

ANTI-HIGHER CRITICISM

OR

TESTIMONY TO THE INFALLIBILITY

OF

THE BIBLE

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MESSIANIC PROPHECIES.

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THIS is a large subject, too large to be treated satisfactorily in the time allotted to the discourses of the Conference. Only some features of it will engage our attention.

I. Our first duty is to determine as exactly as possible the meaning of the terms prophet and prophecy. We are not compelled to resort to lexicons and commentaries to ascertain their significance.

Happily, the Bible itself furnishes us an authoritative definition of the office and function of the prophet. In Exod. vii, 1, we are told, "The Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." No statement could be clearer than this. By divine appointment Moses was to be in the place of God to Pharaoh, and Aaron was to act as the prophet of Moses, receiving from him the message and delivering it to the king. This is further illustrated in Exod. iv, 15, 16, where Moses was directed to "speak" to Aaron "and put words into his mouth," the Lord promising at the same time to be with the mouths of both his servants, and to teach them what they should do. Furthermore, Aaron was to be Moses's spokesman unto the people; that is, he was to act the part of the prophet for Moses, and Moses was to be to him instead of God.

Here, then, we have the scriptural definition of the

prophet. He was one who received a message from God and delivered it to those for whom it was intended. He was God's "spokesman" and "mouth," the bearer and proclaimer of the Lord's will. He was "the man of God," his message the word of God. Through him God spake (Heb. i, 1, 2): "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In each case, whether by the prophets or by the Son, the speaker is God. Similar is the strong testimony of the apostle Peter: "Knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost" (2 Peter i, 20, 21).

According to the inspired writers, therefore, prophecy is a message from God, a divine communication, wherein the will and purpose of God are revealed to men.

A very prominent, an essential element in biblical prophecy is prediction. The word prophecies is to be understood, in this discussion, as equivalent to prediction, the predictions of the Old Testament touching the advent, person, offices, work, and glory of the Messiah. But before proceeding with the subject another matter closely allied to it demands attention and must be noticed.

II. The prophecies of the Bible, like its miracles, are unique. They stand alone in the field of literature, for they appeal directly to God as their Author. We recite again the words of Peter: "Knowing this first" (that is, we recognize this as primary truth, we settle it definitely in our minds when we sit down to the study of prophecy), "that no prophecy of Scripture is of private interpretation." Three words here require notice: 1. The verb "is" is not the ordinary Greek *esti*, but "*ginetai*," "be-

comes, arises, comes into being ;” 2. “Private,” that is, special, or, better, “one’s own,” the sense given it seven times in Peter’s epistles and so translated in the Revision (1 Peter iii, 1, 5 ; ii, 16, 22 ; iii, 16, 17) ; 3. “Interpretation,” that is, origin, origination (so Lillie). “Knowing this first, that no prophecy of Scripture cometh into being from one’s own interpretation, origination, and application.” It is not the fruit of the prophet’s own conjectures and calculations and shrewd guesses as to what is going to happen. And so the apostle immediately adds, “For no prophecy ever came by the will of man.” Its origin is divine, its Author is God. It was brought to the prophet, as it is brought to us, from God. The prophets delivered what they received—nothing more, nothing less, and nothing different.

The naturalistic theory of prophecy is that it is only a higher kind of divination ; that the prophets of Israel and heathen soothsayers belong to the same class ; both alike are confined to the sphere of the natural. Night and day cannot be more distant and distinct. Let us note some of the differences between the two. Prophecy, from its constitution and aim, cannot give predictions on every sort of subject ; divination attempts to do precisely this. Prophecy announces only what stands in organic and internal relation to the plan of redemption ; divination undertakes to disclose the future of persons and empires totally apart from the government of God. Prophecy deals with the course and development of God’s kingdom in the world ; divination is satisfied with a puerile kind of fortune-telling. Prophecy rests on the inspiration of the Spirit of God ; divination on the imaginary intercourse with an extramundane spirit. The prophet spoke the words of the Lord, the words the Lord put into his mouth (Jer. i, 9 ; Ezek. ii, 7) ; the soothsayer and false prophet spoke out of their own

hearts (Jer. xiv, 14; xxiii, 26). The one was object truth, the other subjective presentiment. The prophet received his message from without, from beyond the boundaries of his own intelligence; but the soothsayer and false prophet evoked their oracles from the depths of their own spirits. In brief, prophecy has for its supreme and ineffable center the Lord Jesus Christ. All its lines converge to him. To him its waiting eyes are lifted; to glorify and honor him its marvelous lips are opened. His kingdom and its victories; his coming and the transcendent events connected with it; his name, surrounded with unapproachable splendor; his power, without a superior and without a rival; his throne the throne of the universe—such are its exalted themes. Divination and necromancy know nothing of Christ and care nothing for him.

