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**SERMONS AND TRACTS OF JOHN GILL
THE LORD JESUS CHRIST**

David a Type of Christ

2 Samuel 23:1

by John Gill

(London: Wm. Hardcastle, 1814)

*Thou hast given a standard to them that fear thee;
that it may be displayed because of the truth
—Psalm 60:4*

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SERMON 25

DAVID A TYPE OF CHRIST

2 SAMUEL 23:1

Now these be the last words of David; David the Son of Jesse said, and the Man who was raised up on high, the Anointed of the God of Jacob, and the sweet Psalmist of Israel, said. ~~<1231>~~

THESE *be the last words of David*. This refers not to what goes before, in the preceding chapter, which contains a psalm or song of David, and which is no other than the 18th Psalm with some little variation. That Psalm was penned upon a solemn and joyful occasion, as we are told in the title. *David spake unto tile Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies and the hand of Saul* (~~<1231>~~ Psalm 18, Title). Now this can only respect his conquest over the Moabites, Edomites and Syrians, which we read of in the eighth chapter of this book, and which was some time before the death of David, therefore cannot be his last words.

These be the last words of David, must therefore refer to what follow in verse 2 to verse 7.

Now, when they are said to be the last words of David, we are not to suppose they were the last he ever spake in this world; no, it seems pretty plain that he said a great deal after this. It looks as if after this he had conversation with his son Solomon; gave him directions about building the Temple; informed him of the preparation he had made for it, and encouraged him to begin and go on with that work. But these are the last words of David, after he had finished his book of psalms; the last words of David which he spake by divine inspiration; the last words of David delivered by way of prophecy, for a prophet he was: so the Apostle Peter calls him in the second of Acts. He foretold things to come, things concerning the Messiah. The ancient Chaldee Paraphrase calls these his last words, expressly, “A prophecy that he prophesied concerning the times of consolation, the days of the Messiah;” and it is most clear and manifest, the

Messiah is spoken of by him in these, who should be *as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain* (verse 4). As we shall see hereafter.

Well then, these were the last words of David, which he spake by way of prophecy; and they were, no doubt, spoken at the close of his days, that is certain and it may be observed, that great men, under the former dispensation, towards the close of their days, in some of their last speeches, said things prophetic. So Jacob, when his time drew near to die, called for his sons, and told them what should befall them in the latter days: not so much what should befall their persons, as their tribes in after times. So Moses the man of God, just before his death, blessed all the tribes of Israel in a prophetic way. And David's last words were of this kind.

The words of persons of note and esteem among men, persons of rank, in an elevated state of life, of large capacity and great knowledge, especially those of piety and religion, are generally taken notice of, and had in great esteem: and such was the person whose last words these are. He was a man of high rank, in an elevated station, a King of Israel. He was a man of great capacity and knowledge in things natural, civil and divine. That he was a religious man, the book of psalms is a full proof.—Now the last words of such a man must deserve public notice; are worthy of our consideration. The last words of our friends and acquaintance are generally regarded, and often talked of; surely then the words of so great a man as David deserve our highest regard for which reason I purpose to consider and go through them.

Let me, however, just observe here, that if these last words of David are worthy of our notice, how much more the last words of our blessed Saviour, our Lord Jesus Christ? of whom he was an eminent type. Some of his last words, as recorded by the Evangelist Matthew, were his *expostulatory* ones before his divine Father. When he was under natural darkness, the sun having withdrawn himself; when under spiritual darkness, God having hid his face from him; and when he bore the wrath of God, and all the vengeance due to his people for their sins and transgressions, it caused him under all to say,

My God, my God, why hast thou forsaken me
(~~176~~ Matthew 27:46)?

These, I say, were some of his last words, according to Matthew. The Evangelist Luke gives us a larger account than this. He mentions some other words, which were his last, or near his last. One is a petition put up on the behalf of those who crucified him.

Father forgive them, for they know not what they do
(~~<4234>~~ Luke 23:34).

