

PSALM IX.

TITLE.—"To the Chief Musician upon Muth-labben, a Psalm of David." The meaning of this title is very doubtful. It may refer to the tune to which the Psalm was to be sung, so Wilcocks and others think; or it may refer to a musical instrument now unknown, but common in those days; or it may have a reference to Ben, who is mentioned in 1 Chron. xv. 18, as one of the Levitical singers. If either of these conjectures should be correct, the title of Muth-labben has no teaching for us, except it is meant to show us how careful David was that in the worship of God all things should be done according to due order. From a considerable company of learned witnesses we gather that the title will bear a meaning far more instructive, without being fancifully forced; it signifies a Psalm concerning the death of the Son. The Chaldee has, "concerning the death of the Champion who went out between the camps," referring to Goliath of Gath, or some other Philistine, on account of whose death many suppose this Psalm to have been written in after years by David. Believing that out of a thousand guesses this is at least as consistent with the sense of the Psalm as any other, we prefer it; and the more especially so because it enables us to refer it mystically to the victory of the Son of God over the champion of evil, even the enemy of souls (verse 6). We have here before us most evidently a triumphal hymn; may it strengthen the faith of the militant believer, and stimulate the courage of the timid saint, as he sees here THE CONQUEROR, on whose vesture and thigh is the name written, King of kings and Lord of lords.

ORDER.—Bonar remarks, "The position of the Psalms in their relations to each other is often remarkable. It is questioned whether the present arrangement of them was the order in which they were given forth to Israel, or whether some later compiler, perhaps Ezra, was inspired to attend to this matter, as well as to other points connected with the canon. Without attempting to decide this point, it is enough to remark that we have proof that the order of the Psalms is as ancient as the completing of the canon, and if so, it seems obvious that the Holy Spirit wished this book to come down to us in its present order. We make these remarks, in order to invite attention to the fact, that as the eight caught up the last line of the seventh, this ninth Psalm opens with an apparent reference to the eighth:—

"I will praise thee, O Lord, with my whole heart;
I will shew forth all thy marvellous works.
I will be glad and rejoice in thee. (Comp. Song i. 4; Rev. xix. 7.)
I will sing to THY NAME, O thou Most High." Verses 1, 2.

As if "The Name," so highly praised in the former Psalm, were still ringing in the ear of the sweet singer of Israel. And in verse 10, he returns to it, celebrating their confidence who "know" that "name" as if its fragrance still breathed in the atmosphere around."

DIVISION.—The strain so continually changes, that it is difficult to give an outline of it methodically arranged; we give the best we can make. From verses 1 to 6 is a song of jubilant thanksgiving; from 7 to 12, there is a continual declaration of faith as to the future. Prayer closes the first great division of the Psalm in verses 13 and 14. The second portion of this triumphal ode, although much shorter, is parallel in all its parts to the first portion, and is a sort of rehearsal of it. Observe the song for past judgments, verses 15, 16; the declaration of trust in future justice, 17, 18; and the closing prayer, 19, 20. Let us celebrate the conquests of the Redeemer as we read this Psalm, and it cannot but be a delightful task if the Holy Ghost be with us.

EXPOSITION.

I WILL praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou satest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

1. With a holy resolution the songster begins his hymn; *I will praise thee, O Lord.* It sometimes needs all our determination to face the foe and bless the Lord in the teeth of his enemies; vowing that whoever else may be silent we will bless his name; here, however, the overthrow of the foe is viewed as complete, and the song flows with sacred fulness of delight. It is our duty to praise the Lord; let us perform it as a privilege. Observe that David's praise is all given to the Lord. Praise is to be offered to God alone; we may be grateful to the intermediate agent, but our thanks must have long wings and mount aloft to heaven. *With my whole heart.* Half heart is no heart. *I will show forth.* There is true praise in the thankful telling forth to others of our heavenly Father's dealings with us; this is one of the themes upon which the godly should speak often to one another, and it will not be casting pearls before swine if we make even the ungodly hear of the loving-kindness of the Lord to us. *All thy marvellous works.* Gratitude for one mercy refreshes the memory as to thousands of others. One silver link in the chain draws up a long series of tender remembrances. Here is eternal work for us, for there can be no end to the showing forth of all his deeds of love. If we consider our own sinfulness and nothingness, we must feel that every work of preservation, forgiveness, conversion, deliverance, sanctification, &c., which the Lord has wrought for us, or in us is a *marvellous* work. Even in heaven, divine loving-kindness will doubtless be as much a theme of surprise as of rapture.

2. Gladness and joy are the appropriate spirit in which to praise the goodness of the Lord. Birds extol the Creator in notes of overflowing joy, the cattle low forth his praise with tumult of happiness, and the fish leap up in his worship with excess of delight. Moloch may be worshipped with shrieks of pain, and Juggernaut may be honoured by dying groans and inhuman yells, but he whose name is Love is best pleased with the holy mirth, and sanctified gladness of his people. Daily rejoicing is an ornament to the Christian character, and a suitable robe for God's choristers to wear. God loveth a *cheerful* giver, whether it be the gold of his purse or the gold of his mouth which he presents upon his altar. *I will sing praise to thy name, O thou most High.* Songs are the fitting expressions of inward thankfulness, and it were well if we indulged ourselves and honoured our Lord with more of them. Mr. B. P. Power has well said, "The sailors give a cheery cry as they weigh anchor, the ploughman whistles in the morning as he drives his team; the milkmaid sings her rustle song as she sets about her early task; when soldiers are leaving friends behind them, they do not march out to the tune of the Dead March in 'Saul,' but to the quick notes of some lively air. A praising spirit would do for us all that their songs and music do for them; and if only we could determine to praise the Lord, we should surmount many a difficulty which our low spirits never would have been equal to, and we should do double the work which can be done if the heart be languid in its beating, if we be crushed and trodden down in soul. As the evil spirit in Saul yielded in the olden time to the influence of the harp of the son of Jesse, so would the spirit of melancholy often take flight from us, if only we would take up the song of praise."

