“THE HARMONY OF THE GENIUS, SPIRIT, DOCTRINES AND RULES OF THE OLD TESTAMENT
AND THE NEW”

(Edited version)

The “Harmony” notebook (Beinecke Collection, f. 1210) is part of Edwards’ project on “The Harmony of the Old and New Testaments,” as described in his letter to the trustees of the College of New Jersey in October 1757.

I have also for my own profit and entertainment, done much towards another great work, which I call The Harmony of the Old and New Testament, in three parts. The first considering the prophecies of the Messiah, his redemption and kingdom; the evidences of their references to the Messiah, etc. comparing them all one with another, demonstrating their agreement and true scope and sense; also considering all the various particulars wherein these prophecies have their exact fulfillment; showing the universal, precise, and admirable correspondence between predictions and events. The second part: considering the types of the Old Testament, showing the evidence of their being intended as representations of the great things of the gospel of Christ: and the agreement of the type with the antitype. The third and great part, considering the harmony of the Old and New Testament, as to doctrine and precept. (WJE 16:728.)

The first part would have consisted of “Miscellanies,” nos. 1067-1068, on the prophecies of the Messiah and their fulfillment. The second section most likely would have taken in “Miscellanies,” no. 1069, on the types of the Messiah, as well as materials from “Types” notebook and even “Shadows of Divine Things.” It is to the “third and great part” that the “Harmony” notebook relates. Here, reviewing Genesis through Psalms (we can only speculate whether there was a subsequent notebook treating Proverbs through Malachi), Edwards distills what for him are the essential teachings of
Christian faith, life, and character from a succession of Old Testament texts, showing the congruity of the two testaments in “genius, spirit, doctrines and rules.”

Edwards shifted his method in the course of compiling this notebook. For the first twenty pages, he assembled texts thematically in a fairly random manner, stretching entries across the entire page, skipping pages or parts of pages, with the intent of filling in entries later. In these pages, entries are assembled under headings such as “Faith in God the Grand Condition of Salvation, Protection, Deliverance, Etc.” Then, after the first series of twenty pages, he starts at a new p. 1, and writes a new title, “Particular Texts in the Old Testament Which Harmonize with the Doctrines, Precepts, Etc., of the New.” He divides the page, and all subsequent ones, into columns, and goes canonically rather than thematically, providing a much more efficient means of locating passages on specific texts, if less economical in terms of space usage. Sometimes a parallel consists simply of a scripture text from the Old or New Testament. Often, he ends an entry with cross-references to other entries in the notebook that share similar themes.

The harmonic lessons or teachings he culls from texts are often brief, and repeated often, whether in exact or slightly different phrasing. Typical descriptions include “The last shall be first, and the first last,” “Faith the condition of salvation,” “Prayer the expression of faith,” or “’Tis the character of true saints that they work righteousness perseveringly.” Other entries are more fulsome, with the lengthiest ones amounting to short essays with numbered heads filling several columns. Throughout, however, is evident Edwards’ interest in defending the integrity of Christian scriptures and teachings, and in confirming what for him are central tenets of piety, fellowship, and sacred history.

The amount of attention to the biblical books treated here varies greatly. Ezra warrants only one entry, while entries on the Psalms take up
more than half of the notebook. Emphasis on this book is wholly consistent with Edwards' Reformed and Puritan heritage. But his personal reading and interpretation come through in the rich and varied harmonic parallels that he finds between the words of the psalmists and the teachings of Jesus and his apostles.

Started around 1748, the notebook at points reflects the final controversy between him and his congregation over the nature of admission to the sacraments. A case in point is the entry on Deut. 24:9:

That people [the Hebrews] were in peculiar danger of being rejected as an unclean people, and in wrath shut out of the enclosure of God's church, for a sin like m[ut]inous envy, and rising in open opposition against the Prophet like to Moses, God's most peculiar favorite, from pride of their sacred privileges.

Here, the situation between the "unclean people" of Northampton and Edwards "the Prophet," against whom there is mutiny and opposition, is only slightly veiled.

In the edited version of this notebook, an effort has been made to supply citations to Edwards' multitude of scriptural quotes, many of which are taken from the four gospels. Many passages, especially the words of Jesus, are found in several gospels, albeit sometimes worded slightly differently and in different contexts, at once a source of inspiration and frustration for harmonizers. Here, for sake of brevity, the first instance of a phrase or statement found in one or more of the gospels is customarily given. Thus, many of the supplied scripture references are to the book of Matthew, though that would not necessarily have been Edwards' primary source.

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The manuscript is an infolded quire of 98 leaves, which Edwards mostly numbered, 1-{20}, 1-196. After the first series of twenty pages
transcript numbered 1a-20a), he divided the pages into four columns in which to indicate scripture text and commentary. In many cases, the second column is left blank, but on some pages Edwards uses the second column to insert commentary on a text in canonical order that he previously had skipped.

The cover is made of brown ream wrapper, and the front has written on it, in Edwards’ hand, the partial title “LOGUE,” suggesting that this may have been a cover originally meant for the “Catalogue” of Reading, or perhaps even for a second volume of the “Catalogue.” The covers have pasted inside them pages from the Boston Gazette, or Weekly Journal. The front cover has the front page for the May 17, 1748 issue, and the back cover the front page for the April 12, 1748 issue. This provides some guideline for determining when Edwards was working on the notebook, though not strict termini, since Edwards could have bound the volume, or pasted the newspaper sheets inside the cover, at a point after starting it, or after having filled the notebook.
"THE HARMONY OF THE GENIUS, SPIRIT, DOCTRINES AND RULES OF THE OLD TESTAMENT 
AND THE NEW"

FAITH IN GOD THE GRAND CONDITION OF GOD’S SALVATION, PROTECTION, DELIVERANCE, 
ETC.

II Chron. 20:20, “Jehoshaphat stood and said, Hear me, O Judah, and 
inhabitants of Jerusalem; Believe in the Lord your God, so shall you be 
established; believe his prophets, so shall you prosper.”

Is. 7:9, “If ye will not believe, surely ye shall not be established.”

Gen. 15:6, “And he believed in the Lord; and he counted it to him for 
righteousness.”

Num. 14:11-12, “how long will it be ere they believe me . . .? I will 
smite them with the pestilence, and disinherit them.”

Num. 20:12, “Because ye believed me not, to sanctify me in the eyes of 
the children of Israel, therefore ye shall not bring this congregation into 
the land which I have given them.

Deut. 1:32, etc., “Yet in this thing ye did not believe the Lord your 
God, . . . And the Lord heard the voice of your words, and was wroth, and 
swear, saying, Surely there shall not one of the men of this evil generation 
see this good land,” etc.

II Kgs. 17:14, speaking concerning the ten tribes and giving the reasons 
why God rejected them, it is said, “Notwithstanding they would not hear, but 
hardened their necks, like the neck of their fathers, that did not believe 
the Lord their God.”

Ps. 106:24, etc., “Yea, they despised the pleasant land, they believed 
not his word: . . . Therefore he lifted up his hand against them, to 
overthrow them in the wilderness.”
Dan. 6:23, “and no manner of hurt was found upon him, because he believed in his God.” (* p. 4.)

Ps. 78:21-22, “Therefore the Lord heard this, and was wroth: . . . Because they believed not in God, and trusted not in his salvation.” Vv. 32-33, “and believed not for his wondrous works. Therefore their days did he consume in vanity,” etc.

Ps. 78:32-33, “For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble.”

Ps. 5:11, “let all that put their trust in thee rejoice: let them even shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.”

Ps. 7:1, 11:1, 16:1, 18:30, 21:7.

Ps. 22:4-5, “Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.”


Ps. 37:4[0], “The Lord shall [. . .] save them, because they trust in him.”

Ps. 39:7-8; 40:1, 3-4; 52:7-9; 56:3-4, 11; 57:1; 62:1-2, 5-10; 71:1, 5.

Hab. 2:4, “the just shall live by his faith.”

Ps. 141:8, “mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.”

Prov. 28:25, “he that putteth his trust in the Lord shall be made fat”; 29:25, “he that putteth his trust in the Lord shall be safe”; Is. 57:13, “he that putteth his trust in me shall possess the land, and inherit my holy mountain.”
Ruth 2:12, “The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.”
Ps. 143:8; Ps. 91:2-4, etc., throughout the psalm.
Ps. 115:9[-10], “O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield.”
Is. 26:3-4, “Thou will keep him in perfect peace, whose mind is stayed on thee: [. . .] Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.” Is. 12:2, 50:10, 51:5.
Ps. 118:8-9, 119:41-42, 144:2.
Ps. 125:1-2, “They that trust in the Lord shall be as Mt. Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the land is round about his people from henceforth even for ever.”
Nahum 1:7, “The Lord is good, he is a strong hold in the day of trouble; he knoweth them that trust in him.”
Zeph. 3:12.
Prov. 16:20, “and whoso trusteth in the Lord, happy is he.”
Jer. 17:[5-]6, etc., “Cursed is the man that trusteth in man, and maketh flesh his arm, . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters,” etc.
Ps. 78:22, “Because they believed not in God, and trusted not in his salvation.”
Ps. 86:2, 162:7.
Dan. 3:28, “and hath sent his angel, and delivered his servants that trusted in him.” So that both the three children were saved from the furnace, and Daniel from the lion’s den, both which were apparent types of hell.
Ps. 116:10, “I believed, therefore have I spoken,” i.e., “therefore have I spoken, as in the preceding verses, ‘Return unto thy rest, O my soul,’ ‘I will walk before the Lord in the land of the living,’” etc.

Ps. 2:12, “Kiss the Son, lest he [be] angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

Is. 53:1, “Who hath believed our report?,” with the context.

Cant. 8:5, “Who is this that cometh up out of the wilderness, leaning on her beloved?”

Ps. 35:13, “But as for me, when they were sick, my clothing was sackcloth: I humbled myself with fasting; . . . I behaved myself as though he
had been my friend or brother: I bowed down heavily, as one that mourneth for his mother."

Ps. 37:7-8, "fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil."

Ex. 23:4-5, "If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him."

Job 31:29-30, "If I rejoiced at the destruction of him that hated me, or lift[ed] up myself when evil found him: neither have I suffered my mouth to sin by wishing a curse to his soul."

Prov. 17:5, "he that is glad at calamities shall not be unpunished.

Prov. 24:17-18, "Rejoice not when thine enemy falleth, nor let thy heart be glad when he stumbleth: lest the Lord see it, and it displease him, and he turn away his wrath from him."

Prov. 25:21-22, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. For thou shalt heap loads of fire on his head, and the Lord shall reward the e."

I Sam. 10:27, “But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.”

Isaac’s peaceable behavior to the injurious Philistines, Gen. 26:17, etc.

Jacob’s treatment of Esau, Gen. 32 and 33.

Joseph’s kindness to his brethren, who had been so injurious and cruel to him. Observe, particularly, Gen. 45:1-15 and ch. 50:15-21.

Moses’ great benevolence and beneficence to the Israelites, that were so exceeding injurious to him, and so obstinate in their evil temper.
David’s behavior to Saul, his bitter, persecuting, bloodthirsty enemy. Observe, particularly, I Sam. 24:17, etc., “And he said unto David, Thou art more righteous than I: For thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast showed this day how thou hast dealt well with thy servant: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done to me this day.” See also ch. 26:7 to the end.

Prov. 20:22, “Say not, I will recompense evil; but wait on the Lord, and he shall save thee.”

Prov. 11:23, “The desire of the righteous is only good: but the expectation of the wicked is wrath.”

Prov. 11:30, “The fruit of the righteous is a tree of life; and he that winneth souls is wise.”

Prov. 12:18, “There is that speaketh like the piercings of a sword: but the tongue of the wise is health.”

I Sam. 24:12-13, “The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.”

HUMILITY TOWARDS MEN

Matt. 20:26, etc., “But it shall not be so amongst you: [. . .] let him be your minister,” etc., “Even as the Son of man came not to be ministered unto, but to minister,” etc. See also parallel places in the other Evangelists.

John 13, Jesus washed his disciples’ feet, and commanded his disciples to follow his example.
Rom. 12:16, “Mind not high things, but condescend to men of low estate”; v. 10, “in honor preferring one another.”

I Cor. 13[:4-5], “charity vaunteth not itself, is not puffed up, doth not behave itself unseemly.”

Eph. 5:21, “Submitting yourselves one to another in the fear of God.”

Eph. 4:1-2, “I [. . .] beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love.”

Philip. 2:3, etc., “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things,” etc. “Let this mind be in you, that was in Christ,” etc., “he humbled himself,” etc.

Col. 3:12-13, “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another.”

I Pet. 5:5-6, “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility.”

Rom. 15:1, “We that are strong ought to bear the infirmities of the weak, and not to please ourselves.”

Gal. 5:13, “by love serve one another.”

Honor all men.

Abraham’s honoring the Hittites, Gen. 23.

Jacob’s honoring Esau, Gen. 32 and 33.

Prov. 17:5, “He that mocketh the poor reproacheth his Maker.”

Joseph’s humble carriage towards his father and his brethren in his exalted state in Egypt.

Job 31:13-15, “If I did despise the cause of my manservant or my maidservant, when they contended with me; what then shall I [. . .] answer
him? Did not he that made me in the womb make him? and did not one fashion us in the womb?"

Prov. 14:21, “He that despiseth his neighbor sinneth: but He that hath mercy on the poor, happy is he.”

SELLING ALL FOR CHRIST

“He that loveth father or mother more than me . . .” [Matt. 10:37]; “he that cometh to me, and hate not his father and mother, . . . yea, and his own life also, . . . he that selleth not all that he hath, he cannot be my disciple” [Luke 14:26, 33].

Deut. 33:9, “Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children”; Ex. 32:27, etc., “And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor”; v. 29, “For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day”; Deut. 13:6, etc., “If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, . . . Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, . . . And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.”

Gen. 12:1, “Now God had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father’s house.”
Gen. 22:2, “Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him for a burnt offering”; v. 12, “now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.”

Gen. 24:49[-51], “And now if you will deal kindly and truly with my master, tell me: and if not, tell me; . . . Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before [thee], take her, and go, and let her be thy master’s wife, as the Lord hath spoken”; vv. 57-58, “And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said to her, Wilt thou go with this man? And she said, I will go.”

Ruth 1:8, “And Naomi said, Go, return each to her mother’s house”; vv. 14-16, “and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part between me and thee”; which signifies that her resolution was full, fixed and persevering, and that she would forsake her kindred and country and gods, and cleave to Naomi and her people and God, all the days of her life.

Ps. 45:10[-11], “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; so shall the kings greatly desire thy beauty: for he is the Lord; and worship thou him.”

I Sam. 4:20-22, “And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it. And she named the child Ichabod” (i.e., “Where is the glory?” or, “There is no glory”), “saying, The glory is departed from Israel (because the ark of God was taken, and because of her father-in-law...
and her husband). And she said, The glory is departed from Israel: for the ark of God is taken." She was more concerned about the ark of God than about her husband's life, yea, than about her own life.

Vv. 17-18, "And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell," etc.

Ex. 32:9, etc., "And the Lord said unto Moses, I have seen this people," etc., "let me alone, that my wrath may wax hot against them, [. . .] and I will make of thee a great nation. And Moses besought the Lord, saying, [. . .] Wherefore should the Egyptians say, . . . . Now, if thou wilt forgive their sins--; and if not, I pray thee, blot me out of thy book which thou hast written." Thus Moses preferred the honor of God to his sons and daughters, or his posterity, becoming a great nation, yea, to his own life.

Shadrach, Meshach and Abednego, and Daniel preferred the honor and will of God to their own lives [Dan. 4].

WEEPING WITH THOSE THAT WEEP

Job 30:25, "Did I not weep for him that was in trouble? was not my soul grieved for the poor?"

Ps. 35:13-14, "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; . . . I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother."15

A BEING WITHOUT ANXIETY OR CAREFULNESS

Ps. 127:2, "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep": i.e., as 'tis he
Harmony... of the Old Testament and the New"

that builds the house, and as ‘tis he that keeps the city, so ‘tis he that
gives safety and deliverance to his people, and makes provision for them, and
gives ‘em quietness and satisfaction; and ‘tis not what they can do by their
utmost love and pains. Therefore, all their anxiety is in vain. By taking
thought, they cannot add a cubit to their stature. See Matt 6:24 to the end,
prayer and supplication with thanksgiving let your requests be made known
unto God. And the peace of God, which passeth all understanding, shall keep
your hearts and minds through Christ Jesus”: i.e., God shall give you rest
and peace in this way, agreeable to what the Psalmist says, “so he giveth his
beloved sleep.”

I Cor. 7:32, “I would have you without carefulness.” I Pet. 5:7,
“Casting all your care upon him; for he careth for you”; this may be compared
with Ps. 55:22, “Cast thy burden upon the Lord, and he shall sustain thee: he
shall never suffer the righteous to be moved,” and Ps. 37:5, “Commit thy way
unto the Lord; trust also in him; and he shall bring it to pass.”

NOT HOARDING UP TREASURE FOR FUTURE TIME IN THIS WORLD, BUT LAYING OUT WHAT
WE HAVE TO SPARE FOR PIOUS AND CHARITABLE PURPOSES.

Is. 23:18, “And her merchandise and her hire shall be holiness to the
Lord: it shall not be treasured nor laid up; for her merchandise shall be for
them that dwell before the Lord, to eat sufficiently, and for durable
clothing.”

Matt. 6:19[-21], “Lay not up for yourselves treasures upon earth, where
moth and rust doth corrupt, and where thieves break through and steal: but
lay up for yourselves treasures in heaven, where neither moth nor rust doth
corrupt, and where thieves do not break through nor steal: for where your
treasure is, there will your heart be also.”
Luke 12:16, etc., “The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.”

Prov. 23:4, “Labor not to be rich.”

PARTICULAR TEXTS IN THE OLD TESTAMENT, WHICH HARMONIZE WITH THE DOCTRINES, PRECEPTS, ETC., OF THE NEW.

Genesis
1:2. The influence and operation of the Spirit of God represented by the brooding or fluttering of a dove or other bird. See Buxtorf on the word, Mera Chepheth, here used.


Against polygamy, Lev. 18:18.

3:20. Spiritual and eternal life called “life,” and this life by Christ only.

Eternal life was proposed originally, at man's first creation, as the grand blessing to be sought for by man, the great prize set up before him by his Creator. Deut. 11:21 and 30:15.

4:4-5. The last shall be first, etc., see on Gen. 9:24-29, and 10:8-10, 21, and 17:18-21, and places there cited.

4:5-8. The righteous must expect persecution for religion, especially from the enemy of their brethren, their elder brethren, and must expect to be persecuted even to death by them, agreeable to the frequent declarations of Christ, agreeable to his parables, as that of the prodigal son, etc.

Agreeable to the history of the New Testament, the persecution of the Christian church by the Jewish nation, especially by Jewish rulers and teachers, and by the scribes, Pharisees and hypocrites. See on Gen. 20:9 and 27:41, I Sam. 17:28, Ezra 4:1-2, etc.

4:7. That wicked men and hypocrites, men of the false church, should commonly have the upper hand, and have dominion over God's people in this world.

Agreeable to the history and prophecies of the New Testament, and many sayings concerning the wise, prudent, mighty and noble of this world, and God's people being the poor of this world, etc. See on Gen. 10:8-10 and 32:4-5, 18, etc.


6:2. Those that belong to the church are called the sons of God. See on Ex. 4:22.

