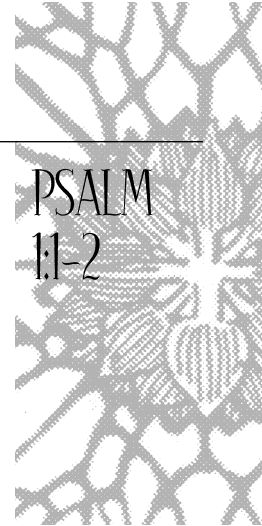


Blessed is the man. The meaning of the Psalmist is that it shall be always well with God's devout servants, whose constant endeavour it is to make progress in the study of his law. He teaches us how impossible it is for anyone to apply his mind to meditation upon God's law, who has not first withdrawn and separated himself from the society of the ungodly. It is necessary to remember that the world is fraught with deadly corruption, and that the first step to living well is to renounce the company of the ungodly, otherwise it is sure to infect us with its own pollution.

Who does not walk in the counsel of the wicked, or stand in the way of sinners, or sit in the seat of mockers. Here the Psalmist shows how, little by little, men are ordinarily induced to turn aside from the right path. When a person willingly *walks* after the gratification of his corrupt lusts, the practice of sinning so infatuates him, that, forgetful of himself, he grows hardened in wickedness; and this the prophet terms *standing in the way of sinners*. Then at length follows a desperate obstinacy, which he expresses by the figure of *sitting*.

But his delight is in the law of the LORD. The Psalmist does not simply pronounce those happy who fear God, but designates godliness by the *study of the law*, teaching us that God is only rightly served when his law is obeyed. It is not left to every man to frame a system of religion according to his own judgment, but the standard of godliness is to be taken from the Word of God. From his characterising the godly as *delighting* in the law of the Lord, we may learn that forced or servile obedience is not at all acceptable to God, and that those only are worthy students of the law who come to it with a cheerful mind, and are so delighted with its instructions, as to account nothing more desirable or delicious than to make progress therein. From this love of the law proceeds constant *meditation* on it.



PSALM
11-2


 PSALM
1:3-6

The Psalmist shows in what respect those who fear God are to be accounted happy, namely, not because they enjoy an evanescent and empty gladness, but because they are in a desirable condition. It is the blessing of God alone which preserves any in a prosperous condition.

He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. With the figure of the faithful *bringing forth their fruit in season*, the Psalmist meant that the children of God constantly flourish. They are always watered with the secret

influences of divine grace, so that whatever may happen to them is conducive to their salvation. On the other hand, the ungodly are carried away by the sudden tempest or consumed by the scorching heat. He expresses the full maturity of the fruit produced, whereas, although the ungodly may present the appearance of precocious fruitfulness, yet they produce nothing that comes to perfection.

Not so the wicked! They are like chaff that the wind blows away. The Psalmist's mind is seriously pondering on the destruction which awaits the ungodly, and will at length overtake them. The meaning, therefore, is, although the ungodly now live prosperously, yet by and by they shall be like chaff; for when the Lord has brought them low, he shall scatter them with the blast of his wrath.

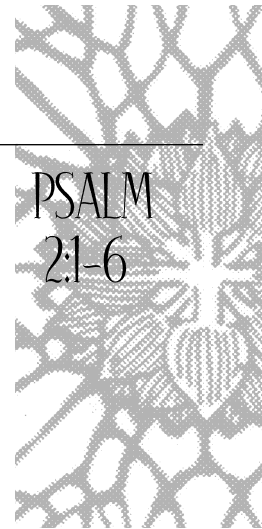
For the LORD watches over the way of the righteous, but the way of the wicked will perish. The prophet teaches that a happy life depends on a good conscience. We now see how the Psalmist pronounces the ungodly to be miserable because happiness is the inward blessing of a good conscience. God is the Judge of the world. Granting this, it follows that it cannot but be well with the upright and the just, while, on the other hand, the most terrible destruction must impend over the ungodly. Instead, therefore, of allowing ourselves to be deceived with their imaginary felicity, let us, in circumstances of distress, have ever before our eyes the providence of God, to whom it belongs to settle the affairs of the world, and to bring order out of confusion.

Why do the nations conspire and the peoples plot in vain? We know how many conspired against David, and endeavoured to prevent his coming to the throne, but David was thoroughly persuaded that he had been made king by divine appointment. He encouraged himself by strong confidence in God against the whole world as he nobly poured contempt both on kings and their armies, because they waged war, not against mortal man, but against God himself. The ground of such confidence was that he only followed the call of God. From this he concluded that in his person, God was assailed; and God could not but show himself the defender of the kingdom of which he was the founder. God principally proves his faithfulness in this, that he does not forsake the work of his own hands, but continually defends those whom he has once received into his favour.