3. God's presence is evermore sufficient to work the defeat of our most furious foes, and their ruin is so complete when the Lord takes them in hand, that even flight cannot save them, they fall to rise no more when he pursues them. We must be careful, like David, to give all the glory to him whose presence gives the victory. If we have here the exultings of our conquering Captain, let us make the triumphs of the Redeemer the triumphs of the redeemed, and rejoice with him at the total discomfiture of all his foes.

4. One of our nobility has for his motto, "I will maintain it;" but the Christian has a better and more humble one, "Thou hast maintained it." "God and my right," are united by my faith: while God lives my right shall never be taken from me. If we seek to maintain the cause and honour of our Lord we may suffer reproach and misrepresentation, but it is a rich comfort to remember that he who

sits in the throne knows our hearts, and will not leave us to the ignorant and ungenerous judgment of erring man.

5. God rebukes before he destroys, but when he once comes to blows with the wicked he ceases not until he has dashed them in pieces so small that their very name is forgotten, and like a noisome snuff their remembrance is put out for ever and ever. How often the word "thou" occurs in this and the former verse, to show us that the grateful strain mounts up directly to the Lord as doth the smoke from the altar when the air is still. My soul send up all the music of all thy powers to him who has been and is thy sure deliverance.

6. Here the Psalmist exults over the fallen foe. He bends as it were, over his prostrate form, and insults his once vaunted strength. He plucks the boaster's song out of his mouth, and slings it for him in derision. After this fashion doth our Glorious Redeemer ask of death, "Where is thy sting?" and of the grave, "Where is thy victory?" The spoiler is spoiled, and he who made captive is led into captivity himself. Let the daughters of Jerusalem go forth to meet their King, and praise him with timbrel and harp.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

In the light of the past the future is not doubtful. Since the same Almighty God fills the throne of power, we can with unhesitating confidence, exult in our security for all time to come.

7. The enduring existence and unchanging dominion of our Jehovah, are the firm foundations of our joy. The enemy and his destructions shall come to a perpetual end, but God and his throne shall *endure for ever*. The eternity of divine sovereignty yields unfailing consolation. By the throne being *prepared for judgment*, are we not to understand the swiftness of divine justice. In heaven's court suitors are not worn out with long delays. Term-time lasts all the year round in the court of King's Bench above. Thousands may come at once to the throne of the Judge of all the earth, but neither plaintiff nor defendant shall have to complain that he is not prepared to give their cause a fair hearing.

8. Whatever earthly courts may do, heaven's throne ministers judgment in uprightness. Partiality and respect of persons are things unknown in the dealings of the Holy One of Israel. How the prospect of appearing before the impartial tribunal of the Great King should act as a check to us when tempted to sin, and as a comfort when we are slandered or oppressed.

9. He who gives no quarter to the wicked in the day of judgment, is the defence and refuge of his saints in the day of trouble. There are many forms of oppression; both from man and from Satan oppression come to us; and for all its forms, a refuge is provided in the Lord Jehovah. There were cities of refuge under the law, God is our refuge-city under the gospel. As the ships when vexed with tempest make for harbour, so do the oppressed hasten to the wings of a just and gracious God. He is a high tower so impregnable, that the hosts of hell cannot carry it by storm, and from its lofty heights faith looks down with scorn upon her enemies.

10. Ignorance is worst when it amounts to ignorance of God, and knowledge is best when it exercises itself upon *the name of God*. This most excellent knowledge leads to the most excellent grace of faith. O, to learn more of the attributes and character of God. Unbelief, that hooting nightbird, cannot live in the light of divine knowledge, it flies before the sun of God's great and gracious name. If we read this verse literally, there is, no doubt, a glorious fulness of assurance in the

names of God. We have recounted them in the "Hints for Preachers," and would direct the reader's attention to them. By knowing his name is also meant an experimental acquaintance with the attributes of God, which are everyone of them anchors to hold the soul from drifting in seasons of peril. The Lord may hide his face for a season from his people, but he never has utterly, finally, really, or angrily, *forsaken them that seek him*. Let the poor seekers draw comfort from this fact, and let the finders rejoice yet more exceedingly, for what must be the Lord's faithfulness to those who find if he is so gracious to those who seek.

"O hope of every contrite heart,
O joy of all the meek,
To those who fall how kind thou art,
How good to those who seek.

"But what to those who find, ah, this
Nor tongue nor pen can show
The love of Jesus what it is,
None but his loved ones know."

11. Being full of gratitude himself, our inspired author is eager to excite others to join the strain, and praise God in the same manner as he had himself vowed to do in the first and second verses. The heavenly spirit of praise is gloriously contagious, and he that hath it is never content unless he can excite all who surround him to unite in his sweet employ. Singing and preaching, as means of glorifying God, are here joined together, and it is remarkable that, connected with all revivals of gospel ministry, there has been a sudden outburst of the spirit of song. Luther's Psalms and Hymns were in all men's mouths, and in the modern revival under Wesley and Whitfield, the strains of Charles Wesley, Cennick, Berridge, Toplady, Hart, Newton, and many others, were the outgrowth of restored piety. The singing of the birds of praise fitly accompanies the return of the gracious spring of divine visitation through the proclamation of the truth. Sing on brethren, and preach on, and these shall both be a token that the Lord still dwelleth in Zion. It will be well for us when coming up to Zion, to remember that the Lord dwells among his saints, and is to be had in peculiar reverence of all those that are about him.

When an inquest is held concerning the blood of the oppressed, the martyred saints will have the first remembrance; he will avenge his own elect. Those saints who are living shall also be heard; they shall be exonerated from blame, and kept from destruction, even when the Lord's most terrible work is going on; the man with the inkhorn by his side shall mark them all for safety, before the slaughtermen are permitted to smite the Lord's enemies. The humble cry of the poorest saints shall neither be drowned by the voice of thundering justice nor by the shrieks of the condemned.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death;

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

Memories of the past and confidences concerning the future conducted the man of God to the mercy seat to plead for the needs of the present. Between praising and praying he divided all his time. How could he have spent it more profitably? His first prayer is one suitable for all persons and occasions, it breathes a humble spirit, indicates self knowledge, appeals to the proper attributes, and to the fitting person. *Have mercy upon me, O Lord*. Just as Luther used to call some texts little Bibles, so we may call this sentence a little prayer-book; for it has in it the soul and marrow of prayer. It is *multum in parvo*, and like the angelic sword turns every way. The ladder looks to be short, but it reaches from earth to heaven.