The prophets put forward a divine claim for their utterances. And what is not the least proof of the justice of their claim is the crucial fact that they rise to the level of their claim. Their claim and their message square with each other; there is no disparity between them. There is that in their message which substantiates their claim to divine inspiration. In this respect the prophets stand alone, without parallel in the history of the world. There is an immense distance between the supernatural pretensions of augurs and soothsayers and their "responses;" while the "spirits" of modern necromancy chatter nonsense with the volubility of magpies, and with no more sense of responsibility.

III. Are there Messianic prophecies in the Old Testament? I am almost ashamed to raise this question, a question which to those who hear me must appear superfluous, if not silly; and yet it is one asked in our day and answered in the negative by not a few who call themselves Christian teachers. You know full well that

the postulates, or working rules, of rationalistic criticism are these: 1. The message of the prophet springs from the exigencies or circumstances of his contemporaries; it has its roots in the needs of the people of his own time. 2. His message is addressed to his contemporaries, is intended for them preeminently, if not exclusively. 3. His message never transcends the horizon of his own age. When he speaks of the distant future his predictions are ideal; they are not definite, distinct, precise, nor indeed can be. That is, prophecy, according to this miserable theory, never outruns the historical process; it cannot stretch beyond the stage of realized history reached in his time, save in a vague and indefinite way. If this be true, then we must reconstruct all our interpretations of Old Testament prophecy and all the inspired commentary on it in the New. We must bind up the predictions to the prophet's own age, and suffer no light to fall on the things to come. Over these an impenetrable veil hangs which God himself cannot—at least, does not—lift! And so Isa. xl-lxvi becomes Deutero-Isaiah, written by the Great Unknown who lived in exile times and personally knew Cyrus. Ezekiel's wheels stop short in the foundations of the second temple, or whirl poetically in heaven. Daniel's visions it confines to the Maccabean war and to Antiochus Epiphanes, and the Olivet prophecy of the Lord Jesus (Matt. xxiv, xxv) and the Apocalypse of John it arrests at A. D. 70, the fall of Jerusalem. The hypothesis minimizes everything to the last degree. It practically denies that God has distinctly foretold anything as disassociated from the past, and then it tries to compensate for so great a loss by a species of spiritual inflation. Such is the principle of the much vaunted "scientific method" of biblical interpretation in these closing years of the nineteenth century.

We deny and repudiate the "method," and cite against

it the witness of the Lord Jesus Christ and the apostles. What answer is made to our denial and our appeal? It is found in the defiant words of Professor Kuenen, as quoted by Professor Bissell: "We must either cast aside as worthless our dearly bought scientific method or must forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old."

The New Testament, however, cannot be so summarily set aside in this contention. The New Testament is at least an equal sharer in the glory or the dishonor of the Old. You cannot lay the hand of violence on the Messianic predictions of the older volume without robbing the Son of God of his precious dignities, his eternal crown rights. Whatever becomes of this boasted "scientific method"—and we believe that devout men will yet clap their hands at it and hiss it from its place of bad preeminence—we dare not surrender, because we cannot afford to surrender, the principles of interpretation of the Old Testament prophecies which are sanctioned by Christ and the apostles.

There is a true and infallible scientific method of exegesis made ready to our hands. The New Testament is the best manual of Old Testament hermeneutics in existence. Its principles are clear, exact, immutable; and they are as strictly applicable now as in the sixteenth century or the first. Its examples are copious, luminous, and unerring. Its spirit is reverential and profound. To this method, taught us by the Saviour and the apostles, we do well to take heed.

But is there evidence that such a method of exegesis is furnished us in the New Testament Scriptures? There is, and we proceed to point out only one feature of it, namely, that which relates to the interpretation of the Messianic prophecies.

