

nated Jehovah's "anointed," a term which was applied to the reigning ruler from the time of Saul. In verse 7, this anointed king is called Jehovah's "son," a designation which, according to 2 Sam. vii. 14, was given to David, and which was afterwards applied to the king who sat on David's throne. In verse 12, the meaning of the word translated "son" is doubtful, partly because of its peculiar pointing, and partly because of a different reading in the Greek and Latin versions. Assuming that the translation of the Hebrew word is possibly correct, the word "son" in this verse, like the corresponding word in the preceding verse, refers to the theocratic king. Although a portion of it is applied to Christ in the New Testament, there is no immediate reference in the Psalm to him.

The twenty-second Psalm, interpreted on the same principle, evidently refers to David. Throughout this whole Psalm he describes his own personal feelings or experiences. Remarkable as some of the expressions are, there is not one that may not be appropriately applied to him. There were peculiar circumstances in his life to which every expression in the Psalm, in harmony with the genius of the Hebrew language, was strictly applicable. The experiences described are entirely concrete and individual; and as Lange says, "there is not a syllable to show that any other person is to be regarded as speaking in the place of the Psalmist." One has only to examine the whole Psalm, verse by verse, to appreciate the correctness of this statement. Although the opening exclamation is applied to the agonizing Messiah on the cross of Calvary, it may be as properly applied to the royal Psalmist in a condition of extremity; and the latter half of this first verse is utterly inapplicable, both in language and in spirit, to Jesus Christ. The inapplicability of other verses, such as 6, 12, 13, 14, 15, 20, 21, etc., is quite as marked as that of this verse is. Although some portions of this Psalm have been applied to Christ by the New Testament writers, they are applied to him, to speak again with Lange, "as language entirely appropriated."

The forty-fifth Psalm, as its title indicates, is "a song of loves," that is, a song in celebration of love. It seems to have been a bridal hymn sung at the marriage of a king. Who the