What a noble title is here given to the Most High. *Thou that liftest me up from the gates of death!* What a glorious lift! In sickness, in sin, in despair, in temptation, we have been brought very low, and the gloomy portal has seemed as if it would open to imprison us, but, underneath us were the everlasting arms, and, therefore, we have been uplifted even to the gates of heaven. Trapp quaintly says, "He commonly reserveth his hand for a dead lift, and rescueth those who

were even talking of their graves." We must not overlook David's object in desiring mercy, it is God's glory: "*that I may show forth all thy praise.*" Saints are not so selfish as to look only to self; they desire mercy's diamond that they may let others see it flash and sparkle, and may admire Him who gives such priceless gems to his beloved. The contrast between the gates of death and the gates of the New Jerusalem is very striking; let our songs be excited to the highest and most rapturous pitch by the double consideration of whence we are taken, and to what we have been advanced, and let our prayers for mercy be made more energetic and agonizing by a sense of the grace which such a salvation implies. When David speaks of his showing forth *all* God's praise, he means that, in his deliverance grace in all its heights and depths would be magnified. Just as our hymn puts it:—

"O the length and breadth of love!
Jesus, Saviour, can it be?
All thy mercy's height I prove,
All the depth is seen in me."

Here ends the first part of this instructive psalm, and in pausing awhile we feel bound to confess that our exposition has only flitted over its surface, and has not digged into the depths. The verses are singularly full of teaching, and if the Holy Spirit shall bless the reader, he may go over this Psalm, as the writer has done scores of times, and see on each occasion fresh beauties.

15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

In considering this terrible picture of the Lord's overwhelming judgments of his enemies, we are called upon to ponder and meditate upon it with deep seriousness by the two untranslated words, Higgaion, Selah. Meditate, pause. Consider, and tune your instrument. Bethink yourselves and solemnly adjust your hearts to the solemnity which is so well becoming the subject. Let us in a humble spirit approach these verses, and notice, first, that the character of God requires the punishment of sin. *Jehovah is known by the judgment which he executeth*; his holiness and abhorrence of sin are thus displayed. A ruler who winked at evil would soon be known by all his subjects to be evil himself, and he, on the other hand, who is severely just in judgment reveals his own nature thereby. So long as our God is God, he will not, he cannot spare the guilty; except through that one glorious way in which he is just, and yet the justifier of him that believeth in Jesus. We must notice, secondly, that the manner of his judgment is singularly wise, and indisputably just. He makes the wicked become their own executioners. "The heathen are sunk down in the pit that they made, &c." Like cunning hunters they prepared a pitfall for the godly and fell into it themselves: the foot of the victim escaped their crafty snares, but the toils surrounded themselves: the cruel snare was laboriously manufactured, and it proved its efficacy by snaring its own maker. Persecutors and oppressors are often ruined by their own malicious projects. "Drunkards kill themselves; prodigals beggar themselves;" the contentious are involved in ruinous costs; the vicious are devoured with fierce diseases; the envious eat their own hearts; and blasphemers curse their own souls. Thus, men may reap their sin in their punishment. They sowed the seed of sin, and the ripe fruit of damnation is the natural result.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not always be forgotten: the expectation of the poor shall *not* perish for ever.

17. The justice which has punished the wicked, and preserved the righteous, remains the same, and therefore in days to come, retribution will surely be meted out. How solemn is the seventeenth verse, especially in its warning to forgetters of God. The moral who are not devout, the honest who are not prayerful, the benevolent who are not believing, the amiable who are not converted, these must all have their portion with the openly wicked in the hell which is prepared for the

devil and his angels. There are whole nations of such; the forgetters of God are far more numerous than the profane or profligate, and according to the very forceful expression of the Hebrew, the nethermost hell will be the place into which all of them shall be hurled headlong. Forgetfulness seems a small sin, but it brings eternal wrath upon the man who lives and dies in it.

18. Mercy is as ready to her work as ever justice can be. Needy souls fear that they are forgotten; well, if it be so, let them rejoice that they *shall not always* be so. Satan tells poor tremblers that their hope shall perish, but they have here divine assurance that *their expectation shall not perish for ever*. "The Lord's people are a humbled people, afflicted, emptied, sensible of need, driven to a daily attendance on God, daily begging of him, and living upon the hope of what is promised;" such persons may have to wait, but they shall find that they do not wait in vain.

19. Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20. Put them in fear, O LORD, *that* the nations may know themselves *to be but men*. Selah.

19. Prayers are the believer's weapons of war. When the battle is too hard for us, we call in our great ally, who, as it were, lies in ambush until faith gives the signal by crying out, "Arise, O Lord." Although our cause be all but lost, it shall be soon won again if the Almighty doth but bestir himself. He will not suffer man to prevail over God, but with swift judgments will confound their gloryings. In the very sight of God the wicked will be punished, and he who is now all tenderness will have no bowels of compassion for them, since they had no tears of repentance while their day of grace endured.

20. One would think that men would not grow so vain as to deny themselves to be but men, but it appears to be a lesson which only a divine schoolmaster can teach to some proud spirits. Crowns leave their wearers *but men*, degrees of eminent learning make their owners not more than *men*, valour and conquest cannot elevate beyond the dead level of "*but men*;" and all the wealth of Cræsus, the wisdom of Solon, the power of Alexander, the eloquence of Demosthenes, if added together, would leave the possessor but a man. May we ever remember this, lest like those in the text, we should be *put in fear*.

Before leaving this Psalm, it will be very profitable if the student will peruse it again as the triumphal hymn of the Redeemer, as he devoutly brings the glory of his victories and lays it down at his Father's feet. Let us joy in his joy, and our joy shall be full.

EXPLANATORY NOTES AND QUAIN T SAYINGS.

