

## PSALM LXXXII.

**TITLE AND SUBJECT.**—A Psalm of Asaph. *This poet of the temple here acts as a preacher to the court and to the magistracy. Men who do one thing well are generally equal to another; he who writes good verse is not unlikely to be able to preach. What preaching it would have been had Milton entered the pulpit, or had Virgil been an apostle.*

*Asaph's sermon before the judges is now before us. He speaks very plainly, and his song is rather characterised by strength than by sweetness. We have here a clear proof that all psalms and hymns need not be direct expressions of praise to God; we may, according to the example of this Psalm, admonish one another in our songs. Asaph no doubt saw around him much bribery and corruption, and while David punished it with the sword, he resolved to scourge it with a prophetic Psalm. In so doing, the sweet singer was not forsaking his profession as a musician for the Lord, but rather was practically carrying it out in another department. He was praising God when he rebuked the sin which dishonoured him, and if he was not making music, he was hushing discord when he bade rulers dispense justice with impartiality.*

*The Psalm is a whole and needs no formal division.*

### EXPOSITION.

**G**OD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, *Ye are gods*; and all of you *are* children of the most High.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

1. "*God standeth in the congregation of the mighty.*" He is the overlooker, who, from his own point of view, sees all that is done by the great ones of the earth. When they sit in state he stands over them, ready to deal with them if they pervert judgment. Judges shall be judged, and to justices justice shall be meted out. Our village squires and country magistrates would do well to remember this. Some of them had need go to school to Asaph till they have mastered this Psalm. Their harsh decisions and strange judgments are made in the presence of him who will surely visit them for every unseemly act, for he has no respect unto the person of any, and is the champion of the poor and needy. A higher authority will criticise the decision of petty sessions, and even the judgments of our most impartial judges will be revised by the High Court of heaven. "*He judgeth among the gods.*" They are gods to other men, but he is God to them. He lends them his name, and this is their authority for acting as judges, but they must take care that they do not misuse the power entrusted to them, for the Judge of judges is in session among them. Our puisne judges are but puny judges, and their brethren who administer common law will one day be tried by the common law. This great truth is, upon the whole, well regarded among us in these times, but it was not so in the earlier days of English history, when Jeffries, and such as he, were an insult to the name of justice. Oriental judges, even now, are frequently, if not generally, amenable to bribes, and in past ages it was very hard to find a ruler who had any notion of justice apart from his own arbitrary will. Such plain teaching as this Psalm contains was needful indeed, and he was a bold, good man who, in such uncourtly phrases, delivered his own soul.

2. "*How long will ye judge unjustly and accept the persons of the wicked?*" It is indirectly stated that the magistrates had been unjust and corrupt. They not only excused the wicked, but even decided in their favour against the righteous. A little of this is too much, a short time too long. Some suitors could get their claims settled at once, and in their own favour, while others were wearing out their lives by waiting for an audience, or were robbed by legal process because their opponents had the judge's ear: how long were such things to be perpetrated? Would they never remember the Great Judge, and renounce their wickedness? This verse is so grandly stern that one is tempted to say, "Surely an Elijah is here." "*Selah.*" This gives the offenders pause for consideration and confession.

3. "*Defend the poor and fatherless.*" Cease to do evil, learn to do well. Look not to the interests of the wealthy whose hands proffer you bribes, but protect the rights of the needy, and especially uphold the claims of orphans whose property too often becomes a prey. Do not hunt down the peasant for gathering a few sticks, and allow the gentlemanly swindler to break through the meshes of the law. "*Do justice to the afflicted and needy.*" Even they can claim from you as judge no more than justice; your pity for their circumstances must not make you hold the scales unfairly: but if you give them no more than justice, at least be sure that you give them that to the full. Suffer not the afflicted to be further afflicted by enduring injustice, and let not the needy long stand in need of an equitable hearing.