This shows what an excellent spirit he was of, and worthy to be regarded and followed by all that call themselves the disciples and followers of the blessed Jesus. Another expression recorded by the same Evangelist, and which seems to be later, is,

Into thy hands I commit my Spirit (~~<4236>~~ Luke 23:46);

that is, his reasonable soul, which was just about to be separated from his body by death. He committed this into the hands of his divine Father. This deserves our imitation also. But; the Apostle John is still more particular: he tells us the *very last* words which were spoken by Christ, that he said,

It is finished (~~<4191>~~ John 19:30),

and then gave up the ghost. Then the work he came into this world to do was all finished, and particularly the great work of our redemption and salvation: that was finished,

I have finished the work which thou gayest me to do
(~~<4174>~~ John 17:4).

O, what words are these! they ought always to be remembered, and never forgotten by believers in Christ. These last words of Christ are the foundation of all our faith, hope, joy, and comfort. *Salvation is finished.* These were the last words of our antitypical David.

I proceed now to the Text, in which we have a description of David,

I. By his name—David.

II. By his descent—the son of Jesse—which was comparatively low and mean.

III. By his exaltation from a low estate to a higher one—The man who was raised up on high.

IV. By his unction—the anointed of the God of Jacob.

V. By his usefulness to the Worship of God, particularly in psalmody, which in his time was raised to the highest pitch with regard to the outward administration of it: therefore he is called, *the sweet psalmist of Israel.*

In all these things I shall consider David as a type of the Messiah, our Lord Jesus Christ. We shall find all the characters agree with him.

I. *He is described here by his name, David: which signifies beloved,* as no doubt he was by his parents, he being their youngest son. He was also beloved of God, even when he was disesteemed of men. The stone which the builders refused, was made by Jehovah the head of the corner. He was preferred before all his elder brethren, by the Lord. He was the man after God's own heart, whom he had pitched upon, and therefore raised him to the throne of Israel. He was beloved of man; not only by Jonathan the son of Saul, who loved him as his own soul; but also of the whole nation. It is said by the Historian, that *all Israel and Judah loved David* (^{<ORIG>}1 Samuel 18:16). They all loved him, to a man, for his courteous, affable disposition and behavior, and because he went out with their armies, fought their battles for them, and came in a victorious conqueror. Therefore with great propriety is his name called *David*.

This name is given to the Messiah, our Lord Jesus Christ; given unto him, and spoken of him, when David was no more; when he had been dead many hundreds of years. Spoken of Christ in reference to times then to come, and yet to come; for it is said,

They shall serve the Lord their God, and David their King
(^{<BIB>}Jeremiah 30:9).

This respects times that are yet to come: the like is said in ^{<BIB>}Hosea 3:4, 5,

The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return and seek the Lord their God, and David their king.

The former part has been fulfilled, but the latter remains yet to be accomplished: the time is yet to come that they shall seek the Lord their

God, and David their king. So in other prophecies, where it is foretold that the Lord would raise up one shepherd and one prince over them, even David his servant (^{<3543>}Ezekiel 34:23, 24): —This could never be meant literally of David: it means the antitype of David, our Lord Jesus Christ, who in the latter day will be a prince and a king over the Jewish nation, converted and called by grace.

And this name well agrees with him, because he is the beloved one. The beloved of the Father, his dear son, the son of his love, of whom he has said once and again,

This is my beloved Son in whom I am well pleased
(^{<4187>}Matthew 3:17).

Beloved he was by him from all eternity: our Lord testifies this when he says,

for thou lovedst me before the foundation of the world
(^{<6174>}John 17:24).

He was from all eternity as one brought up with him, rejoicing always before him. He lay in his bosom; a phrase expressive of the most tender affection to him. Beloved he was by him in time, throughout all his meanness, sufferings, and death. He loved him in his infancy: as it is said,

When Israel was a child I loved him, and called my son out of
Egypt (^{<2101>}Hosea 11:1).

This respects the Messiah, one of whose names is Israel; whom the Lord loved when he was a child in his infant state in our nature, and who shewed his affection to him by warning Joseph in a dream to take his wife, and the young child, and flee into Egypt. He went and continued there; and when it was a proper time, he was warned again to return into his own land, because they that sought the young child were dead: so the prophecy was fulfilled.

