

—‡‡ OUR BANNER. ‡‡—

Vol. XII.

APRIL, 1885.

No 4.

CHRIST IN THE PSALMS.

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Bible-readers generally acknowledge the Psalms of Scripture to be full of Christian instruction, and no one can deny it who believes the words of Jesus spoken after his resurrection: "All things must be fulfilled which were written . . . in the Psalms concerning me. . . . But . . . blindness in part has happened unto" . . . us; and a vail is on Christian faces, such as concealed Jesus from the disciples going to Emmaus, and rests on the Jews till this day. Thus a large part of the Christian Church has ceased to sing the Inspired Psalms, and some even charge that they do not name Jesus Christ, do not direct the worship to Him, and therefore are not suitable for praise in Christian worship.

This charge is wholly groundless, and a close study of the Bible will show that no part of the Old Testament is so full of Christ, that the Psalms express just what the Christian heart longs to utter, and are fragrant with the names, titles, attributes, words and works of our blessed Lord Jesus. It ought to satisfy all to know that the Apostles enjoined their use in Christian worship, Eph. v. 19 and Col. iii. 16, 17; that Jesus himself, with his disciples, sang Psalms cxiii. to cxviii. after the Lord's Supper was ended; that three times on the cross, in only seven recorded utterances, he repeated words of the Psalms; and that he breathed out his spirit in death with Psalm xxxi. 5 on his lips. But examination reveals grander facts.

I. *Christ Jesus is the author of the Psalms.* The Book of Psalms is admitted to be part of the Bible, of which the Apostle says, "All Scripture is given by inspiration of God and is profitable;" and it is demonstrable that they are the gift to us of the Lord Jesus himself. Of course, while on earth He did not compose any of them as their human penman; but as a pre-existent and divine person, the mediatorial

prophet of his people, He did receive them from His Father to give unto us, directed their composition, and through the Holy Spirit furnished every word and thought in them. The New Testament declares of the Old that it came "by holy men of God, who spake as they were moved by the Holy Ghost." But the Holy Ghost is constantly designated as the "Spirit of Christ," as sent by the Father in Jesus' name, as sent by Jesus and acting for Him and in His name, and as taking the things of Jesus and showing them unto men. Jesus says: "I have many things to say unto you, which the Spirit will declare; for He shall not speak from Himself, . . . for He shall receive of mine and show it unto you. All things that the Father hath are mine."—John xvi. 12-15. This was fulfilled in Pentecost and in the New Testament Scripture, which the Spirit from Christ and for Him inspired the Apostles to write. Paul expressly writes his Epistles as "an Apostle of Jesus Christ;" and John closes the Sacred Canon with "the revelation of Jesus which God gave unto him to show unto his servants." Thus we learn that in inspiration there is a concurrence of the three divine persons; the Father is the authoritative source, the mediator is the official revealer, and the Spirit is the efficient agent communicating.

This is the declared process of all divine revelation, and is as true of the Psalms as of other scripture. David declares the authorship of the Psalms, 2 Sam. xxiii. 1-5, and names himself as the writer, the Spirit who inspired his tongue, the "God of Israel" whose word it was, and the "Rock of Israel *spoke* to me," who is none other than Christ. Again, Col. iii. 16, whatever else it teaches, commands the singing of Scripture Psalms in Christian worship, and calls them "the word of Christ." So, Eph. ii. 18, declares the only way of communication between God the Father and sinners, to be "through Jesus, by one Spirit." The Psalms, therefore, are "hymns and spiritual songs" of the Lord Jesus, and were intended for the New Testament Church; for He revealed them to His servants, the prophets; they were written by the inspiration of His Spirit; were only collected into a book just before the close of the Old Testament; were used by Himself and His disciples while He was with them; were left to them as a precious legacy, and were declared to be written concerning Him.

II. *The Psalms praise Jesus as the Lord.* Pliny testifies that the early Christians "sang Psalms to Christ as to a God." This means that they worshiped Him as divine; but we have no hint that they used any other than Scripture Psalms, which evidently do thus designate and glorify the Saviour. The Apostle says that "no man can call Jesus Lord, but by the Holy Ghost;" yet the Spirit taught his Lordship both before and after his Incarnation. Jesus declares: "Before Abraham was, I am;" and we hear Him in the "Voice of the Lord" who gave the first promise in the garden, and we see Him in the many human appearances of Jehovah to Old Testament saints. But