4. "*Deliver the poor and needy: rid them out of the hand of the wicked.*" Break the nets of the man-catchers, the legal toils, the bonds, the securities, with which cunning men capture and continue to hold in bondage the poor and the embarrassed. It is a brave thing when a judge can liberate a victim like a fly from the spider's web, and a horrible case when magistrate and plunderer are in league. Law has too often been an instrument for vengeance in the hand of unscrupulous men, an instrument as deadly as poison or the dagger. It is for the judge to prevent such villainy.

5. "*They know not, neither will they understand.*" A wretched plight for a nation to be in when its justices know no justice, and its judges are devoid of judgment. Neither to know his duty nor to wish to know it is rather the mark of an incorrigible criminal than of a magistrate, yet such a stigma was justly set upon the rulers of Israel. "*They walk on in darkness.*" They are as reckless as they are ignorant. Being both ignorant and wicked they yet dare to pursue a path in which knowledge and righteousness are essential: they go on without hesitation, forgetful of the responsibilities in which they are involved, and the punishment which they are incurring. "*All the foundations of the earth are out of course.*" When the dispensers of law have dispensed with justice, settlements are unsettled, society is unhinged, the whole fabric of the nation is shaken. When injustice is committed in due course of law the world is indeed out of course. When "Justices' justice" becomes a by-word it is time that justice dealt with justices. Surely it would be well that certain of "the great unpaid" should be paid off, when day after day their judgments show that they have no judgment. When peasants may be horsewhipped by farmers with impunity, and a pretty bird is thought more precious than poor men, the foundations of the earth are indeed sinking like rotten piles unable to bear up the structures built upon them. Thank God we have, as an almost invariable rule, incorruptible judges; may it always be so. Even our lesser magistrates are, in general, most worthy men; for which we ought to be grateful to God evermore.

6. "*I have said, ye are gods.*" The greatest honour was thus put upon them; they were delegated gods, clothed for a while with a little of that authority by which the Lord judges among the sons of men. "*And all of you are children of the Most High.*" This was their *ex-officio* character, not their moral or spiritual relationship. There must be some government among men, and as angels are not sent to dispense it, God allows men to rule over men, and endorses their office, so far at least that the prostitution of it becomes an insult to his own prerogatives. Magistrates would have no right to condemn the guilty if God had not sanctioned the establishment of government, the administration of law, and the execution of sentences. Here the Spirit speaks most honourably of these offices, even when it censures the officers; and thereby teaches us to render honour to whom honour is due, honour to the office even if we award censure to the office-bearer.

7. "*But ye shall die like men.*" What sarcasm it seems! Great as the office made the men, they were still but men, and must die. To every judge this verse is a *memento mori*! He must leave the bench to stand at the bar, and on the way

must put off the ermine to put on the shroud. "*And fall like one of the princes.*" Who were usually the first to die: for battle, sedition, and luxury, made greater havoc among the great than among any others. Even as princes have been cut off by sudden and violent deaths, so should the judges be who forget to do justice. Men usually respect the office of a judge, and do not conspire to slay him, as they do to kill princes and kings; but injustice withdraws this protection, and puts the unjust magistrate in personal danger. How quickly death unrobes the great. What a leveller he is. He is no advocate for liberty, but in promoting equality and fraternity he is a masterly democrat. Great men die as common men do. As their blood is the same, so the stroke which lets out their life produces the same pains and throes. No places are too high for death's arrows: he brings down his birds from the tallest trees. It is time that all men considered this.

8. "*Arise, O God, judge the earth.*" Come thou Judge of all mankind, put the bad judges to thy bar and end their corruption and baseness. Here is the world's true hope of rescue from the fangs of tyranny. "*For thou shalt inherit all nations.*" The time will come when all races of men shall own their God, and accept him as their king. There is one who is "*King by right divine,*" and he is even now on his way. The last days shall see him enthroned, and all unrighteous potentates broken like potter's vessels by his potent sceptre. The second advent is still earth's brightest hope. Come quickly, even so, come, Lord Jesus.