10:8-10. The wicked, and those that are accursed of God, commonly have most of the world, and have the dominion on earth. See on Gen. 4:7.

9:24–29 and 10:8-10, 21. The last shall be first, and the first last. Ch. 4:4-5; I Sam. 1:2, 6, 19-20, etc., and ch. 16; I Kings, 1st chapter.

9:27. The calling of the gentiles.

11:3–9 compared with Is. 2:11-12, 15. Like the antichristian apostasy, so often spoken of in the New Testament, the society and city of the apostates being called by the same name, “Babel” or “Babylon.” See notes in loc.

12:1–4. This is agreeable to Luke 14:26-33, and parallel places, of its being necessary to forsake father and mother, brethren and sisters, and all that he hath. See on ch. 22:1-12 and 24:58, Ex. 2:10-15, Ruth 1:16-18, Ps. 45:10-11.


13:8-10.”If it be possible, as much as lieth in you, live peaceably with all men” [Rom. 12:18].

14:13. Abraham maintained a friendly intercourse with the gentiles, agreeable to the example and precepts of Christ. See on ch. 23:3-16.

14:18. The meat offering and drink offering, in places innumerable, and the shew bread. See also Deut. 32:14, Judg. 9:13. Sacrifices in general called the bread of God, Lev. 21:6, 22, and 8:17, 21, and 22:25 and 28:2. Bread and wine are very frequently used in the Old Testament to represent spiritual things, things offered to God for us, by priests, and in sacrifices and benefits received from God by us, and often through the hands of priests, as in the case of Melchizedek. Ps. 116:13.

14:21 to the end, and 15:1. Charity, liberality (see on ch. 24:13-20, and Ex. 23:11, Deut. 22:1-4), and its great reward.

15:1. The reward, portion and happiness of the saints, spiritual.


17:15. You are a [. . .] royal priesthood” [I Pet. 2:9].


17:17. John 15:15, “Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”


18:32. Acts 27:24, "and, lo, God hath given thee all them that sail with thee."


19:10, etc. The ministration of angels, the privilege of the saints. Ps. 91:11.


20:9. The righteous must expect perfection from their false brethren, their elder brethren. See on Gen. 4:5-8.
22:1-12. Matt. 10:37, “He that loveth son or daughter more than me is not worthy of me”; Luke 14:26, 21 “If any man come unto me, and hate not . . . his children,” etc., and other parallel places. See on ch. 12:1-4, Ex. 32:27-29.

22:8, 14. God himself is he that provides the true sacrifice.

23:3-16. Abraham treated with kindness and respect the gentiles, aliens from the covenant, agreeable to gospel examples and precepts. See on ch. 14:13 and 26:26-31, ch. 47 and Ex. 2:16, etc.

23:4. Christians are pilgrims and strangers on earth, [do] not have their portion or possession here; and the possession they have in the heavenly Canaan, they came to by their death. See on ch. 47:9, Lev. 25:23, Num. 23:10, Ps. 39:12.


24:13-20, 25. The spirit of the true church of Christ is a ministerial spirit, and a spirit of charity and liberality to all, great and small. Hospitality. See on ch. 14:21 to the end, and 18:1-8 and 19:1-8, Ex. 16:18, Judg. 8:5, etc.

24:18. Honor, reverence. I Sam. 1:15, etc.


24:63 to the end. "Seek first the kingdom of God, and his righteousness" and other tidings "shall be added" [Matt. 6:33]. Godliness is profitable to all things, having the promise of things of this life and that which is to come.

25:23. The first shall be last, and the last first. See on Gen. 4:4-5, and places there cited, and ch. 27:29, 40.

25:34. The great sin and folly of preferring carnal enjoyments to the future blessings of God's promises and covenant.

26:19-22, 26-31. "He that smiteth thee on the right cheek, turn to him the other also. And [. . .] he that taketh away thy coat, let him take thy cloak also" [Matt. 5:39-40]. See on Gen. 13:8-10, I Sam. 24:3, etc.

26:26-31. Christ eat and drank with publicans and sinners, received with friendliness the Samaritans and gentiles. See on ch. 14:13 and 18:3-16.

Forgiveness of injuries and kindliness to the injurious. See on ch. 32:6-20, etc.


27:29, 40. The first shall be last, and the last first. See on ch. 25:23.


27:41. Righteous hated for their privileges, and persecuted with mortal hatred by elder brethren and false brethren. See on Gen 4:5-8.


31:24. “Take heed that ye offend not one of these little ones” [Matt. 18:10]. See on ch. 12:17.

32:1-2. “Their angels do always behold,” etc. [Matt. 18:10]; “Are they not all ministering spirits, sent forth to minister to them who shall be the heirs of salvation?” [Heb. 1:14].

   “Michael fought, and his angels” [Rev. 12:7]. Josh. 5:14, Judg. 5:20.

32:2. The church of God in this world is in a state of warfare. Ex. 13:18, Num. 1:52, etc.

32:4-5, 18-20, and 33:3, 5-8, 10, 13-15. Commonly the enemies of the true church of [God] have the highest honor and dominion in this world, and God’s people are subjected to them as inferior. See on Gen. 4:7.

32:6-20 and 33:11. Respect and friendliness to enemies. See on ch. 26:26-31, I Sam. 18:19, 22-23 and 24:3, etc.

   Humility. See on ch. 23:7, 12, I Sam. 18:18-19, 22-23.


Pray always, and not faint [Luke 18:1].

"Ye shall ask what ye will, and it shall be done unto you" [John 15:7].

"The effectual fervent prayer of a righteous man availeth much" [Jas. 5:16]. Ps. 65:2.

Persevering importunity prevails.

"Lest I should be exalted above measure, [. . .] there was given unto me a thorn in the flesh" [II Cor. 12:7].

In the world ye shall have trouble. Ex. 13:18, etc.

32:28. Saints, kings, priests and conquerors through Christ that hath loved them. See on ch. 17:15.

38:27-30. The first shall be last, and the last first. See on ch. 17:18-21, and citations.

39:7-12. We are forbidden to look on a woman to lust after.

"If thy right eye offend thee, pluck it out," etc. [Matt. 5:29].

"Lead us not into temptation" [Matt. 6:13].

"They that are Christ’s have crucified the flesh with the affections and lusts" [Gal. 5:24].

39:20, with the following history. “Blessed are they that are persecuted for righteousness’ sake” [Matt. 5:10].

41:9 to the end. “In due time ye shall reap, if ye faint not” [Gal. 6:9].

"Ye shall be sorrowful, but your sorrow shall be turned into joy" [John 16:20].

"Ye have need of patience, that, after ye have done the will of God, ye may receive the promise" [Heb. 10:36]. See on Exodus, ch. 3.

42:24-25. Bowels of compassion to them that have injured us most, when they repent. See on ch. 45.

44:32-33. Of old, mankind had the notion of the substitution of a surety in suffering punishment, and so freeing the delinquent. Josh. 2:14, Gen. 27:13, I Sam. 25:24.

45. Christian forgiveness, love to mortal enemies, doing good and showing great kindness to them from whom has been received the greatest injuries. See on ch. 42:24-25 and 50:16-21, Ex. 23:4-5, Lev. 19:18, I Sam. 24:3-19 and 25:24, 31.

47:9. God’s people are pilgrims and strangers on earth. See on ch. 23:4 and Ex. 6:4, I Chron. 28:15, Ps. 119:19.

47:10. Friendliness to the gentiles. See on ch. 18:3-16 and cit., and 49:5-7 and 50:7-9.

47:18-21, 23, 25. “Ye are not your own, ye are bought with a price” [I Cor. 6:19-20]. Lev. 25:42, 55.

48:14-20. The first shall be last, and the last first. See on ch. 17:18-21 and cit.
49:5-7. Against fierce anger and revenge, even towards the gentiles. See on ch. 47:10 and cit.

50:7-9. Friendly intercourse and fellowship with the gentiles. See on ch. 47:10 and cit.

50:16-21. Hearty, entire forgiveness, tender affection and great beneficence to them that had been guilty of the highest injury and mortal hatred. See on ch. 45 and cit.

Exodus

Ex. 2:10-15. Selling all for Christ, not looking at things which are seen. See on Gen. 12:1-4 and cit.

2:16-22, with ch. 4:24-25 and ch. 18, and Num. 10:29-32. Intimate union and friendship with uncircumcised gentiles. See on Gen. 23:3-16 and cit.; see on Ex. 18:12 and ch. 20:21-24.

3, compared with ch. 2:10-15. “In due time ye shall reap, if ye faint not,” etc. [Gal. 6:9]. See on Gen. 41:9 to the end.

3:6, 15, Gen. 24:12, and 26:4-5, 24, and 28:13 and 46:3; Ex. 4:5 and 32:13; Deut. 9:5; Ps. 105:42. God under the old testament, revealed himself to his people in such a manner from time to time, as naturally led ‘em to suppose that it was agreeable to his methods of dealing with them to show ‘em great favor, for the sake of some eminent favorite or favorites of his, that they stood in relation to and were interested in. I Kgs. 8:19, Ps. 132:10.

4:22. God’s people are his children. See on Gen. 6:2, Deut. 32:5.

4:23, also 8:1, 20, and 9:1, 13 and 10:3. Luke 1:74, “That [. . .] we being delivered out of the hands of our enemies might serve him,” etc.

Tit. 2:14, “that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Lev. 25:42, 55, Ps. 105:45, Ps. 119:146.


12:2, 13:3-4, and 23:15 and 34:18. God’s redemption of us above all things to be remembered. Deut. 15:9-10, Esther 9:27, etc.

12:12, and 18:11 and Num. 33:4. God in redeeming his church has to do with the evil powers of the invisible world, conquering and punishing them.

13:8, and 16:1 and 19:1; Num. 9:15-23, 10:33; Deut. 14:33. The church of God goes through a wilderness from Egypt to Canaan. In the world ye shall have trouble.

“Through much tribulation we must enter into the kingdom of heaven” [Acts 14:22], and many parallel places. Gen. 32:24-29, Deut. 8:2, 5, 15-16.


16:18. See note. God hath appointed such an exercise of charity in the Christian church, that every member of his church in good standing that will do his part, or what he can in gathering, should have a sufficiency to answer his necessities. See on Gen. 24:13-20, 25.
16:19. “Give us this day our daily bread” [Matt. 6:11]. Take no thought for the morrow, say not, “What shall we eat?” etc. [Matt. 6:25, 31].

“Cast your care on the Lord, for he careth for you” [I Pet. 5:7].

Ex. 18:12 with ch. 4:24-25. Moses and Aaron, and all the elders of Israel, joined with an uncircumcised gentile in public worship, wherein said gentile officiated as priest. See on ch. 2:16, etc.

20:2, Deut. 5:6, Deut. 13:5. The manifestations which God made of himself, and what he has done for us as our Redeemer, are the chief grounds of God’s relation to us as our God, and the principal motive to God’s people to obedience. See on Lev. 12:45 and 19:26, 37, Deut. 13:5 and 20:1, Ps. 116:16.

20:3. “No man can serve two masters . . . . Ye cannot serve God and mammon” [Matt. 6:24]. “Purify your hearts, ye double-minded” [Jas. 4:8]. II Kgs. 17:33, etc.

20:6 and Deut. 5:10. True obedience from love. Deut. 6:4-5, etc.


20:17. Sins of the heart, as well as practice, forbidden.

The being and exercise of the lust of the heart forbidden. Lev. 19:17-18, Deut. 15:9-10.
20:19, 21-25; Deut. 5:5, 23-29. We need a mediator in order to an intercourse with the infinitely great and holy lawgiver and judge of the world. Deut. 5:24-31, Job 13:20-22.


N.B. Lazarus at Dives’ gate was a poor stranger, or gentile.

20:23-25, Deut. 27:5-6. Artificial ornaments not agreeable to the true worship of the true God.

23:4-5. Showing kindness to enemies, or those that not only have injured us but now hate us. See on Gen. 45 and cit. 24


23:11-12. Kindness and compassion to the meanest, and those who are of lowest degree.

23:21. The holiness of God is such as requires the punishment of sin. Josh. 24:19, Ex. 34:5, Deut. 26:26.

23:24, 32-33 and 34:12-17; Deut. 7:2-6, 16, 25 and 12:2-3; Num. 20:16-18; Josh. 23:12-13. No agreement to be made with Christ’s enemies. We must not go about to compound things between Christ and them, as though we would be friends to both.

Abstain from all appearance of evil. See on Lev. 15:1-13, etc., Deut. 13:14, etc.

32:12, Ps. 106:23. “Hallowed be thy name” [Matt. 6:9]; “Father, glorify thy name” [John 12:28]; “He that seeketh the glory of him that sent him, the same is true” [John 7:18]. Josh. 7:9, Num. 14:14-16, Judg. 8:22-23.

32:30-32. Rom. 9[:3], “I could even wish myself accursed from Christ for my brethren.”

“This is my commandment, that ye love one another; as I have loved ye” [John 15:12].

“We also ought to lay down our lives for the brethren” [I John 3:16]. Judg. 11:36.

32:30-33. Atonement is to be made for the sin of men, by some one offering himself to suffer in their stead; a very eminently great and holy person of higher dignity than the offenders, and a more special favorite of God, and yet nearly related to them and interested in them, one of them, and their head. Ps. 106:23.

33:12-16. God’s presence with his people in Canaan so much the greatest blessing of Canaan, that all others are nothing without it, and esteemed by a spirit of true piety not worth having. Vv. 17-23, I Sam. 4:19, etc., and 16:19.

33:17-23. The highest privilege, even of the greatest favorites of God, consists in seeing God. Vv. 12-16.

V. 19. God’s mercy is sovereign, especially in high favors. Deut. 7:7-8, II Sam 7:21.

34:5-7, Num. 14:18. God especially manifests his glory to the elect of mankind, in the exercises and displays of mercy, grace and truth towards the sinful and unworthy.

The glory of grace and mercy towards man is its being a holy mercy, agreeing with full testimonies of hatred of sin and strict justice in punishing it. Josh. 24:19, Ex. 23:21, I Sam 2:25.

34:29-30. “We, beholding the glory of the Lord, are changed into the same image from glory to glory” [II Cor. 3:18].

35:20-29 and 30:5-7, and Numbers, ch. 7, compared [with] Numbers, chs. 13 and 14.”Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing” [I Cor. 13:3].

Leviticus
The book of LEVITICUS. The laws of sacrificing in general led God’s people to conceive that merely repentance, confession and reformation were not sufficient for a sinner’s reconciliation with God, and his obtaining God’s
favor; but that satisfaction must be made to divine justice by a priest or mediator, and the sufferings of a substitute, and by something offered to God, very grateful to God, to recommend him to favor, that should be as it were God’s bread and wine and sweet incense in his nostrils.


“Salute no man by the way” [Luke 10:4].

“Follow me, and I will make you fishers of men. [. . .] and they arose, and forsook their father Zebedee,” etc. [Mark 1:17, 20].

12:45. See on Ex. 20:2.

15:1-13, 19-27. Abstain from all appearance of evil. “Let it not be once named among you, as becometh saints” [Eph. 5:3]. See on Ex. 23:32, etc.

18:25, 28 and 20:22, Jer. 9:19, Ezek. 36:13-17, Hab. 2:11-12. Rom. 8:20, “the creature was made subject to vanity not willingly”; v. 21, “the creature shall be delivered from the bondage of corruption”; [v.] 22, “the whole creation groaneth”; Jas. 5:4, “the hire of the laborers [. . .] kept back by fraud, crieth.”


19:14. Compassion to others under all calamities.


19:16. Do your own business, not busybodies in other men’s matters, not tattlers and busybodies26 [II Thess. 3:11, I Tim. 5:13].

   “Speak evil of no man, be no brawlers” [Tit. 3:2].

   “If it be possible, [. . .] live peaceably with all men” [Rom. 12:18].

Gen. 13:8-10.


   Against heart sins, as well as overt acts of sin. Ex. 20:17.

19:18. Against revenge or rendering evil for evil. See Gen. 45, Job 31:29, etc.


19:33-34. Respect and friendliness to strangers, gentiles that serve the true God, with the same respect and love in all respects as God’s people of the Jews. See on vv. 9-10, Ruth, ch. 2.

19:36-37, and 22:32-33, and 25:38, 42, 55, and 26:13; Deut. 4:23 and 32:6; Josh. 1:16-18. Redemption is that which mainly establishes the relation and
obligations of a people of God to God, as their God, and the strongest motives to obedience. Ch. 12:45 and Ex. 20:2.

20:3. God’s people are his sanctuary and temple, and by notorious wickedness they defile the temple of God, especially by horrid uncleanness. See SSS on v. 2.27

20:26. “Ye are not of the world, I have chosen you out of the world” [John 15:19]; “we know that we are of God, and the whole world lieth in wickedness” [I John 5:19]. See Ex. 19:5, Num. 23:9, Deut. 7:6.28

25:14, 17. Charity to men, to the poor. Ch. 19:9-10, etc. vv. 34-37.


25:34-37. Charity and liberality to the poor. Vv. 14, 17, Deut. 15:3, etc. Kindness to strangers, gentiles. Ch. 19:9, etc.

25:39-44. God’s people are all brethren.

25:42-55. “Ye are not your own. [. . .] ye are bought with a price” [I Cor. 6:19-20]. Gen. 47:18, etc. God’s people are redeemed, that they might serve him. Ex. 4:23, etc.

26:40-42. Repentance and the remission of sins. Deut. 4:29, etc.
Evangelical humiliation.


26:44, 46. God shows mercy to sinners not for their righteousness. Num. 23:21, Deut. 4:29, etc., Deut. 7:7-8, I Kgs. 8:50-53.

*Numbers*

1:52 to the end, and ch. 2 and ch. 10. The church of God in this world is in a militant state, is an army, and Christ is their captain. Gen. 32:2 and Ex. 13:18.

11:29. Charity opposite to envy.

12:1-4. Meekness, gentleness, silence, longsuffering under the most injurious and unreasonable treatment.

12:7. The church is the household or family of God.

12:10-15. When such as have been highly privileged by God with peculiar favors and nearness to God, and manifestations which God has made of himself to them, become proud of their privileges, and from such pride [and] envy oppose others for higher privileges, and for intercourse with gentiles and such as are aliens and in themselves vile; this is a sin greatly exposing to God’s wrath, and to be expelled and driven away from God, and deprived of the privileges of his people as unclean. Deut. 24:9, II Sam. 2:4, Num. 16, II Chron. 26:16-23.

12:13. Pray for them that despitefully use you.
13:27 to the end. As Canaan must be abolished by war and overcoming mighty enemies, and surmounting walls up to heaven, so Christ says “the kingdom of heaven suffers violence, and the violent take it by force” [Matt. 11:12]. The main enemies that oppose our entering unto heaven, even the devils, once were the inhabitants of heaven. See note in loc.²⁹

13:30, 14:6-7, 24, 30, 38, and 16:64-65. Caleb and Joshua were carried safely through the wilderness, and entered into Canaan through faith.

13:31-33, 14:11-12 and 126:64-65, Deut. 1:26-33. The congregation perished in the wilderness, and failed of entering into Canaan through unbelief. Ch. 20:12, II Kgs. 7:2, Ps. 106:24.

13:31-33, 14:1-3. “But the fearful, and unbelieving, [. . .] shall have their part,” etc. [Rev. 21:8].

14:4, 26. Heb. 3:6, “whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end”; v. 14, “For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end”; Heb. 10:38-39, “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” So Col. 1:21-23, “you [. . .] hath he reconciled [. . .] to present you holy [. . .] If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel.” I Sam. 24:3.