Whole Psalm.—We are to consider this song of praise, as I conceive, to be the language of our great Advocate and Mediator, "in the midst of the church giving thanks unto God," and teaching us to anticipate by faith his great and final victory over all the adversaries of our peace temporal and spiritual, with especial reference to his assertion of his royal dignity on Zion, his holy mountain. The victory over the enemy, we find by the fourth verse, is again ascribed to the decision of divine justice, and the award of a righteous judge, who has at length resumed his tribunal. This renders it certain, that the claim preferred to the throne of the Almighty, could proceed from the lips of none but our MELCHIZEDEC.—*John Fry, B.A.*, 1842.

Verse 1.—"I will praise thee, O Lord, with my whole heart." As a vessel by the scent thereof tells what liquor is in it, so should our mouths smell continually of that mercy wherewith our hearts have been refreshed: for we are called vessels of mercy.—*William Cowper*, 1612.

Verse 1.—"I will praise the Lord with my whole heart, I will shew forth all thy marvellous works." The words, "With my whole heart," serve at once to show the greatness of the deliverances wrought for the psalmist, and to distinguish him from the hypocrites—the coarser, who praise the Lord for his goodness merely with the lips; and the more refined, who praise him with just half their heart,

while they secretly ascribe the deliverance more to themselves than to him. "All thy wonders," the marvellous token of thy grace. The Psalmist shows by this term, that he recognised them in all their greatness. Where this is done, there the Lord is also praised with the whole heart. *Half-heartedness*, and the depreciation of divine grace, go hand in hand. The z is the z *instrum.* The heart is the instrument of praise, the mouth only its organ.—*E. W. Hengstenberg.*

Verse 1 (second clause).—When we have received any special good thing from the Lord, it is well, according as we have opportunities, to tell others of it. When the woman who had lost one of her ten pieces of silver, found the missing portion of her money, she gathered her neighbours and her friends together, saying, "Rejoice with me, for I have found the piece which I had lost." We may do the same; we may tell friends and relations that we have received such-and-such a blessing, and that we trace it directly to the hand of God. Why have we not already done this? Is there a lurking unbelief as to whether it really came from God; or are we ashamed to own it before those who are perhaps accustomed to laugh at such things? Who knows so much of the marvellous works of God as his own people; if they be silent, how can we expect the world to see what he has done? Let us not be ashamed to glorify God, by telling what we know and feel he has done; let us watch our opportunity to bring out distinctly the fact of his acting; let us feel delighted at having an opportunity, from our own experience, of telling what must turn to his praise; and them that honour God, God will honour in turn; if we be willing to talk of his deeds, he will give us enough to talk about.—*P. B. Power, in 'I Wills' of the Psalms.*

Verses 1, 2.—"I will confess unto thee, O Lord, with my whole heart," etc. Behold, with what a flood of the most sweet affections he says that he "will confess," "show forth," "rejoice," "be glad," and "sing," being filled with ecstasy! He does not simply say, "I will confess," but, "with my heart," and "with my whole heart." Nor does he propose to speak simply of "works," but of the "marvellous works" of God, and of "all" those "works." Thus his spirit (like John in the womb) exults and rejoices in God his Saviour, who has done great things for him, and those marvellous things which follow. In which words are opened the subject of this Psalm: that is, that he therein sings the marvellous works of God. And these works are wonderful, because he converts, by those who are nothing, those who have all things, and, by the ALMUTH who live in hidden faith, and are dead to the world, he humbles those who flourish in glory, and are looked upon in the world. Thus accomplishing such mighty things without force, without arms, without labour, by the cross only and blood. But how will his saying, that he will show forth "all" his marvellous works, agree with that of Job. ix. 10, "which doeth great things past finding out; yea, and wonders without number"? For who can show forth all the marvellous works of God? We may say, therefore, that these things are spoken in that excess of feeling in which he said (Psalm vi. 6), "I will water my couch with my tears." That is, he hath such an ardent desire to speak of the wonderful works of God, that, as far as his wishes are concerned, he would set them "all" forth, though he could not do it, for love has neither bounds nor end: and as Paul saith (1 Cor. xiii. 7), "Love beareth all things, believeth all things, hopeth all things;" hence it can do all things, and does do all things, for God looketh at the heart and spirit.—*Martin Luther.*

Verse 3.—"When mine enemies are turned back," etc. Were turned back, repulsed, and put to flight. To render this in the present time, as our translators did, is certainly improper; it destroys the coherence, and introduces obscurity. Ainsworth saw this, and rendered in the past, "When mine enemies turned backward." "At thy presence." That is, by thine anger. For as God's presence or face denotes his favour to such as fear and serve him, so it denotes his anger towards the wicked. "The face of Jehovah is against them that do evil."—*B. Boothroyd, 1824.*

Verse 3.—"They shall fall and perish." It refers to those that either faint in a march, or are wounded in a battle, or especially that in flight meet with galling haps in their way, and so are galled and lamed, rendered unable to go forward, and so fall, and become liable to all the chances of pursuits, and as here, are overtaken and perish in the fall.—*Henry Hammond, D.D.*

Verse 5.—"Thou hast rebuked the heathen," etc.—Augustine applieth all this mystically, as is intimated (verse 1) that it should be applied for, "I will speak,"

said he, "of all thy wonderful works;" and what so wonderful as the turning of the spiritual enemy backward, whether the devil, as when he said, "Get thee behind me, Satan;" or the old man, which is turned backward when he is put off, and the new man put on?—*John Mayer*.

Verse 8.—"He shall judge the world in righteousness." In this judgment tears will not prevail, prayers will not be heard, promises will not be admitted, repentance will be too late; and as for riches, honourable titles, sceptres, and diadems, these will profit much less; and the inquisition shall be so curious and diligent, that not one light thought nor one idle word (not repented of in the life past), shall be forgotten. For truth itself hath said, not in jest, but in earnest, "Of every idle word which men have spoken, they shall give an account in the day of judgment." Oh, how many which now sin with great delight, yea, even with greediness (as if we served a god of wood or of stone, which seeth nothing, or can do nothing), will be then astonished, ashamed, and silent! Then shall the days of thy mirth be ended, and thou shalt be overwhelmed with everlasting darkness; and instead of thy pleasures, thou shalt have everlasting torments.—*Thomas Tymme*.

