

David kept the testimonies of the Lord, because they were His testimonies. To keep God's testimonies is to obey them, to live and act according to them. Whatever God reveals must be authoritative—and must be believed and obeyed.—We cannot challenge any of God's statements. The testimonies of God ought to come with an authority and awe upon our spirits. They are God speaking to us, and therefore they are wonderful, and we ought to receive them with implicit faith, and yield to them implicit obedience. With what reverence would we listen, did God speak to us in a voice from heaven! What awe would possess our souls! what wonder would fill our minds! But God is no less surely speaking to us in his word. "God, who in sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son." God's voice is here. Hence we are to *hear* the word of the Lord. We are to *incline our ear* unto his testimonies. What impiety is it, not to hear what God is saying to us—to turn a deaf ear to his precepts—not to keep the words of his mouth! Is it not to insult God?—is it not to make him a liar?—is it not just to say: "we do not believe what God is testifying to us"? is it not to set at nought his authority—to despise his threatenings—to have none of his reproof—to slight his precious promises—and all his discoveries of grace and mercy? Ah! God will assuredly not allow them to pass unpunished who disregard his testimonies, who despise his grace, and trample upon his authority. God will avenge his insulted majesty. He will punish them who disobey his word with everlasting destruction from his presence and from the glory of his power. The wicked may think that these are but the ravings of the fanatic, intended, and fitted, to scare only the weak and the timid: and they may flatter themselves into the belief, that there is no danger. They may therefore take their own evil course—fortify themselves in their own ways—and laugh at judgment and eternal torments. But it is no illusion. It is no deception practised upon the weak and the credulous. It is as true as God's word declares it, that the "wicked shall be turned into hell, and all the nations that forget God."—The Psalmist would keep God's testimonies because they were his: "*thy testimonies are wonderful: therefore doth my soul keep them*

But he would keep them because of what they were in themselves.

Such glorious revelations are surely worthy of our faith and obedience—Shall we slight such communications from the Most High God? Shall we treat them as a fable? Shall the word of God have no more effect upon us than an idle tale? Do not the revelations which it makes concern our everlasting peace? Is not our eternal salvation bound up in them? Is not God speaking to us there in subjects of infinite moment? And can we disregard what God is saying to us at our peril?—Should we not rather say: "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints." So did the Psalmist say.—He laid up the communications of God in his soul, as a most precious deposit.—God's word was very precious to him, more precious than thousands of gold and silver. He says: "*thy word have I hid in my heart.*" He prized its revelations more than all riches. They gave quickening and delight unto him. Through them he got understanding. They made him wiser than his teachers. They testified to him of a Saviour: they made him see himself as guilty and vile, and hell-deserving: but they revealed a Saviour exactly suited to him in his state—able to save him from hell—and able to save him from his sins. Would he not receive God's testimonies, then,—would his soul not keep them? Were they not wonderful—did they not contain a glorious revelation of mercy—of salvation through the incarnation and death of God's own son? Were they not thus God's means to deliver him from the fearful pit and from the miry clay—and set his feet upon a rock—and establish his goings, and put a new song into his mouth even praise to his God? His soul would keep them. He had felt all their quickening, and sanctifying, and comforting power. They gave him life: they gave him joy: they gave him hope. He longed for God's word, to have its power felt more and more. "My soul breaketh for the longing that it hath unto thy judgments at all times." He could say: "O how I love thy law! it is my meditation *all the day.*" "Unless thy law had been my delight, I should have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me." David loved the statutes, the commandments, of the Lord. He delighted in God's law. He