#### EXPLANATORY NOTES AND QUAIN T SAYINGS.

*Whole Psalm.*—Asaph, who has written so much in the previous Psalms of the coming of Christ in the flesh, now speaks of his second coming to judgment.—*Josephus Maria Thomasius.* 1649—1713.

*Verse 1.*—"God standeth." He is said to *stand*, because of his immutability, his power, his abiding presence, and also because of his promptness in act, to decide for the right, and to help the poor, as he did S. Stephen. But one commentator draws a yet deeper lesson from the word *stand*. He reminds us that it is for the judge to sit, and for the litigants or accused to stand; as it is written, "Moses sat to judge the people; and the people stood by Moses from the morning until the evening." Exodus xviii. 13. It is then a solemn warning for judges to remember, that whatever cause is before them is God's cause, since right and wrong are at stake in it, and that by acquitting the guilty, or condemning the innocent, they pass sentence against God himself.—*Albertus Magnus, Le Blanc, and Agellius, quoted by Neale and Littledale.*

*Verse 1.*—"God standeth in the congregation of the mighty," or, "*of God.*" These words are exegetical, and help to illustrate what he had said before: "*God standeth in the congregation of God.*" What is that? Why he judgeth as supreme amongst the judges of the world. He stands not as a cipher, or a bare spectator, but he himself makes one amongst them. 1. He judgeth actively amongst them. We look upon men, and think the judgment is theirs, but it is God that exerciseth judgment amongst them. He knows the causes, directs the judges, and executes the sentence. 2. Passively, he is so in the midst of these earthly gods, that if they do unjustly he will execute justice on them, and judge the judges of the world; for though they be great, yet there is a greater than they, to whom they must shortly give an account.—*Thomas Hall.* 1659—60.

*Verse 1.*—"In the congregation."—Rulers must understand that they are not placed over stocks and stones, nor over swine and dogs, but over the congregation of God: they must therefore be afraid of acting against God himself when they act unjustly.—*Martin Luther.*

*Verse 2.*—"And accept the persons of the wicked." The last clause exemplifies one of the most peculiar Hebrew idioms. The combination usually rendered *respect persons* in the English Bible, and applied to judicial partiality, means literally to *take (or take up) faces*. Some suppose this to mean the raising of the countenance,



or causing to look up from dejection. But the highest philological authorities are now agreed that the primary idea is that of accepting one man's face or person rather than another's, the precise form of expression, though obscure, being probably derived from the practice of admitting suitors to confer with governors or rulers face to face, a privilege which can sometimes only be obtained by bribes, especially, though not exclusively, in oriental courts.—*Joseph Addison Alexander.*

*Verse 3.*—It is said of Francis the First, of France, that when a woman kneeled to him to beg justice, he bade her stand up; for, said he, Woman, it is justice that I owe thee, and justice thou shalt have; if thou beg anything of me, let it be mercy. A happy place and people surely, where justice (as it seemeth), was not extorted, but dropt as kindly as honey from the comb; where there was no sale of offices, no exchanging of fees, no subtleties of delay, no truckling for expedition, no making snares of petty penal statutes: where Justice had scales in her hand, not to weigh gold, but equity; where judges and magistrates were as Noah's ark to take in weary doves, and as the horns of the altar, for oppressed innocency to betake itself unto; where lawyers, advocates, pleaders, did not call evil good, or good evil, bitter sweet, etc., where plaintiffs and accusers did not inform or persecute through malice, envy, or for advantage; where subordinate officers durst not help potent delinquents out of the briars, nor suffer poor men, tempest-tossed in law, to languish in their business within ken of harbour for want of giving a sop to Cerberus, or sacrificing to the great Diana of expedition; where those setting dogs, such as base, promoting informers, were not countenanced, and severely punished upon any false, unjust, or malicious information. To close up all, where the magistrate owed justice to the people, and paid it; where the people begged for *mercy* and had it.—*William Price, 1642.*