Verse 8.—"He shall judge the world in righteousness." Even Paul, in his great address on Mars' Hill, a thousand years after, could find no better words in which to teach the Athenians the doctrine of the judgment-day than the Septuagint rendering of this clause.—*William S. Plumer*.

Verse 8.—The guilty conscience cannot abide this day. The silly sheep, when she is taken, will not bleat, but you may carry her and do what you will with her, and she will be subject; but the swine, if she be once taken, she will roar and cry, and thinks she is never taken but to be slain. So of all things the guilty conscience cannot abide to hear of this day, for they know that when they hear of it, they hear of their own condemnation. I think if there were a general collection made through the whole world that there might be no judgment-day, then God would be so rich that the world would go a-begging and be a waste wilderness. Then the covetous judge would bring forth his bribes; then the crafty lawyer would fetch out his bags; the usurer would give his gain, and a double thereof. But all the money in the world will not serve for our sin, but the judge must answer his bribes, he that hath money must answer how he came by it, and just condemnation must come upon every soul of them; then shall the sinner be ever dying and never dead, like the salamander, that is ever in the fire and never consumed.—*Henry Smith*.

Verse 9.—It is reported of the Egyptians that, living in the fens, and being vexed with gnats, they used to sleep in high towers, whereby, those creatures not being able to soar so high, they are delivered from the biting of them: so would it be with us when bitten with cares and fear, did we but run to God for refuge, and rest confident of his help.—*John Trapp*.

Verse 10.—"They that know thy name will put their trust in thee." Faith is an intelligent grace; though there can be knowledge without faith, yet there can be no faith without knowledge. One calls it quicksighted faith. Knowledge must carry the torch before faith. 2 Tim. i. 12. "For I know whom I have believed." As in Paul's conversion a light from heaven "shined round about him" (Acts ix. 3), so before faith be wrought, God shines in with a light upon the understanding. A blind faith is as bad as a dead faith: that eye may as well be said to be a good eye which is without sight, as that faith is good without knowledge. Devout ignorance damns; which condemns the church of Rome, that think it a piece of their religion to be kept in ignorance; these set up an altar to an unknown God. They say ignorance is the mother of devotion; but sure where the sun is set in the understanding, it must needs be night in the affections. So necessary is knowledge to the being of faith, that the Scriptures do sometimes baptise faith with the name of knowledge. Isa. liii. 11. "By his knowledge shall my righteous servant justify many." Knowledge is put there for faith.—*Thomas Watson*.

Verse 10.—"They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." The mother of unbelief is ignorance of God, his faithfulness, mercy, and power. They that know thee, will trust in thee. This confirmed Paul, Abraham, Sarah, in the faith. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him

against that day." 2 Tim. i. 12. "He is faithful that promised," and "able also to perform." Heb. x. 23, and xi. 11; Rom. iv. 21. The free promises of the Lord are all certain, his commandments right and good, the recompense of reward inestimably to be valued above thousands of gold and silver; trust therefore in the Lord, O my soul, and follow hard after him. Thou hast his free promise, who never failed, who hath promised more than possibly thou couldst ask or think, who hath done more for thee than ever he promised, who is good and bountiful to the wicked and ungodly; thou doest his work, who is able and assuredly will bear thee out. There is a crown of glory proposed unto thee above all conceit of merit; stick fast unto his word, and suffer nothing to divide thee from it. Rest upon his promises though he seem to kill thee; cleave unto his statutes though the flesh lust, the world allure, the devil tempt by flatteries or threatenings to the contrary.—*John Ball*, 1632.

Verse 10.—"They that know thy name will put their trust in thee." They can do no otherwise who savingly know God's sweet attributes, and noble acts for his people. We never trust a man till we know him, and bad men are better known than trusted. Not so the Lord; for where his name is ointment poured forth, the virgins love him, fear him, and rejoice in him, and repose upon him.—*John Trapp*.

Verse 12.—"When he maketh inquisition for blood he remembereth them." There is a time when God will make inquisition for innocent blood. The Hebrew word *doresh*, from *darash*, that is here rendered *inquisition*, signifies not barely to seek, to search, but to seek, search, and enquire with all diligence and care imaginable. Oh, there is a time a-coming when the Lord will make a very diligent and careful search and enquiry after all the innocent blood of his afflicted and persecuted people, which persecutors and tyrants have spilt as water upon the ground; and woe to persecutors when God shall make a more strict, critical, and careful enquiry after the blood of his people than ever was made in the inquisition of Spain, where all things are carried with the greatest diligence, subtlety, secrecy, and severity. O persecutors, there is a time a-coming, when God will make a strict enquiry after the blood of Hooper, Bradford, Latimer, Taylor, Ridley, etc. There is a time a-coming, wherein God will enquire who silenced and suspended such-and-such ministers, and who stopped the mouths of such-and-such, and who imprisoned, confined, and banished such-and-such, who were once burning and shining lights, and who were willing to spend and be spent that sinners might be saved, and that Christ might be glorified. There is a time when the Lord will make a very narrow enquiry into all the actions and practices of ecclesiastical courts, high commissions, committees, assizes, etc. and deal with persecutors as they have dealt with his people.—*Thomas Brooks*.

Verse 12.—"When he maketh inquisition for blood, he remembereth them." There is *vox sanguinis*, a voice of blood; and "he that planted the ear, shall he not hear?" It covered the old world with waters. The earth is filled with cruelty; it was *vox sanguinis* that cried, and the heavens heard the earth, and the windows of heaven opened to let fall judgment and vengeance upon it.—*Edward Marbury*, 1649.

Verse 12.—"When he maketh inquisition for blood," etc. Though God may seem to wink for a time at the cruelty of violent men, yet will call them at last to a strict account for all the innocent blood they have shed, and for their unjust and unmerciful usage of meek and humble persons; whose cry he never forgets (though he doth not presently answer it), but takes a fit time to be avenged of their oppressors.—*Symon Patrick, D.D.*, 1626—1707.