14:11-19. Great kindness and love to the unthankful, evil and froward. I Sam. 24:3, etc.

16. The sin of Korah and his company was of the same nature with that of the scribes and Pharisees, and the Jews in general, in Christ’s and the apostles’ times, viz., pride in the holiness of that nation of the Jews, and in their religious privileges and worthiness and on that foot, so maliciously, enviously and openly setting themselves against Moses and Aaron, that God had made the messengers and ministers of his grace to them. And this wickedness of theirs issued in their terrible destruction, as the wickedness of Jews did in theirs. Deut. 24:9, Num. 12:10, II Sam. 24:3.

16:46 to the end. The high priest with sweet incense was a mediator to stand between the wrath of God and transgressors, to save them from wrath and destruction thereby.

18:20. They that have God for their portion and inheritance, have not their inheritance here on earth; they are not to seek or expect a portion here. Lev. 25:23.

20:12. Unbelief shuts out of Canaan. Ch. 13:31, etc.

22:22-23, etc., 30:8. “If any offend one of these little ones, [. . .] it were better for him that a millstone were hanged about his neck,” etc. [Matt. 18:16]. Gen. 12:17.

23:8, 20. “Who is he that condemneth? [. . .] It is G. that justifieth” [Rom. 8:33-34]; “If God be for us who can be against us?” [Rom. 8:31]; “I am persuaded that neither angels, nor principalities,” etc., “can separate us from the love of God” [Rom. 8:38-39]; “who is he that shall harm you, if ye be followers of that which is good?” [I Pet. 3:13]. I Chron. 17:27.

23:9. “Ye are not of the world, I have chosen you out of the world” [John 15:19].

“Redeemed from the earth, [. . .] redeemed from amongst men” [Rev. 14:3-4]; “strangers on earth” [Heb. 11:13]; “we are of God, and the whole world lieth in wickedness” [I John 5:19]. Lev. 20:26.

23:10. The righteous are God’s Israel.


23:21. God’s people are distinguished from other people, not in being better in themselves, but in God’s not imputing sin to them.

They are not justified by their own righteousness. See Lev. 26:44-45.

23:23, former part of the verse. “I give you power to tread on serpents, and over all the power of the enemy” [Luke 10:19].

“The devils are subject to us through thy name” [Luke 10:17]; “God shall bruise Satan under your Feet” [Rom. 16:20].
Simon the sorcerer conquered by the ministers of Christ. Elymas the sorcerer in vain set himself to oppose the Apostle; he was struck blind by them, Acts 13. Great multitudes that used curious arts at Ephesus, were conquered by the gospel at Ephesus, Acts 19.

23:23, latter part of the verse. That there should be a great and most astonishing work of redemption wrought for God’s people in future time, of which the redemption out of Egypt, leading through the wilderness, giving the possession of Canaan, was a representation.

24:9. “He that receiveth a righteous man,” etc. [Matt. 10:41]; “He that shall offend one of these little ones,” etc. [Matt. 18:6]. Gen. 12:3.

33:4. See on Ex. 12:12.

V. 52. See on Ex. 23:24, etc.

Deuteronomy


4:12. God is a spirit. I Kgs. 8:27, Ps. 139:7-10.

4:29. Religion is in vain without the heart, and unless it be with all the heart. Deut. 30:2 and 15:9-10, I Kgs. 9:4, I Chron. 28:9.

“Seek, and ye shall find” [Matt. 7:7]. Ps. 65:2, I Chron. 28:9.


5:15. God’s sabbath appointed in commemoration of a work of redemption.

5:24-31. We have need of a mediator in order to access to and intercourse with that God who is a consuming fire, that we may come to God, and hear his voice and see his face, and not be immediately and utterly destroyed. See note on v. 26. See Ex. 20:19, etc.


Vv. 7-8. God’s mercy to his people is sovereign, and is not for anything in them that recommends ’em to his mercy. Lev. 26:44-45, Deut. 9:4 to the end and 10:14-15, I Sam. 12:20, etc.

8:2-3, 14-18. ’Tis a requisite preparation for the rest and happiness which God has prepared for his people, that they should first be humbled, and [be sensible of] the insufficiency of their own strength, and their inability to obtain happiness of themselves, and the insufficiency of worldly professions and enjoyments, and the wickedness of their own hearts, and their exceeding sinfulness and unworthiness of the portion of God’s people. Ch. 9:4 to the
end, Josh. 24:12-13, Judg. 7:2, etc., Judg. 10:10-16, Ps. 44:3-8, and 60:9-12 and 62:11.

8:2, 5, 15-16. Through much tribulation we must enter into the kingdom of heaven. Ex. 13:18.

9:4 to the end. 'Tis of great importance, that they that expect to receive the portion of God’s people and favorites, that they should be fully sensible of their exceeding sinfulness and utter unworthiness of such privileges and benefits, and that it is not at all for their righteousness that God bestows them upon them, but that is through the intercession of a mediator, and that they cannot be saved by the works of the law or by their own fulfilling it (see especially, vv. 16-17). Ch. 8:2-3, 14, 18; see on ch. 7:7-8. But that on the account of their utter unworthiness, they greatly need the intercession of a mediator that is a great friend to them, but appears as an utter enemy to their sin (see especially, vv. 18-21, 25-29, and ch. 10:10). See on Ex. 32:9-14, etc., Deut. 32:9-10.


Vv. 18-19. Mercy to the indigent and afflicted. Lev. 19:9, etc.

   Love to the gentiles. Lev. 19:9, etc., Deut. 16:11.

   We should follow the example of the charity and mercy of our Redeemer. Ch. 10:18-19.

11:21. The great blessing of obedience is eternal life in the promised rest, the proper inheritance of God’s people, even as perpetual and eternal as the duration of heaven. Gen. 3:22, Deut. 22:7 and Ex. 20:12.


13:5. Redemption is that which chiefly binds a people to God. Ex. 20:2.

Vv. 6-10. “Whosoever shall come to me, and hate not his father, and mother,” etc. [Luke 14:26]. Ex. 32:27, etc.

Vv. 14 to the end. “Crucify the flesh with the affections and lusts” [Gal. 5:24]. God’s enemies to be utterly renounced, no friendship nor toleration to be allowed them. Ex. 23:24, etc., Josh. 7:24-25.


15:9-10. Virtuous exercises of heart required, as well as virtuous words and deeds. Ex. 20:17, ch. 28:47.

V. 15. We should follow the example of the charity and mercy of our Redeemer. Ch. 10:18-19, ch. 24:17-18.

16:1-3. God’s redemption of us above all other things to be remembered and solemnly commemorated. Ex. 12:2 and 13:3-4.

16:11. Love to gentiles. Ch. 10:18-19, ch. 24:14, etc.
16:11-15 and 26:7-12. Rejoicing in the Lord a duty becoming of God’s redeemed people. Ch. 12:12, etc., ch. 28:47.

Joy in God and charity should accompany each other. Ch. 12:12, etc.

18:15-19. We need a mediator in order to access to and intercourse with that God who is a consuming fire; and ‘tis here foretold that the Messiah should be the great Mediator to answer this necessity, as Moses was a mediator on a certain occasion, as an image of him. See on Ex. 20:19, Deut. 5:24-25, Ex. 32:9, etc., and other places there mentioned; and on vv. 30-33, and Deut. 9:4 to the end, Job 33:6-7.

20:1. What God has done for his people in their redemption, is the highest encouragement to this trust in God. Ex. 20:2.

21:23. He that was hanged was “made a curse” [Gal. 3:13].


V. 7. Durable life the great blessing to be obtained in a way of obedience and holiness. Deut. 11:21, Ex. 20:12, Job 33:28, 30.

23:3-6. “He that shall offend one of these little ones,” etc. [Matt. 18:6]. Gen. 12:17.

V. 19. Charity, liberality to brethren. Ch. 15:1-3, etc.
24:9. That people were in peculiar danger of being rejected as an unclean people, and in wrath shut out of the enclosure of God's church, for a sin like mutinous envy, and rising in open opposition against the Prophet like to Moses, God's most peculiar favorite, from pride of their sacred privileges. See note in loc.; see on Num. 16, II Sam. 24, Num. 12:10.


Vv. 17-18, 22. We should follow the example of the mercy of our Redeemer. Ch. 15:15.


25:11-12. Against all uncleanness and immodesty, or what is contrary to shamefacedness, in women.


V. 18. They that are destitute of charity to men, have no true religion towards God. Gen. 42:18, etc., Lev. 19:14, 32 and 25:17, etc.

26:12-13 and 27:18-19. Charity to the poor. Ch. 24:12, etc.

And to strangers, gentiles. Ch. 24:14, etc.
27:26, “Cursed is every one that confirmeth not all the words of this law to do them.” Josh. 24:19.

28:47. Not only external obedience, but the obedience of the heart with love and delight. Ch. 15:9-10 and 30:16.

The truly sincere place, their happiness in God’s service. Ch. 16:11, etc.

29:4. True religion most fundamentally consists in the sense and disposition of the heart.

“God worketh in you both to will and to do” [Philip. 2:13]. Prov. 20:12.

30:2-10. Repentance for remission of sins. Ch. 4:29, etc., Judg. 10:10-16.

Vv. 2, 6, 10. Religion in vain without the heart, and without the whole heart. Ch. 4:29 and 15:9-10.

“To him that hath shall be given” [Matt. 13:12].


Vv. 15, 19-20. The grand blessing to be obtained in a way of holiness is life. Gen. 3:22, I Sam. 25:29.

V. 16 and Josh. 23:11-12, etc. True obedience is obedience from love. Ch. 28:47, etc.

Vv. 19-20 and ch. 32:47. Life is the grand blessing to be obtained in a way of obedience, and this life is length of days in the promised land. See on vv. 15, etc.
32:5-6, 19. God's people are his children, and he is their Father. Ex. 4:22.

V. 9. God's people are his portion. The church is Christ's fullness. Ex. 19:5.

32:9-10. God's people that are his portion are found by divine grace in a poor, wretched, destitute, helpless, lost condition. Ch. 4:9 to the end.

V. 12. "How often would I have gathered thy children, as a hen gathers her chickens under her wings" [Matt. 23:37].

V. 18. God's people in their redemption are begotten and created of him.

33:5, 26. The word "Jeshurun" signifies "the upright one," intimating that they only are truly God's Israel, or Israelites indeed, that are upright or without guile.

33:9. "He that loveth father or mother more than me is not worthy of me: he that loveth son or daughter more than me is not worthy of me" [Matt. 10:37]. Ex. 32:27, etc., Judg. 6:26-30.

V. 26. "All are yours, . . . things present, and things to come" [I Cor. 3:22].

"Set him at his own right hand in heavenly places, far above all principality, . . . And hath put all things under his feet, and gave him to be head over all things to the church" [Eph. 1:20-22]. Josh. 10:11-14.

Heaven, and not any earthly city, palace or temple, is the most proper place for the Savior of the church to fix his throne, when he reigns in the
most glorious display of his majesty, power, mercy and universal dominion over all the earth, and the whole universe, in behalf of his people, giving the greatest advantage for the exercise of glorious power and authority for the benefit, honor and happiness of his people. Ps. 65:4, 18, 33 and Ps. 47:5.

Joshua


V. 18, ch. 7:11-13, 15, 20 to the end. Forsaking all, crucifying the flesh, cut off right hands, pluck out right eyes. “He that offends in one point, is guilty of all” [Jas. 2:10]; “depart from me, ye that work iniquity” [Matt. 7:23]; “he that is born of God [. . .] cannot sin” [I John 3:9]; “he purifieth himself, even as he is pure” [I John 3:3]; “there shall in no wise enter into it anything that [. . .] worketh abomination” [Rev. 21:27]; “Know ye not that the unrighteous shall not inherit the kingdom of God?” [I Cor. 6:9].


Vv. 24-25. “Crucify the flesh with the affections and lusts” [Gal. 5:24]; “If thy right eye offend thee, pluck it out,” etc. [Matt. 5:29]. Deut. 13-14, etc.
10:11-14. “Made him to be head over all things to the church” [Eph. 1:22]; “all things are yours,” etc. [I Cor. 3:21]. Deut. 33:26.

Christ and all the heavenly hosts fight against the enemies of the church, as is represented in Rev. 19. See note in loc.34

10:24. “We are more than conquerors” through Christ” [Rom. 8:37]; “God shall subdue Satan under your feet shortly” [Rom. 16:10]; “to him will I give power over the nations: and he shall rule them with a rod of iron” [Rev. 2:26-27].

The saints shall judge the world. “Know ye not that ye shall judge angels?” [I Cor. 6:3].

24:12-13. ‘Tis of importance that men should know that they are not saved by their own strength, and that the blessings of Canaan are wholly of the gift of God. Deut. 8:2, etc., Ps. 44:3, etc., Judg. 7:2, and Ps. 60:9-12, Ps. 68:34-35.

24:14. Sincerity of heart in obedience necessary in order to its acceptance. Deut. 6:4, etc.


24:19. We must not trust in our own strength and righteousness to satisfy our infinitely holy Lawgiver and Judge.

God will insist on perfect obedience.

Sin must be punished. Deut. 26:26, Ex. 34:5.
Judges

5:20. “Michael and his angels fought” [Rev. 12:7]; “the armies which were in heaven followed him” [Rev. 19:14]. Josh. 5:14, Gen. 32:1-2.


Vv. 26-30. “He that loveth father or mother more than me is not worthy of me” [Matt. 10:37]. Ex. 32:27, etc., Deut. 33:9, Ruth 1:16, etc.

7:2, etc. ‘Tis of great importance in God’s esteem, that his people should be sensible that their salvation is not of themselves. Deut 8:2-3, etc., Job 32:13, Ps. 60:9-10, Ps. 71:14-16.

8:5-9. The want of charity in the inhabitants of Succoth and Penuel, arose from their want of faith. Ruth 2:11-12, I Sam. 24:3, etc.

‘Tis an aggravated sin, and greatly exposing men to destruction, not to support and show kindness to them that God improves as the instruments of their salvation, or that are sent forth on this great work. “They that receive you not, . . . shake off the dust of your feet for a testimony against them” [Mark 6:11]. Gen. 24:13, etc.

That Gideon’s three hundred men typified ministers preaching, see note on their discomfiting of the army by blowing with trumpets, etc. 35

Vv. 22-23. “If any man will come after me, let him deny himself” [Matt. 16:24]. Ch. 11:36.

John 7:18, “He that speaketh of himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.” Ex. 32:12.

   Conviction of sin and just deserts of misery, and [that we are] undeserving of mercy, and the insufficiency of those things that heretofore have been trusted in, precedes deliverance. Deut 8:2, etc.

11:36. Self-denial. Preferring the interests of Christ’s kingdom and church to all our private interests. Judg. 8:22-23, Ex. 32:30, etc., I Sam. 4:19-20, etc., and 23:1, 5.


Ruth


V. 14. “In a time of temptation fall away” [Luke 8:13]. This [is] the spirit of false brethren.

Vv. 16-18, and ch. 2:11-12. “He that shall endure to the end, the same shall be saved” [Matt. 24:13].

   “He that loveth father or mother more than me,” etc. [Matt. 10:37]. Gen. 12:1-4, Ps. 45:10-11.

   The spirit of true converts is to forsake all for Christ.

Ch. 2. Ruth, though a gentile and a Moabitess, when converted was without difficulty received among God’s people, to all intents. Lev. 14:33-34.

Vv. 10, 13. The spirit of true converts is a spirit of humility, respect, honor, and courtesy and gratitude. Gen. 23:7, 12, I Sam. 1:15, etc.
Vv. 11-12. Faith and charity, or love to God and trust in God, and love to the people of God and relative duties, accompany one another in true converts. Judg. 8:5, 9.

I Samuel

Vv. 2, 6, 19-20, and ch. 2:5, 8, 20-21. “The first shall be last, and the last first” [Matt. 19:30]. Gen. 9:24, etc.

2:6. Granting a resurrection from death, one way of God’s manifestation of his glorious power and grace in behalf of his people.

Vv. 5, 8. Blessed are they that hunger and thirst after righteousness: for they shall be filled”; “Blessed are the poor in spirit: for theirs is the kingdom of heaven” [Matt. 5:6, 3]. Ps. 113:7-8.

“God hath chosen the poor of this world rich in faith, heirs of the kingdom” [Jas. 2:5].

“Thou hast hid these things from the wise and prudent, and hast revealed them unto babes” [Matt. 11:25].


V. 25. Sin, on that account, must be punished, because it is against God. Ex. 34:5, etc.
3:18. Quiet submission to God’s will in awful judgments denounced. Lev. 10:3, II Sam. 15:25-26, Job 1:21, etc., Ps. 39:9.


   God’s presence the highest blessing in Canaan. Gen. 33:12-16.

7:3. “Repentance for remission of sins” [Mark 1:4].

   True converts utterly renounce all sin, and forsake all for Christ.

   “No man can serve two masters” [Matt. 6:24].


11:13. God’s having wrought a great salvation for us, may well be a powerful inducement to our exercising longsuffering and forgiveness to our enemies, and those that have injured us.


15:22. God did not require the ancient sacrifices, as having any value in themselves.

   The service he values and aims at is a spiritual service, consisting in the exercise of virtue and sincere respect of heart to him. Ps. 40:6-8, Eccles. 5:5.

Ch. 16, of Saul and David, and David and his elder brethren. “The first shall be last, and the last first” [Matt. 19:30]. Gen. 9. 24. etc.
V. 7. A spiritual glory succeeds and sets aside an outward glory in God’s methods of disposal.

17:28. God’s chosen must expect persecution and reproach from their brethren, their elder brethren. Gen. 4:5-8.

Vv. 32-54. “This is the victory that overcometh the world, even our faith” [I John 5:4].

17:47. 'Tis of great Importance that men should know that they don’t obtain salvation by their own strength.

18:1, 3-4, and 19:1-7, and ch. 20 and 23:16-18. The love of true virtue and piety above an earthly kingdom.


And meekness under injuries, and respect and honor to the injurer. Gen. 32:6, etc.

21:3-6. Ceremonial observances must give place to moral duties.


24:3-19; see on ch. 26:7-1[1]. David doing good for evil, in an instance of great self-denial, saving the life of his mortal enemy who was seeking his
life, greatly to the exposing his own life and Lengthening out his own
trouble and danger, in a trust in God to preserve him and save him, and
fulfill his promises to him. See especially vv. 12 and 15.

Not resisting evil.
To him that smote him on one cheek, he turned to him the other also.
Gen. 26:19, etc.

Showed kindness to one very unthankful and evil. Num. 14:11, etc.
Honored and reverence[d] a ruler, though very unworthy and vile, and his
own most inveterate enemy. Gen. 32:6-20, etc.

Faith works by love [Gal. 5:6], and in this exercise of faith and
charity, David obtained that kingdom that doubtless was an image of the
kingdom of heaven, the kingdom of Him who is the spiritual David. Num. 14:4,
etc.; Ruth 2:11-12; Judg. 8:5, 9; I Sam. 25:3, 18, etc.

David avenged not himself, because vengeance was God’s. See especially,
He heaped coals of fire on his enemy’s head. Ch. 25:31.
David in this acted as one that liveth not by sight, or by present
appearances, but by faith.

We have here faith and charity attended with humility. See particularly
v. 14. Ch. 25:3, 18, etc.