*Verses 3, 4.*—The touchstone of magistrates' justice is in the causes and cases of the *poor, fatherless, afflicted and needy*, who are not able to attend long their suits of law, have no friends nor money to deal for them; to whom, therefore, the mighty should be eyes to direct them, and a staff to their weakness, to support and help them in their right.—*David Dickson.*

*Verse 5.*—“*They know not, neither will they understand,*” etc. Every judge must have in him (as Baldus acutely said) two kinds of salt: the first is *sal scientiæ*, that he may know his duty; the second is *sal conscientiæ*, that he may do his duty. Such as fail in the first, are censured here with a *nescierunt*, and *non intellexerunt*; such as fail in the second, are branded here with an *ambulant in tenebris*.

The dangers upon the neglect of these duties are two: the one concerning the whole commonwealth, “*All the foundations of the earth are out of course;*” the other especially touching the private persons of the judges, at the seventh verse, “*Ye shall die like men, and fall like one of the princes,*” and after death comes judgment, verse 8: “*Arise, O God, judge the earth.*” Almighty God “*standeth in the congregation of princes, and is a judge among gods;*” he sits Chief Justice in every session and assize, to mark what matters pass, and how they pass, ready to judge those righteously, who judge others unjustly, “*giving wrong judgment, and accepting the persons of the wicked.*” Ps. lxxvii. 4.\* Thus I have made the way plain before you; God infinitely rich in mercy, grant, that both I in speaking, and you in hearing, may walk therein (as the blessed Apostle phraseth it, Gal. ii. 14) “*with a right foot.*”

“*They know not, neither will they understand.*” That is, they neither “*know*” God, who made them gods; nor yet “*understand*” his law, which is a lantern to their feet, and a light to their paths. Or, as Placidus Parmensis upon the place,—They neither consider how they that be called “*gods,*” as commissioners and ministers of God, ought to judge others: nor yet remember how they shall be judged themselves at the last day, when “*all the foundations of the world shall be moved,*” and God himself shall “*arise to judge the earth.*” Or, they be so corrupt and abominable, that they will neither learn what is their office from others, nor yet understand it by themselves. Or briefly, to give that gloss (which fits best I think the text, I am sure the time), *Nescierunt quid facti, non intellexerunt quid juris*; they were both ignorant in the matter of fact, as not searching out the cause; and ignorant in the matter of law, sitting (as Paul said of Ananias), to give judgment according to the law, and yet commanding that which is contrary to the law. The first concerns

\* πρὸς τὸ κρητῆριον τοῦ Θεοῦ.

a good deal the jury, the second a great deal the judges; in both are condemned, as the nurses of all confusions in a commonwealth, *ignorantia simplex*, and *affectata*; simple ignorance, when as they be so shallow that they cannot; affected ignorance, when as they be so deep, that they will not understand what is right and reason.—*John Boys*, in “*The Judges Charge*,” 1618.

Verse 6.—“*Ye are gods*,” etc. It is of course, to civil governors, especially those entrusted with the administration of justice, that the prophet addresses this stern admonition. He calls them “the gods,” and “the sons of the Most High.” To the people of Israel this kind of appellation would not seem over bold: for it was applied to judges in well-known texts of the Law of Moses. Thus, in the code of civil statutes delivered at Sinai, it is said, “Thou shalt not revile *the gods*, nor curse the ruler of thy people.” Exod. xxii. 28. Nor is that the only instance of the kind. In two other passages of the same code (Exod. xxi. 6, and xxii. 8, 9), the word which our translators have rendered “the judges,” is in the Hebrew, “the gods,” or “God.” Since the ordinary Hebrew word for God (Elohim) is almost always used in the plural form, it is hard to say whether it ought to be rendered in these passages in the singular or plural. The meaning is the same either way. It is a matter of indifference, for example, whether the law in Exodus xxi. 6, be rendered thus, “his (the bondman’s) master shall bring him to *the gods*”; or, with the Septuagint, “his master shall bring him to the judgment-seat of God.”\* In either case the terms are plainly meant to imply that the Majesty of God is present in the place of judgment. As it is said of Solomon that he “sat on the throne of the Lord as King,” 1 Chron. xxix. 23, so it may be said of every magistrate that he sits in God’s seat. God has put upon him a portion of his own dominion and authority; and has ordained that he is to be obeyed, not for wrath’s sake only, but for conscience sake. The civil magistrate, in discharging his high function, may justly claim to govern with a divine right.

