and poureth out his complaint  
before the Lord.” It was probably written  
during the Babylonian exile (compare vv. 14, 15) by one who “waited for the consolation of Israel.” That consolation was to  
be found only in Israel’s covenant God,  
and the Messiah Israel’s deliverer. And  
the trust of Israel in this her Deliverer  
was ever directed to the comfort of her  
sons under the immediate trouble of the  
time, be that what it might. As generations went on, more and more was revealed of the Messiah’s office and work, and the  
hearts of God’s people entered deeper and  
deeper into the consolation to be derived  
from the hope of His coming. Here then  
we have this sorrowing one casting himself on the mercy of the great Deliverer, and extolling his faithfulness and firmness  
over, and as distinguished from, all the  
works of His hands. To apply then these  
words to the Redeemer, is to use them in  
their sense of strictest propriety).

**13.] But** (the contrast is again taken up  
from ver, 8) **to whom of the angels hath  
He** (God, as before) **ever said, Sit thou on  
my right hand until I place thine enemies**(as) **a footstool** (the allusion is to the  
custom of putting the feet on the necks of  
conquered enemies, see Josh. x. 24f.) **of  
thy feet?** Hardly any Psalm is so often  
quoted in the New Test. with reference to  
Christ, as Ps. cx. And no Psalm more  
clearly finds its ultimate reference and  
completion only in Christ, as even those  
confess, who question its being immediately addressed to Him at first: and regard the argument of our Lord to the  
Pharisees founded on this place, as merely  
one grounded on concession on both sides.  
On the theocratic principle of interpretation, there is not the slightest difficulty in the application of the words directly to Him  
who is (and was ever regarded, even in  
David’s time) Israel’s King, the Head and  
Chief of the theocracy.

And see this further carried out in the note on ch. v. 6.

**14.] Are they not all** (all the angels) **ministering** (in reference probably to the word *“ministers”* in ver. 7. The   
word, signifying *“pertaining to the ministry,”* is used in the Septuagint of any thing pertaining to the *ministers* or their  
service; the instruments, vessels, garments,  
or offerings for the ministry: here, of those  
devoted to or belonging to the ministry of  
God) **spirits** (unembodied beings, even as  
God Himself, but distinguished by the  
epithet *presiding.* The idea of “angels of  
service” or “of the ministry,” is familiar  
to the rabbis), **sent forth** (it is the *present  
participle,* so also in Rev. v. 6: he does not  
mean that angels have before now, in insulated cases, been sent forth, but that they are ever thus being sent forth,—it is their  
normal work and regular duty through all  
the ages of time) **for ministry** (in order to  
the ministration which is their work.  
The A. V., “sent forth to minister for  
them,” gives a wrong idea of the meaning.  
The *ministry* is not a *waiting upon men,*  
but a fulfilment of their office as *ministers  
of God.* See Rom. xiii. 4. Compare with  
this expression Col.i.7, *“a faithful minister  
of Christ on your behalf”*) **on behalf of  
those who are about to inherit salvation**  
(in the highest sense—eternal salvation:  
not, as Kuinoel and others, “deliverance  
from dangers:” in so solemn a reference,  
that meaning would be quite beside the  
purpose. Those spoken of are the elect of  
God, they who love Him, and for whom  
all things work together for good, even the  
principalities and powers in heavenly places.  
And if it be said, that the ministration of  
angels has often been used for other immediate purposes than the behoof of the elect, we may answer, that all those things  
may well come under the *ministry,* on  
account of *them who shall be heirs of  
salvation*: for all things are theirs; and  
for them, in and as united to Christ, all  
events are ordered)? Thus the Son of  
God is proved superior to the angels—i.e. to the highest. of created beings: who, so far from being equal with Him, worship  
Him, and serve His purposes.

**CHAP. II. 1—4.]** *Practical inference*