25:3, 18-31, 41. Humility, modesty, honor, courtesy, charity, liberality,
attending faith, expressed in vv. 28-30. Ch. 1:15, etc.; Ruth 2:10, 13; Gen.

25:10-11, 38-39. Sins of omission, particularly of deeds of charity, bring
God’s wrath and curse and utter ruin, agreeable to the description of the day
of judgment in Matt. 25. “And that he shall have judgment without mercy, that
hath showed no mercy” [Jas. 2:13], and other places.
25:24. Substitution of a mediator, and one nearly allied and strictly
unified, in answering and making satisfaction for the crimes of one very ill-
deserving and destined to destruction. Gen. 27:13 and 44:32-33, Josh. 2:14,
19.

Charity appearing in interceding and suffering for the deliverance of a
churlish, utterly unworthy husband. Gen. 45.

30, vv. 15, etc.


Vengeance is God’s.

V. 41. The true church of Christ, who is often called by the name of David,
which church both in the Old Testament and New is represented as the spouse
of Christ, receives him in a self-abasing manner, receives Christ and his
kingdom as a little child, in a great sense of unworthiness, with a
disposition to wash Christ’s feet, as the woman in Luke 7, and to wash the
feet of his disciples.

26:7-11, and vv. 23-24; see on ch. 24:3-19. Doing good for evil.

Self-denial.

Not resisting evil.

Kindness to one very evil and unthankful.

Honor and reverence to a wicked ruler.

Faith working by love [Gal. 5:6].

Avenge not, for vengeance is God’s; he will repay [Rom. 12:19].

Living not by sight, but by faith.
V. 19. A being separated from God the greatest loss, and therefore the enjoyment of God the greatest good. Ex. 33:12--16, and vv. 17-23.

V. 20. Humility.

30:21-31. God's kindness to us, a great obligation on us to charity to men.

II Samuel

1:11-27. Not to hate our enemy, or to rejoice in his calamity.

To love our enemies, and to lament their calamities.

2:5-6. Love to enemies.


Lamenting the calamity of one that had been an enemy.

4:9–12. The contrary to a revengeful spirit.

7:21, I Chron. 17:19. God shows mercy of his own mere good pleasure. especially when those things are bestowed that are exceeding great. Ex. 33:19.

8:11-12. David sought the glory of God more than his own glory or wealth, or the earthly grandeur of his family. 38

12:11. Cutting off a right hand, etc.
Preferring the interests of the church of God far before personal pleasures.

14:9. Here appears a notion of substitution of one for another in suffering the punishment of sin, or consequences of guilt that come by the just judgment of God. Gen. 27:13.

15:25-26. Submission and quiet resignation, with humble trust in God, under great affliction and a most abasing dispensation of heaven. I Sam 3:18, ch. 16:5, etc.

V. 30. Poverty of spirit.

16: 5-14, with chs. 21-23. Patience under affliction, quiet submission to the will of God. II Kgs. 20:19, ch. 15:25-26.

Meekness under the greatest and most provoking injuries, wholly forbearing revenge and not reviling again, not resisting evil, when smitten on one cheek turning the other, with humble penitence, sense of unworthiness and trust in God.


Vv. 24-30. Mephibosheth's humility, patience, meekness, not resisting evil; giving the cloak to him that takes away the coat, on the receipt of a better good in David, Israel's head, king and savior, and his own protector; and in a sense of his own unworthiness, exposedness to destruction as in himself, and being lame and helpless, and having no demands to make by virtue of any
worthiness; preferring the peace and prosperity of God's church and the
kingdom of Christ to his own wealth.

Forsaking all for David, and the benefits of his kingdom and salvation.

V. 32, with ch. 7:27-29. Barzillai's great liberality to David when under
persecution by Absalom, and a stranger in banishment--poor, hungry, weary and
thirsty in the wilderness--was like the liberality that is prescribed in the
New Testament, especially to those that are rich towards Christ, the
spiritual David, in his church and brethren and members when persecuted poor,
hungry, thirsty and strangers; which persecutions and afflictions of Christ
are chiefly under Antichrist, in whose reign the church is in the wilderness:
for which Barzillai (in the king's offer and invitation, and actual gift to
Chimham who\textsuperscript{39} represented him) is rewarded at his table in his kingdom,

22:2-4, 7, 31. Trust in God the proper exercise of a right respect to God as
a savior, and the proper qualification for salvation, and condition of it. I
Chron. 5:20.

V. 26. Mercy is the character of all good men.

"Blessed are the merciful: for they shall obtain mercy" [Matt. 5:7].

V. 28. "Blessed are the poor in spirit" [Matt. 5:3].

"He that exalteth himself shall be abased" [Luke 14:11].

24, and I Chron. 21. Self-exaltation, and trusting and glorying in our own
sufficiency, a very great, most dangerous and ruinous iniquity. See SSS on v.
1,\textsuperscript{40} and Bp. Sherlock's \textit{Use and Intent of Prophecy}, p. 385.\textsuperscript{41} Num. 12:10, etc.,
and Num. 16, Deut 24:9, II Kgs. 20:12-18.
24:18-25. The temple built on the ground of a gentile. I Chron 18:18, etc.

I Kings
1. The first shall be last, and the last first. Gen. 9:24-29.

3:7-13, II Chron. 1:7-10. Humility and abasement, in a sense of self-insufficiency and dependence on God, the way to advancement and glory. I Sam. 9:21, etc.

Receiving the kingdom as a little child the way to be greatest in the kingdom of Israel, and to the highest glories of that kingdom.

A sense of ignorance requisite to true wisdom.

Spiritual blessings far to be preferred to all the benefits of this world, and particularly long temporal life, riches, and victory over enemies, and so a most extensive earthly kingdom.


Vv. 28-53, and ch. 9:2-3, and II Chron. 6:19, etc. God hears the prayer of faith. Ps. 65:2.

V. 33-36, 46, 53. Repentance and faith the terms of salvation.

Vv. 41-43. Free liberty and opportunity for all the nations of the world to obtain the favor of the God of Israel, and enjoy the privileges of his people.


10:9 and II Chron. 9:8. God’s giving his people a glorious head, prince, protector, judge, etc., a great evidence of his everlasting love to them.

17:9-24. The widow Zarephath, who was a Gentile, is favored by God with the presence of the Prophet under her roof, constant communion with him, and a great miracle for her in raising from the dead her uncircumcised son, above all in Israel, when it was a time of great famine in Israel; and this uncircumcised child is the first that we read of in Scripture that ever was raised from the dead.

20:19-21. All is to be forsaken for God, and for the sake of the interests of his kingdom and the good of the souls of men, by them that are called to the work of the ministry.

22:19-23. The devils were originally of the host of heaven. See Job 1:6, etc., I Chron. 20:1, Job 4:18.

II Kings

2:1-11. Heaven a place of far greater felicity than any part of the land of Canaan, and the privilege of dwelling there far beyond that of being in any part of the land of Canaan, and in the office of the highest dignity there, even that of the greatest prophet; and a place of happiness, which it is
possible God’s favorites may be received to, it being a privilege they are capable of; and which is not unsuitable for beings of such a nature as man. Yea, and eternal life there is not a benefit too high for man to attain to, as we must suppose that Elijah was not received thither to die there.

7:2, 17-20. Unbelief a very fatal sin; and when God bestows great salvation on his people, this deprives of any share in [it], and brings the most ignominious destruction instead of salvation.

8:19, and I Kgs. 15:4, II Kgs. 19:34 and 20:6. Judah and Jerusalem were preserved and saved from time to time, and from age to age, for the sake of David, God’s elect, and with regard to God’s promises to him; as it is with the church of God, often in the prophecies called “Jerusalem,” etc., for the sake of the Messiah, called “David,” and God’s covenant with him. Ps. 132:10, Ex. 3:6.

17:33-34, 41. There is no true religion with a divided heart, a double mind, and going about to serve two master[s]. God must be served alone, or he is not truly served at all. Ex. 20:3.

20:12-18, II Chron. 32:24-26 to v. 29, and v. 31. Trusting and glorying in one’s own fullness and abundance and distinction, a sin very displeasing to God, and tending greatly to bring destruction. II Sam. 24.

V. 19. Meek and quiet submission to the will of God in awful dispensations II Sam. 16:5, etc.

27:19-20. Becoming as a little child, poor in spirit, the way to receive God’s favor and blessing.\textsuperscript{44}
I Chronicles

5:20. Trusting in God the proper condition of God’s salvation. II Sam. 22:2, etc., II Chron. 14:9, etc.

17:27. “If God be for us, who can be against us?” [Rom. 8:31]. Num. 23:8, 20.

18:7-8, 11, and 22:14-16 and 29:3-5, 11-16. David sought the glory of God more than his own glory and wealth, or the riches and grandeur of his family. II Sam. 8:11-12.

Vv. 18-30, and II Chron. 3:1. The temple by God’s appointment was built on the ground of a gentile, a Jebusite. II Sam. 24:18-25.

20:1. Here is mention of Satan. II Kgs. 22:19, etc., Job 1:6, etc.


14:9-15, and 16:7-9, 12. Trusting in God the condition of the benefit of God’s salvation. II Sam. 22:2, etc., I Chron. 5:20, II Chron. 20:12, etc.

20:12 and seq. Trust in God the terms of salvation. Ch. 14:9, etc. See v. 20.
V. 20. Faith the condition of salvation. See vv. 12, etc.

26:16-23. Men’s pride and glorying in their own dignity, and from thence envying and arrogating to them other privileges and prerogatives that are nearer to God, and particularly taking it upon themselves to act the part of priests for themselves, trusting to their own offerings thereby to recommend themselves to God, is a sin most fatal, and tends [to] their being deprived of their honors and privileges, and being excluded as unclean from among God’s people, and from all the privileges of his house. Num. 12:10-15.

30:18-20. Purification of heart in attending ordinances chiefly required of God, as of vastly greater importance than any legal purification, even under the old testament.

Ezra


Nehemiah


Vv. 8-9, 15. Religion towards God, and true virtue towards men, connected. Lev. 19:14, 32.


8. Public preaching of the word of God.

Vv. 9-12. “Rejoice in the Lord” [Philip. 3:1].

*Esther*

2. Intercourse with gentiles.


4:16. Esther ventured her life for the brethren.

5:6-8, and 7:3 and 8:5. Humility, meekness, fear, courtesy.

9:27-32. A work of salvation most worthy to be commemorated, by setting apart the day wherein it was wrought, as a festal day through all generations. Ex. 12:2.

*Job*

1:5. All sin implies enmity of heart against God.


1:8-12 and 2:4-5. External religion and virtue, however strict and great, is vain if it proceeds not from love to God.
True religion implies loving God above one’s estate and all earthly possessions, and above nearest and dearest friends and relations, and above one’s ease, and above life.

V. 21 and ch. 2:10. Quiet submission to the will of God under extreme affliction. I Sam. 3:18.

3:20, 23 and 9:7-13, 18. ‘Tis not reasonable to suppose that God would have given men a being in this world, and order[ed] their being here, so that they are righteous and accepted with him, yet shall live an afflicted life, if there were no life but this.


8:11-19. Temporary believers who hear the word and anon with joy receive it, and in temptation fall away, like the seed in stony places, which springs up, is green and flourishing a little while; but when the sun is risen with a burning heat withers away, because it has no root, and lacks moisture.

V. 14. A great difference between true saints and hypocrites is that the former persevere, the latter fall away. Ch. 17:8-9 and 27:10.

Vv. 14-15, 22. Hypocrites build their house upon the sand, and it will surely fall.

V. 8. 'Tis a peculiar work of God, manifesting his divine power, to walk upon the sea in a storm, when the waves of it are raised, and to subdue and quell those waves.

V. 22. The reward of the righteous is not in this life. Ch. 14:1-2 and 24:5.

V. 24 and 12:6. The punishment of the wicked is not in this life. Ch. 21:5-16 and 24:12.

V. 33. Men under affliction and chastisement for sin need a mediator to stand between God and them, to transact with both parties. Ch. 16:21.

12:19-21, 24-25. I Cor. 1:27-28, “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are.”

13:15-16. Trusting in God the condition of his salvation.

Vv. 20-22. The dreadful majesty of God forbids immediate access and converse for such poor, polluted worms as we. Ex. 20:19.

14:1-2. Since the righteous are so often, and with such great emphasis, pronounced blessed by God in the Old Testament, it appears, by what is here said, unreasonable to suppose that they have no other happiness but what they have in this life. Ch. 9:22.

Here observe how this and the many other emphatical representations of the shortness and fading nature of this life, and the vanity of it on that
account, which we have in the Old Testament, prove a future and more durable state.

14:12. This world shall come to an end. Ch. 26:10.

V. 12. This verse, taken with Ps. 102:26 and Is. 51:6, is a plain intimation that men shall rise from the dead at the end of the world. Ch. 19:25-27.

15:15. Angels in themselves are not impeccable, but are liable to fall. Ch. 4:18.

Vv. 20-22. Heb. 2:14-15--the devil hath the power of death; wicked men are all their lifetime subject to bondage through fear of death.

They that are without Christ and without God in the world, have no hope.

Vv. 24-26. “What if God, willing to show his wrath,” etc. [Rom. 9:22].

16:21. Persons in misery or great calamity greatly need a mediator or intercessor with God, that is near to God and as it were neighbor and companion with him. Ch. 9:33.

17:6-7. Prayer is the expression of faith. Ps. 31:14-17.

17:8-9. True saints persevere through trials. Ch. 8:11-19 and 23:10, etc.

True grace is a growing thing.

XIX 23-27. The saints by their Redeemer shall be happy after death, and shall have a happy resurrection of the body at the end of the world. Ch. 14:12.

Their Redeemer was to rise from the dead himself.
And in consequence of his own resurrection, and the victory he should obtain over death, the saints should rise.

The Redeemer of the saints should be incarnate, that they might see him with bodily eyes.

He should come down to this world, at the end of the world, when he should appear here for the salvation of his people.

He shall [appear to] them in a body visible with bodily eyes.

21:5-16. The main punishment of wicked men is not in this world. Ch. 9:24, etc.

22:7-9, etc., v. 30; see note on v. 30; 46 ch. 24:21. Neglecting duties of charity to the indigent and afflicted, 47 a sin greatly provoking God to wrath and exposing to destroying judgments. Neh. 5:12-13.

“When thou makest a feast, call not [. . .] thy rich neighbors,” etc. [Luke 14:12].

22:12. The heaven of God’s glorious abode, is above all the visible heavens. See note in loc. 48

V. 16. The wicked build on a sandy foundation, and when the floods come, their house is overthrown.

V. 22. “Blessed are the poor in spirit” [Matt. 5:3].

23:10-12. True saints are universal and persevering in their obedience. Ch. 17:8-9.

24:1. This life is not the time of the reward of the saints. Ch. 9:22.
V. 12. This life is not the time of the punishment of the wicked. Ch. 9:24, etc.

Vv. 13, 17. He that doth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved” [John 3:20].

25:4. None can be justified in his own righteousness. Ch. 9:2, etc.

26:1-3. Mercy and charity to the indigent and helpless.


V. 10. This world shall come to an end. Ch. 14:12.

V. 13. The devil is tormented by the mighty hand of God. See note, “Blank Bible,” p. 365, [second col.].

See v. 5.

27:10. The religion of hypocrites is not persevering. Ch. 8:14.

29:12-16, 25. Mercy and charity to the indigent and afflicted.

30:25. Compassion to the poor, weeping with them that weep.

31:1-4, 7, 9. “He that looketh on a woman to lust after her hath committed adultery with her already in his heart” [Matt. 5:28].
Sins of heart, as well as overt acts, expose to destruction and the wrath of God.

31:13. Humility, charity and justice to inferiors.

Honor all men, without contempt of any.

[Vv.] 14-17. Prayer is the expression of faith. Ps. 17:6-7.

Vv. 16-23. Great mercy and high charity to the poor and afflicted.

Sins of omission, and particularly of deeds of mercy to the indigent and afflicted, tends to God’s wrath and utter destruction.


“The friendship of the world is enmity to God” [Jas. 4:4].

‘Tis the character of a wicked man to rest in a worldly happiness; therefore, this is not the chief good promised to the saints. Ps. 49:6, sqq., Ps. 52:7.

Vv. 29-31. Not to hate our enemy, nor wish evil to him.

“Avenge not yourselves” [Rom. 12:19].


V. 32. Hospitality.

32:13. ‘Tis of great importance that men should be sensible of their own emptiness and insufficiency, and of the dependence of all things on God. Judg. 7:2, etc.
33:6-7. We need a mediator in the execution of the office of a prophet, to speak to us and instruct us in God’s name. Deut. 18:15-19, ch. 16:21.

Vv. 17 and sqq. Humiliation precedes comfort, favor and exaltation.

Vv. 28, 30. Life the great blessing which is obtained by God’s favor.

34:30. God will not suffer his people to be tempted above what they are able to bear.

36:6, 15. “Blessed are the poor in spirit” [Matt. 5:3].


V. 13. Hypocrites “treasure up wrath against the day of wrath” [Rom. 2:5].

37:19. We know not what we should pray for as we ought.

V. 24. “Thou hast hid these things from the wise and prudent” [Matt. 11:25]; “I am come [. . .] that they that see might be made blind” [John 9:39]; “God hath chosen the foolish things of the world to confound the wise” [I Cor. 1:27]. Ps. 116:6.

42:8-9. Pray for them that treat you ill.

Eminent righteousness and acceptableness to God, a requisite and proper qualification of a person in God’s view, to be a mediator for others that
have offended, and to do the part of a priest to make atonement for them by sacrifice; and one part of the acceptable righteousness of a mediator, worthy in God’s sight to be accepted for offenders, is love to enemies, expressed in offering sacrifice and prayers for them.

Job’s three friends were required greatly to deny themselves, and to abase themselves before God and man, and go away and be reconciled to their brother, before they could obtain the testimonies of pardon and the favor of God.

52:10. After God had thoroughly humbled Job and brought him to a meek submission, first by the reproofs of Elihu and afterwards by his own immediate rebukes, then God delivered and exalted him.

When Job forgives his neighbors their trespasses, then God forgives him his trespasses.

Psalms

1:2. True piety has its primary seat in the heart, and true obedience is obedience from love, and with delight.

1:3-6. Continued life, without failing or perishing, the great privilege by which the righteous are distinguished from the wicked.

[V.] 5. The true congregation, or church of God, consists of righteous men.

Ps. 7:7, Ps. 22:22, etc., Ps. 74:19-20.

2:11, “rejoice with trembling.” Truly gracious joy is attended with holy humility and fear, or a gracious pusillanimity of mind.

4:3. ‘Tis the godly, and not any particular whole nation, that God has
separated from the rest of the world as his peculiar treasure.

4:5. Here it appears that it is requisite that a sacrifice be attended with righteousness in order to its being acceptable to God, and the righteousness is the excellency of a sacrifice, which, above all things, recommends it; and that righteousness itself is the truest and highest sacrifice.

   Trusting in God is the grand condition of obtaining the favor and blessing that sacrifice is offered to procure.

Vv. 6-7. The chief happiness of God’s favorites consists not in earthly prosperity but in spiritual and heavenly good, in the enjoyment of God, in the manifestations of his glory and love. Ps. 21:6.

V. 8. We need not only the word of God but his special grace in order to a being led in the way of righteousness, and the way to the promised happiness of God’s people. Ps. 23:3 and 25:4, etc.

5:11-12. Trust in God the grand condition of salvation.

