

The background of the cover is a photograph of a forest path covered in fallen leaves, with sunlight filtering through the trees. This scene is framed by a large, inverted triangle that tapers towards the bottom. The triangle is outlined with two thin, parallel gold lines. The text is centered within this triangular frame.

**The Preface Psalm
and the Psalm of
Messiah the Prince**

**An Exposition of
Psalms 1 and 2.**

C. H. Spurgeon

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The Preface Psalm

Psalm 1

TITLE. This Psalm may be regarded as **THE PREFACE PSALM**, having in it a notification of the contents of the entire Book. It is the psalmist's desire to teach us the way to blessedness, and to warn us of the sure destruction of sinners. This, then, is the matter of the first Psalm, which may be looked upon, in some respects, as the text upon which the whole of the Psalms make up a divine sermon.

DIVISION. This Psalm consists of two parts: in the first (from verse 1 to the end of the 3rd) David sets out wherein the felicity and blessedness of a godly man consisteth, what his exercises are, and what blessings he shall receive from the Lord. In the second part (from verse 4 to the end) he contrasts the state and character of the ungodly, reveals the future, and describes, in telling language, his ultimate doom.

- 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*
- 2. But his delight is in the law of the Lord; and in his law doth he meditate day and night.*
- 3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*
- 4. The ungodly are not so: but are like the chaff which the wind driveth away.*
- 5. Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.*
- 6. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.*

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

“BLESSED” — see how this Book of Psalms opens with a benediction, even as did the famous Sermon of our Lord upon the Mount! The word translated “blessed” is a very expressive one. The original word is plural, and it is a controverted matter whether it is an adjective or a substantive. Hence we may learn the multiplicity of the blessings which shall rest upon the man whom God hath justified, and the perfection and greatness of the blessedness he shall enjoy. We might read it, “Oh, the blessednesses!” and we may well regard it (as Ainsworth does) as a joyful acclamation of the gracious man’s felicity. May the like benediction rest on us!

Here the gracious man is described both negatively (verse 1) and positively (verse 2). He is a man **who does not walk in the counsel of the ungodly**. He takes wiser counsel, and walks in the commandments of the Lord his God. To him the ways of piety are paths of peace and pleasantness. His footsteps are ordered by the Word of God, and not by the cunning and wicked devices of carnal men. It is a rich sign of inward grace when the outward walk is changed, and when ungodliness is put far from our actions.

Note next, **he standeth not in the way of sinners**. His company is of a choicer sort than it was. Although a sinner himself, he is now a blood-washed sinner, quickened by the Holy Spirit, and renewed in heart. Standing by the rich grace of God in the congregation of the righteous, he dares not herd with the multitude that do evil.

Again it is said, **“nor sitteth in the seat of the scornful.”** He finds no rest in the atheist’s scoffings. Let others make a mock of sin, of eternity, of hell and heaven, and of the Eternal God; this man has learned better philosophy than that of the infidel, and has too much sense of God’s presence to endure to hear His name blasphemed. The seat of the scorner may be very lofty, but it is very near to the gate of hell; let us flee from it, for it shall soon be

empty, and destruction shall swallow up the man who sits therein. Mark the gradation in the first verse:

He walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the SEAT of the SCORNFUL.

When men are living in sin they go from bad to worse. At first they merely *walk* in the counsel of the careless and “*ungodly*,” who forget God — the evil is rather practical than habitual — but after that, they become habituated to evil, and they *stand* in the way of open “*sinners*” who wilfully violate God’s commandments; and if let alone, they go one step further, and become themselves pestilent teachers and tempters of others, and thus they *sit* “*in the seat of the scornful*.” They have taken their degree in vice, and as true Doctors of Damnation they are installed, and are looked up to by others as Masters in Belial. But the blessed man, the man to whom all the blessings of God belong, can hold no communion with such characters as these. He keeps himself pure from these lepers; he puts away evil things from him as garments spotted by the flesh; he comes out from among the wicked, and goes without the camp, bearing the reproach of Christ. O for grace to be thus separate from sinners.