In Luke xxiv, 27, we read, "And beginning at Moses and all the prophets, he expounded" (interpreted, the verb is the foundation for our English *hermeneutics*) "unto them in all the Scriptures the things concerning himself." How wide a range our Lord's exposition took is obvious from this language: Moses, the Pentateuch; all, not some, of the prophets; all, not some, of the Scriptures. Likewise in Luke xxiv, 44, we find the risen Redeemer employing these far-reaching words: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." "Then opened he their understanding, that they might understand the Scriptures" (verse 45). Here is the norm given to the apostles and disciples, given also to all teachers and students of the Bible for all time, for the interpretation of the Old Testament Scriptures. The Lord Jesus, after his resurrection from the dead, and shortly before his ascension into glory, most solemnly affirmed and testified that he himself is the great center and subject of the Thorah, of the former and latter prophets, and of the Hagiographa; that is, Christ is in the Old Testament, and in every part of it, its substance and its sum. Hear now the testimony of two commentators on this passage: "If the exegete should read the Old Testament Scriptures without knowing to whom and to what they everywhere point, the New Testament clearly directs his understanding, and places him under an obligation, if he would be a sound Christian teacher, to acknowledge its authority and interpret accordingly. Doubt as to the validity of our Lord's and of his apostles' method of expounding involves necessarily a renunciation of Christianity" (Meyer). "They who consult the teaching of Jesus and of his apostles with respect to the prophecies concerning the Messiah need

not grope in uncertainty." He is the "whole tenor of the Old Testament in its typical and symbolical character" (Van Oosterzee).

That the evangelists and the apostles closely followed the method given them by the Lord himself every intelligent reader of their inspired writings knows. We have time to point but a few of them.

1. *The Gospels.* Matthew again and again employs the suggestive formula in the opening of the first gospel, "That it might be fulfilled which was spoken through the prophet;" that is, he constantly compares and confronts events and circumstances connected with the Lord Jesus with Old Testament predictions, and finds their exact fulfillment in the Son of man, the heavenly king. Matthew's has well been called "The Gospel of the Fulfillment." He finds Christ in Hosea xi, 1: "Out of Egypt have I called my Son." Israel is the Messianic nation; its history has foreshadowings and preintimations of the earthly history of Him whose goings forth are from of old, from everlasting. Israel mirrors the Messiah; Christ is the true Israel. He appeals to the concurrent testimony of the prophets that Jesus should be despised and rejected, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

Mark opens his account of the Lord Jesus with quotations from Isaiah and Malachi, thus binding up his narrative with the Messianic predictions, thus giving us a hint at the outset of the character and intent of his writing. For, while the second gospel is not so full of Old Testament quotations as the first, it contains, nevertheless, the matchless portrait of the Messiah as the servant of Jehovah, of whom Isaiah so rapturously speaks.

Luke records that in the first sermon Jesus preached (that at Nazareth, iv) he quoted Isaiah's prophecy of the

qualifications and mission of the Messiah (lxi), and applied it directly to himself: "This day is this Scripture fulfilled in your ears." And near the close of the public ministry Luke tells us Jesus said at the supper, "For I say unto you, that this that is written must be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end" (xxii, 37). Between these two points, the opening and the termination of the ministry, the third gospel shows that he does the work and fulfills the predictions of Messiah, the promised Deliverer.

John, after making fifteen most remarkable Messianic quotations, and declaring and proving that these have their ample accomplishment in the Lord Jesus, formulates his memorable conclusion: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (xx, 31).

2. *The Acts.* From this book we select three witnesses in proof that the apostles did pursue to the very letter the method of preaching and teaching indicated to them by the Lord, namely, a confident appeal to the Old Testament prophecies concerning Messiah. The second chapter of Acts contains Peter's address to the multitude on the day of Pentecost. I heartily concur in Professor Stifler's opinion of this address: "As an example of persuasive argument it has no rival. The more it is studied the more its beauty and power are disclosed." The theme is the Messiahship of Jesus, and the evidence he adduces are the Messianic predictions of Joel and David. Peter's exposition and application of these Scriptures to the events of Pentecost are irresistible: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." Only by the fulfillment of the word

of Jesus can we explain this exegetical power of the Galilean fisherman: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts i, 8).