   Faith, or trust in God, is the spring of comfort and joy and light from darkness to fallen man.

   That dispensation wherein salvation is more especially revealed, and the genius of which is faith and love, is a joyful dispensation.

   Faith and love united, and these two are the essence of true godliness or righteousness.

6:5. ‘Tis the spirit of true piety to make God’s glory their highest end in life, and the chief good in living. Num. 14:13-19.

7:1. Trusting in God the great condition of salvation.
V. 4. Rendering good for evil.

V. 7. The true congregation or church of God consists of righteous men only, and not any whole nation or collection of nations. Ps. 1:5. See SSS.\(^2\)

Vv. 9-10. God looks at the heart, rather than any external behavior.

V. 13. God’s peculiar wrath is against the persecutors of Christ and his people.

9:9-10. Faith is the condition of salvation from enemies and from misery.

V. 12, especially in the Hebrew. “Blessed are the poor in spirit” [Matt. 5:3].

God hears the prayers of his people. Ps. 65:2.

10:2, 7-10, 13-14, 18. There is a disposition in wicked men to persecute the righteous.

The righteous are commonly persecuted by the wicked. Ps. 14:3-4 and 11:2.

10:4. Pride reigns in the Hearts of wicked men

Pride is a thing peculiarly repugnant to true religion, and is inconsistent with true faith.

V. 5. Pride, above all things, blinds men’s eyes as to divine things, the doctrines of true religion, and God’s methods of dealing with the moral world.
"Thou hast hid these things from the wise and prudent" [Matt. 11:25].
That they that see might be made blind" [John 9:39].

V. 12, with vv. 2, 8-10, 14, 17-18. "Blessed are the poor in spirit" [Matt. 5:3].

V. 14. Faith the condition of salvation.

Vv. 14, 17-18. Poverty of spirit, and sensible helplessness, especially requisite to true faith and a preparation for comfort and salvation.

God hears the prayers of his people. Ps. 9:12 and 65:2.

V. 18. The wicked are distinguished from the righteous by this, that they are of the earth, belong to this world; as oftentimes they are in this book of Psalms distinguished by being called "sons of men."

Which plainly implies that their chief felicity, and their principal rewards and fruits of God’s favor towards them, are not of an earthly nature.

11:1-2. Trusting in God the condition of his salvation.

11:2. The wicked commonly persecute the righteous. Ps. 14:3-4, and 10:2 and 37:12.

True godliness consists in uprightness of heart.

[V.] 6. The final punishment of the wicked shall be to be tormented with fire and brimstone. Ps. 21:9.

13:5. Trusting in God the condition of his salvation.
14:3-4. There is a disposition in wicked men to persecute the righteous.

It is generally so with the church of God, that it is persecuted by the wicked. Ps. 11:2 and 10:2, Ps. 74:19-20.

14:5. The righteous are all one society, as it were a distinct Nation or people.

The righteous, and not the carnal or external progeny of any particular ancestor, are God’s generation or nation.

Vv. 5-7. An interest in God as a savior is obtained by trusting in him, or repairing to him as our refuge.

15. God’s people, or congregation of true worshippers in his holy hill, are not the nation of Israel, consisting of good and bad, but only the righteous.

The Mosaic tabernacle and holy hill in Jerusalem, were not the true tabernacle and holy hill; but there was some other, where the righteous only should meet and worship.

The righteous are not only God’s people, who meet in God’s holy hill and worship in his tabernacle, but they are priests that abide in God’s tabernacle and dwell in God’s holy hill. See Ps. 24:3-6.

"The servant abideth not in the house for ever: but the Son abideth forever" [John 8:35].


15:2. “An Israelite indeed, in whom is no guile” [John 1:47].

V. 3. Against hatred of our neighbor, entertaining a grudge in our hearts.

Against evil-speaking.

Charity that thinks no evil.
16:1. Trusting in God the condition of salvation.

Vv. 2-3. The love of the brethren the character of the truly godly.

The way in which we must show our love to God and Christ, is by doing good to his people. “In that ye did it to one of the least of these my brethren, ye did it unto me” [Matt. 25:40].

Vv. 5-6. The inheritance and portion of God’s people is not any inheritance in an earthly Canaan, or any outward food or dainties of Canaan’s produce, or any temporal happiness; but in the enjoyment of God. Ps. 119:57, Ps. 73:25-26, Ps. 14:25.

10, 11. There is eternal life for the righteous after death.

The righteous after death shall go to heaven where God [is], and be there with him, and shall there see him, and shall in his presence have fullness of joy and pleasures to all eternity.

17:3. The essence of true piety is rectitude of heart.

V. 7. God’s grace and love towards those that have an interest in God’s salvation is very wonderful.

Trusting in God the condition of God’s salvation.

Vv. 10, 14-15. The portion and reward of the righteous is not of an earthly nature.

Nor is their portion in this world.

But it consists in spiritual good, in seeing God and being conformed to him.
This spiritual good is that which the heart of a true saint chiefly desires and delights in, and which only will satisfy him.

This happiness to be enjoyed chiefly after death, but especially after the resurrection.

True saints are not of this world; they don’t belong here, but are pilgrims and strangers on the earth.

Wicked men shall have no good things but what they have in this life.

18:2-3. Faith in God the condition of his salvation. By faith in him we have an interest in him as a Savior, as a Rock, Fortress, etc.

V. 27. “Blessed are the poor in spirit” [Matt. 5:3].

“He that humbleth himself shall be exalted; and he that exalteth himself shall be abased” [Luke 14:11].

V. 30. Trust in God the condition of salvation.

V. 35. The word in this verse translated, “thy gentleness,” properly signifies “thy humiliation” or “affliction.”

Therefore this may be here observed, viz., that the exal[t]ation of God’s people that trust in him, is by the humiliation of their Savior.

20:7-9. Faith, and trusting in God alone, the condition of his salvation.


The way to obtain eternal life is to depend on God for it, and to seek it of him by faith. Psalms, ch. 20, vv. 7-9; v. 7.

Eternal life is the free gift of God’s grace.
V. 6. Eternal happiness to be obtained by God’s favorites. V. 4.

The greatest happiness and highest reward of God’s people is nothing earthly, but that happiness which consists in beholding his glory and enjoying his love. Ps. 4:6-7.

V. 7. Trusting in God the condition of his salvation. V. 4, and Ps. 20:7-9.

21:9. The punishment of the wicked shall be in a furnace of fire. Ps. 11:6.

22:4-5. Trusting in God the condition of his salvation.

Prayer the expression of faith. Ps. 57:1-2.

Vv. 22-23, 25-27. God’s people, his congregation, the true seed of Jacob, are no nation of this world, but a spiritual race, being all that fear God and seek God and are poor in spirit, of all nations. Ps. 1:5.

V. 26. “Blessed are the poor in spirit,” and the meek [Matt. 5:3, 5].

Eternal life the great privilege of true saints. Ps. 21:4.

As to the life of the soul, the saints are immortal and shall never die, though their bodies shall die. Ps. 69:32-33.

Faith the condition of eternal life.

Faith attended with poverty of spirit.

V. 29. In true faith in Christ, men depend on Christ for salvation from death and destruction, and for eternal life, as sensible they can’t save themselves, and therefore depending on Christ alone.

23:1-2. God or Christ is the shepherd of his people, to protect them, to lead
them, and to feed them in good pastures. Ps. 79:13, and 80:1 and 100:3.

23:3. We need not only an external revelation but God’s special grace, in order to be led in the way of our duty and the way to obtain the happiness promised to God’s people. Ps. 25:4, etc., and 5:8.

V. 6. The chief privileges and happiness of God’s people is of a holy, spiritual and divine nature, consisting in union and communion with God, and the durableness and perpetuity of such a benefit.

24:3-6. God’s people, nation, generation, or congregation of worshippers in his holy hill, the true Jacob (see SSS on v. 6), are not any particularly earthly nation, but the holy and righteous of all nations.

No temple made with hands or earthly mountain are God’s true sanctuary, but some other, appointed only for those that are truly righteous. Ps. 15, Ps. 69:36, Ps. 118:19-20.

The righteous not only shall meet in God’s spiritual temple as his Israel, but stand in the holy place as his priests. See Ps. 15.

V. 4. True piety, as to that which [is] most essential and fundamental in it, has its seat in the heart.

“Blessed are the pure in heart: for they shall see God” [Matt. 5:8].

Jas. 4:8, “Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”

25:1-5. Faith the condition of God’s salvation.

Vv. 4-5, 8-9, 12, 14. Even they that have the instructions of the word of God, yet need God’s special grace in order to their knowing the mind and will
of God, rightly understanding the doctrines and precepts of God's word, and the way wherein is obtained God's favor and blessing, and the methods of his grace. Ps. 5:8, and 23:3 and 27:11.

V. 5. The righteous live by faith, and walk by faith; by faith they derive grace to do their duty.

V. 6. God's love to his people is from eternity.

V. 9. Humility is a preparation for spiritual light and true divine knowledge, and the way to obtain it.

Vv. 12, 14. "If any man will do his will, he shall know of the doctrine, whether it be of God" [John 7:17].

V. 14. The righteous only have the great mystery of salvation, and the wonders of divine love contained in the covenant of grace, made known to them.


26:1. Trusting in God the condition of salvation.

Vv. 1-3. Faith in the grace and lovingkindness of God, is a very great and essential and distinguishing thing in true piety and gracious sincerity.

37:4. The greatly and only happiness of God's people, which they choose and chiefly desire, is not any earthly happiness, but of a spiritual and divine
nature, consisting in seeing God, union and communion with him, and serving him.

V. 5. God’s righteous ones shall have the privilege of dwelling in the holy of holies.

V. 11. We need not only external instruction, but the teachings of God’s Spirit, to make us rightly to understand God’s way, and to lead us in it. Ps. 25:1, etc.

Vv. 13-14. Faith the terms of God’s favor, life and salvation.


28:7-8. Trusting in God the condition of salvation.

28:15-19. “I esteem all things but loss for the excellency of the knowledge,” etc. [Philip. 3:8].

Precious faith, “much more precious than gold that perisheth, though it be tried with fire” [I Pet. 1:7]. Prov. 3:15, and 4:5, 7, and 8:10-11.

31:1-6. Faith is the condition of God’s salvation.

Vv. 5-7. There is all joy and peace in believing.

They that truly believe in God, forsake all other dependencies.


31:14-20, 24. Faith the condition of God’s salvation.
V. 19. The grace and love of God towards his saints, and the happiness reserved for them, is exceeding great.

Faith is the condition of these great benefits.

The chief happiness of the saints is future happiness.

“Our life is hid with Christ in God” [Col. 3:3].

The time will come when the saints shall be openly rewarded, and a vast distinction shall visibly and publicly be made between their state and the state of others.

V. 20. The saints shall dwell in the holy of holies. See SSS.56

V. 24. True spiritual strength and fortitude is by faith. V. 14.

32:1-7. Truly sincere saints are all in themselves sinners, and become sincere saints by repentance of sin and faith in the pardoning mercy of God.


Sincere saints are exceeding happy, and they have their happiness not as57 recommending themselves to it by their righteousness, but acknowledging their unworthiness, and trusting in the free favor of God.

V. 10. Trusting in God is the condition of his mercy and salvation.

V. 11, with the preceding part of the psalm. Great rejoicing of saints becomes58 a dispensation of God’s free and rich grace towards these that in themselves are sinful, and is the proper fruit of faith in such grace. Ps. 33 at the beginning.
31:1-5, taken with the preceding psalm, of which it seems to be a continuation. Exceeding joy and praise becomes that dispensation of divine grace, wherein pardon and justification of the ungodly through faith is manifested, and his mercy extended without discrimination to all nations. Ps. 32:11.

[V.] 18. Saving faith is not such a presuming on mercy as emboldens in sin, but in a right faith, trusting in God’s mere mercy, and holy fearing, or a dread of God’s anger, or of sin, that is displeasing to him, go together. Ps. 147:10-11.

Vv. 18-22. Faith the condition of salvation

V. 21. There is “all joy and peace in believing” [Rom. 15:13].

34:2. The glorying of true saints is glorying in the Lord, a glorying that is most agreeable to humility.

Vv. 4-6. Prayer the expression of faith. Ps. 57:1-2 and 32:6-7.

Vv. 4-6, 8, 10, 22. Faith the condition of salvation and the grand qualification for comfort, answer of prayer, true happiness, and every needed good.

True faith is attended with humility.

V. 6. “Blessed are the poor in spirit” [Matt. 5:3].

v. 12. Durable life the great blessing and reward of the righteous.
Vv. 11, 13-14. True religion towards God especially fruitful and manifest in works of charity towards men.

V. 13. True religion is manifest much in bridling the tongue.

V. 14. “If it be possible, as much as lieth in you, live peaceably with all men” [Rom. 12:18].


V. 18. “Blessed are they that mourn: for they shall be comforted” [Matt. 5:4].

“Blessed are the poor in spirit” [Matt. 5:3].

“He that humbleth himself as this little child, the same is greatest in the kingdom of heaven” [Matt. 18:4].

35:10. “Blessed are the poor in spirit” [Matt. 5:3].

Vv. 12-14. Love to enemies.

“Pray for them that despitefully use you, and persecute you” [Matt. 5:44].

V. 20. The spirit of true piety is a spirit disposing to an humble, meek and quiet behavior in human society, and that though persecuted by those that round [are] about them.

“Resist not evil” [Matt. 5:39].
[36:]5-8. Eph. 3:18-19, “what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, and be filled with all the fullness of God.”

36:7-9. The grace and love of God exercised towards them that trust in him, and the happiness provided, is exceeding great and excellent.

V. 7. The riches and exceeding greatness and excellency of God’s grace, is the ground and encouragement of true faith.

v 8, 9. True saints have fellowship with God, and a participation of his good.
   The happiness of the saints is of a spiritual and divine nature, consisting in union and communion with God.

V. 10. The Essence of true piety lies in uprightness of heart.
   The righteous know God as other do not.
   Whom God loves, he always continues to love. Ps. 37:28.
   The happiness of true saints is perpetual and endless.

37:3-7, 9, 34, 40. Trusting in God the terms of his salvation.
   True faith attended with good works.
   True faith attended with patience.
   True faith attended with patient continuance in well-doing.

Vv. 7-8. True faith attended with meekness. Ps. 38:12-13, etc.

Vv. 8-9, 11. To avoid wrath and revenge towards those that despitefully use us.
“Resist not evil” [Matt. 5:39].

Vv. 9, 11, 22, 29, 34. “We shall reign on the earth” [Rev. 5:10].

V. 11. “Blessed are the meek: for they shall inherit the earth” [Matt. 5:5].

Vv. 12, 14, 32. The wicked are disposed to persecute the righteous. Ps. 11:2.

Vv. 18, 27-28. The chief and true happiness and portion assigned them by God is nothing temporal, but is that which shall continue to eternity.

They shall have eternal life, and this in that which is now an invisible state.

V. 20. The punishment of the wicked is represented as by fire.

Vv. 21, 26. The spirit of a truly good man is a merciful and liberal, beneficent spirit. Ps. 112:4, 9.

V. 28. Whom God loves, he loves to the end. Ps. 26:10.

V. 30. True religion is much manifested by the tongue.

V. 31. True piety, in the essence of it, has its seat in the heart.

38:12-15. True faith is attended with patience and meekness under injuries. Ps. 37:3, etc.

“When he was reviled, he reviled not again; [. . .] but committed himself to him that judgeth righteously” [I Pet. 2:23].
They accused him of many things but he answered nothing. "As a sheep before his shearers is dumb, so he opened not his mouth" [Is. 53:7]. Ps. 39:1-2.

38:15-16. Faith the condition of God's salvation.

39:1-2. Meekness, patience and silence in the midst of persecutors and injurious persons. Ps. 38:12, etc.

Vv. 5-7. The Portion of happiness which the righteous chiefly expect and depend upon, and trust in God for, does not consist in the enjoyment of this life. V. 12.

V. 9. Quiet submission to the will of God under sore affliction. I Sam. 3:18.

V. 12. The saints have not their inheritance in this world, but are strangers and sojourners on earth. Vv. 5-7. Gen. 23:4.


True faith attended with humility, holy, fear and patience. Ps. 147:10-11 and 33:18.

40:5. The exercises and displays of God's wisdom and grace towards his people in the salvation he has contrived and works out for them, are great beyond all expression. Ps. 71:14-16 and 19.

V. 6. The legal sacrifices not required for their own sakes.

Vv. 6-8. Obedience of greater importance than sacrifice. I Sam. 15:22.
V. 16. Faith the condition of salvation.

Faith includes consent as well as assent. It is such a receiving of God’s salvation, as implies an approbation and love of that salvation. There is “all joy and peace in believing” [Rom. 15:13]. Joy becomes a dispensation wherein God’s salvation is fully revealed.

V. 17. “Blessed are the poor in spirit” [Matt. 5:3].

41:1-3. Charity and compassion to the poor and afflicted.

“Blessed are the merciful: for they shall obtain mercy” [Matt. 5:7].

42:1-2, 4. That Good that the righteous chiefly set their hearts upon is spiritual good.

God is the chief good of his people, chiefly delighted in and longed for. Ps. 43:3-4.

Vv. 5, 11. Comfort and salvation by faith.

43:3-4. The greatest happiness of the righteous, and that which they chiefly set their hearts upon, and long most for and rejoice most in, is no earthly good, but union and communion with God, and glorifying him. Ps. 42:1-2, 4.

V. 5. Comfort and salvation is by faith.

44:3-8. ’Tis of importance that men should be sensible that their salvation is wholly of God, and not of themselves, and should give all the glory of their salvation to God. Josh. 24:12-13, Ps. 60:9-12, Judg. 7:2, etc.

True saints have this sense, and their disposition is to renounce all
confidence in themselves, and trust only in God for salvation and ascribe all
the praise of it to him.

Vv. 17-22. The spirit of true saints is a spirit of perseverance through the
trial of severe persecution, and rather to endure the most terrible
sufferings than to forsake God.

45:5. “Blessed are the meek” [Matt. 5:5]; “learn of me; for I am meek and
lowly of heart” [Matt. 11:29].

“Put on, as the elect of God, bowels of mercies and meekness” [Col.
3:12].

Vv. 10-11. “He that loveth father or mother more than me is not worthy of me”
[Matt. 10:37].

“Whosoever forsaketh not all that he hath, cannot be my disciple” [Luke

47:5, with the rest of the psalm. God’s ascending into heaven after a
conflict with his people’s enemies, is a thing to be greatly rejoiced in by
his people, as an evidence of glorious victory and triumph.

God’s ascending into heaven after victory over his enemies is in order,
to a great extent of his kingdom, that he reign in a visible exercise of his
dominion not only over one nation or country, but over all nations, and the
whole earth. Deut. 33:26, Ps. 68:3-4, etc., and vv. 18, etc.

V. 9. See SSS. The believing gentiles are the children of Abraham.

49:4. Things of a future state under the old testament were delivered in
parables and dark sayings, and not with great plainness of speech, as under
the new. See note in loc.62

49:6, and sqq. ’Tis the character of a wicked man to trust in a worldly happiness, and therefore this is not the happiness that God would have his saints depend upon or rest in.

But it is that eternal [happiness], spoken of in this psalm, which wicked men can’t obtain by their worldly wealth, and which the saints shall have. See v. 15. Ps. 52:7.

Vv. 6-8. “What shall a man give in exchange for his soul?” [Mark 8:37].

Vv. 6-10. No mere man is sufficient to redeem any of mankind from death and to procure for him eternal life, no, not the best and holiest of men.

