

dence? Why this, that Jehovah will not allow His Anointed One to enter Sheol or see the pit, until He has fulfilled His promise and brought him to the kingdom. Like Cæsar on board he believed in destiny. He was immortal till his coronation. Hence the importance of rendering the words "*to Sheol*," and not אֵל, "*in Sheol*."

David's faith was justified; he did not see the grave *till his typical Messiahship had been accomplished*. "O the depth of the riches!" Paul would say.

It requires no forcing of the words to see their application to the Anointed Jesus. The same promise had been made to Him, although in an infinitely grander sense, than had been made to David. He was the Messiah; "the heathen were to be His inheritance, and the uttermost parts of the earth His possession." Jehovah would "maintain His lot;" would not "leave Him," עֲזַב—a happy choice of phraseology for David—"to Sheol, nor suffer the Favoured One to see corruption," until—but here the parallelism breaks down; for by His death He abolished death, and "brought life and immortality to light."

"Thou wilt make known to me the way of the living; fullness of joy is in Thy presence; pleasures are in Thy right hand for ever."

Although David could not see the bridge of events in God's Providence that led from Adullam to Mount Zion, he had faith given him to know that the dark interval would somehow be made possible, and "abundant entrance ministered to him into the kingdom." A cup running over with happiness was kept in reserve for him in Jehovah's right hand: as he was able to write afterwards, "Goodness and mercy shall follow me all the days of my life; and I will dwell in the house of Jehovah for ever." The unity of the Psalm is complete, and its grand lesson is paraphrased in venerable words—

"O but the counsel of the Lord
Doth stand for ever sure,
And of His heart the purposes
From age to age endure."

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