2. *But his delight is in the law of the Lord; and in his law doth he meditate day and night.*

And now mark his positive character. “***But his delight is in the law of the Lord.***” He is not *under* the law as a curse and condemnation, but he is *in* it, and he delights to be in it as his rule of life; he delights, moreover, to “*meditate*” in it, to read it *by day*, and think upon it *by night*. He takes a text and carries it with him all day long; and in the night-watches, when sleep forsakes his eyelids, he museth upon the Word of God. In the *day* of his prosperity he sings *psalms* out of the Word of God, and in the *night* of his affliction he comforts himself with *promises* out of the same book. “The law of the Lord” is the daily bread of the true believer. And yet, in David’s day, how small was the volume

of inspiration, for they had scarcely anything save the first five books of Moses! How much more, then, should we prize the whole written Word which it is our privilege to have in all our houses! But, alas, what ill-treatment is given to this angel from heaven! We are not all Berean searchers of the Scriptures. How few among us can lay claim to the benediction of the text! Perhaps some of you can claim a sort of negative purity, because you do not walk in the way of the ungodly; but let me ask you — Is your delight in the law of God? Do you study God’s Word? Do you make it the man of your right hand — your best companion and hourly guide? If not, this blessing belongeth not to you.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

“***And he shall be like a tree planted***” — not a wild tree, but “***a tree planted,***” chosen, considered as property, cultivated and secured from the last terrible uprooting, for “every plant which my heavenly Father hath not planted, shall be rooted up:” Matthew 15:13.

“***By the rivers of water;***” so that even if one river should fail, he hath another. The rivers of pardon and the rivers of grace, the rivers of the promise and the rivers of communion with Christ, are never-failing sources of supply. He is “***like a tree planted by the rivers of water.***”

“***That bringeth forth his fruit in his season;***” not unseasonable graces, like untimely figs, which are never full-flavoured. But the man who delights in God’s Word, being taught by it, bringeth forth patience in the time of suffering, faith in the day of trial, and holy joy in the hour of prosperity. Fruitfulness is an essential quality of a gracious man, and that fruitfulness should be seasonable.

“***His leaf also shall not wither;***” his faintest word shall be everlasting; his little deeds of love shall be had in remembrance. Not simply shall his fruit be preserved, but “***his leaf***” also. He shall neither lose his beauty nor his fruitfulness.

“And whatsoever he doeth shall prosper.” Blessed is the man who hath such a promise as this. But we must not always estimate the fulfilment of a promise by our own eye-sight. How often, my brethren, if we judge by feeble sense, may we come to the mournful conclusion of Jacob, “All these things are against me!” For though we know our interest in the promise, yet we are so tried and troubled, that sight sees the very reverse of what that promise foretells. But to the eye of faith this word is sure, and by it we perceive that our works are prospered, even when everything seems to go against us. It is not outward prosperity which the Christian most desires and values; it is soul prosperity which he longs for. We often, like Jehoshaphat, make ships to go to Tarshish for gold, but they are broken at Ezion-geber; but even here there is a true prospering, for it is often for the soul’s health that we would be poor, bereaved, and persecuted. Our worst things are often our best things. As there is a curse wrapped up in the wicked man’s mercies, so there is a blessing concealed in the righteous man’s crosses, losses, and sorrows. The trials of the saint are a divine husbandry, by which he grows and brings forth abundant fruit.

4. The ungodly are not so: but are like the chaff which the wind driveth away.

We have now come to the second head of the Psalm. In this verse the contrast of the ill estate of the wicked is employed to heighten the colouring of that fair and pleasant picture which precedes it. The more forcible translation of the Vulgate and of the Septuagint version is — ***“not so the ungodly, not so.”*** And we are hereby to understand that whatever good thing is said of the righteous is not true in the case of the ungodly. Oh! how terrible is it to have a double negative put upon the promises! and yet this is just the condition of the ungodly. Mark the use of the term ***“ungodly,”*** for, as we have seen in the opening of the Psalm, these are the beginners in evil, and are the least offensive of sinners. Oh! if such is the sad state of those who quietly continue in their morality, and neglect their God, what must be the condition of open sinners and shameless infidels? The first

sentence is a negative description of the ungodly, and the second is the positive picture.