No one needs to be told that this old doctrine of the divine right of rulers has been woefully abused. Sycophantic divines have often made of it a flattering unction for the ears of princes; teaching them that they owed no obedience to the laws; that they were responsible to none but God for their administration; that any attempt on the part of the people to curb their tyranny, or to depose them from their seats when milder measures failed, was rebellion against God whose Vicegerents they were. Even now, the same doctrine occasionally makes itself heard from the pulpit and the press; and thus men attempt to subject the consciences of the people to the caprice of tyrants. Let it be carefully observed that the harp of Asaph lends no sanction to this “right divine of kings to govern wrong.” If the prophet testifies that princes are gods, he includes in the honour the humblest magistrate. The elders administering justice in the gate of Bethlehem, though their town be little among the thousands of Judah, sit in God’s seat as truly as King Solomon on his ivory throne in the porch of judgment at Jerusalem. The common saying that “the divine right of kings is the divine right of constables,” is a rough way of expressing a Bible truth. Let this be borne in mind, and no one will allege Scripture in defence of royal claims to indefeasible and irresponsible authority, or claim for such authority the sanction of divine right.

But while care ought to be taken to guard the divine right of civil government from abuse, the right itself is not to be forgotten. The state is an ordinance of God, having, like the family, its foundation in the very constitution of human nature. The officers of the state, whether supreme or subordinate, have a divine right to administer justice in the community over which Providence has placed them. They who resort to the civil magistrate for judgment, resort to the judgment-seat of God; just as they who resort to the Ministry of the Word resort to the Great Prophet of the Church. Unless the magistrate had received a commission from God, he could not lawfully bear the sword. To take the life of an unarmed fellow-man, without a commission from the Most High warranting the act, would be to commit murder.—*William Binnie*.

Verse 6.—In his *Lex Rex*, Rutherford argues from this Psalm that judges are not the creatures of kings, to execute their pleasure, and do not derive their power from the monarch, but are authorized by God himself as much as the king, and are therefore bound to execute justice whether the monarch desires it or no.

\* πρὸς τὸ κριθῆριον τοῦ Θεοῦ.

*Verse 6.*—"I have said, ye are gods." Princes and judges are "gods" (*Elohim*), on the ground that "unto them the word of God came" (John x. 35), constituting them such. Even here, when God is about to pass sentence on them, he begins with recognizing their divinely-appointed dignity on which they presumed, as if giving them absolute power to do as they pleased, right or wrong; forgetting that high office has its *duties* as well as its *dignities*. *Sonship* is closely allied to *kingship* and *judgeship*. These combined dignities, which by all others have been abused, shall be realized in all their grandest ideal by the coming King, Judge, and Son of the Most High (Ps. li. 6, 7, 10—12).—*A. R. Fausset.*

*Verse 6.*—"I have said, ye are gods." As parasites in base flattery and compliance with their pride, have vainly called some of them so, and as some princes have most wickedly and blasphemously affected to be called, yea to be adored, as gods, (God will take highest vengeance upon all those who take his name upon them, or submit to it when given them), so God himself hath put his own name upon magistrates, to mind them of their duty, or for a twofold end: First, that being called gods, they should judge and rule as God doth, or with a mind like God, free from the mixture of a private or passionate spirit, and filled with a love to, and a delight in, impartial judgment and righteousness. Secondly, that being called gods, all men might learn their duty, freely to submit to them and duly honour them; seeing any dishonour done to them reflects upon God whose name they bear.—*Joseph Caryl.*

