

day. Many of their expressions wholly belong to the Jews, and cannot be used by the church. Hence, the true solution of those passages which have been such a terrible stumbling to Christians not seeing it. The saints of the present dispensation cannot rightly be looking for the destruction of their enemies, as a way of escape from their sorrows. But in the time of trouble, such as never has been, that is to come, it will be quite proper for the suffering Jews to look for judgments as a way of deliverance. They are God's promises, and what their hope rests upon. But the church looks to be caught up, and escape from sorrow, by being with the Lord in the heavens, whilst it is quite true that she has His sympathy in her sorrow down here. But what the Psalms are chiefly occupied with is the suffering of the soul, the sorrows of the godly remnant of the Jews, and God coming in judgment, as their deliverer, by the execution of vengeance on all their foes. Christ is viewed there as associated with Israel, and enters into all the sufferings of the holy remnant. Then there are certain Psalms which belong personally to Himself. They shew out the character of the spirit of Christ, as the Gospels shew His walk and work. The Gospels display the One in whom was no selfishness. They tell out the heart that was ready for everybody. No matter how deep His own sorrow, he always cared for others. He could warn Peter in Gethsemane, and comfort the dying thief on the cross. His heart was above circum-