And as he loved him, and manifested it in his infancy, so throughout his whole life. When he was obeying the divine commands, when he was suffering death, still he loved him. Yea, Christ says,

Therefore doth my Father love me, because I lay down my life
(^{<6107>}John 10:17).

Many declarations there are, of his love to him. He loved him, and therefore put all things into his hands; all persons, angels, and saints; particularly the latter, who are put into his hands as the effect of Jehovah's love to him.

The Father loveth, the Son, and hath given all things into his hand (~~4185~~John 3:35).

Again:

The Father loveth the Son, and sheweth him all things that himself doth—The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father (~~4151~~John 5:20, 22, 23).

Christ, the antitypical David, is not only beloved of God, but also by his people. He is beloved of all those that see the loveliness of his person, and have tasted of his love: these cannot but say of him, "He is the chiefest among ten thousand, and altogether lovely." They know not how better to describe him, than as *him whom their souls love*.

Saw ye him (says the Church) whom my soul loveth
(~~2188~~Song of Solomon 3:3)?

They love him in his whole person as God-Man: they love him as held forth in all his offices, in all his relations. They love him as he appears in all his truths and ordinances. They love the truths relating to him, that set forth the glory of his person and the riches of his grace. They love him in all his ordinances:

they esteem his precepts concerning all things to be right, and hate every false way (~~439128~~Psalm 119:128).

They love all his people, rich or poor, high or low, and of whatsoever denomination among men. And they love Christ superlatively above all others, angels, or men; they say,

Whom have I in heaven but thee? and there is none on earth that I desire beside thee (~~49725~~Psalm 73:25).

They love him above all natural relations, friends, and acquaintance, be they ever so near and dear to them.

He that loveth father or mother (saith the Lord) more than me, is not worthy of me (^{<4167>}Matthew 10:37).

They love him with all their hearts and with all their souls, with sincerity and uprightness of heart, and can appeal to him as the searcher of hearts, and trier of the reins of the children of men, that as he knows all things, he knows they do love him. These shew their love to him by a regard to his commandments and ordinances.

If ye love me (says Christ), keep my commandments (^{<6415>}John 14:15).

Also by parting with all, and bearing all for his sake by expressing an uneasiness at his absence from them: not being contented till they find him again seeking here and there, and every where for him, and when they have found him they will not let him go—Thus our Lord Jesus Christ answers to the name David, which signifies beloved; he is beloved of his Father, and beloved of his people.

II. He is further described by his lineage and descent, the son of Jesse.

He is not described here as the son of Abraham (of whose seed the Jews generally boasted they were), in whom all the nations of the earth were blessed; nor is he described as being of the tribe of Judah, the honourable tribe of Judah, from whom the Messiah was to spring; but he is called the son of Jesse the Bethlehemite. Bethlehem was but a small town, or city, and the family of Jesse, in that city or town, seems of no great note: hence Saul asks his servants, whom he suspected to carry on a private conference with David, “Will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands and captains of hundreds?” (^{<0217>}1 Samuel 22:7). So Nabal, when applied to at sheep-shearing by David’s servants,

Who is David? (says he) And who is the son of Jesse? There be many servants now-a-days that break away every man from his master (^{<0251>}1 Samuel 25:10).

I suppose this must be some runaway man or other. Of so little note were David and his family. Yea, David suggests as much himself, when he says,

Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? (^{<4078>}2 Samuel 7:18).

Now the Messiah is represented as one that should spring from Jesse: There shall come forth a rod out of the stern of Jesse, and a branch shall grow out of his roots (²³¹⁰¹Isaiah 11:1). And in that day there shall be a root of Jesse which shall stand for an ensign of the people (²³¹¹⁴Isaiah 11:14); which is to be understood of the Messiah, our Lord Jesus Christ, and describes his low and mean estate by lineal descent.

