

1399.

Earl's Invention and Delorsak's - "Tel."  
B. F. 6.

Date	Name	Place	Date	Name	Place
Sept. 16. 1892	O. Delorsak	-10: 201 A Delorsak's			
" "	Delorsak	Delorsak's			
Sept. 16. "	Delorsak	Delorsak's			
Sept. 17. 1892	Delorsak	Delorsak's			
Sept. 17. 1892	Delorsak	Delorsak's			
Sept. 17. 1892	Delorsak	Delorsak's			
Sept. 17. 1892	Delorsak	Delorsak's			
Sept. 17. 1892	Delorsak	Delorsak's			
Sept. 17. 1892	Delorsak	Delorsak's			

Date	Town.	Place.	Date	Town.	Place.
Jan. 24. 1926	Cincinnati. O.	N. Bas: Cl: -			
July 11 "	London.	Westminster College.			
" 31. 1928	Essex, Pa.	Columbus.			
July. 7. 1931.	Chatsworth. O.	Andover.			
Jan. 14. 1932.	Pittsburg. Pa.	" Chatsworth.			
" 20 "	Pittsburg	Marysville. N.P. Cl: -			
June 11 "	Pittsburg	101 Pgs. Cl: -			
Aug. 2 "	Pittsburg - Pa. - Pa.	Cleveland, Pa.: Cl: -			
Sep 13 "	Pittsburg	Stromton Steel			
May. 29 1933	Pittsburg.	King St. N.P. Cl: -			
Oct. 24 "	Pittsburg.	<del>Pittsburg</del> N.P. Cl: -			

2. If you have any more information please write to the author.

## Psalm II. 6

Acts IV. 23-31,

- Yet I have set my King  
upon my holy hill of Zion."

### Introduction.

The Second Psalm is unsurpassed - even in  
Biblical literature - for poetic & prophetic  
beauty.

In those earliest days of the birth & witness of  
the Church in Jerusalem, on an occasion of  
threatened peril, it was quoted in part in a  
great act of united prayer - (Acts iv. 23-31).

In that prayer the Song is declared to be the Com-  
position of David by the inspiration of the Holy  
Spirit.

While lyric in form, it is dramatic in sugges-  
tion - and it may be set forth in dramatic  
form. --- which see ---

Thus, the Text is the one direct word of Jehovah.  
His voice is heard above the clamour  
of Earth's forces.

It declares the one central fact in the  
Divine economy.

The introductory word - YET - recognizes the  
earthly conditions - and compels attention  
to the answering fact of heavenly authority.

(See Note - next page).

## The introductory "YET".

This word is not found in the Hebrew text - but  
it accurately expresses in our language  
the antithesis which is very marked in  
the Hebrew.

Here the "I" is emphatic, being equivalent  
to; - "And I - on my part - in contrast with  
what the Kings & Rulers, the Nations  
and people are doing.

In effect;

THEY -- throw off the restraint of God - and  
assert their independence

I -- have set my King - - - -

Thus the YET is translated & graphic  
Here - are the earthly conditions.

Yet -

Here is the one certain fact.

### Thus - The Song is of perpetual value

1. David sang it out of some trimmediate consciousness.
  - a Of local antagonism
  - b of God - His purpose & His power.
2. The Early Church saw its central historic fulfilment.
  - a The Nations as the Gentiles
  - b The Peoples as Israel.
  - c Herod & Pilate as Kings & Rulers
  - a The King - Jesus - crowned by God.
3. It has been repeated again & again.
4. It has present day value.

- A. The Earthly Conditions
- B. The Heavenly Fact.

3  
A. The Earthly Conditions.

I. Humanity.

i. The Nations Rage. - (Heb. Rāqad).

tumult, unrest, turmoil.

(E.G. Isaiah 57. 20)

ii. The Peoples meditate a vain thing.

a. Meditate or imagine.

Literally "Murmur".

The mutterings which express their thing.

b. A vain thing.

Literally, Empty - No Content -

Their thing not true to facts.

Muttering which is madness.

II. The Authorities - King. Rulers.

i. Their attitude.

a. Individually - Set themselves against.

b. Cooperatively - Take counsel against.

ii. Their avowed purpose.

a. Break their bond - Radiant

b. Cast away their cord - Rules.