The price that is given for this must be something far more precious than silver or gold, and all corruptible riches, or the holiness of mere men.

V. 10, with foregoing verses. Men’s own wisdom, righteousness or holiness, is as insufficient for anyone’s redemption from death, and to procure eternal life, as their money.

V. 14. There shall be a resurrection of the just and unjust.

At the resurrection, the Sun of righteousness shall arise; Christ, the sun of the spiritual world, shall appear, shall shine with a light vastly exceeding the brightness of the sun. The sun shall then be turned into darkness at the time of the general resurrection; the saints shall judge the ungodly, and particularly their persecutors.

V. 15. Though no mere man is sufficient to redeem any of mankind from death and to procure eternal life for him, and though no earthly riches are
sufficient for it, nor men’s own righteousness, yea, not the holiness of the best of men, as in vv. 6-10; yet [Christ] is sufficient thus to redeem men, and doth actually thus redeem and save the saints.

The souls of saints after death are received to more perfect union and communion with God, and are received to heaven, whither Enoch and Elijah and Jesus Christ are gone. See note on the verse, “Blank Bible,” p. 355.  

Vv. 16-18. Wicked men may be in great worldly prosperity, as long as they live on earth.

Therefore earthly glory and prosperity is not the reward and inheritance of God’s favorites.

V. 18. The way of self-denial is the way to eternal life and happiness. See SSS.

“If ye live after the flesh, ye shall die; if ye through the spirit do mortify the deeds of the flesh, ye shall live” [Rom. 8:13].

V. 19. Wicked men receive all their good in this life; when they die, they go to eternal darkness and misery. See SSS.

50:1-6. That God should judge the whole world in a most public manner, descending from heaven with great glory and terrible majesty, with exceeding brightness and flaming fire, with all his holy angels, the native inhabitants of heaven, gathering together all the inhabitants of the whole world, that there might be a manifestation of his righteous judgment before all the inhabitants of heaven and earth; is a doctrine agreeable to God’s perfection and to the nature and wise ends and designs of God’s dispensations towards the moral world, properly manifesting the wisdom, righteousness, holiness, majesty, authority and grace of the supreme lawgiver, judge and sovereign
Lord of heaven and earth, and this is an event that shall come to pass.

[Vv.] 5, 7-13. A sacrifice is absolutely necessary. There is no having any covenant interest in God without it; there is no acceptance before the great tribunal of the judge of the world without [it]. 'Tis essential in the character of all true saints, that they are reconciled and united to God as their God by sacrifice.

And yet those legal sacrifices instituted by the Law of Moses were not necessary, nor of much importance. They were not anything which God insisted on for their own sakes, or as of any value in themselves. These were not necessary in order to God's peoples having a covenant interest in God as their God, as appears especially by comparing v. 7 with the context. Ps. 51:16.

[Vv.] 7-15, 23. The time was to come when the ceremonial law, requiring the sacrifices of beasts, was to be abolished, and spiritual sacrifices were the only sacrifices which God's people should be required to offer. Ps. 51:17, Ps. 69:30-31.


[Vv.] 16-20. Another dispensation was coming, established and ordered in such a manner as should more tend to exclude wicked men out of the congregation or church of God, that meet to worship as God's covenant people, and attend the ordinances appointed for the professing, testifying and confirming a covenant relation and interest.

51:3-4. True repentance implies a conviction of the demerit of the punishment threatened, and of the justice of the threatening.
51:6. The essence of that religion and virtue which God requires and is acceptable to him, is internal, and has its seat in the heart.

Vv. 8, 10. 'Tis Gods own work, the work of his sovereign power and grace, to make men truly wise and holy.

[V.] 10. That work of God by which he makes men holy is a new creation, creating the inner man anew


Vv. 13, 15. We cannot speak a good word of ourselves.

[V.] 16. The legal sacrifices of the law of Moses were not sufficient to atone for sin; God never appointed them as expecting any such thing from them, nor does he require or desire 'em as of any value on their own account. Ps. 50:5, 7-13.

[V.] 17. The only sacrifices that we can offer to God that are, in their own nature, excellent and valuable in the sight of God, are spiritual sacrifices, the sacrifices of the exercises and fruits of holiness. Ps. 50:7-15, 23, Ps. 69:30-31.

"Blessed are they that mourn" [Matt. 5:4].

"Blessed are the poor in spirit" [Matt. 5:3].

[V.] 18. The mercy of God towards his people is free and sovereign.
52:1. Whom God loves, he loves to the end.

[V.] 7. ‘Tis the character of wicked man, that they trust in worldly good things; therefore these things are not that happiness that the saints rest in and depend upon. Ps. 49:6, sqq.

[Vv.] 7-9. They that trust in any other than God will come to ruin, but it is by faith in the strength and mercy of God through Christ that the saints shall be saved, and live, and be forever happy in union and communion with God. See SSS, and also SSS on Hos. 14:6.

[V.] 9. The glory of the salvation and happiness of the saints belongs wholly to God.

55:16-17. God hears the prayers of his people. Ps. 65:2, and 9:12, and 10:17, and 34:15; Gen. 32:24-29; Ps. 91:15.

55:22-23. Trusting in God the condition of salvation.

56:3-4, 9-11, 13. Trusting in God the condition of salvation.

By faith God’s people have courage and strength, and obtain victory over their enemies, and enjoy peace of mind.

[V.] 13. The benefit God’s people have by faith is life.

57:1-2. Prayer the expression of faith. Ps. 34:4-6 and 32:6-7, Ps. 22:4-5 and 65:2, Ps. 91:15.

57:1-3. Faith the condition of God’s salvation.
[Vv.] 5, 9-11. God does exceedingly and inexpressibly manifest his glory in the works of mercy and salvation which he performs for his people.

59:9-10. The saints are saved by faith in God.

[V.] 13. He is made "head over all things to the church" [Eph. 1:22].

60:9-12. 'Tis of importance that God's people should be sensible that their salvation is not of themselves, or of men, but of God alone. Judg. 7:2, etc., Ps. 44:3-4, Josh. 24:12-13, Ps. 62:11, Deut. 8:2, etc., Ps. 68:34-35.

61:3-6. By faith God's people obtain salvation and eternal life.

   In true faith is a sense of the sufficiency of the Savior. Ps. 62 and 71:1-7.

[Vv.] 5-7. The portion of such as are truly pious is eternal life.

62. The salvation of God's people is by faith in God.

   In saving faith, God's people trust in God alone, seeing the vanity of all other things that men are wont to trust in.

   In saving faith, the saints have a sense and conviction of the sufficiency, mercy and faithfulness of their Savior (vv. 2, 6-7, 12). Ps. 71:1-7 and 61:3.

   In saving faith, men trust in God, make God their refuge, have their expectation from God, pour out their heart before God, and so give their hearts as an offering to God; set their heart on God as their portion and their glory (vv. 7, 10); trust in God entirely and perseveringly (v. 8); and their faith is fruitful in good works and a holy practice (v. 12).
[V.] 10. Men are here directed not to set their hearts on worldly enjoyments and prosperity; therefore, these are not the true happiness and highest reward of God’s people.

[V.] 11. ‘Tis a thing that God greatly insists on, that men should be sensible that their dependence for their salvation and happiness is on him, and not on themselves or any other. Ps. 60:9-12, Josh. 24:12-13, Deut. 8:2, etc., Judg. 7:2, etc., Ps. 44:3-8.

63: title, and vv. 1-8. The portion God's people chiefly depend upon, thirst after, rejoice and are satisfied in, is God, their happiness consisting in seeing his glory, enjoying his love and glorifying him.

The Happiness they have thus in God is better than this present Life and all its Enjoyments (v 3.)

Their thirst after this happiness is above their thirst after any worldly enjoyment, greater than their appetite after meat and drink when in an empty, parched wilderness. To be deprived of God’s word and ordinances, is what will make the abode of the saints like a parched wilderness, more than its being barren and dry as to outward meat and drink (title, and vv. 1-2). As Christ said to Simon when he had suffered greatly through hunger, and was come with a vehement appetite to good provision, ready prepared to satisfy his hunger: “loveth thou me more than these?” [John 21:15].

[Vv.] 7-8, 11. The soul in true faith rejoices in its Savior, and follows hard after him, or cleaves closely to him (see the original); and will with their mouth confess to God.

64:2-6. Wicked men are disposed to persecute the righteous. Ps. 14:3-4.
V. 10. There is “all joy and peace in believing” [Rom. 15:13].

The most essential thing in the character of true saints, is uprightness of heart.

65:2. God hears the prayers of his people. Ps. 9:12, and 10:17 and 34:15; Gen. 32:24-29, Ps. 55:16. 17, Deut. 4:29, I Kgs. 8:28, 53, etc. “Ask, and receive” [John 16:24]; “knock, it shall be opened”; “everyone that asketh receiveth” [Matt. 7:8, 7].

Prayer the expression of faith, or coming to God. Ps. 57:1-2, Ps. 71:1-6.

There is but one way of salvation for all mankind, of all nation[s], viz., by faith in the same Savior. See v. 5.

[V.] 4. The happiness of God’s people not in outward good things, but in spiritual blessings consisting in union and communion with God.

That any are brought near to God, and are the subjects of the privileges of his people, is owing to God’s election.

God’s people dwell in his house, and are fed with the good things of his house, as his children.

God’s people feed on the good things of his house, as priests.

[V.] 5. “There is no other name under heaven given amongst men, by which we must be saved” [Acts 4:12].

Faith in God the condition of salvation to all mankind. See v. 2.

V. 7. Stilling the seas in a storm, an evidence of divine power. See “Miscellanies” on Christ’s miracles.
66:10-12. 'Tis agreeable to God's manner of dealing with his church, before he brings them to their rest and the possession of their inheritance, to lead 'em through many and great trials and much tribulation, and particularly the trial of persecution.

"Through much tribulation we must enter into the kingdom of God" [Acts 14:22].

"Ye shall weep and lament: . . . but your sorrow shall be turned into joy" [John 16:20].

"'Tis enough for the disciple to be [. . .] as his lord" [Matt. 10:25].

68:3-5, 32-35. The heaven of heavens, or that place which is far above all heavens, and not any earthly city, mountain, temple or palace, is the most [fitting] place for that Savior of his church and people to fix his throne, when he reigns in the capacity of their Redeemer, in the highest display of his glory, majesty and authority as universal and sovereign King over the whole universe; and is a seat or place for his throne, giving greatest advantage for the exercise of his power and dominion, for the glory and felicity of his people. Deut. 33:26, Ps. 47:5.

V. 10. "Blessed are the poor in spirit" [Matt. 5:3].

Vv. 18-20, with vv. 4 and 33, and the foregoing part of the psalm. That the divine Redeemer of the church and people of God, and the Savior of sinners, should ascend into heaven and fix his throne there, after he has obtained the most signal victory over their enemies, is a most suitable manifestation of his glory as a triumphant conqueror and all-sufficient Redeemer; and is greatly for the advantage of his people, and what they have cause to rejoice in, being needful in order to his receiving those gifts which they most need, and wherein their greatest happiness consists; and giving the greatest
advantage for his saving them from death, and bestowing on them eternal life. See vv. 3-5, etc., and Deut. 33:26, Ps. 47:5.

V. 20. God will save his people from death.

This is the principal calamity that the great Redeemer comes to save men from.

[Vv.] 34-35. 'Tis of importance that men should be sensible that their salvation is not by their own strength, or the strength of any creature, but by God’s strength alone. Josh. 24:12-13.


They that believe shall never be confounded, or fail of their hope.

V. 28. The righteous are the living.

Life is the peculiar blessing of the saints.

[V.] 29. “Blessed are the poor in spirit” [Matt. 5:3].

“Blessed are they that mourn” [Matt. 5:4].

[Vv.] 30-31. Spiritual sacrifices are more acceptable to God than the sacrifices of beasts. Ps. 50:7-15, 23; Ps. 51:17.

[Vv.] 32-33. Life the great blessing which God bestows on the saints. V. 28.

That life which is the peculiar blessing of the saints, is the life of their souls more especially. Ps. 22:22.

That life that is the peculiar blessing of the saints, is a life of great joy.

The saints obtain their life, that is their peculiar privilege, by
faith.

True faith implies humility and poverty of spirit.

[Vv.] 34-35. The whole universe as it were rejoices and praises God on occasion of the redemption of God’s elect. Ps. 96:11, etc., and 98:7, etc., and 148:14-15.

V. 36. The true congregation or church of the worshippers of God, the true inhabitants of Zion, are the righteous, those that love God’s name. Ps. 24:3-6.

70:4-5. Faith the condition of salvation.

True faith implies a love of God’s salvation.

Joy in God the fruit of faith.

True believers are poor in spirit, sensible of their own misery, emptiness and helplessness in them[elves], and that there is help to be found in none but God.

71:1-7. Faith in God the condition of salvation.

In true faith, the saints trust in God alone (vv. 3, 5-6). In saving faith is a sense and conviction of God’s sufficiency to save (vv. 3. 7). Ps. 62 and 61:3.

Prayer is the expression of faith (v. 2). Ps. 65:2.

They that truly believe shall surely be saved, and shall by no means be disappointed.

Vv. 14-16. The salvation that is wrought for the saints is infinitely great and glorious.

The display which Gods makes of his grace and all his moral perfections
in that work of salvation which he works for his people, is beyond all expression or comprehension.

An interest in the great salvation is by faith.

It is of great importance that men should be sensible of their entire and sole dependence on God for their salvation (v. 16). Judg. 7:2, etc.

In true faith, the saints have their dependence on God’s strength, his grace, and Christ’s righteousness alone.

True believers have a sense of the exceeding greatness and inexpressible glory of God’s salvation, and of his grace and other moral perfections manifested therein. Ps. 40:5.

All true saints have some understanding what is “the length, and breadth, and depth, and height” of that “love of God in Christ Jesus, which passeth knowledge” [Eph. 3:18-19]. V. 19.

Saving faith is a persevering faith.


72:4, 12-13. “Blessed are the poor in spirit” [Matt. 5:3].

The poor have the gospel preached unto them.

V. 5. “On this rock will I build my church; and the gates of hell shall never prevail against it” [Matt. 16:18].

V. 14, compared with Ps. 116:15, and Ps. 44:22 and 79:1-3. Here it is said that the blood [of] the poor, etc., should be precious in the sight of their savior, and in Ps. 116:15, “Precious in the sight of the Lord is the death of his saints”; yet in Ps. 44:22, God’s people complain, “for thy sake are we
killed all the day long; we are counted as sheep for the slaughter," and in Ps. 79:1-3, "The heathen [. . .] have given the dead bodies of thy servants to be meat to the fowls of heaven, and of thy saints unto the beasts of the earth."

From these things it must follow that the saints live in an higher sense than with regard to their temporal life, that they have a superior life with regard to which they shall surely be preserved, and shall never die.

[Vv.] 19-20. That work of salvation which God works for his people is exceeding wonderful and glorious, the manifestation of which may well fill the whole earth with God's glory. Ps. 71:14-15 and 16:19.

73. This psalm affords many demonstrative evidences that the punishment of the wicked and reward of the righteous, is not in worldly prosperity and adversity; and there is another world wherein the wicked shall be miserable, and the righteous happy.

[V.] 4. The death that is so often spoken of as the punishment of the wicked, is not temporal death (see note on the verse). 69

73:17. The misery of the wicked is in their last end.

This misery of the wicked, which is in their end, is invisible, and not to be understood but by faith and divine revelation.

[V.] 19, compared with v. 4. Those wicked men that live and die quietly, yet are in their end perfectly miserable in that horror and amazement which death brings them.

[V.] 20. This life, compared with the next, is but as a dream, is as nothing,
worthy of no regard.

The enjoyments of this world are but as the enjoyments of a dream in comparison of the great things of a future state.

The prosperity, dignity and glory of the wicked in this world is nothing when compared with their future misery, and worthy to be utterly contemned as nothing but a mere image, an empty shadow without any substance, like the fleeting shadows and imaginations of a dream. See SSS.⁷⁰

[V.] 22. When the greatness of future and eternal things comes to be seen, the extreme and brutish folly of making much of worldly prosperity, and highly valuing earthly things, will be seen with admiration.

“Look not at the things which are seen, [. . .] which are temporal” [II Cor. 4:18].

“If he take away thy coat, let him take thy cloak also” [Matt. 5:40].

“Take no thought, saying, What shall we eat?” [Matt. 6:31].

“Having found one pearl of great price, he went and sold all that he had, and bought” [Matt. 13:46].

“What is a man profited, if he gain the whole world, and lose his own soul?” [Matt. 16:26].

[V.] 23, with vv. 13–14. “All things work together for good to them that love God” [Rom. 8:28], even their greatest sufferings and most severe persecution.

“Who is he that shall harm you, if ye be followers of that which is good?” [I Pet. 3:13].

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” [Rom. 8:35].

[Vv.] 23–24. Here the doctrine of the perseverance of saints is taught.
“He that hath begun a good work in you will perform it to the day of Christ” [Philip. 1:6]; “Faithful is he that hath promised” [Heb. 10:23], and also will do it.

[V.] 24. After this life is ended, the saints shall be received to a better world.

Glory remains for the saints in a future state.

[Vv.] 25-26. Not any earthly wealth, honors or pleasures, such as the wicked are represented as possessing and enjoying during a long life, in the former part of the Psalms; and such as are spoken of as exceeding vain and worthy of the utmost contempt, in vv. 21-22; and such as good men are often destitute of, and at the greatest distance from, as in vv. 5, 10, 13-14: I say, not such worldly enjoyments, but God himself, is the portion of the saints, and their only portion which they choose and set their hearts upon, in a neglect and contempt of all other things in heaven and earth.

The happiness of the future state in another world is spiritual, consisting in the enjoyment of God.

V. 26. When the bodies of the saints die, their souls don’t die, but go to everlasting life and happiness in the enjoyment of God.

[V.] 27, with foregoing part of the psalm. The wicked, when they die, go into final perdition.

[V.] 28, with the preceding part of the psalm. The righteous have eternal life and everlasting happiness in the enjoyment of God in another world, by faith.

God’s people are saved from all calamity, and made eternally happy, for
God’s glory.

The happiness of the saints in God as their portion in a future state will not consist in idleness and inactivity, but will be attended with praising and glorifying God.


“Blessed are the poor in spirit” [Matt. 5:3].

The true congregation or church of God consists of those that are poor in spirit.

The church of saints is Christ’s spouse, greatly beloved by him.

[Vv.] 19-23. Aliens from the church of God are commonly cruel persecutors of the church. Ps. 14:3-4, Ps. 1:5.

76. “All things are yours” [I Cor. 3:21].

God rules all things for the good of the church.


[V.] 9. Meekness is the character of all God’s saints.

“Blessed are the meek” [Matt. 5:5].

78:7-8. True faith, and keeping God’s commandments, and perseverance therein, go together.

[Vv.] 8, 36-37. True piety most essentially consists in the heart’s being set right.

Apostasy, or backsliding, arises from the heart’s not being right.
[V.] 25. It is agreeable to God’s design that his church on earth should be brought into communion with the angels in heaven.

“That he might gather together in one all things in Christ, both things on earth, and things in heaven” [Eph. 1:10].

“Ye are come [.. .] to an innumerable company of angels” [Heb. 12:22].

[Vv.] 29-31. “If ye live after the flesh, ye shall die” [Rom. 8:13].

“When he had received the sop he went immediately out,” etc. [John 13:30].