The family of Jesse was raised to great grandeur in David and Solomon: and in after-times a numerous race of kings sprang from them, which ennobled that family, and made it very illustrious, to the times of the Babylonish captivity; but after that, they decreased quite to the times of the Messiah; and it was very low indeed then. The family of Jesse was like a tree cut down to the roots, scarcely any thing of it appeared above ground. Joseph, a poor carpenter, and Mary, a poor virgin, these were the remains of that once famous family from which the Messiah sprang; and they are both represented as very poor. They came to Bethlehem, to which they both belonged, to be taxed there. Mary's time drew near, and there she was delivered of her son: but there was no room for them in the inn, and we may be sure the reason was, because of their meanness; and at the time of her purification, she brought an offering of the meaner sort.

Christ was so mean, that he gave offence to the Jewish nation. They could not think that this person who sprang from them should be king of Israel.

Is not this the carpenter's son? (say they) Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? (⁴¹⁵⁵Matthew 13:55, 56).

Don't we know them all, what poor, mean persons they are? and they were offended. Such a low condition this family was in, when the Messiah was born: and he sprang from it, as a root out of a dry ground. His education was agreeable to his birth, He was brought up in an obscure place, Galilee; concerning which, Nathaniel says,

Can there any good thing come out of Nazareth?
(⁴¹⁴⁶John 1:46).

He had not been sent so much as to a private school, much less to a University; therefore he was upbraided with it afterwards.

How knoweth this man letters, having never learned?
(⁴¹⁷⁵John 7:15).

Never been at school. He was not only represented as the carpenter's son; but they say,

Is not this the carpenter? (^{<401B>}Mark 6:3).

It seems he was brought up to trade. O, how low was our Lord brought in our room and stead! He was found in fashion as a man, and in the form of a servant. He who was Lord of all; he to whom the world belonged, and all the fulness of it; yet was obliged to some few persons for his support. — Thus we see the wonderful, amazing grace of our Lord Jesus, “who, though he was rich, and Lord of all, yet for our sakes became poor; that we, through his poverty, might be made rich.”

III. David is here described as the man raised up on high; raised from a low estate, to a very exalted one. A low estate David was in when he was anointed King of Israel. When Samuel inquired, if there were any other sons of Jesse, they said, there was another, but he was keeping his father's sheep. Well, he must be sent for; so God took him, as we are told,

from the sheep-folds; from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance (^{<4980>}Psalm 78:70, 71).

He was raised from a low estate, to a very exalted one. He was first king over the tribe of Judah, then over Benjamin, and then over all the tribes of Israel: yea, he was exalted to be the head of the heathen round about him. In a spiritual sense, like other saints, he was raised as a beggar from the dunghill, set among princes, and made to inherit the throne of glory (^{<401B>}1 Samuel 2:8).

In this, he was a type of our Lord Jesus Christ: to Him this character well agrees; *the man who was raised up on high*. The man. It is a very emphatic article in the original text, which is, in a good measure, preserved in our translation. Not a mere man, or a common man, but, *the* man. The man that God has chosen; the man of his right hand, as he is called.

Let thy hand be upon the man of thy right hand, the Son of man whom thou madest strong for thyself (^{<49017>}Psalm 80:17).

The man of thy right hand; dear to God as his right hand. The man of his right hand; whom he made use of as his right hand in the great work of our salvation. The man of his right hand; whom he supported with the right

hand of his righteousness. The man of his right hand; whom God has exalted with his right hand, and at his right hand. The man, his fellow.

Awake, O sword, against my shepherd, and against the man that is my fellow (^{<3817>}Zechariah 13:7).

—Not that Christ, as man, is Jehovah's fellow: but that divine person, to which the human nature is united, is Jehovah's fellow. As man, he was not; as a divine person, he was.

He thought it not robbery to be equal with God (^{<5176>}Philippians 2:6).

He has the same nature and divine perfections; the fulness of the Godhead dwelling in him. The man, *the second man, the Lord from heaven* (^{<4357>}1 Corinthians 15:47); not that he, as man, came down from heaven, as some have thought; no, for as man he was a son of earth, agreeable to a prophecy concerning him.

