

## MESSIANIC PROPHECY.

## IV.

PROFESSOR WORKMAN next refers to the twenty-second Psalm, upon which he remarks that,

"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.'" (Page 444.)

The sentiments set forth in the above quotation are merely an echo of those entertained by all the commentators belonging to the so-called *school of higher criticism*. They fail to see any reference to a crucified Messiah in the Psalm, and yet even Strauss, that inveterate opponent to Christianity, has spoken of the Psalm as "the programme of the crucifixion." The Jews themselves confess that the Psalm relates to a suffering Messiah, as we shall presently show. In the New Testament, several passages of the Psalm are directly applied to Christ. It is true St. Matthew (xxvii. 39, 43, 46) merely recounts the occurrences as they took place at the time of the crucifixion, without stating that they were in fulfilment of prophecy, and so likewise St. Mark (xv. 34); but St. John (xix. 24), after relating the action of the soldiers in regard to the