Verse 12.—"He maketh inquisition for blood." He is so stirred at this sin, that he will up, search out the authors, contrivers, and commissioners of this scarlet sin, he will avenge for blood.—*William Greenhill*.

Verse 12.—"He forgetteth not the cry of the humble." Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside, whilst the wretch who never bowed the knee, though proudly sitting as monarch of all nations, is of all men most destitute.—*Chrysostom*,

Verse 14.—" *That I may show forth all thy praise,*" etc. To show forth all God's praise is to enter largely into the work. An occasional "*God, I thank thee,*" is no fit return for a perpetual stream of rich benefits.—*William S. Plumer.*

Verse 15.—" *The heathen are sunk down in the pit that they made,*" etc. Whilst they are digging pits for others, there is a pit a-digging and a grave a-making for themselves. They have a measure to make up, and a treasure to fill, which at length will be broken open, which, methinks, should take off them which are set upon mischief from pleasing themselves in their plots. Alas! they are but plotting their own ruin, and building a Babel which will fall upon their own heads. If there were any commendation in plotting, then that great plotter of plotters, that great engineer, Satan, would go beyond us all and take all the credit from us. But let us not envy Satan and his in their glory. They had need of something to comfort them. Let them please themselves with their trade. The day is coming wherein the daughter of Sion shall laugh them to scorn. There will be a time wherein it shall be said, "*Arise, Sion, and thresh.*" Micah iv. 13. And usually the delivery of God's children is joined with the destruction of his enemies; Saul's death, and David's deliverance; the Israelites' deliverance, and the Egyptians' drowning. The church and her opposites are like the scales of a balance; when one goes up, the other goes down.—*Richard Sibbs.*

Verses 15—17. It will much increase the torment of the damned, in that their torments will be as large and strong as their understandings and affections, which will cause those violent passions to be still working. Were their loss never so great, and their sense of it never so passionate, yet if they could but lose the use of their memory, those passions would die, and that loss being forgotten, would little trouble them. But as they cannot lay by their life and being, though then they would account annihilation of singular mercy, so neither can they lay aside any part of their being. Understanding, conscience, affections, memory, must all live to torment them, which should have helped to their happiness. And as by these they should have fed upon the love of God, and drawn forth perpetually the joys of his presence, so by these must they now feed upon the wrath of God, and draw forth continually the dolours of his absence. Therefore, never think, that when I say the hardness of their hearts, and their blindness, dulness, and forgetfulness shall be removed, that therefore they are more holy and happy than before: no, but morally more vile, and hereby far more miserable. Oh, how many times did God by his messengers here call upon them, "*Sinners, consider whither you are going. Do but make a stand awhile, and think where your way will end, what is the offered glory that you so carelessly reject: will not this be bitterness in the end?*" And yet these men would never be brought to consider. But in the latter days, saith the Lord, they shall perfectly consider it, when they are *ensnared in the work of their own hands*, when God hath arrested them, and judgment is passed upon them, and vengeance is poured out upon them to the full, then they cannot choose but consider it, whether they will or no. Now they have no leisure to consider, nor any room in their memories for the things of another life. Ah! but then they shall have leisure enough, they shall be where they shall have nothing else to do but consider it: their memories shall have no other employment to hinder them; it shall even be engraven upon the tables of their hearts. God would have the doctrine of their eternal state to have been written on the posts of their doors, on their houses, on their hands, and on their hearts: he would have had them mind it and mention it, as they rise and lie down, and as they walk abroad, that so it might have gone well with them at their latter end. And seeing they rejected this counsel of the Lord, therefore shall it be written always before them in the place of their thralldom, that which way soever they look they may still behold it.—*Richard Baxter.*

Verse 16.—" *The Lord is known by the judgment which he executeth.*" Now if the Lord be known by the judgment which he executeth; then, the judgment which he executeth must be known; it must be an open judgment; and such are very many of the judgments of God, they are acted as upon a stage. And I may give you an account in three particulars why the Lord will sometimes do justice in the place of beholders, or in the open sight of others. First, that there may be witnesses enough of what he doth, and so a record of it be kept, at least in the minds and memories of faithful men for the generations to come. Secondly, the Lord doth it not only that he may have witnesses of his justice, but also that his justice and

the proceedings of it, may have effect and a fruit upon those who did not feel it, nor fall under it. This was the reason why the Lord threatened to punish Jerusalem in the sight of the nations. Ezek. v. 6, 7, 8, 14, 15. . . . God would execute judgment in Jerusalem, a city placed in the midst of the nations that as the nations had taken notice of the extraordinary favours, benefits, deliverances, and salvations which God wrought for Jerusalem, so they might also take notice of his judgments and sore displeasure against them. Jerusalem was not seated in some nook, corner, or by-place of the world, but in the midst of the nations, that both the goodness and severity of God towards them might be conspicuous. . . . God lets some sinners suffer, or punisheth them openly, both because he would have all others take notice that he dislikes what they have done, as also because he would not have others do the like, lest they be made like them, both in the matter and manner of their sufferings. 'Tis a favour as well as our duty, to be taught by other men's harms, and to be instructed by their strokes to prevent our own. . . . Thirdly, God strikes some wicked men in open view, or in the place of beholders for the comfort of his own people, and for their encouragement. Psalm lviii. 10, 11. "The righteous shall rejoice when he seeth the vengeance;" not that he shall be glad of the vengeance, purely as it is a hurt or a suffering to the creature; but the righteous shall be glad when he seeth the vengeance of God as it is a fulfilling of the threatening of God against the sin of man, and an evidence of his own holiness. . . . It is said (Exod. xiv. 30, 31), that God having overwhelmed the Egyptians in the Red Sea, the Israelites saw the Egyptians dead upon the sea shore: God did not suffer the carcasses of the Egyptians to sink to the bottom of the sea, but caused them to lie upon the shore, that the Israelites might see them; and when Israel saw that dreadful stroke of the Lord upon the Egyptians, it is said, "The people feared the Lord, and believed the Lord, and his servant Moses." Thus they were confirmed in their faith by God's open judgments upon the Egyptians. They were smitten in the place of beholders, or in the open sight of others.—*Condensed from Joseph Caryl.*