By honouring himself with the title of the Anointed, David declares that he reigned only by the authority and command of God. That he prophesied concerning Christ, is clearly manifest from this, that he knew his own kingdom to be merely a shadow. Those things which David testified concerning his own kingdom are properly applicable to Christ.

Let this, therefore, be held as a settled point, that all who do not submit themselves to the authority of Christ make war against God. Since it seems good to God to rule by the hand of his own Son, those who refuse to obey Christ himself deny the authority of God, and it is vain for them to profess otherwise.

Wicked men may now conduct themselves as wickedly as they please, but they shall at length feel what it is to make war against heaven. God is so far exalted above the men of this world, that the whole mass of them could not possibly obscure his glory in the least degree. As often, then, as the power of man appears formidable to us, let us remember how much it is transcended by the power of God. In these words there is set before us the unchangeable and eternal purpose of God effectually to defend the kingdom of his Son, of which he is the founder; and this may well support our faith amid the troublous storms of the world. Whatever plots, therefore, men may form against it, let this one consideration be sufficient to satisfy us, that they cannot render ineffectual the anointing of God.



PSALM
2:1-6

PSALM
2:7

He said to me, "You are my Son; today I have become your Father." David, indeed, could with propriety be called the son of God, on account of his royal dignity, just as we know that princes, because they are elevated above others, are called both gods and the sons of God. But here God, by the singularly high title with which he honours David, exalts him not only above all mortal men, but even above the angels. This the apostle (Heb. 1:5) wisely and diligently considers, when he tells us this language was never used with respect to any of the angels. David, individually considered, was inferior to the angels, but in so far as he represented the person of Christ, he is with very good reason preferred far above them. By the Son of God in this place we are therefore not to understand one son among many, but his only begotten Son, Christ Jesus, that he alone should have pre-eminence both in heaven and on earth.

When God says, *I have become your Father* or *I have begotten you*, it ought to be understood as referring to men's understanding or knowledge of it; for David was begotten by God when the choice of him to be king was clearly manifested. The same explanation is to be given of the words as applied to Christ. He is not said to be begotten in any other sense than as the Father bore testimony to him as being his own Son. It is not implied that he then began to be the Son of God, but that his being so was then made manifest to the world.

Finally, this begetting ought not to be understood of the mutual love which exists between the Father and the Son; it only signifies that he who had been hidden from the beginning in the sacred bosom of the Father, and who afterwards had been obscurely shadowed forth under the law, was known to be the Son of God from the time when he came forth with authentic and evident marks of Sonship, according to what is said in John 1:14, "We have seen his glory, as of the only begotten of the Father."

Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. The Father will deny nothing to his Son which relates to the extension of his kingdom to the uttermost ends of the earth. Christ collects the dispersed remnants of his people from all quarters and keeps them joined together by the sacred bond of faith, so that not one corner only, but the whole world, is subjected to his authority.

Therefore, you kings, be wise; be warned you rulers of the earth. David does not even spare kings or rulers themselves, who seem unrestrained by laws, and exempted from ordinary rules. Much more does his exhortation apply to the common class of men, in order that all, from the highest to the lowest, may humble themselves before God. A speedy repentance is necessary, since they will not always be favoured with the like opportunity. David says *be wise*. The beginning of true wisdom is when a man lays aside his pride, and submits himself to the authority of Christ and serves him with fear. This service is not grievous, but pleasant and desirable, since it furnishes matter of true gladness. The only true and salutary joy is that which arises from resting in the fear and reverence of God.

Kiss the Son, lest he be angry and you be destroyed in your way. Since it is the will of God to reign by the hand of his Son, and since he has engraven on his person the marks and insignia of his own glory, the proper proof of our obedience and piety towards him is reverently to embrace his Son, whom he has appointed king over us. The term *kiss* refers to the solemn token or sign of honour which subjects were accustomed to yield to their sovereigns.

God is defrauded of his honour if he is not served in Christ. The ungodly is warned that the wrath of God will cut them off when they think themselves to be only in the middle of their race. But David, in the end encourages God's faithful and devout servants to entertain good hope, by setting forth the sweetness of his grace. As believers might have applied the severity of which he makes mention, he opens to them a sanctuary of hope, where they may flee, in order not to be overwhelmed by the terror of God's wrath.



PSALM
2:8-12