*Verse 6.*—"Gods." It is not *Jah* or *Jehovah*, a name of *essence*, but *Eloah* or *Elohim*, a name of *office* that is given them.—*Thomas Gataker.*

*Verses 6, 7.*—"Ye are gods;" there he considered their pomp and dignity: "*But ye shall die like men;*" there he minds their end, that with the change of his note they might also change countenance. He tells them their honour, but withal their lot. In power, wealth, train, titles, friends, they differ from others; in death they differ not from others. They are cold when winter comes, withered with age, weak with sickness, and melt away with death, as the meaneat: all to ashes. "All flesh is as grass, and all the glory of man as the flower," 1 Pet. i. 24: the glory, that is, the best of it, but a flower. No great difference, the flower shows fairer, the grass stands longer, one scythe cuts down both. Beasts fat and lean, fed in one pasture, killed in one slaughter. The prince in his lofty palace, the beggar in his lowly cottage, have double difference, local and ceremonial height and lowness; yet meet at the grave, and are mingled in ashes. We walk in this world as a man in a field of snow; all the way appears smooth, yet cannot we be sure of any step. All are like actors on a stage, some have one part and some another, death is still busy amongst us; here drops one of the players, we bury him with sorrow, and to our scene again: then falls another, yea all, one after another, till death be left upon the stage. Death is that damp which puts out all the dim lights of vanity. Yet man is easier to believe that all the world shall die, than to suspect himself.—*Thomas Adams.*

*Verse 7.*—"Ye shall die like men," etc. Even you which glisten like angels, whom all the world admires, and sues and bows to, which are called honourable, mighty and gracious lords, I will tell you to what your honour shall come: first, ye shall wax old like others, then ye shall fall sick like others, then ye shall die like others, then ye shall be buried like others, then ye shall be consumed like others, then ye shall be judged like others, even like the beggars which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: look in the grave, and shew me which was Dives and which was Lazarus. This is some comfort to the poor, that once he shall be like the rich; one day he shall be as wealthy, and as glorious as a king; one hour of death will make all alike; they which crowed over others, and looked down upon them like oaks, others shall walk upon them like worms, and they shall be gone as if they had never been.—*Henry Smith.*

*Verse 7.*—"Ye shall die like men, and fall like one of the princes." The meditation of death would pull down the plumes of pride; thou art but dust animated; shall dust and ashes be proud? Thou hast a grassy body, and shall shortly be mowed down: "*I have said, ye are gods;*" but lest they should grow proud, he adds a corrective: "*ye shall die like men;*" ye are dying gods.—*Thomas Watson.*

*Verse 7.*—"And fall like one of the princes." Tyrants seldom go to their graves in peace. Most of the Cæsars fell by the hands of the people, *q.d.*, If you be like



tyrants in sin, expect to be like them in punishment; as I cast them out of their thrones for their insolence and violence, so will I cast you out, and you shall fall like one of these tyrannical princes.—*Thomas Hall.*

*Verse 7.*—1. Ye shall fall from the highest pinnacle of honour and reputation. The place of magistracy, which knoweth you now, will know you no more. One of the ancients, standing by Cæsar's tomb, crieth out, *Ubi nunc pulchritudo Cæsaris? quo abiit magnificentia ejus?* Where is now the beauty; what is become of the magnificence; where are the armies now; where the honours, the triumphs, the trophies of Cæsar? All was gone when Cæsar was gone. Your honours and your worships, your power, and your places, all die with you, if not before you. 2. Ye fall from your greatest treasures and possessions. As ye brought nothing into the world, so it is certain ye shall carry nothing out of the world, 1 Tim. vi. 7. Saladin, the mighty monarch of the east, is gone, and hath carried no more along with him than ye see—*i.e.*, a shirt hung up for that purpose—said the priest that went before the bier. 3. Ye fall from all your friends and relations; when ye die, they that were near and dear to you will leave you.—*George Swinnoek.*