Verse 16.—"The Lord is known by the judgments which he executeth;" when he lays his hand upon sinners, saints tremble, consider his power, majesty, greatness, the nature of his judgments, and so judge themselves, and remove out of the way whatever may provoke. . . . As fire begets a splendour round about where it is, so do the judgments of God set out to the world his glory, justice, holiness.—*William Greenhill.*

Verse 16.—"Snared in the work of his own hands." The wages that sin bargains with the sinner are life, pleasure and profit; but the wages it pays him with are death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.—*Robert South, D.D., 1633—1716.*

Verse 16.—"Higgaton, Selah," that is, as Alnsworth renders it, "Meditation, Selah:" showing this ought to be seriously considered of. The word "Higgaton" is again had (Psalm xcii. 3); being mentioned among other musical instruments, whereby we may gather it to be one of them; for there is psaltery, nable, higgaton, and harp.—*John Mayer.*

Verse 16.—"The wicked is snared in the works of his own hands." Not only do we read it in the word of God, but all history, all experience, records the same righteous justice of God, in snaring the wicked in the work of their own hands. Perhaps the most striking instance on record, next to Haman on his own gallows, is one connected with the horrors of the French Revolution, in which we are told that, "within nine months of the death of the queen Marie Antoinette by the guillotine, every one implicated in her untimely end, her accusers, the judges, the jury, the prosecutors, the witnesses, all, every one at least whose fate is known, perished by the same instrument as their innocent victim." "In the net which they had laid for her was their own foot taken—into the pit which they digged for her did they themselves fall."—*Barton Bouchier, 1855.*

Verse 17.—The ungodly at death must undergo God's fury and indignation. "The wicked shall be turned into hell." I have read of a loadstone in Ethiopia which hath two corners, with one it draws the iron to it, with the other it puts the iron from it; so God hath two hands, of mercy and justice; with the one he will draw the godly to heaven, with the other he will thrust the sinner to hell; and oh, how dreadful is that place! It is called a fiery lake (Rev. xx. 15); a lake, to denote the plenty of torments in hell; a fiery lake to show the fierceness of them: fire is

the most torturing element. Strabo in his geography mentions a lake in Gallilee of such a pestiferous nature that it scaldeth off the skin of whatsoever is cast into it ; but, alas ! that lake is cool compared with this fiery lake into which the damned are thrown. To demonstrate this fire terrible, there are two most pernicious qualities in it. 1. It is sulphureous, it is mixed with brimstone (Rev. xxi. 8), which is un-savoury and suffocating. 2. It is inextinguishable ; though the wicked shall be choked in the flames, yet not consumed (Rev. xx. 10) ; " And the devil was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Behold the deplorable condition of all ungodly ones in the other world, they shall have a life that always dies, and a death that always lives : may not this affright men out of their sins, and make them become godly ? unless they are resolved to try how hot the hell-fire is.—*Thomas Watson.*

Verse 17.—" *The wicked shall be turned into hell,*" etc. By " *the wicked* " man we must understand unregenerate persons, whoever they are that are in a state of unregeneracy That person is here spoken of us a " *wicked* " man that " *forgets God,*" who does not think of him frequently, and with affection, with fear and delight, and those affections that are suitable to serious thoughts of God To forget God and to be a wicked person is all one. And these two things will abundantly evince the truth of this assertion : namely, that this forgetfulness of God excludes the prime and main essentials of religion, and also includes in it the highest and most heinous pieces of wickedness, and therefore must needs denominate the subject, a wicked person. Forgetfulness of God excludes the principal and essential parts of religion. It implies that a man doth neither esteem nor value the all-sufficiency and holiness of God, as his happiness and portion, as his strength and support ; nor doth he fear him, nor live in subjection to his laws and commands, as his rule ; nor doth he aim at the glory of God as his end : therefore every one who thus forgets God must certainly be a wicked person To exclude God out of our thoughts and not to let him have a place there, not to mind, nor think upon God, is the greatest wickedness of the thoughts that can be. And, therefore, though you cannot say of such a one, he will be drunk, or he will swear, cozen, or oppress ; yet if you can say he will forget God, or that he lives all his days never minding nor thinking upon God, you say enough to speak him under wrath, and to turn him into hell without remedy.—*John Howe, 1630—1705.*

Verse 17.—" *The wicked shall be turned into hell.*" *הַאֵלֶּיךָ, Lisholah—head-long into hell, down into hell.* The original is very emphatic.—*Adam Clarke.*

Verse 17.—All wickedness came originally with the wicked one from hell ; thither it will be again remitted, and they who hold on its side must accompany it on its return to that place of torment, there to be shut up for ever. The true state both of " *nations,*" and the individuals of which they are composed, is to be estimated from one single circumstance ; namely, whether in their doings they remember, or " *forget God.*" Remembrance of him is the well-spring of virtue ; forgetfulness of him, the fountain of vice.—*George Horne, D.D.*

Verse 17.—

Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe and pain.

John Milton, 1608—1674.

Verse 17.—

Will without power, the element of *hell,*
Abortive all its acts returning still
Upon itself ; Oh, anguish terrible !
Meet guerdon of self-love, its proper ill !
Malice would scowl upon the foe he fears ;
And he with lip of scorn would seek to kill ;
But neither sees the other, neither hears—
For darkness each in his own dungeon bars,
Lust pines for dearth, and grief drinks its own tears—
Each in its solitude apart. Hate wars
Against himself, and feeds upon his chain,
Whose iron penetrates the soul it scars,
A dreadful solitude each mind insane,
Each its own place, its prison all alone,
And finds no sympathy to soften pain.