III. The Inter-relation

The Authorities and the Peoples.

TODAY. The med is Patent,

The Lesson. Against God, & His anointed

The Anointed is refused.

Ignored. Dismissed. Changed.

Then God is an uncertainty.

No other proof of Personality - in full sense of  
 Revelation & Communion.

No other interpretation producing moral  
 results.

4  
B. The Heavenly Fact.

Note - { This is exactly what the Bible does. Links  
 at the earthly from the Heavenly.

I. The Son as KING.

i. The Two thoughts.

a. Son. Bēn. The Builder of the Family Name.

(John XVII ~ 26. 11. 12. 26.

Heb. III. 3)

b. Son. Bār. The Heir - Possessor.

(Heb. I. 2)

ii. "Set" on Holy Hill of Zion.

a. "Set" Equivalent of Mount. Nāṣakat to pour out -  
 of. Ḥup "Set" - - - March, to place - - - Yatsab.

b. "Holy Hill of Zion"

Hill - (Har) Mountain or Range of Hills.

Holy - (Qōṣat) - Clean morally - -

Zion - The peculiar pictorial suggestion  
 of this word -

Desert - Conspicuous - Aloof.

II. The Interpretation of the Decree.

i. The Person - The Son - Begotten -

ii. The Principle - As to me. V - { Demonism  
 Humanism

iii. The Practice - { Imparting to Nations  
 Presence to Earth  
 Overcoming all opposition

TODAY.

This is not postponed.

The Son is on the road.

Begotten

Birth

Anointed

Baptism

Victorious

Passion

Coronation

Ascension.

Conclusion.

The Appeal.

To Due Wisdom  
To Service of God.  
Miss the Son ~ ~  
The Day of His waiting is limited.

The Beatitude.

All they ~ ~ Kings & Rulers.  
Nations & Peoples.  
"Take refuge" ~ "Flee for protection" ~  
The idea of haste ~  
So that He be angry ~ ~

"Blessed".

This is our WITNESS ~ ~

The Fact - By proclamation.  
The Nature - By incarnation.

Psalm 2.6.

Delitzsch.

Opens with an adverbial clause like Genesis 15:2. 18:3. Psalm 1:17. The suppressed principal clause is easily supplied; ye are revolting, whilst notwithstanding I... He opposes His irresistible will to their vain undertaking.

Alexander.

The Divine address begins as it were in the middle of a sentence, but the clause suppressed is easily supplied, being tacitly involved in what precedes, as if he had said, You renounce your allegiance and assert your independence, and I, on my part, the pronoun when expressed in Hebrew being commonly emphatic, and here in strong antithesis to those who were addressed. You pursue your course and I mine. The translation "ye" though inexact and arbitrary, brings out the antithesis correctly in a different form from that of the original.

# The Sovereignty of the Son.

Second Psalm,

ARRANGED IN

DRAMATIC FORM.

**The Singer:** Why do the nations rage,  
And the peoples meditate a vain thing?  
The Kings of the earth set themselves,  
And the rulers take counsel together,  
Against Jehovah and against His anointed. — (Saying) —

**The Kings:** Let us break their bonds asunder,  
And cast away their cords from us.

**The Singer:** He that sitteth in the heavens will laugh:  
The Lord will have them in derision.  
Then will He speak unto them in His wrath,  
And vex them in His sore displeasure.

**Jehovah:** YET I HAVE SET MY KING  
UPON MY HOLY HILL OF ZION.

**The Son:** I will tell of the decree:  
Jehovah said unto me, — *Ben.*  
"Thou art my Son; this day have I begotten Thee. *(Thee)*  
Ask of Me, and I will give the nations for Thine inheritance,  
And the uttermost parts of the earth for thy possession.  
Thou shalt break them with a rod of iron;  
Thou shalt dash them in pieces like a potter's vessel."

**The Singer:** Now therefore, be wise, O ye kings:  
Be instructed, ye judges of the earth.  
Serve Jehovah with fear,  
And rejoice with trembling.  
*Bar.* Kiss the Son, lest He be angry,  
And ye perish in the way,  
For His wrath will soon be kindled.  
Blessed are all they  
That take refuge in Him.

ARRANGED BY  
DR. G. CAMPBELL MORGAN