

womb," etc. These, and many other expressions in the Psalm, would be perfectly meaningless if regarded as spoken of more than one person. Thirdly, if the Jewish nation were the sufferer spoken of in the Psalm, how could it be said, verse 23, "Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel." This is plainly the language of one party addressing another, and not of a person addressing himself; and it follows, therefore, that if the Jewish nation be the speaker, the "seed of Jacob" and the "seed of Israel" must be some other party spoken to. Who, then, are we to understand by these terms? The Gentiles? This the Jewish commentators would hardly be ready to concede. Hence the utter fallacy of regarding *the people of Israel* as the sufferer spoken of in the Psalm must become clearly apparent, for it is obvious, that if they are the party addressed, they cannot at the same time be the party speaking. Besides these arguments, others might be advanced in refutation of this hypothesis, but surely sufficient has been said to show its entire groundlessness.

Besides the two applications which we just now examined, there are others, as, for instance, Hitzig, who would apply the Psalm to Jeremiah, and Jahn, to Hezekiah; but these views being glaringly absurd, and never having found many adherents, it is unnecessary to bestow upon them a formal refutation; we proceed, therefore, to show that the Messianic application, as adopted by all orthodox Christian commentators, is the only one that can be properly reconciled with the text.

Taking now these occurrences spoken of in the Psalm as our guide, and turning to Matt. xxvii., we cannot fail to perceive, unless, indeed, we stubbornly close our eyes to the truth, that they had a literal accomplishment in the crucifixion of Christ. The Psalmist introduces the subject of the Psalm as laboring under great suffering, exclaiming, "My God, my God, why hast thou forsaken me?" These are precisely the words Christ uttered in His deep agony on the cross, when He was for a time deprived of the consoling influence of the divine presence. At verse 7 we read, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head." This was literally ful-