J. A. Heraud.

Verse 18.—"For the needy shall not always be forgotten," etc. This is a sweet promise for a thousand occasions, and when pleaded before the throne in his name who comprehends in himself every promise, and is indeed himself the great promise of the Bible, it would be found like all others, yea and amen.—*Robert Hawker, D.D., 1820.*

Verse 18.—"The expectation of the poor shall not perish." A heathen could say, when a bird, scared by a hawk, flew into his bosom, I will not betray thee unto thy enemy, seeing thou comest for sanctuary unto me. How much less will God yield up a soul unto its enemy, when it takes sanctuary in his name, saying, Lord I am haunted with such a temptation, dogged with such a lust; either thou must pardon it, or I am damned; mortify it, or I shall be a slave to it; take me into the bosom of thy love for Christ's sake; castle me in the arms of thy everlasting strength; it is in thy power to save me from, or give me up into the hands of my enemy; I have no confidence in myself or any other: into thy hands I commit my cause myself, and rely on thee. This dependence of a soul undoubtedly will awaken the almighty power of God for such a one's defence. He hath sworn the greatest oath that can come out of his blessed lips, even by himself, that such as thus fly for refuge to hope in him, shall have strong consolation. Heb. vi. 17. This indeed may give the saint the greater boldness of faith to expect kind entertainment when he repairs to God for refuge, because he cannot come before he is looked for; God having set up his name and promises as a strong tower, both calls his people into these chambers and expects they should betake themselves thither.—*William Gurnall.*

Verse 18.—As sometimes God is said to hear us in not hearing, us, so we may say he sometimes deny us if he did not delay us. It is (saith Chrysostom) like money, which lying long in the bank, comes home at last with a duck in its mouth, with use upon use; when money is out a great time, it makes a great return: we can stay thus upon men, and cannot we, shall not we, stay upon the Lord, and for the Lord, for a large return. God causeth us by delay to make the more prayers; and the more we pray, the longer we stay, the more comfort we shall have, and the more sure we are that we shall have it in the latter end. Distinguish between denying and delaying. . . . In God our Father are all dimensions of love, and that in an infinite degree; infinitely infinite: what if he defer us? so do we our children, albeit we mean no other but to give them their own asking, yet we love to see them wait, that so they may have from us the best things when they are at the best, in the best time, and in the best manner: if a mother should forget her only boy, yet God hath an infinite memory, he nor can, nor will forget; the expectation of the waiter shall not fail for ever, that is, never.—*Richard Capel.*

Verse 19.—"Arise, O Lord," etc. What does this mean? Are we to consider the Psalmist as praying for the destruction of his enemies, as pronouncing a malediction, a curse upon them? No; these are not the words of one who is wishing that mischief may happen to his enemies; they are the words of a prophet, of one who is foretelling, in Scripture language, the evil that must befall them on account of their sins.—*Augustine.*

Verse 20.—"Put them in fear, O Lord," etc. We should otherwise think ourselves gods. We are so inclined to sin that we need strong restraints, and so swelled with a natural pride against God, that we need thorns in the flesh to let out the corrupt matter. The constant hanging the rod over us makes us lick the dust, and acknowledge ourselves to be altogether at the Lord's mercy. Though God hath pardoned us, he will make us wear the halter about our necks to humble us.—*Stephen Charnock.*

Verse 20.—"That the nations may know themselves to be but men." The original word is *enosh*, enosh; and therefore it is a prayer that they may know themselves to be but miserable, frail, and dying men. The word is in the singular number, but it is used collectively.—*John Calvin.*

HINTS TO PREACHERS.

Verse 1.—I. The only object of our praise—"thee, O Lord." II. The abundant themes of praise—"all thy marvellous works." III. The proper nature of praise—"with my whole heart."—*B. Davies.*

Verse 1.—"I will show forth." Endless employment and enjoyment.

Verse 1.—"Thy marvellous works." Creation, Providence, Redemption, are all marvellous, as exhibiting the attributes of God in such a degree as to excite the wonder of all God's universe. A very suggestive topic.

Verse 2.—Sacred song: its connection with holy gladness.

The duty, excellence, and grounds of holy cheerfulness.

Verse 4.—(1) The rights of the righteous are sure to be assailed, (2) but equally sure to be defended.

Verse 6.—I. The great enemy. II. The destructions he has caused. III. The means of his overthrow. IV. The rest which shall ensue.

Verse 7 (first clause).—The eternity of God—the comfort of saints, the terror of sinners.

Verse 8.—The justice of God's moral government, especially in relation to the last great day.

Verse 9.—Needy people, needy times, all-sufficient provision.

Verse 10.—I. All-important knowledge—"know thy name." II. Blessed result—"will put their trust in thee." III. Sufficient reason—"for thou, Lord, hast not forsaken them that seek thee."—*T. W. Medhurst.*

Knowledge, Faith, Experience, the connection of the three.

Verse 10.—The names of God inspire trust. JEHOVAH *Jireh*, *Tsidkenu*, *Rophi*, *Shammah*, *Shalom*, *Nissi*, ELOHIM, SHADDAI, ADONAI, etc.

Verse 11.—I. Zion, what is it? II. Her glorious inhabitant, what doth he? III. The twofold occupation of her sons—"sing praises," "declare among the people his doings." IV. Arguments from the first part of the subject to encourage us in the double duty.

Verse 12.—I. God on awful business. II. Remembers his people; to spare, honour, bless, and avenge them. III. Fulfils their cries, in their own salvation, and overthrow of enemies. A consolatory sermon for times of war or pestilence.

Verse 13.—"Have mercy upon me, O Lord." The publican's prayer expounded, commended, presented, and fulfilled.

Verse 13.—"Thou liftest me up from the gates of death." Deep distresses. Great deliverances. Glorious exaltations.

Verse 14.—"I will rejoice in thy salvation." Especially because it is *thine*, O God, and therefore honours thee. In its freeness, fulness, suitability, certainty, everlastingness. Who can rejoice in this? Reasons why they should always do so.

Verse 15.—*Lex talionis*. Memorable instances.

Verse 16.—Awful knowledge; a tremendous alternative as compared with verse 10.

Verse 17.—A warning to forgetters of God.

Verse 18.—Delays in deliverance. I. Unbelief's estimate of them—"forgetting," "perish." II. God's promise—"not always." III. Faith's duty—wait.

Verse 19.—"Let not man prevail." A powerful plea. Cases when employed in Scripture. The reason of its power. Times for its use.

Verse 20.—A needful lesson, and how it is taught.