the Psalms are full of indications that the terms God, the Lord, the Lord God, etc., are often, if not always, the designations of Christ our Lord. Thus in Ps. lxxv. 3, God, the Lord, the Judge speaks, saying, "The earth and all the inhabitants thereof are dissolved; I bear up the pillars." But Jesus declares, Matt. xxxiii. 18, and John v. 17, 22, 27, and 1 Cor. xv. 27, that the entire administration of the government of God had been committed unto Him "because He is the Son of man;" and from the hour that sin dissolved the universe, Jesus our Saviour has been the active and glorious Ruler and Judge in the kingdom of God among men. Again, the Psalms constantly connect the name Jehovah with other names and descriptions that belong peculiarly to Emanuel, the Godman Mediator. Thus we find "Jehovah is my Shepherd," Saviour, Deliverer, Rock, Help, Judge, King, Keeper, Fountain of Life, Foundation, Refuge, Redæmer, etc. So, also, he is described as coming, purchasing a people, punishing sinners, rewarding the righteous, guarding his people, leading, supporting, meeting them in His courts, carrying them, fighting their battles, and as being their Physician, Husband, Father, Friend, Brother, etc.; all of which are the personal work of the Mediator alone. Old Testament sinners were converted, comforted, established in faith, and praised him that saved them; but they had these Psalms alone, used them by divine authority, found in them the Saviour to whom, in adoring gratitude, they sang the thanksgiving of their hearts, and he was no other than Christ the Lord. Acts iv. 12.

III. *The Psalms are quoted in the New Testament* more largely than any other book, and are applied to Jesus Christ. More than sixty quotations, and fifty of them distinct verses, are formally made from nearly as many different Psalms; forty of them are directly applied to Jesus Christ, seventeen of them by Himself and twenty-five by the Apostles, and the others confirm Christian doctrines that are prominent gospel themes. They are quoted: Matt. iv. 6; xiii. 35; xxi. 16, 42; xxii. 44; xxvii. 35, 46; and Mark xii. 35; and Luke xx. 42; xxiii. 46 and John ii. 17; vi. 31; x. 34; xiii. 18; xv. 25; xix. 24 and Acts i. 20; ii. 25; iv. 11, 25, 26; x. 34; xiii. 22, 33; and Romans iii. 4, 10, 13, 14, 18; iv. 7, 8; viii. 36; x. 18; xi. 9, 10; xv. 3, 11; and 1 Cor. iii. 20; x. 26; xv. 25, 27; and 2 Cor. iv. 13; ix. 9 and Eph. i. 20; iv. 8 and Heb. i. 6, 7, 9, 10, 13; ii. 6, 12; iii. 7; v. 6; vii. 1-28; x. 3, 9, 30; xiii. 6; and 1 Pet. iii. 10; and Rev. ii. 27. An examination of these and many other more or less direct quotations of the Psalms will show how satisfactory they were to Jesus and the Apostles, will help us to sing them intelligently, and will stimulate our wonder, love and praise. They are an inspired interpretation of the Psalms, and we quote them to prove the Messiahship of Jesus, his Person, divinity, humanity, and His offices of prophet, priest and king. They make it plain that the Psalms set forth the sufferings of Christ, his death, atonement, resurrection, ascension to glory, and royal supremacy; and that they describe His

triumphs by gospel grace and power, His providences controlling all events, His love and mercy, His forgiveness of sin, His just judgments, and His millennial kingdom as universal, blessed, glorious and enduring. Many Psalms would puzzle and tantalize us if we failed to see Christ in them, and all of them contain "hard sayings, who can hear them?" until they are read as prophetic, typical, or mystical references to our divine Saviour and Lord. To appreciate the Psalms, or any Scripture, and know their excellence, we must know that we are one with Christ by faith; we must know that the sacrificial rites were types of Jesus' cleansing blood; and must know that Jesus Christ is both God and Lord.

Christ is in the Psalms; they are His word; He made them for us; He gave them to us; He reveals Himself in them for our love and praise; and He expresses for us by them the joyous faith and assurance of temporal and eternal blessedness. Christ is in the Psalms; for they directly predict his coming, person, offices and work of salvation. Christ is in the Psalms; for He is the antitype, substance and fullness of all the typical persons, rites and revelations which they celebrate. Christ is in the Psalms; He is the head of the mystical body of believers whom it assures of a holy character and blessed attainments, which are possible only in and through His divine power and grace. Let us sing them, more than ever conscious that they glorify Jesus as "our King of old, working salvation in all the earth," and celebrate, as no human pen can, the triumphs of His redeeming love.

—The Psalm-Singer.

ARE COVENANTERS POLITICAL REBELS?

BY THE REV. R. H. M'CREADY, COLDENHAM, N. Y.

IN OUR BANNER for February, Rev. F. M. Foster, of Bellefontaine, Ohio, says in an article headed "Additional Articles:" "In the matter of adopting Constitutions, Covenanters maintain that the recognition of the nation's dependence upon the Supreme God and the government of His Son, Jesus Christ, is first. 'Without me ye can do nothing.' The want of such recognition in our national Constitution leaves the Covenanter but one duty, *Repudiation*. This repudiation may refer, first, to the preamble, or, second, to the whole Constitution. We take it that the latter is the position held by Covenanters."

The word repudiation in his article is marked in Italics, evidently to call attention to the fact that the whole argument is based on this word; and this is the word that has caused all the discussion in the Church, as to the duty of Covenanters in relation to our government. If, as he declares, the Covenanters can do but one thing in regard to the government, viz.: Repudiate the Constitution which is the founda-