Truth shall spring out of the earth and righteousness shall look down from heaven (^{<951>}Psalm 85:11). —

Christ, as man, came from earth; but as God, he came down from heaven: not by local motion, but by assumption of the human nature. "Came down," not to do his own will; but the will of him that sent him.

"The man," that was chosen above all the individuals of human nature, for the purposes for which he was sent: hence he is said to be chosen out of the people (^{<3919>}Psalm 89:19). He pitched upon this one single individual human nature. The human nature of our Lord Jesus Christ he selected from all the rest, and therefore he is said to be his elect:

Behold my servant whom I uphold, mine elect in whom my soul delighteth (^{<341>}Isaiah 42:1).

Chosen out from among the people, the choicest, the chiefest among ten thousand, and altogether lovely, and was particularly chosen to the grace of union to the divine person of the Son of God, which none other of the human race was. The wonderful extraordinary man, chosen of God to be united to the second person in the blessed Trinity, and therefore bears the same name with him.

He shall be great, and shall be called the son of the highest
(~~413~~ Luke 1:32);

on which account he is truly said to have a more excellent name than the angels,

for to which of the angels said he at any time, thou art my son, this day have I begotten thee? (~~806~~ Hebrews 1:5).

O what a great and wonderful mystery is this, that the Word should be made flesh and dwell among us!—God manifest in the flesh

The man Christ Jesus was raised up on high, exalted to be a prince and a Saviour: exalted, raised up in union with the divine person of the Son of God, to be a prince, a king and a head over all things to the church. To be the head of principalities and powers, even of angels. It is thought by some that this gave offence to the apostate spirits. Understanding that the Son of God in human nature must be head over them, and principalities and powers become subject to him: they rebelled, left their first habitation, would have nothing to do with this Son of God, if he must be exalted as head over them in human nature. Let this be as it may, he is exalted to be a prince, a head over all things to the church, and to be the Saviour of the body thereof:

he was made of a woman, made under the law to redeem them that were under the law (~~804~~ Galatians 4:4, 5).

He was fore-ordained to be the redeemer and savior of men, by the shedding of his precious blood in human nature: this was the man raised up on high.

When he had gone through his state of humiliation here on earth,

God highly exalted him, and gave him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father (~~810~~ Philippians 2:9, 10, 11).

He ascended up on high, even far above all, and is set down at the right hand of the Majesty on high, in the highest place he possibly could have, the right hand of God, which was never allowed to any creature whatever, for “to which of the angels said he at anytime, Sit on my right hand until I

make thine enemies thy footstool?" (^{<3013>}Hebrews 1:13). But Christ in our nature is there. The man united to the divine person of the Son of God. The man raised up on high, and who when he ascended received gifts for men: or, received gifts in Adam; as it is in the original text. Received gifts in the human nature in which he ascended. Received gifts, for what? for qualifying men for public work and service in the ministration of the gospel: and has given them unto men, more or less, in all succeeding generations. And he is not only exalted to give these gifts unto men, but common grace also (if I may so call it), or such grace as is common to all the people of God; for as he is exalted to be a prince and a savior, so *to give repentance unto Israel and remission of sins* (^{<4053>}Acts 5:31); to give every grace, and every blessing of grace unto his people. Now what an honor is the human nature raised up unto into union with the divine person of the Son of God, in that it is raised up to bestow all *extraordinary* and *ordinary* gifts! All *extraordinary*, bestowed on Apostles, Prophets, and Teachers: all *ordinary*, bestowed upon Ministers in every age, and all grace bestowed upon the people of God in common.

Once more: He is exalted to be the Judge of the whole world.

God has appointed a day in which he will judge the world in righteousness, by that man whom he has ordained (^{<4173>}Acts 17:31);

or, by Christ in human nature. He is the man, that is raised up on high for that service: to be the Judge of the whole earth; to be the judge of quick and dead: he will appear in human nature, and every eye shall see him: he will appear most glorious and magnificent: he will come in his own glory, in his Father's glory, and in the glory of all the holy angels.—Thus he is the man raised up on high.