Here is their *character* — ***“they are like chaff,”*** intrinsically worthless, dead, unserviceable, without substance, and easily carried away.

Here, also, mark their *doom*, — ***“the wind driveth away;”*** death shall hurry them with its terrible blast into the fire in which they shall be utterly consumed.

5. Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.

They shall stand there to be judged, but not to be acquitted. Fear shall lay hold upon them there; they shall not stand their ground; they shall flee away; they shall not stand in their own defence; for they shall blush and be covered with eternal contempt.

Well may the saints long for heaven, for no evil men shall dwell there, ***“nor sinners in the congregation of the righteous.”*** All our congregations upon earth are mixed. Every Church hath one devil in it. The tares grow in the same furrows as the wheat. There is no floor which is as yet thoroughly purged from chaff. Sinners mix with saints, as dross mingles with gold. God’s precious diamonds still lie in the same field with pebbles. Righteous Lots are this side heaven continually vexed by the men of Sodom. Let us rejoice then, that in “the general assembly and church of the firstborn” above, there shall by no means be admitted a single unrenewed soul. Sinners cannot live in heaven. They would be out of their element. Sooner could a fish live upon a tree than the wicked in Paradise. Heaven would be an intolerable hell to an impenitent man, even if he could be allowed to enter; but such a privilege shall never be granted to the man who perseveres in his iniquities. May God grant that we may have a name and a place in his courts above!

6. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Or, as the Hebrew hath it yet more fully, ***“The Lord is***

knowing the way of the righteous.” He is constantly looking on their way, and though it may be often in mist and darkness, yet the Lord knoweth it. If it be in the clouds and tempest of affliction, he understandeth it. He numbereth the hairs of our head; he will not suffer any evil to befall us. “He knoweth the way that I take: when He hath tried me, I shall come forth as gold.” (Job 23:10).

“But the way of the ungodly shall perish.” Not only shall *they* perish themselves, but *their way shall perish* too. The righteous carves his name upon the rock, but the wicked writes his remembrance in the sand. The righteous man ploughs the furrows of earth, and sows a harvest here, which shall never be fully reaped till he enters the enjoyments of eternity; but as for the wicked, he ploughs the sea, and though there may seem to be a shining trail behind his keel, yet the waves shall pass over it, and the place that knew him shall know him no more for ever. The very *“way of the ungodly shall perish.”* If it exist in remembrance, it shall be in the remembrance of the bad; for the Lord will cause the name of the wicked to rot, to become a stench in the nostrils of the good, and to be only known to the wicked themselves by its putridity.

May the Lord cleanse our hearts and our ways, that we may escape the doom of the ungodly, and enjoy the blessedness of the righteous!

The Psalm of Messiah the Prince

Psalm 2

TITLE. We shall not greatly err in our summary of this sublime Psalm if we call it **THE PSALM OF MESSIAH THE PRINCE**; for it sets forth, as in a wondrous vision, the tumult of the people against the Lord’s anointed, the determinate purpose of God to exalt his own Son, and the ultimate reign of that Son over all his enemies. Let us read it with the eye of faith, beholding, as in a glass, the final triumph of our Lord Jesus Christ over all his enemies. Lowth has the following remarks upon this Psalm: “The establishment of David upon his throne,