*Verse 7.*—*Impressiveness* is a leading characteristic of the "death" or "fall" of "princes:" such incidents, from a variety of causes, are most striking. But can the same remark be commonly made respecting the decease of the children of poverty? Regard being had to the startling effect which the demise of the potentate is calculated to produce,—has the departure of the *peasant*, for example, in itself, the same tendency to beget solemnity and awe, so that, even under this point of view, the peasant might be justly affirmed to "*fall like one of the princes*"? Indeed, if you think of the outward circumstances attending *his* last moments; and then, immediately afterwards, of those which belong to the close of the life of the dweller in regal or stately halls, there would seem to be hardly any ground here for instituting the slightest comparison: but I would have you to associate the man, as he lies on the eve of dissolution, not with others, his superiors in rank, in a similar case, but with *himself*, when, in the full vigour of existence, he walked to and fro, and performed his own humble but laborious share of this world's business; and, as you subsequently mark how the great Destroyer has crushed all his energies, and left but a corpse behind, you will surely admit that there is as wide a difference between the individual as he *was* and as he *is*, as there can possibly be between the scenes at the death-beds, respectively, of princes and of the poor. Yes, and as *impressive* a difference too; so that you have only to allow the exhibition of the striking change to have its legitimate effect upon the mind, and then, so far as that effect will be concerned, you may declare of the rural labourer, that "*he has fallen like one of the princes*;" seeing that he has given a lesson every whit as awakening and as emphatic in its admonitions, as could the other.—*Hugh B. Moffatt, 1861.*

*Verses 7, 8.*—Your day is coming! The saints are raising the loud cry of verse 8, inviting Messiah, the true God, the Son of the Most High (John x. 34), the Mighty One, the Judge and Ruler, to arise and take his *inheritance*, for he is the "*heir of all things*;" and to be the true Othniel, Ehud, Shamgar, Barak, Gideon, Tola, Jair, Jephthah, Samson, and Samuel, who will *judge*, or govern and rule, a mismanaged earth. We sing this song of Zion in his ears, urging him to come quickly; and we sing it to one another in joyful hope, while the foundations of earth seem out of course, because here we find *Messiah the true Judge of a misgoverned world.*—*Andrew A. Bonar.*

*Verse 8.*—"*Arise, O God.*" A metaphor taken from the common gesture of judges, whose usual manner is to sit while they are hearing of cases; to arise and stand up when they come to give sentence.—*Thomas Galaker.*

## HINTS TO PREACHERS.

*Verse 1.*—The sovereignty of God over the most powerful and exalted. How that sovereignty reveals itself, and what we may expect from it.

*Verse 1.*—The Lord's presence in cabinets and senates.

*Verse 2.*—A common sin. Regard for the persons of men often influences our judgment of their opinions, virtues, vices, and general bearing; this involves injustice to others, as well as deep injury to the flattered.

*Verse 3.*—A plea for orphans.

*Verse 5.*—I. The characters of wicked princes. 1. Ignorance: "They know not." 2. Wilful blindness: "Neither will they," etc. 3. Unrestrained perverseness: "They walk on," etc. II. The consequences to others: "All the foundations," etc. 1. Of personal security. 2. Of social comfort. 3. Of commercial prosperity. 4. Of national tranquility. 5. Of religious liberty; all are out of course.—*G. R.*

*Verse 5.*—(*middle clause*).—A description of the pilgrimage of presumptuous sinners.

*Verse 6.*—"Ye are gods." The passages in the Old Testament which involve the doctrine of the divinity of Christ.—*J. P. Lange.*

*Verse 8.*—I. The invocation: "Arise," etc. II. The prediction: "For thou shalt," etc.—*G. R.*

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