“Thou hast received thy good things” [Luke 16:25].

79:13. God is the shepherd of his saints, and they are his sheep. Ps. 23:1-2, and 80:1 and 97:7.

God’s church shall endure forever.


[Vv.] 3, 7, 18-19, with context. God is the author of the change that is made in a man in his repentance.

God is the author both of salvation, and of the qualifications and condition of salvation.

[Vv.] 17-19. God saves repenting sinners in and through that Man, that Prince and Savior, who is of all the nearest and dearest to God, whom God has appointed, raised up and qualified to be a savior. He saves them by favoring, assisting, saving and succeeding him.

Thus through this Savior, God saves his people by giving them repentance, faith, perseverance and divine favor, and also that salvation that is consequent on these.
[Vv.] 18-19. God, in bringing sinners to true repentance and faith, does as it were raise them from the dead.

They that are indeed the subjects of a spiritual resurrection, and really repent and believe, will persevere in holiness.

81:8-10. Receiving God and cleaving to him as our only God and Savior, and cordially receiving the blessings he has provided, and coming to him for it, is the way to receive all the good we need, and that which shall be sufficient to satisfy our desires.

"Come to me, [. . .] and I will give you rest" [Matt. 11:28].

"To as many as received him, to them gave he power to become the sons of God" [John 1:12].

"Ask, and receive" [John 16:24].

[84:]1. The highest heaven, which is eminently God’s dwelling place, is a mansion of superlative beauty and glory.

84:1-7. That which is the great happiness and portion which God’s people hope for, set their hearts upon and most earnestly desire, is of a spiritual nature, consisting in union and communion with God, and serving and adoring, praising and glorifying God in his own dwelling place.

The saints have their rest in God; they look on God’s dwelling place [as] their home, their proper habitation and resting place. V. 11.

God’s people shall obtain the privileges of priests, to dwell in God’s house and continually to serve him at his altars.

[Vv.] 5-7. The saints rely on God’s strength and divine influence to enable them to go their journey towards heaven, and go through the difficulties of
The saints not only set their hearts on God as their portion, and heaven as their home, but they also set their heart on the way that leads thither, though it be through the valley of Baca, or of tears, a way of self-denial and suffering.

They, trusting in God and delighting in him, Christ’s yoke becomes easy and his burden light; their faith opens a fountain for their refreshment in the desolate valley, and brings down showers of divine blessings in that parched wilderness they have to go through.

[V.] 7. Grace, by exercise and bearing fruit, grows stronger and stronger under all opposition and difficulties that are in its way.

“The righteousness of God is revealed from faith to faith: as it is written, The just shall live by faith” [Rom. 1:17].

[Vv.] 8-9. The saints put up their prayers to God, in a dependence on Christ for acceptance and the answer of their prayers, trusting in God’s great regard to him and his worthiness.

Vv. 8-9, taken with vv. 2-3 and 10. The saints obtain heaven and the happiness that consists in union and communion with God, through the merits of Christ and by faith in him, and depend on him in their prayers for their happiness.

[V.] 9. Christ is the shield of them that trust in him, to defend ‘em from all the enemies and evils they are exposed to.

[V.] 10, with vv. 1-4. The saints value that happiness which consists in union and communion with God, and glorifying God, as immensely beyond all
other good.

The happiness of heaven is immensely beyond all that the earth can afford.

[Vv.] 10-11. Christ is the walls and the sun of the New Jerusalem.

God will supply all the wants of true saints, and make them perfectly happy.

In heaven is perfect happiness and all the good that the saints desire or are capable of enjoying.

In heaven the saints shall be made perfectly holy, amiable, honorable, beloved, exalted and happy.

[V.] 12, with the preceding part of the psalm. All that felicity and those privileges of the righteous, spoken of in the preceding part of the same [psalm], are obtained by faith, viz., that Christ should be our sun and shield, God our portion, and grace and glory, and all the happiness of heaven.

85:4. God is the author of men’s conversion from sin.

And yet their conversion is necessary in order to the ceasing of God’s anger towards them, and is attended with that happy consequence.

86:1-7. Faith the condition of mercy, pardon and salvation.

Faith attended with a sense of our own poverty and emptiness.

Prayer the expression of faith.

The prayer of faith shall surely be heard.

[V.] 11. Men need immediate influences from God, besides extraordinary teachings, to teach them his way aright.
God is the author of true religion in the hearts of men.

In true religion, the whole heart is given to God, and he is loved with singleness of heart. True saints are not double minded persons; their eye is single [Jas. 1:8; Matt. 6:22]. “Ye cannot serve God and mammon [. . .] for no man can serve two masters” [Matt. 6:24].

[Vv.] 15-16. Conversion from sin, from God’s strength and great mercy and grace.

89:1-2. God’s church shall never be overthrown.

God’s mercy towards his people shall endure forever, not only as long as the earth lasts, but as long as the heavens endure.

God’s mercy towards his church shall be increasing; God will be always carrying on the design of his mercy and love towards his church to greater and greater perfection.

That as long as the world stands, God in the course of his providence will be prosecuting the design of his mercy towards his church, so that God’s love shall more and more appear, and the effects of it be carried to a greater height, like a building that rises higher and higher.

89:46-48. Man’s life is so short, that it was never worth the while to make such a creature as man only for so short an existence.

Man’s life is so short and so full of trouble, that it is not worth the while to be born, only to live in such an evil world, and for so short a time.

Therefore, the chief reward of the saints is not in this life.

Therefore, there is a future state.

90. What is said in this psalm of man’s mortality, and the shortness of his
life, affords a manifold evidence of a future [state].

1. That life that is like a sleep or dream, v. 5, and “tale that is told,” v. 9, can’t be that life that is so often spoken of in the Old Testament as the great reward of righteousness, and the excellent fruit of God’s favor and most dear love to his people.

2. This mortality that consumes all men away, both righteous and wicked, is spoken of as an awful fruit of God’s wrath, and by the shortness and evils of life we are said to pass away all our days in God’s wrath, v. 9; but if so, that there is another duration, that is the time of God’s lovingkindness to his people, that is spoken of so often as so exceeding great, “great above the heavens” [Ps. 108:4], “better than life” [Ps. 63:3], etc., etc.

3. In v. 12, the Psalmist prays that God would “teach us so to number our days, as that we may apply our hearts to wisdom”; i.e., doubtless that we may be wise to improve our time well, and in what our hand finds, to do with our might [Eccles. 9:10]. But to what purpose is that, unless it be in order to some good remaining after this dream has vanished, and this tale is told?

4. Because in vv. 14-15, the Psalmist prays that God’s people may be good according to the days wherein they have seen evil, and so as to balance all the evils of life and be satisfied with his mercy, the granting of which request is quite inconsistent with what is said of this life in the psalm, if there be no other life.

91. The four angels held the four winds that they should not hurt the earth nor the sea till they had sealed the servants of God in their foreheads [Rev. 7:1-3].

“The hairs of your head are all numbered” [Matt. 10:30].

91:1. Dwelling in the holy of holies (as it were) the privilege of all the saints.
[Vv.] 1-16. Faith the condition of salvation, consisting in God’s distinguishing favor and union with God, protection and deliverance from all enemies and from all evil, glory and durable life.

A most distinguishing and certain deliverance from death, and preservation of life, the privilege of true believers as saints, by which they differ from all mankind: showing plainly that the death so often spoken of as the punishment of the wicked, and the life that is the reward of the righteous, is not temporal life and death.

“Whosoever liveth and believeth in me shall never die” [John 11:26].

[V.] 11. The ministration of angels is the privilege of the saints. Gen. 19:10, etc.

[V.] 13. Victory over Satan the privilege of the saints.

[V.] 13, with preceding context. Victory over all spiritual enemies obtained by faith.

[V.] 14, with preceding context. Faith and charity go together.

The knowledge of God and the love of God included in saving faith.

[Vv.] 14-16. “That they may know thee, [. . .] and Jesus Christ, whom thou hast sent, whom to know “is life eternal” [John 17:3]. Ps. 119:144.


The prayer of faith always heard. Ps. 55:16-17.

[V.] 16. Continuance and duration of life the great reward and privilege of
God’s favorites.

God’s great salvation, that is peculiar to the saints, issues in their eternal life.

92:13. ’Tis the great privilege of the saints to be near to God, and to dwell in that place that is his dwelling place.

94. This psalm contains very clear evidences of a future state.

1. The righteous are represented as being in this life in a state of great affliction, and that not only for a little while, but for a very long time, vv. 3-4, yea, that they should proceed so far as to condemn them to death and slay them, vv. 5-6 and 20; so that such are not rewarded with worldly prosperity, nor can their cause be vindicated in this world. And yet 'tis here represented as though the righteous should surely have “rest from the days of adversity,” v. 13; and that “God will not cast off his people, nor forsake his inheritance. But that judgment should return to righteousness: and all the upright in heart should follow it,” vv. 13. 14.

15. And God is represented as the defense and rock of the refuge of his people, v. 22.

2. The righteous that [are] thus afflicted and persecuted, that receive instruction out of God’s law with affliction, are represented as happy in the good they shall receive by the sentence of their Judge, [though] they live and die under cruel persecutions, vv. 12-13.

3. The wicked are represented as prosperous in this world, and even in the height of wickedness and pride triumphing, boasting themselves and reigning on thrones, vv. 4-5, 20; and yet that they shall certainly be punished as they deserve, vv. 2, 7-11, 23.

4. ‘Tis represented here that God will certainly show himself a righteous judge of the righteous and wicked, and would surely render to all
according to their deeds; that judgment and vengeance belongs to him, and that therefore it is a most absurd and brutish thing to imagine that just judgment and compensations shall not take place, vv. 1, 7-11, 15; and therefore that the wicked shall be destroyed when the righteous are rewarded and do prosper, vv. 13-15, though the wicked murder the righteous while they are on thrones.

94:2. God resisteth the proud.

95:7. God the shepherd of his people. Ps. 79:13 and 100:3.

“My sheep hear my voice” [John 10:27].

[Vv.] 7-11. There remaineth another rest than that which Joshua gave, still to be obtained by God’s people, on condition of their hearing the voice of their Shepherd, even in the time when they were actually in possession of the land of Canaan, yea, after David had brought ‘em to the full and quiet possession of it, having subdued all the remaining Canaanites and all their enemies round about: by which it appears that the earthly Canaan, with its external blessings, was not the true rest of God’s people. See note in loc.74


97:2-5. It is a thing becoming the majesty, and suitable to the affair, of God’s public judgment of the world, that God’s appearing on this design should be attended with mighty and miraculous changes, concussions and overturnings in the natural world, the hills melting like wax [Ps. 97:5], etc.
97:6. According to the Old Testament, it is a suitable thing that there should be a public manifestation, before the whole world, of the righteousness of God as judge of the world.


99:8. ‘Tis a supposition agreeable to the Old Testament, that though it be the glory of God to show mercy to sinners and forgive their sins, yet it becomes God’s holiness and justice to do it in such a manner as, at the same time, to testify his great hatred to their sins and his awful displeasure against them.

100:3. Christ is the shepherd of his people. Ps. 23:1 and 95:7.

[V.] 5. God’s promised mercy to his people is everlasting.

101:2-4. The essence of religion consists in sincerity of heart. They that have a right heart will be universal and persevering in religion; but when the heart is wrong, it is wont to manifest itself by men’s turning aside from a right practice.

[V.] 5. Evil-speaking and a reigning pride inconsistent with true religion. Pride is a sin that especially exposes to God’s wrath.

[Vv.] 3-8. The people of the anointed King of Zion, or of the church, are of a humble, meek, charitable and pure character, and persons of simplicity and
godly sincerity, who not by fleshly wisdom but by the grace of God have their conversation in the world.

102. The eternal life and happiness of Gods people in another world is several ways manifest from this psalm, especially these two:  

1. It is spoken as being in many instances the case of God’s people here in this world, that they live in extreme affliction, and that their whole lives are spent in such affliction, v. 3; and yet that they have no cause to be discouraged, but to hope and rejoice, because God lives and will have mercy on his people, and will hear and answer the cries of his afflicted and distressed people,  

that he will pity and deliver, etc., vv. 12-13, 16-17, 19-20. But there can be no sense or consistence in these things, if all their lives in this world are consumed in affliction, and there be no life in any other world.

2. ‘Tis here represented as though God expressed his regard to his saints that live and die in affliction, and shows his mercy and great favor for them, and answers their prayers, by showing mercy to his church after they are dead, or in a future generation (see vv. 3, 11-14, 18, 20); which argues strongly that they shall enjoy this mercy, that they shall be in existence to behold it, and partake some way of the great mercy of God in it.

3. Man’s life, and the life of the saints, is represented here as very short, vv. 11, 23; and yet ‘tis spoken as what may well be a full relief to them, that their God shall endure forever, vv. 11-12, 23-27, and that God’s mercy to his church shall be everlasting, v. 28. Yea, this is immediately subjoined as matter of relief and comfort to those of God’s people that have their days shortened, and are cut off in the midst of their days, by persecution, vv. 23-24 and following verses, taken with vv. 8-9 and 11.

4. God’s people are expressly spoken of as living and continuing happy to eternity after the world is come to an end, as God him[self] shall still
eternally continue. See “Old Testament Intimations of a Future State.”
Ps. 107:39-43.

[Vv.] 25-26. The doctrine of the Old Testament agreeable to the doctrine of the New, with respect to the end and dissolution of this visible world.

103:11. The distinguishing privileges and exercises and fruits of God’s favor towards true saints, is inconceivably and immensely great.

[V.] 13. God is the father of true saints, and they are his children.

[Vv.] 15-18. God’s mercy and love, and the happiness of true saints, is infinitely beyond what this short life is capable of. See “Old Testament Intimations of a Future State.”

[V.] 19, taken with the whole preceding part of the psalm. God rules over all things for his church.

[Vv.] 20-21. The angels and hosts of heaven are employed in praising God.

104:35. This beautiful creation, and the innumerable good creatures which God has made, groan to be delivered from the bondage they are under, by the abuse of the corruptions and wickedness of wicked men.

105:14-15. Saints have an anointing from God, and are as it were prophets, priests and kings. They are fitly called Christians, which implies that they are anointed.

[v.] 45, with the preceding part of the psalm. The end of God’s redeeming his
people, is that they may serve him in holiness and righteousness before him, and be a peculiar people unto him, “zealous of good works” [Tit. 2:14]. Ex. 4:23, etc.


CVI. 3-5, with the rest of the psalm. True saints only who are universally and perseveringly holy have the benefit of God’s redemption of his people, and his wonderful works towards them through all ages.

[Vv.] 12-13. Matt. 13:20-21, “he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, and dureth for a while,” etc.; Luke 8:13, “which believe for a while, and in time of temptation fall away.”

[V.] 23. The mediation of an eminent favorite turns away God’s wrath from offenders, and such as by their provocations had greatly exposed themselves to Gods wrath. Ex. 32:9-14 and vv. 30-33.


107:5-6, 12-13, 18-19, 27-28, 42. God’s manner in bestowing salvation, is first to make men see their misery and helplessness, and to bring them to look to him and trust in him alone for help.

[Vv.] 39-43. Though the righteous often are in a state of affliction in this world, whereby God’s providence is very mysterious, and God’s great and
unfailing everlasting mercy towards his people is hid as with a veil, yet indeed it does\textsuperscript{79} not fail, and true saints will at last be convinced of it, and see and know it; and the more wise and prudent they are, the more shall they understand them in this world.

This proves a future state. Ps. 102.

[V.] 41. “Blessed are the poor in spirit” [Matt. 5:3].

[Vv.] 42-43. The saints have a spiritual knowledge and understanding of God’s work of salvation, and his great and wonderful grace appearing therein, that others are destitute of.

109:31. “Blessed are the poor in spirit” [Matt. 5:3].

112:1. True saints place their happiness in holiness.

[V.] 3. True saints shall persevere.

[Vv.] 3, 6-10. The reward of true saints is everlasting. Vv. 8-10.


[V.] 7. The seeming calamities which come on good men are no real evil.

[Vv.] 8-10. The saints shall surely get the victory over their persecutors, and their happiness shall outlive their enemies’ prosperity; and the wicked shall see the happiness and glory of the saints, when the time of
perdition and misery comes.

113; see note on vv. 5-6, and SSS on v. 6. In the time of God’s setting up his kingdom on earth, reigning in the greatest displays of his glory and mercy, as king over all nations (vv. 3-4); and in the most excellent state of things on earth, in mercy to the miserable, afflicted and poor in spirit, and in making the gentiles to become his church (v. 9); and exalting his church to its highest honor on earth: I say, in such a state of things does it especially become God to have his throne in heaven, yea, above all heaven and not in any temple on earth, and so set his throne in heaven by an ascension or a new exaltation thither.

[Vv.] 7-8. “Blessed are the poor in spirit: for theirs is the kingdom of heaven” [Matt. 5:3]. I Sam. 2:5, 8.

“He hath made us kings” [Rev. 1:6]. I Sam. 2:5, 8.

114:2. The church is the temple of God.

115:1. The spirit of a true saint is to make God his highest end, and to seek God’s glory more than his own.

‘Tis the spirit of a true saint with delight to renounce all the glory of his salvation, and to ascribe it wholly to God.

[Vv.] 8-11. Salvation is by faith.

In true faith, men trust in God alone.

[Vv.] 9-13. The salvation that is by faith consists in being delivered and defended from all evil, and receiving all good from God.
[Vv.] 17-18. It appears plainly by these two verses, that the people of God that believe in him shall never die, but have everlasting life.

116:6. ‘Tis the character of true saints, that they are persons of simplicity and godly sincerity, persons not wise in their own eyes (see Buxtorf on the original word).  

“Hast hid these things from the wise and prudent, and hast revealed them unto babes” [Matt. 11:25].

“Except ye be converted, and become as little children,” etc. [Matt. 18:3].

“If any man will be wise, let him become a fool, that he may be wise” [I Cor. 3:18].

“That they that see not might see” [John 9:39].


116:8-9. Life is the great and peculiar blessing of God’s saints.

[Vv.] 4-11. Salvation from death, from sorrow and from sin (v. 8), and eternal life (v. 9), is by faith (former part of v. 10, having reference to what the Psalmist had said in preceding verses.)

True and saving faith is in God alone, attended with a sense of the utter insufficiency of all other help (vv. 10-11; see note in “Blank Bible”).  

[V.] 13. Drinking wine in a religious manner, a proper ceremony to be attended in the solemn worship of God as our savior, and praising him for, and rejoicing in, his salvation. See SSS.  

[V.] 15. It appears plainly by this verse that God will surely vastly
distinguish the saints from other men, with respect to their preservation from death, and therefore that they shall live in another world. Ps. 119:119.

[V.] 16. God has a right to us and to our service, especially by redemption. Ex. 20:2.

118:8-9, with context. Salvation by faith exercised in trusting in God alone.

[Vv.] 14-15, with context. Rejoicing in God peculiarly becoming that which is eminently a dispensation of salvation.

"Believing, ye rejoice with joy unspeakable and full of glory" [I Pet. 1:8].

[Vv.] 19-20. The righteous only are God’s worshipping people that shall enter into the gates of the house of the Lord. Ps. 24:3-6.

119. There is an universal harmony between the word of God and the hearts of the saints: they are as it were delivered into the mold of the word of God.

119:1, 3, 6, 10, 13, 101, 104, 128, 168, 172. 'Tis the character of true saints, that they are universally holy. Ps. 125:4-5.