notwithstanding the opposition made to it by his enemies, is the subject of the Psalm. David sustains in it a twofold character, literal and allegorical. If we read over the Psalm, first with an eye to the literal David, the meaning is obvious, and put beyond all dispute by the sacred history. There is indeed an uncommon glow in the expression and sublimity in the figures, and the diction is now and then exaggerated, as it were on purpose to intimate, and lead us to the contemplation of higher and more important matters concealed within. In compliance with this admonition, if we take another survey of the Psalm as relative to the person and concerns of the spiritual David, a noble series of events immediately rises to view, and the meaning becomes more evident, as well as more exalted. The colouring which may perhaps seem too bold and glaring for the king of Israel, will no longer appear so when laid upon his great Antitype. After we have thus attentively considered the subjects apart, let us look at them together, and we shall behold the full beauty and majesty of this most charming poem. We shall perceive the two senses very distinct from each other, yet conspiring in perfect harmony, and bearing a wonderful resemblance in every feature and lineament, while the analogy between them is so exactly preserved, that either may pass for the original from whence the other was copied. New light is continually cast upon the phraseology, fresh weight and dignity are added to the sentiments, till, gradually ascending from things below to things above, from human affairs to those that are Divine, they bear the great important theme upwards with them, and at length place it in the height and brightness of heaven.”

DIVISION. This Psalm will be best understood if it be viewed as a four-fold picture. (In verses 1, 2, 3) the Nations are raging; (4 to 6) the Lord in heaven derides them; (7 to 9) the Son proclaims the decree; and (from 10 to end) advice is given to the kings to yield obedience to the Lord’s anointed. This division is not only suggested by the sense, but is warranted by the poetic form of the Psalm, which naturally falls into four stanzas of three verses each.

1. Why do the heathen rage, and the people imagine a vain thing.

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed saying,

3. Let us break their bands asunder, and cast away their cords from us.

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6. Yet have I set my king upon my holy hill of Zion.

7. I will declare the decree: the Lord have said unto me, Thou art my Son; this day have I begotten thee.

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth.

11. Serve the Lord with fear, and rejoice with trembling.

12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

1. Why do the heathen rage, and the people imagine a vain thing.

We have, in these first three verses, a description of the hatred of human nature against the Christ of God. No better comment is needed upon it than the apostolic song in Acts 4:27, 28: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." The Psalm begins abruptly with an angry interrogation; and well it may: it is surely but little to be wondered at, that the sight of creatures in arms

against their God should amaze the psalmist's mind. We see the *heathen raging*, roaring like the sea, tossed to and fro with restless waves, as the ocean in a storm; and then we mark the people in their hearts *imagining a vain thing* against God. Where there is much rage there is generally some folly, and in this case there is an excess of it. Note, that the commotion is not caused by the people only, but their leaders foment the rebellion.

2. *The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed saying.*

"The kings of the earth set themselves." In determined malice they arrayed themselves in opposition against God. It was not temporary rage, but deep-seated hate, for they *set themselves* resolutely to withstand the Prince of Peace.

"And the rulers take counsel together." They go about their warfare craftily, not with foolish haste, but deliberately. They use all the skill which art can give. Like Pharaoh, they cry, "Let us deal wisely with them." O that men were half as careful in God's service to serve him wisely, as his enemies are to attack his kingdom craftily. Sinners have their wits about them, and yet saints are dull. But what say they? what is the meaning of this commotion?

3. *Let us break their bands asunder, and cast away their cords from us.*

"Let us break their bands asunder." "Let us be free to commit all manner of abominations. Let us be our own gods. Let us rid ourselves of all restraint." Gathering impudence by the traitorous proposition of rebellion, they add — *"let us cast away;"* as if it were an easy matter — "let us fling off *'their cords from us'*" What! O ye kings, do ye think yourselves Samsons? and are the bands of Omnipotence but as green withs before you? Do you dream that you shall snap to pieces and destroy the mandates of God — the decrees of the Most High — as if they were but tow? and do ye say, "Let us *cast away their cords from us?*" Yes! There are monarchs who have spoken thus, and there are still

rebels upon thrones. However mad the resolution to revolt from God, it is one in which man has persevered ever since his creation, and he continues in it to this very day. The glorious reign of Jesus in the latter day will not be consummated, until a terrible struggle has convulsed the nations. His coming will be as a refiner's fire, and like fuller's soap, and the day thereof shall burn as an oven. Earth loves not her rightful monarch, but clings to the usurper's sway: the terrible conflicts of the last days will illustrate both the world's love of sin and Jehovah's power to give the kingdom to his only Begotten. To a graceless neck the yoke of Christ is intolerable, but to the saved sinner it is easy and light. We may judge ourselves by this, do we love that yoke, or do we wish to cast it from us?