IV. David is here described as the anointed of the God of Jacob: that is, anointed by the order of the God of Jacob. Samuel was ordered to anoint him, and he did: and he was afterwards anointed king over Judah; and after that he was anointed to be king over all Israel. *The anointed of the God of Jacob.* He shewed himself to be the God of Jacob and Israel, by appointing such a king to rule over them.

In this also David was a type of our Lord Jesus Christ, who is anointed with the Holy Ghost.

God anointed Jesus of Nazareth with the Holy Ghost

(^{<4118>}Acts 10:38),

called the oil of gladness with which he is said to be anointed above his fellows (^{<500>}Hebrews 1:9), for he received the Spirit without measure. Anointed he is said to be by the Lord,

therefore God, even thy God, hath anointed thee

(^{<1987>}Psalms 45:7).

Jehovah hath done it, who also anointeth all that believe. And do you ask when he was anointed? I answer, he was anointed from all eternity. In Proverbs the eighth it is said, *I was set up from everlasting*: it is in the original text, *I was anointed*. The phrase expresses his being appointed unto, or invested with, the office of Mediator. He might be said to be anointed from everlasting as such. All the grace of his people, all that was designed to be bestowed upon them, were put into his hands. He was possessed in the beginning of God's way with a fulness of grace for all his people: hence we are said to have grace given us in Christ Jesus before the world began (^{<500>}2 Timothy 1:9). He was anointed with the Holy Ghost from his birth; for if John the Baptist is said to be filled with the Holy Ghost from his mother's womb (^{<4015>}Luke 1:15), our Lord Jesus Christ may well be thought to be so. At his baptism it was more apparent when the Spirit of God rested upon him, whereby John knew he was the Messiah. This was the sign given him whereby he should know that he was the Messiah. He was declared to be Lord and Christ, or more manifestly anointed when he received the gifts and grace to be bestowed upon his people in future ages and generations.

He was anointed with the Holy Spirit, his gifts and grace as man and mediator, as prophet, priest, and king. The *Prophets* used to be anointed: hence Elijah had orders to anoint Elisha (^{<1196>}1 Kings 19:16). Christ is anointed as a prophet. *The Spirit of the Lord God is upon me, because the Lord hath anointed me*, for what? why to preach glad tidings to the meek (^{<2600>}Isaiah 61:1): and his people, who have their anointing from him, are taught all things. Christ as a priest, consecrated for evermore, was anointed with gifts and graces of the Spirit above measure. The oil or ointment poured upon Aaron's head, which ran down to the skirts of his garments, was an emblem or type of the abundance of the gifts and graces of the Spirit bestowed on Christ as our great high priest. Kings also were

anointed to their office, as David, Solomon, and others; so Christ was anointed as king,

I have set my king upon my holy hill of Zion (^{<3016>}Psalm 2:6):

it is in the original, *I have anointed my king*. Hence it is that Christ has the name of the Messiah, or anointed one; and his followers have the same, receiving from him that anointing which teacheth all things.

V. David is described as the sweet Psalmist of Israel. And this title and epithet is given him, because he composed most part of the book of Psalms under the inspiration of the Spirit of God. He also invented the tunes to which they were set, and the instruments of music with which they were sung; hence you read of some that invented instruments of music like David (^{<3016>}Amos 6:5). He also appointed persons to preside in this service, and to give instruction therein, of which you have a large account in the ^{<3151>}1 Chronicles 15 and 25. And psalmody, as I have already observed, was never raised to so great a pitch, respecting the outward administration of it, as in David's time; so that he might with great propriety be called *the sweet psalmist of Israel*: though the words will bear another reading, and perhaps a better: *And the sweet or pleasant one, in the psalms or songs of Israel*; that is, David was the sweet and delightful subject of the songs of Israel. He was the person that the people in their songs with great pleasure dwelt upon, of which you have an instance in his youthful time: when they came forth in their songs, and dances, and said, "Saul hath slain his thousands, and David his ten thousands" (^{<3187>}1 Samuel 18:7).

