

prophecy. (4) *Are we for or against the Lord's anointed? Our doom depends on the answer to this question. Break their bands.* Like restive beasts of burden they hate the harness. (5) *The yoke which to the saint is easy the sinner finds hard, for one has lined his yoke with love, the other with hate. Cast away their cords.* This does not refer to manacles and fetters by which prisoners of war were sometimes confined in the ancient days, but to the ropes or thongs which fasten the oxen to the plow. (6) *Vice often shelters itself behind arrogance.*

4, 5. He that sitteth in the heavens shall laugh. God deigns to describe himself as having human emotions and assuming human attitudes, for by such emotions only can the human mind learn to apprehend him. The word **laugh** and **derision** are not meant to imply that God mocks in cruel contempt. The phrase is a poetic one to indicate the calm, conscious power of the divine One. Their hostile designs are trivial. (7) *Do not forget that he that sitteth in the heavens is our Father.* (8) *There is much comfort in the thought that God is more than a match for all our enemies. Speak unto them.* "The thunder is God's voice," says Cheyne; "the heavens are his impregnable fortress." **In his wrath.** Not human anger, but divine indignation against sin. **Vex them.** Trouble them. "He strikes terror into their guilty souls by the assertion of his divine purpose of enthroning his Son in Zion, and giving him the nations as his subjects."—Coveles.

6. Yet. Notwithstanding all opposition. **1.** The King of heaven and earth. **My King.** My chosen One; as Dr. Alexander happily puts it, The King whose reigning is identical with mine. **My holy hill of Zion.** Zion was the fortress or stronghold of Jerusalem, and the capital city was often called by this name. The name is now applied figuratively to the Christian Church. (9) *The eternal counsels of God move on regardless of the puerile plots of men.*

7, 8, 9. I will declare the decree. Messiah here speaks: "I will tell of an immutable decree by which I reign." **Thou art my Son.** Doubtless with inheritance as a leading thought. If a son then an heir, and the legitimate paramount sovereign of God's realm. **This day.**

The anonymous character of the second Psalm leaves its date and authorship, as in the case of the first Psalm, an open question of criticism. Such references of the New Testament as ascribe a psalm to David are believed to be merely a current and very common method of designating any psalm, whatever its authorship, because the names of David and Psalms were practically synonymous. So according to Delitzsch, "Nothing is to be inferred from Acts 4. 25; and it is far more

Man cannot think of any action without a date, and God in his revelation accommodates himself to our limitations of mind. **Ask of me.** Frequently in ancient times kings gave their favorites whatever they chose to ask. Thus Esther made her request of King Ahasuerus and Herodias's daughter of Herod. (10) *"Jesus has but to ask and to have."*—Spurgeon. (11) *Let us remember that of us he said, "For these I pray."* **The heathen.** Idol-worshippers and hostile tribes. **Inheritance.** Rightful ownership. Every missionary success hastens the fulfillment of this prophetic passage. **Uttermost parts of the earth.** When the psalmist wrote the uttermost parts of the earth were probably headlands not much more than half way toward England, and America was undreamed of. Now Christendom includes the world. **Break.** The idolatries of the ancient world were practically the deification of vicious tendencies. They could not be absorbed into a pure religion, but must be destroyed. **A rod of iron.** The king always carried a rod or scepter. In the simple days it was made of wood; in the days of luxury, of gold. Monarchs who desired to impress their subjects with their power swayed scepters of iron. **Potter's vessel.** The earthenware of the East is more frail than ours, and earthenware when broken is utterly worthless. (12) *The mightiest forces of sin are as useless as crockery sherds when used against Christ.*

10. Be wise. (13) *Submission to God is the highest wisdom. Kings . . . judges.* (14) *The more responsible the station the greater the need of divine wisdom. Serve . . . with fear.* The fear that God desires is not terror, but loving reverence. **Rejoice.** (15) *No one has greater reason to rejoice than those who do God's will. With trembling.* (16) *Fear without hallowed joy is tumult; joy without holy fear would be presumption.*—Spurgeon. **Kiss the Son.** In the ancient East equals kissed each other's faces as a sign of affection, but inferiors kissed the hand or the garments as a pledge of allegiance. This exhortation means "do homage to the Son." **When his wrath is kindled but a little.** Better, For his wrath might kindle suddenly. **All they that put their trust in him.** A beautiful and comforting contrast.

CRITICAL NOTES.

hazardous to ascribe an anonymous psalm to David or Solomon than to deny the direct Davidic or Solomonic authorship of one that is entitled to David or to Solomon." The anointed king celebrated in this psalm has been supposed by some to be David, by others Solomon, by others variously as Uzziah and Hezekiah, and even Alexander Jannæus, whom, on account of his barbarities, the Jews called a Thracian (Josephus, *Ant.*, bk. xiii, 2). Some supposed it was occasioned by the wars of