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Let us now turn our eyes from the wicked counsel-chamber and raging tumult of man, to the secret place of the majesty of the Most High. What doth God say? What will the King do unto the men who reject his only-begotten Son, the Heir of all things?

Mark the quiet dignity of the Omnipotent One, and the contempt which he pours upon the princes and their raging people. He has not taken the trouble to rise up and do battle with them — he despises them, he knows how absurd, how irrational, how futile are their attempts against him — he therefore *laughs* at them.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

After he has laughed he shall *speak*; he needs not smite; the breath of his lips is enough. At the moment when their power is at its height, and their fury most violent, *then* shall his Word go forth against them. And what is it that he says? — it is a very galling sentence — “*Yet,*” says he, “despite your malice, despite your tumultuous gatherings, despite the wisdom of your counsels, despite the craft of your lawgivers,

6. Yet have I set my king upon my holy hill of Zion.

Is not that a grand exclamation! He has already done that which the enemy seeks to prevent. While they are proposing, he has disposed the matter. Jehovah's will is done, and man's will frets and raves in vain. God's Anointed is appointed, and shall not be disappointed. Look back through all the ages of infidelity, hearken to the high and hard things which men have spoken against the Most High, listen to the rolling thunder of earth's volleys against the Majesty of heaven, and then think that God is saying all the while, "***Yet have I set my king upon my holy hill of Zion.***" Yet Jesus reigns, yet he sees the travail of his soul, and "his unsuffering kingdom yet shall come" when he shall take unto himself his great power, and reign from the river unto the ends of the earth. Even now he reigns in Zion, and our glad lips sound forth the praises of the Prince of Peace. Greater conflicts may here be foretold, but we may be confident that victory will be given to our Lord and King. Glorious triumphs are yet to come; hasten them, we pray thee, O Lord! It is Zion's glory and joy that her King is in her, guarding her from foes, and filling her with good things. Jesus sits upon the throne of grace, and the throne of power in the midst of his church. In him is Zion's best safeguard; let her citizens be glad in him.

***"Thy walls are strength, and at thy gates
A guard of heavenly warriors waits;
Nor shall thy deep foundations move,
Fixed on his counsels and his love.***

***Thy foes in vain designs engage;
Against his throne in vain they rage,
Like rising waves, with angry roar,
That dash and die upon the shore."***

***7. I will declare the decree: the Lord have said unto me,
Thou art my Son; this day have I begotten thee.***

This Psalm wears something of a dramatic form, for now another person is introduced as speaking. We have looked into

the council-chamber of the wicked, and to the throne of God, and now we behold the Anointed declaring his rights of sovereignty, and warning the traitors of their doom.

God has laughed at the counsel and ravings of the wicked, and now Christ the Anointed himself comes forward, as the Risen Redeemer, “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” Romans 1:4. Looking into the angry faces of the rebellious kings, the Anointed One seems to say, “If this sufficeth not to make you silent, ***I will declare the decree.***” Now this decree is directly in conflict with the device of man, for its tenour is the establishment of the very dominion against which the nations are raving. ***“Thou art my Son.”*** Here is a noble proof of the glorious Divinity of our Immanuel. “For unto which of the angels said he at any time, ***‘thou art my Son, this day have I begotten thee?’***” What a mercy to have a Divine Redeemer in whom to rest our confidence!

“This day have I begotten thee.” If this refers to the Godhead of our Lord, let us not attempt to fathom it, for it is a great truth, a truth reverently to be received, but not irreverently to be scanned. It may be added, that if this relates to the Begotten One in his human nature, we must here also rejoice in the mystery, but not attempt to violate its sanctity by intrusive prying into the secrets of the Eternal God. The things which are revealed are enough, without venturing into vain speculations. In attempting to define the Trinity, or unveil the essence of Divinity, many men have lost themselves: here great ships have foundered. What have we to do in such a sea with our frail skiffs?

