

should eat, be filled, and praise the Lord, he now declares that not they alone will be converted but even the rich and powerful. All the sat ones of the earth; that is, those who abound in temporal wealth, princes, kings and emperors, will partake of the Lord's table; and adore and praise him, as the King of Kings, and Lord of Lords. The past tense, have eaten, and have adored, is put for the future, will eat, and adore, according to the custom of the prophets, who are as certain of the things they predict, as if they had actually taken place. In a word, all they that go down to the earth, that is, all mankind, of every description, who by death shall return to the dust from whence they sprung, will fall in adoration before him.

Let the rich and the powerful of this world anxiously endeavour to be enrolled amongst this happy number of whom Christ speaks. Let them constantly feed on the bread of life, and humbly adore our God at the foot of those altars on which he reposes for the love of men. Let christians, of all ranks and conditions, when they are on the point of descending to the earth, of hastening to the dust of death, take care to receive with adoration and love, that pledge of their peace, as St. Augustine calls it, the holy viaticum of the Lord's body.

33. And to him my soul shall live, and my seed shall serve him.

He closes the psalm by declaring that henceforth, and for ever, he will live for the glory of God, and that his posterity will faithfully serve God. My soul, that is, I, my humanity, will live for ever to him, will glorify him, both in myself, and in my seed, the

children of adoption, who are to be regenerated in my church, by water and the Holy Ghost. We may perceive that throughout this entire psalm there is no change of person. The prophet begins it in the name of Jesus Christ; he unfolds his sentiments, and his alone, and the speaker of the first verse continues the speaker to the end. We, christians, have received 'power to become the sons of God.' Let us correspond with this heavenly and ennobling title, as not only 'to be called, but to be really the children of God.' Jesus Christ is our surety; he has guaranteed our fidelity to his Father. Let us as far as in us lies, redeem his promises in our behalf, and deserve to participate in the benefits of his death and resurrection.

34. There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice, to a people that shall be born, which the Lord hath made.

There shall be declared to the Lord, &c. that is according to the Greek idiom, for an example of which see Matt. xi. 5. 1 Tim. i. 11, and the Hebrew expression in this passage, the Lord shall be annouced, and his gospel preached to a future generation. The people of the new covenant shall receive these good tidings of the Lord, because the heavens, that is heavenly men, the apostles endued with power from above, will shew forth his justice, that is the justice of faith, which God gratuitously bestows on those who believe in Christ, and which renders them truly justified. The entire gospel proclaims, that all justification is from God alone; and that we cannot obtain it by our natural powers, and that true jus-