

In this view of the case, of what avail or application is the prohibition of the third commandment; either to one or other of the above classes. The reprobate *cannot* transgress, the elect *must*.

Then the threatening, "The Lord will not hold him guiltless, &c." cannot apply to the elect consistently with the doctrine stated, *he is clear beforehand*, and as to the reprobate, First, He is not in a position to transgress, and again, were it even so, his disobedience could not render his case more completely hopeless than it is declared to be previously: his portion being determined, ruin without remedy.

How opposed to all right principles, the doctrines which involve such inconsistencies, set at nought the counsels of heavenly wisdom, and recklessly ignore the revealed will of the Most High! Rather let us hearken to accents benign of Voice divine.

"The statutes of the Lord are right rejoicing the heart. The commandments of the Lord are pure enlightening the eyes." The third commandment is evidently designed to set forth the glorious combined attributes of Deity, for our profound adoration, to impress upon our minds that "Holy and reverend is his NAME," and to direct men to "fear before him." Thus is it addressed to men as a reasonable rule of conduct and will be found consistent with all divine revelation, and favorable to all sound doctrine.

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EXPOSITION.

THIRSTING FOR GOD.

¶ O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Psalm lxi. 1, 2.

1. The Psalm of which these words are the commencement is a Psalm of David.

2. It was composed by David when he was in the wilderness of Judah, a fugitive from the rage of Saul. See 1 Sam. xxiii. 14. Saul knew that David would be king after him, that the kingdom was not to be in his line, that the Lord had rejected him and his descendants from being kings over Israel, because of his unfaithfulness. But he did not bow to God's arrangement. Hence the attempt he made to kill David.

3. Compelled to flee from the presence of "the violent man," Saul, David turned to the merciful and ever-faithful God. He says, "O God, thou art my God"—the God in whom I confide, whom I love, in whom I