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

“Ask of me.” It was a custom among great kings, to give to favoured ones whatever they might ask. (See Esther 5:6; Matthew 14:7.) So Jesus hath but to ask and have. Here he declares that his very enemies are his **inheritance**.

9. *Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.*

To their face he declares this decree, and “Lo! here,” cries the Anointed One, as he holds aloft in that once pierced hand the sceptre of his power, “He hath given me this, not only the right to be a king, but the power to conquer.” Yes! Jehovah hath given to his Anointed a **rod of iron** with which he shall break rebellious nations in pieces, and, despite their imperial strength, they shall be but as potters’ vessels, easily dashed into shivers, when the rod of iron is in the hand of the omnipotent Son of God. Those who will not bend must break. **Potters’ vessels** are not to be restored if **dashed in pieces**, and the ruin of sinners will be hopeless if Jesus shall smite them.

*“Ye sinners seek his grace,
Whose wrath ye cannot bear;
Fly to the shelter of his cross,
And find salvation there.”*

10. *Be wise now, therefore, O ye kings: be instructed, ye judges of the earth.*

The scene again changes, and counsel is given to those who have taken counsel to rebel. They are exhorted to obey and give the kiss of homage and affection to him whom they have hated.

“Be wise.” — It is always wise to be willing to be instructed, especially when such instruction tends to the salvation of the soul.

“Be wise now, therefore;” delay no longer, but let good reason weigh with you. Your warfare cannot succeed, therefore desist and yield cheerfully to him who will make you bow if you refuse his yoke. O how wise, how infinitely wise is obedience to Jesus, and how dreadful is the folly of those who continue to be his enemies!

11. *Serve the Lord with fear, and rejoice with trembling.*

“Serve the Lord with fear;” let reverence and humility be mingled with your service. He is a great God, and ye are but puny

creatures; bend ye, therefore, in lowly worship, and let a filial fear mingle with all your obedience to the great Father of the Ages.

“Rejoice with trembling,” — There must ever be a holy fear mixed with the Christian’s joy. This is a sacred compound, yielding a sweet smell, and we must see to it that we burn no other upon the altar. Fear, without joy, is torment; and joy, without holy fear, would be presumption.

12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Mark the solemn argument for reconciliation and obedience. It is an awful thing to **“perish”** in the midst of sin, in the very way of rebellion; and yet how easily could **“his wrath”** destroy us suddenly. It needs not that his anger should be heated seven times hotter; let the fuel kindle **“but a little,”** and we are consumed. O sinner! Take heed of the terrors of the Lord; for “our God is a consuming fire.”

Note the benediction with which the Psalm closes: — **“Blessed are all they that put their trust in him.”** Have we a share in this blessedness? Do we trust in *him*? Our faith may be slender as a spider’s thread; but if it be real, we are in our measure blessed. The more we trust, the more fully shall we know this blessedness. We may therefore close the Psalm with the prayer of the apostles: — “Lord, increase our faith.”

The first Psalm was a contrast between the righteous man and the sinner; the second Psalm is a contrast between the tumultuous disobedience of the ungodly world and the sure exaltation of the righteous Son of God. In the first Psalm, we saw the wicked driven away like chaff; in the second Psalm we see them broken in pieces like a potter’s vessel. In the first Psalm, we beheld the righteous like a tree planted by the rivers of water; and here, we contemplate Christ the Covenant Head of the righteous, made better than a tree planted by the rivers of water, for *he* is made king of all the islands, and all the heathen bow before him and

kiss the dust; while he himself gives a blessing to all those who put their trust in him. The two Psalms are worthy of the very deepest attention; they are, in fact, the preface to the entire Book of Psalms, and were by some of the ancients, joined into one. They are, however, two Psalms; for Paul speaks of this as the second Psalm. (Acts 13:33.) The first shows us the character and lot of the righteous; and the next teaches us that the Psalms are Messianic, and speak of Christ the Messiah — the Prince who shall reign from the river even unto the ends of the earth. That they have both a far-reaching prophetic outlook we are well assured, but we do not feel competent to open up that matter, and must leave it to abler hands.

