complaints of the subtlety, strength, and malice of his enemies; and of the coldness and indifference of his friends (vss. 1-4, 6).

2. The comfort he took in God's knowing his way, and in recognising his claim to God as his portion (vss. 3-5).

3. His pleasant expectations that God would deliver him, and that his fellow-saints would join with him in thanksgiving for his deliverance (vss. 6-7).

Devotional

If all men forsake me, if all men harass me, let me cast my burden on the Lord, that He may sustain me. Let me renew my believing claims to Him as my Lord, my God, my Refuge, and my Portion. Let me rest firmly on His character and promises, for His sympathy, help, and deliverance.

PSALM ONE HUNDRED AND FORTY-THREE

This Psalm was probably penned by David during the unnatural rebellion of his son Absalom, as Psalm 3, 42, 43. It contains:

1. Sad complaints of trouble, and of the sinking of his spirit under it (vss. 3-5, 7).

2. Fervent supplications that God would

- a. Hear his prayer (vss. 1, 7).
- b. Forgive his sins (vs. 2).
- c. Show His favours (vss. 6-8).
- d. Direct him in the way of duty (vss. 8-10).
- e. Quicken him in it (vs. 11).
- f. Deliver him out of trouble (vss. 9, 11).
- g. And, in fine, punish his persecutors (vs. 12).

Devotional

When my heart is overwhelmed, let God lead me to the Rock that is higher than I; And let me study to have my sin removed first, in order that my troubles may remove in due order, and with a rich blessing.

PSALM ONE HUNDRED AND FORTY-FOUR

This Psalm was probably composed by David on his advancement to the throne, 1 Chronicles 12; 2 Samuel 5, as Psalm 138, 75, and so on. In it we have

1. Thankful acknowledgments of God's relation to him, and condescending kindness towards him (vss. 1-4).

2. Supplications

- a. for Divine deliverance from his enemies, who still threatened him (vss. 5-8).
- b. and for prosperity to his people (vss. 11-14).

3. Triumphant joy in God as his and their Deliverer and Portion (vss. 9-10, 15).

Devotional

Let me admire the relation, the kindness of God to me, who am so poor, – so frail, – so sinful! Let me rejoice in Him as my All in All; and commit my way to Him that He may bring it to pass. And let every outward benefit lead up my heart to God Himself.

PSALM ONE HUNDRED AND FORTY-FIVE

This Psalm, like Psalm 25, 34, 111, 112, and 119, is composed in an alphabetic form. It, and the five which follow, consist of pure praises to God, without so much as one complaint or petition. Here:

1. David engages himself, and encourages others, to praise God (vss. 1-7, 10, 21).

2. He states the grounds of praise, namely, The greatness and glory, sovereign power and eternity of God.

- a. The greatness and glory of His works (vss. 3-7, 11-18).
- b. His unbounded goodness, mercy, and compassion (vss. 7-9). Shown in pitying the afflicted; providing what is necessary for all creatures; and in His readiness to hear and answer His people's prayers,

preserve them from evil, and destroy their enemies (vss. 14-20).

Devotional

In such high praises of God may all my prayers issue at last. And the nearer I approach to my end, let my heart and lips be the more filled with His praise and honour all day. While I live on earth, let me publish the heart-engaging wonders of the nature and work of my God.

PSALM ONE HUNDRED AND FORTY-SIX

This Psalm contains:

1. Pleasant engagements and encouragements to the hearty and constant praises of God (vss. 1-2, 10).

2. Earnest persuasions against trusting in man, who is so weak and short-lived (vss. 3-4).

3. Powerful persuasives to trust in God, whose power and goodness appear so remarkable in creation, providence, and redemption (vss. 5-10).

Devotional

Be stirred up, my soul, and all that is within me, to bless His holy name, to depend on Him alone, who

is my Maker, my faithful Friend, my kind and righteous Protector, my bountiful Provider, my almighty Deliverer, my gracious Enlightener, my seasonable Restorer, my continual Preserver, and the just Punisher of my foes—my King, my God, and my All.

PSALM ONE HUNDRED AND FORTY-SEVEN

This Psalm was probably penned by David, while he repaired and fortified Jerusalem, 2 Samuel 5, and contains

1. Solemn calls to praise God (vss. 1, 7, 12, 20).

2. Weighty reasons for praising God, namely

- a. That as the God of nature He is infinitely intelligent and great, and the sovereign Manager of all creatures (vss. 4-5, 8-9, 15-18).
- b. As the God of grace, He tenderly comforts, and affectionately delights in, His people (vss. 3, 6, 10-11).
- c. As the God of Israel, Jerusalem, and Sion, He settles their civil and religious state (vss. 2, 13-14, 19-20).

Devotional

When God shows Himself in so many things, be ashamed, my soul, that I see Him in so few. Oh, to see God's power and glory in every work of His hand, and especially in every Word of His mouth! And to be so affected with what He is, and has done, and will do, as in everything to give thanks.

PSALM ONE HUNDRED AND FORTY-EIGHT

Here the Psalmist, overwhelmed with enrapturing views of the glory, and sense of the goodness, of the Lord, sends forth a solemn call, to all his fellow-creatures, to assist him in his songs of praise.

1. To the celestial creatures above, whether intellectual beings or not (vss. 1-6).

2. To the terrestrial creatures below,

- a. whether irrational (vss. 7-10).
- b. or rational (vss. 11-13)
- c. but chiefly to His chosen people (vs. 14).

Devotional

While angels and other rational beings actively trumpet forth His honours, and irrational creatures praise Him in an outward, visible way, in displaying His excellences marked on them, let my soul be ravished with His glory; amazed with His grace; and

all inflamed with love, in uttering His praise, who, in Christ, is my God and my exceeding joy. Cry out, all my powers, My God, who is like to You! Is there any work like to Your work!

PSALM ONE HUNDRED AND FORTY-NINE

This Psalm was perhaps penned by David when he took the strong hold of Zion from the Jebusites, - and presents:

1. Abundant joys to the people of God, in His relation to, delight in, and kindness towards them (vss. 1-5).

2. Abundance of terror to the proudest of their enemies, in their victory and power over them (vss. 6-9).

Devotional

Let my eyes be fixed on Jesus Christ going forth,

- a. in His chariots of salvation, subduing His enemies by Himself, by the gospel rod of His strength, Revelation 20:2; and
- b. in the chariots of His vengeance, destroying His incurable opposers by the iron rod of His wrath, and treading them under the feet of His saints.

PSALM ONE HUNDRED AND FIFTY

This Psalm contains thirteen calls to praise God. It directs:

1. Who ought to praise Him (vs. 6)

2. Why they should praise Him, namely, that He dwells with men; and for His mighty acts, and his excellent greatness (vss. 1-2).

3. How He ought to be praised— in a public, earnest, and skilful manner (vss. 1, 3-5).

Devotional

Dare not, my soul, to finish your notes, and to conclude the Book, without commencing heartily in the work. Awake then my inward powers, let me even here, begin my high hallelujahs and hosannas to Him who loved me and gave Himself for me.