[Vv.] 2, 7, 10, 30, 34, 36, 69, 80, 113, 119, 145, 159, 163, 167, 173. 'Tis the character of true saints, that they work righteousness sincerely and with their whole hearts, and free choice. See vv. 14, etc., Ps. 125:4-5.

[V.] 3. I John 3:6, "Whosoever abideth in him sinneth not"; v. 9, "Whosoever is born of God doth not commit sin."
[“Harmony . . . of the Old Testament and the New”] 124

[Vv.] 4, 9, 15, 62, 147, 148, 164. ‘Tis the character of true saints, that they work righteousness zealously.

[Vv.] 8, 16, 20, 31, 33, 102, 112, 153, 167, 168, 176. ‘Tis the character of true saints, that they work righteousness perseveringly. Vv. 22-23, etc., v. 118, Ps. 125:4-5.

[Vv.] 10, 29, 32, 35-37, 39-40, 133. True religion in heart and practice, is the gift of God. V. 117.

[Vv.] 12, 18-19, 26-27, 33-34, 64, 66, 68, 73, 102, 108, 124-25, 135, 144, 169, 171. They that have the external light of God’s word and the teachings of men, yet need God’s inward immediate teachings and illuminations, and as it were opening their eyes, in order to a right and saving understanding of things pertaining to religion and our duty. Vv. 18, etc.

[Vv.] 14, 16, 24, 35, 47-48, 64, 70, 72, 77, 92, 97, 103, 111, 127-28, 140, 162, 167, 174. True saints place their happiness in holiness. Vv. 57, etc., v. 17.

[Vv.] 17, 77, 144, 175. That happiness which is the great fruit of God’s peculiar grace to his people, is life; and the felicity and glory of that life, is that ‘tis a holy life. V. 116.

[Vv.] 18, 27, 129-30. When men are spiritually enlightened, they see wondrous and glorious things in the word of God. Vv. 12, etc.

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[Vv.] 20, 40, 131, 174. 'Tis the character of true saints, that they hunger and thirst after righteousness.

[Vv.] 21, 78, 85. A proud character and practice, or the reign of pride, inconsistent with true piety, and does in a peculiar manner bring God’s wrath.

[Vv.] 22-23, 51, 61, 69, 78, 83, 86-87, 95, 109-10, 115, 121, 141, 143, 157, 161. True saints persevere in bearing the cross, and through the trial of sufferings and persecutions. Vv. 8, etc., v. 86.

[Vv.] 25, 50, 88, 93, 107, 149, 154, 156, 159. The salvation of God’s people is a restoration from death. V. 37.

[Vv.] 33, 34, 104, 144. A spiritual understanding of the things of religion, and the true practice of it, always go together. V. 79.

[Vv.] 36-37. “No man can serve two masters” [Matt. 6:24].

[Vv.] 37, 40, 88, 93. Conversion from sin, is a giving life from death. V. 25.

[Vv.] 41-44, 49, 114. Salvation by faith in God’s word. V. 116

[Vv.] 43-44, 66. By faith, sanctification is obtained, as well as other things which pertain to salvation.

[V.] 45. The law of God, with respect to the saints, is a law of liberty.
[V.] 46. “With the mouth confession is made unto salvation” [Rom. 10:10].

[V.] 57. God, and not any earthly possessions or enjoyments, is the portion of the saints. Vv. 14, etc., Ps. 16:5-6.

[Vv.] 63, 74. ’Tis the character of true saints, that their hearts are united to the saints.

119:79. ’Tis the character of true saints, and of them only, that they understand God’s word. Vv. 33, etc., vv. 12, etc.

[V.] 81. The fortitude of the saints is by faith.

[Vv.] 86-87. True saints “hold fast the beginning of their confidence steadfast unto the end” under persecution [Heb. 3:14]. Vv. 22, etc.

[Vv.] 88, 124. Spiritual renovation and sanctification is of free grace.

[Vv.] 93, 104. God works grace and holiness in the heart by his word.

[Vv.] 98-100, 104, 130. Spiritual wisdom is the only true wisdom.

[V.] 100. “If any man will do his will, he shall know of the doctrine,” etc. [John 7:17].


[V.] 116. The saints have eternal life by faith. V. 41, v. 17.
[V.] 117. Perseverance is through God’s grace and power. Vv. 10, etc.

[V.] 118. Those professors that are not universal and persevering in obedience, are hypocrites. Vv. 8, etc.

[V.] 119. The righteous shall be preserved when the wicked are all destroyed; therefore, there is a future state. Ps. 116:15.

True saints are like wheat, and others like chaff.


[V.] 144. “That they may know thee [. . .], and Jesus Christ, whom thou hast sent,” whom to know “is life eternal” [John 17:3]. Ps. 91:14-16.

119:145. I John 3:22, “whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”

[V.] 146. God’s salvation of his people is in order to their serving him in holiness and righteousness. Ex. 4:23.

[V.] 165. “Who is he that shall harm you, if ye be followers of that which is good?” [I Pet. 3:13].

“If God be for us who can be against us?” [Rom. 8:31].

[Vv.] 166-68. True faith ever manifested by good works, or by a sincere, universal and persevering, and zealous obedience.

120:4. The wicked shall be cast into “unquenchable fire” [Matt. 3:12]. See
SSS.86

[V.] 7. 'Tis the character of true saints, that they are peaceable.

"The fruit of the spirit is [. . .] peace" [Gal. 5:22]; "the kingdom of God is [. . .] righteousness and peace" [Rom. 14:17]; "the wisdom from above is [. . .] peaceable" [Jas. 3:17].


[Vv.] 6-7. Nothing can hurt true saints.

"The world, and life, and death," is theirs [I Cor. 3:22].

[Vv.] 6-8. God will preserve the saints from death everlastingly, which implies the doctrine of eternal life. Ps. 125:4-5.

122:3. "That they all may be one" [John 17:21]. See SSS.87

"There is one body, and one Spirit" [Eph. 4:4].

Eph. 4:16, "From whom the whole body fitly joined together and compacted," etc.

[V.] 8. The members of the church of Christ are his brethren, friends and companions.


[V.] 3. God will take care that the temptations of his people to apostasy, and forsaking of God, shall not be beyond their strength.

[Vv.] 4-5. The essence of religion is in uprightness of heart. Ps. 119:2,
All that are upright in heart will be universal and persevering in holy practice. Ps. 119:1, etc., and [vv.] 8, etc.

The righteous shall have life, peace and happiness established to them when the wicked are destroyed; therefore, there is another world, a future state. Ps. 121:6-8.

128. The promise here made of happiness and prosperity to them that fear the Lord, and their being “blessed out of Zion,” and “seeing the good of Jerusalem” and “peace on Israel,” is a clear evidence of happiness in another world, seeing that the life of the saints in this world is very commonly a life of great affliction and suffering, of persecution, as the matter is abundantly represented in this book of Psalms.

130. All are sinners, all deserve destruction: therefore, there is none can stand before their judge in their own righteousness, nor can any acceptably approach to God to worship him in their own righteousness; and if they saw what they were, could have no encouragement to draw near to God in anything but in his grace, freely justifying the ungodly. Persons obtain this justification, forgiveness and salvation from all sin, and plenteous redemption, by faith in his free grace, revealed in his word.

Believers are commonly brought to look to God and trust in him in the exercise of such a faith, from a state of sensible, extreme evil, an abyss of sin and misery (vv. 1-3), utter unworthiness of any favor and desert of destruction (v. 3). Ps. 143:2.

131. Lowliness of heart, the character of true saints.

True saints are become as little children in humility and meekness.

Self-denial, and weanedness from the objects of our pride and carnal
affections, the character of true saints.

Reigning pride inconsistent with true faith. Mortification and humiliation, or poverty of spirit, ever accompany the faith of those that are truly God’s people, or Israelites indeed.

132:10. Things often said in the Old Testament lead us to suppose that ‘tis agreeable to His manner to have respect to his people, and show ‘em great favor, for the sake of some eminently holy person, a peculiar favorite of heaven, nearly related to them, and they are interested in. II Kgs. 8:19, etc.

[Vv.] 15-16. Agreeable to the promises here recorded, are the two offices appointed in the Christian Church: the one, that of deacons, to feed the poor and satisfy them with bread; the other, that of bishops, to promote the salvation of men’s souls.

133. The grace of charity, or divine love, is most excellent, greatly to be desired, and highly to be prized.

The Spirit of God is a spirit of divine love.

The spirit of divine grace poured out first on Christ, our great high priest, as head of the church, is given to him not by measure, “that in him all fullness should dwell” [Col. 1:19].

And is communicated from him to the church, as from the head to the body, and to every saint, that “of his fullness all we receive, and grace for grace” [John 1:16].

And Christ, in communicating the spirit of grace, gives eternal life to his people.

136. God’s mercy to his people is everlasting. Ps. 106:1, etc., Ps. 138:8.
“All things work together for good to them that love God, to [them] that are the called according to his purpose” [Rom. 8:28].

“All things are yours” [I Cor. 3:21].

God governs the world for the good of his church.

“Inherit the kingdom prepared for you from the foundation of the world” [Matt. 25:34].

137:6. “We ought to lay down our lives for the brethren” [I John 3:16].

Philip. 2:17, “if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all” (see Col. 1:24, and II Cor. 4:8-11, 15, II Tim. 2:10).

138:1-2. Angels present in worshipping assemblies of God’s people. See SSS.91

[V.] 6. God hath especial respect to the humble, but pride above all things brings God’s hatred and wrath.

[V.] 7. God’s salvation is represented as a restoring from death.

[Vv.] 7-8. God’s mercy to his people is everlasting, and he never will forsake [those] that he, by a wonderful work of his hands, saves and restores from a state of misery and death.

“He that hath begun a good work in you will perform it,” or “perfect it,” “to the day of Christ” [Philip. 1:6].

139:7-10. God is a spirit, and is not limited to the temple or to heaven, but is everywhere present. I Kgs. 8:27, Deut. 4:12.

139:24. The way of universal holiness is the way to everlasting life. See
notes on Ps. 1:6. 92

140:10. The wicked shall be punished by being cast into a fire, in a deep pit.

[Vv.] 11-13. The righteous shall live in God’s presence, and be happy, when the wicked are overthrown; therefore, there is a future state.

[Vv.] 12-13. “Blessed are the poor in spirit” [Matt. 5:3].

141:5-6. “Pray for them that despitefully use you, and persecute you” [Matt. 5:44].

“Bless them that curse you: bless, and curse not” [Rom. 12:14].

[Vv.] 7-10. The righteous in multitudes are persecuted by the wicked unto death, yet God will not leave them destitute, but will preserve and deliver, while the wicked shall be utterly destroyed; which shows plainly a life after death.

142:5. Not any earthly inheritance, but God himself, is the portion of his people. Ps. 16:5-6.

They that have God for their portion, insured life is their great privilege.

[V.] 7. When one member is honored, all the members rejoice with it.

143:2. None can be justified in his own righteousness before God, judging according to his holy law. Ps. 130.
["Harmony . . . of the Old Testament and the New"]

[Vv.] 6-9. The saints have salvation, deliverance, from the pit of destruction, and the benefits of God’s free grace and favor by faith.

[Vv.] 8, 10. Besides the teachings of God’s Word, we need the teachings of his Spirit in order to a right knowing God’s will and our duty, and in order to our becoming truly Holy.

[V.] 10, with the foregoing verses, and the 11th and 12th verses. The way of holy obedience to God is the way to heaven, although none can be justified by their own righteousness, and men obtain salvation only through free grace by faith, and for Christ’s sake alone.

[V.] 11. The salvation of God’s people is a giving life from death.

This salvation is for Christ’s sake alone.

145:18-19. God will hear the prayers of true saints, in whatsoever they ask of him.

[V.] 20. God will preserve the righteous and give them life, when all the wicked are destroyed; therefore, there is another world.

146:1-5. ‘Tis greatly insisted on, that men should trust in none for salvation but God alone; no, not in the greatest and most powerful of creatures.

[V.] 5. Salvation by trusting in God alone.

They that truly believe in God shall surely be saved, and be happy.

[V.] 5, with v. 4 and vv. 6 and 10. The great unfitness of men to be trusted
in for salvation, is that they must die, and therefore their salvation must be short and uncertain. But it is given as a reason why God is fit to be trusted, in that he will reign forever, and through all generations, and keeps truth forever; which intimates plainly that his salvation will never fail, but will certainly continue forever. Ps. 147:10-11.

[Vv.] 7-9. Giving food to the hungry, loosing the prisoners, raising up them that are bowed down, showing mercy to strangers and to the widow, are spoken of as divine works.

147:3. “Blessed are they that mourn: for they shall be comforted” [Matt. 5:4].

[V.] 6. “Blessed are the meek” [Matt. 5:5].

The humble shall be exalted.

[Vv.] 10-11. God delights to disappoint and confound them that trust in any creature for salvation.

Salvation is by faith. They that trust in God’s mercy shall be saved. Ps. 146:5, etc.

True faith is no presumptuous confidence in God’s mercy, which emboldens in sin; but in true faith, trusting in God’s mercy, and fearing his displeasure, and so a dread of the commission of sin, go together. Ps. 33:18, Ps. 40:1-4.

148:14-15, with the preceding part of the psalm. The whole universe in this psalm is represented as rejoicing and praising God on occasion of the glorifying of Christ and his church; which agrees with those things in the New Testament which represent as all things being for the sake of Christ and
his church, all being theirs, all governed and disposed for them, all
groaning and travailing in pain in earnest, waiting for the manifestation of
the sons of God. Ps. 96:11, etc., and 98:7, etc., and 69:34-35

149:4. Meekness the character of all God’s people.

“Blessed are the meek” [Matt. 5:5].

[V.] 5. The saints are glorified after death, are in a state of exceeding
joy, and are employed in the most exalted praises of God.

[Vv.] 5-9. The saints, after the end of the present life, shall judge the
world.

The least in the kingdom of heaven is greater than the greatest men on
earth in their highest outward dignity and glory.
Notes


2 I.e., the reference to Ps. 116:10, below.

3 The last four references have roman numerals for chapter numbers, which was JE’s practice in his later years. For ease of reference and searching, roman numerals have been changed to arabic.

4 MS: “Ps. 135.”

5 MS: “Blesseth.”

6 Referring back to the entry on Dan. 6:23.


8 Possibly the MS, “Places of the Old Testament Which Intimate a Future State” (WJEO 29).

9 MS: “delivered Thee into mine Hand.” The correction restores the reading of the KJV.

10 MS: “24.”

11 MS: “2. 12. 13.”

12 KJV reads “forsaketh.”

13 MS: “which it signifies.”

14 JE’s parenthesses.

15 On the following page, JE wrote two examples (Abraham honoring the Hittites, and Jacob honoring Esau) under the theme, “Honoring All Men,” which he deleted and included under “Humility Towards Men.”

16 MS pp. 19a-20a are blank, with the exception of a reference on the bottom of p. 20a: “concerning DEVILS being FALLEN ANGELS see the Last p.,” with the page number written in another hand, “64.”

17 JE wrote out the following references, then deleted them before changing to a two-columned format:

Prov. 14. 27. The Fear of the Lord is a Fountain of Life. compare John. 4. 14.  
Prov. 13. 14. The law of the wise is a Fountain of Life.”  
Grace <in the Heart> is here called a Law . as appears by Comparing this with Ch. 14. 27. as the apostle calls often calls it.”

18 Johann Buxtorf, Lexicon Hebraicum, pp. 695-96; see “Notes on Scripture,” no. 427, WJE 15:505-506.

19 When JE uses “ch.” he is referring to a location in the book currently under consideration, in this case Genesis.

20 “Blank Bible,” entry on Gen. 11:3 ff., WJE 24:153-54.

21 MS: “25.”

22 MS: “Revenge.”

23 “Blank Bible,” entry on Ex. 16:18, WJE 24:228-29.

24 Following this entry is an insert in another hand: “Insert here Love [-] p 6 – 8,” meaning the materials on “Love to Enemies” at the beginning of the notebook, MS pp. 6a-8a.

25 MS: “stead is.”
At the top of MS p. 21, JE wrote out across the page several references from Proverbs, but he deleted these, incorporating them later, and continued here with entries on Leviticus after changing the running head.

“Blank Bible,” entry on Num. 13:27, WJE 24:266.

“Blank Bible,” entry on Deut. 5:26, WJE 24:284–85.

Conjectural reading.


JE may have intended v. 11.


Possibly meaning “Blank Bible,” note on Judg. 7:20, WJE 24:332–33.

MS: “unjust.”

MS: “27. 7 – 1.”

At the top of MS p. 55, JE wrote and then deleted the following section title: “Particular Texts in the NEW TESTAMENT with Parallel Texts in the old observed in my blank Bible shewing the HARMONY between old T and New.”

MS: “whose.”

Poole, Synopsis, 1, cols. 403–404.


MS: “Room.”

JE repeats the reference to Job 1:6.

MS p. 64 contains a fully written entry entitled, “That the DEVILS were once holy ANGELS.” Entries on I Chronicles continue on MS p. 65.

MS: “at.”

There is no note on Job 22:30 in either “Notes on Scripture” or the “Blank Bible.”

MS: “afflicting.”


A continuation of the note on Job 26:5, WJE 24:450–51, especially the last two paragraphs of the entry.


Insert in another hand follows: “p 15.”

Poole, Synopsis, 2, cols. 553–54.

I.e., the godly.

Poole, Synopsis, 2, cols. 702–3.

MS: “in.”

Poole, Synopsis, 2, cols. 741–42.

MS: “are.”

I.e., is fitting to, or a suitable expression of.

MS: “to.”

MS: “the.”

Poole, Synopsis, 2, col. 852.


“Blank Bible,” entry on Ps. 49:15, WJE 24:497.

Poole, Synopsis, 2, col. 877.

Poole, Synopsis, 2, cols. 869–70.

MS: “happiness.”

Poole, Synopsis, 2, cols. 892–93; 3, cols. 1772–1773.

E.g., nos. 1, 131, 236, 313, 444, 512, 518, 584, 1026, 1190, 1228, 1231, 1285, 1286, 1288, 1311, as listed in the “Table” to the “Miscellanies,” WJE 13:141.
69 "Blank Bible," entry on Ps. 73:4, WJE 24:509-10.
70 Poole, Synopsis, 2, col. 1041.
71 MS: “mind.”
72 KJV reads “glad.”
73 i.e., the enemies of the church.
75 JE actually provides four ways.
76 MS: “his People.”
77 See "Places of the Old Testament that Intimate a Future State" (WJEO 29).
78 Ibid.
79 MS: “is.”
80 “Blank Bible,” entries on Ps. 113:5-6 and v. 9, WJE 24:528-29; Poole, Synopsis, 2, cols. 1263-64.
81 Johann Buxtorf, Lexicon Hebraicum, p. 596, on ἡμῶν, translated in the KJV as “simple.”
83 Poole, Synopsis, 2, cols. 1274-75.
84 MS: “a.”
85 MS: “5.”
86 Poole, Synopsis, 2, col. 1320.
87 Poole, Synopsis, 2, col. 1327.
88 Insert in another hand: “127 – 2 – p 17,” referring to the entry on “A Being without Anxiety or Carefulness,” which is on Ps. 127:2.
89 i.e., God’s.
90 MS: “is a most.”
91 Poole, Synopsis, 2, cols. 1366-67.
92 “Blank Bible,” entry on Ps. 1:6, WJE 24:475-76.