In this also he was a type of our Lord Jesus Christ. The sweet and delightful psalms of David were composed under the influence of the Messiah, as iii verse the third, The God of Israel said, the rock of Israel spake to me: the Lord Jesus, the Rock of Israel spake by him, and by his Spirit indited the psalms he was the penman of. The Spirit of Christ in him, spake of the sufferings of Christ, and the glory which should follow. Our Lord Jesus Christ might be particularly stilled the sweet psalmist of Israel, when he sung the praises of God in the great congregation; when he with his disciples, at the institution of the supper, sung an hymn: he began, he led on the disciples, and sung within them; O what a delightful sound was that, could it have been heard by us! the Messiah, the sweet psalmist of Israel singing the psalms of David!—The hallel or hymn which the Jews sung at their Passover, was none other than the psalms of David, the 113th to the 118th. These psalms he sung with his disciples, and then he was the

sweet psalmist of Israel. Moreover, he has ordered that psalms, hymns, and spiritual songs should be sung by his people. Christ speaking in me, says the apostle (^{<4713>}2 Corinthians 13:3); so that what is written by him may be said to be spoken by Christ; and in his epistles there are orders given to sing psalms, hymns, and spiritual songs—

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord
(^{<4159>}Ephesians 5:19).

And in another epistle it is said, Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord (^{<51316>}Colossians 3:16):

this is the order of the great psalmist of Israel, our Lord Jesus Christ.

But particularly as David was the sweet, the delightful subject of time songs of Israel; so our Lord Jesus Christ is the sweet, the delightful subject of the book of Psalms: we have his own authority for it; for we are told that he expounded unto his disciples in all the scriptures, the things concerning himself, and said unto them,

These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me
(^{<4244>}Luke 24:44).

O how do they speak of Jesus! He is the subject of these songs, in most, if not in all of them; in great abundance, there you hear of him, and there he is set forth in the most delightful and glorious strains. There you read of the covenant of grace made with this our David, before the world was, and which can never be broken (^{<1981>}Psalms 89). There you read of his sufferings, and of his death, in the most lively descriptions of it especially in the ^{<1221>}22nd Psalm, where he is represented in the greatest agonies, all his bones being dislocated or out of joint, as at his crucifixion; and the most minute circumstances are mentioned, as parting his garments among them, and casting lots upon his vesture. There you read of his resurrection from the dead; how that God would not suffer his Holy One, when in the grave, to lay so long as to see corruption, but shewed him the path of life (^{<19160>}Psalms 16:10, 11). There you read of his ascension, and session at the right hand of God, and of his second coming to judgment, to judge the

world in righteousness, and the people with his truth (³⁹⁶³Psalm 96:13). There you read of him as the priest of God.

The Lord hath sworn, and will not repent: thou art a priest for ever after the order of Melchizedek (³⁸⁰⁸Psalm 110:4).

There you read of him as being a sacrifice, and offering up his body (³⁹⁰⁶Psalm 40:6, etc.). There you read of him as the great prophet of Israel, not concealing truth and righteousness, and loving kindness from the great congregation (³⁹⁰⁹Psalm 40:9, 10). There you read of him as the anointed king, made higher than the kings of the earth—in short, there you read of him in all his offices. But I close all with a remark or two.

All that has been said may serve to endear our Lord Jesus Christ unto us.

He is the true David, the beloved one. He is the anointed of the God of Jacob, the sweet psalmist of Israel, or the sweet subject of the songs of Israel. All this, I say, may serve to endear him to us; for however he may be disallowed of men, yet he is the chosen of God and precious; and he is so, and ought to be so, to all them that believe.

This may also serve to recommend unto us the *reading* of David's psalms, for Christ is the sum and substance of them. There is not only a rich fund of experience in these psalms, but a rich display of Christ in all his offices, in all his sufferings, and in all his grace. It may also serve to recommend unto us the *singing* of these psalms, which, no doubt, were designed to be sung by the churches of Christ under the gospel dispensation, since they are so full of him. And this may serve also to excite our attention to what follows: which the words I have now been upon are only a preface to. Now since here is so grand a description given us of David, and so of his Antitype, let it induce us to pay a regard to what really are the last words of so great a personage. These we shall consider in some subsequent discourses, as the Lord shall give opportunity.