

Moreover, no one of the ancient versions except the Syriac translates this word by "son;" but the Septuagint, the Targum, and the Vulgate render the words, "receive instruction." Others, including many of the best modern scholars, render, "worship purely;" or "render sincere homage." As the expression occurs nowhere else it is, on any theory of explanation, an unusual one. "Kiss purely" is to our ears a strange command; but in a language where the word "kiss" is so commonly associated with an act of homage this fact is no real objection. Critically and philologically the rendering "do homage in purity" is best sustained. **Lest he be angry.** If the translation "son" be retained, it is somewhat uncertain whether the anger of Jehovah or of the Son be referred to. With the other rendering no such question can arise. **Perish from the way.** Revised Version, "in the way." Others, "as to the way." The meaning is that he will perish by persisting in a way that leads to destruction. "When his wrath is kindled but a little." Note the change in the Revised Version. But better still is its margin, "for his wrath may soon be kindled." **Put . . . trust in him.** Better, as Revised Version (margin), "take refuge in him." He is a stronghold into which we may fly and be secure.

### The Lesson Council.

**Question 2.** *How far are the statements of this psalm prophetic, and how far are they historical?*

What occasioned the writing of this psalm no one can tell. It is poetical and dramatic; yet most students are agreed that it is largely historical. At some time, perhaps during the reign of David or Ahaz, the enemies gathered about Jerusalem, and the different scenes were enacted which furnished an outline for the psalmist's thought. But while he surveyed the facts, and as a prophet assured the people of victory, he seemed to see another scene which was more significant. He beheld the coming One, the true King of Israel. In early times this was considered a Messianic psalm. It is still received as such, and as we read it there comes the assurance of the defeat of all Christ's enemies and the complete supremacy of the Redeemer's kingdom.—*Rev. A. C. Lovels.*

The first six verses probably refer either to the anointed David or Solomon, and to hostile rulers and nations raging against them, and are therefore historical. But they are Messianic and prophetic also. The view of David or Solomon is dissolving from the screen of time and Christ appears. Read Acts 4. 25-27; Luke 19. 14. But Judaism and its temple must fall and the Christ and king of the new Zion will enthroned Constantine the Great. In verses 7-12 the Messiah is represented as speaking prophetically and looking for progressive historic fulfillment in the subjection of the human

race to his gospel of love. Both prophecy and history have the beautiful drapery of poetry.—*Rev. C. D. Mills, D.D.*

The second Psalm is pure Messianic prophecy. The first part (verses 1-3) represents the nations plotting to throw off the yoke of the Lord's Anointed (Acts 4. 25-27). In the second part (verses 4-6) the Lord is sitting in the heavens laughing at their folly, etc. In the third part (verses 7-9) the Son appears declaring the decree of the Lord, etc. That all this was prophetic of Christ see Acts 13. 33; Heb. 1. 5; 5. 5, and many other Scriptures. The fourth part (verses 10-12) commands wisdom, service, and homage to Christ the Son, the King, etc. (John 5. 23; Rev. 6. 16, 17; 1 Pet. 2. 6).—*A. A. Gee, D.D.*

There is history in this psalm, but it is overshadowed by the glowing descriptions of our King. The type is David's kingdom set up—meeting with, but overcoming all opposition. This is plainly historical. Likewise Christ's kingdom, when established, should meet and overcome all hindrances. This is prophetic. The exultant statements all apply to Christ and foretell the enlargement and positive invincibility of his kingdom. How thrilling! Any one in sympathy with the kingdom can appreciate the joy that filled the psalmist's soul the more because we see and share victories with the King. "His kingdom shall endure."—*Rev. William D. Parr.*

### Analytical and Biblical Outline. Christ the King.

#### I. THE FOES OF THE KING.

1. *Heathen rage. . . people imagine.* v. 1.  
"Cried, saying, Crucify him." Luke 23. 21.
2. *Kings of the earth. . . rulers.* v. 2.  
"Herod and Pontius Pilate." Acts 4. 27.
3. *Break their bands.* v. 3.  
"Will not have this man." Luke 19. 14.

#### II. THE THRONE OF THE KING.

1. *Sitteth in the heavens.* v. 4.  
"Highly exalted him." Phil. 2. 9, 10.
2. *My holy hill of Zion.* v. 6.  
"Upon the throne of David." Isa. 9. 7.
3. *Thou art my Son.* v. 7.  
"This is my beloved Son." Matt. 3. 17.

#### III. THE RULE OF THE KING.

1. *Heathen. . . thine inheritance.* v. 8.  
"Gentiles shall come to thy light." Isa. 60. 3.
2. *Uttermost parts. . . possession.* v. 8.  
"Dominion from sea to sea." Psa. 72. 8.
3. *With a rod of iron.* v. 9.  
"Break in pieces and consume." Dan. 2. 44.

#### IV. THE SUBJECTS OF THE KING.

1. *Serve the Lord with fear.* v. 11.  
"With fear and trembling." Phil. 2. 12.