A second witness (Acts viii) is Philip the evangelist, who preached Jesus to the perplexed Ethiopian officer out of Isa. liii. His whole instruction seems to be founded on that Messianic Scripture, of the meaning and application of which Philip had not a shadow of a doubt. Fancy, if you can, this servant of God, guided as he was by the Spirit of God, interpreting the chapter to mean Messiah when it means suffering Israel, the godly remnant of the chosen people, as the critics now tell us. Nothing but the inexorable logic of their false hypothesis will account for the strange spectacle of Christian teachers (so called) going bodily over to Jewish ground and denying Messiah a place in Isa. liii. By the "scientific method" they have reached the conclusion that no prediction of the distant future can be other than ideal, vague. But here is one most distinct, particular, and minute. Therefore it must mean suffering Israel of the prophet's own time. That it is Messiah who is meant, he and no other, Matthew, Luke, John, Philip, Paul, and Peter all attest (Matt. viii, 17; Luke xxii, 37; John xii, 37, 38; Acts viii, 32, 33; Rom. x, 16; 1 Peter ii, 24, 25).

The third witness is Paul, whose adherence to the Saviour's method is even more marked than that of the other apostles. Soon after his conversion we read that "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ" (Acts ix, 22). His proof he derived from the Old Testament Scriptures (xviii, 28). At Thessalonica, "as his custom was, he reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that

this Jesus, whom I preach unto you, is Christ" (xvii, 1-3). In his defense before Agrippa he said: "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles" (xxvi, 22, 23). Finally, in his address to the chief men of the Hebrew colony at Rome, he "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening" (xxviii, 23).

3. *Hebrews*. The author of this Scripture has given us an inspired commentary on ancient Judaism. In that system he finds the fruitful seeds of Christianity. Its complex services he describes as "a figure for the time then present," rather, a parable, an acted parable, in which the glories of Messiah and the Messianic age are pictorially disclosed. He finds that Jesus Christ, in the dignity of his person, in the majesty of his offices, and in the perfection of his work, was and is the substance and reality of tabernacle and temple, of altar and priest, of victim and blood-shedding. According to the Hebrews Judaism was a Messianic prophecy; Judaism was a kind of kindergarten school in which God by a splendid series of object lessons taught his people that in due time One would appear who would make good every promise and prophecy—the prophet of whom Moses was but a faint type; the priest of whom Aaron was but a dim reflection; the offering of which the sacrifices were but thin shadows. In Hebrews the Holy Spirit sets aside the typical and the temporary to make room for the permanent and the real. Moses, Joshua, Aaron, the old covenant, the ordinances and sanctuary, the earthly Jerusalem, and the earthly congregation, are all one by one laid

aside, that their substance and sum may come in, Jesus the Messiah, and the heavenly assembly, and the heavenly city. Every rite and ceremony of the Mosaic institutions had a voice for Israel; and their voice was prophetic. Their voice was the significant word, Wait. Wait, and the true Deliverer will appear; wait, and the true priest will come; wait, and the true atonement, the one supreme offering, will be presented—the offering which shall perfect forever them that are sanctified; the offering that will nevermore need to be supplemented by a sickly little Protestant purgatory in the middle state.

Thus we see that the words of Jesus lie at the basis of the New Testament exposition of the Old: “All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” This was the ground of the patristic interpretation. It was the ground of all interpretation esteemed Christian until a very recent period. The consent of Latin, Greek, and Protestant exegesis, the verdict, we may say, of an eighteen hundred years’ Christianity, is not to be rashly set aside. If a method so cardinal, so central, so universal is given up as false—a method which has back of it the sanction of Christ and the apostles—where is there another that in any proper and adequate sense can take its place? The newer criticism? The method that empties the Old Testament of much of its meaning and ties it up to Jewish times? We repudiate it, because it thrusts a sacrilegious Jehoiakim’s penknife between the two Testaments and ruthlessly dismembers them, destroying their unity. We accept Kuenen’s alternative, and gladly say, We cast aside as worthless the rationalistic scientific method, and adhere now and forever to the holy method of Jesus Christ and his inspired apostles.

IV. The four gospels are most intimately related to the Messianic prophecies.

The prophets have drawn an august portrait of the Messiah: his person, offices, mission, and qualifications for his vast undertaking; his suffering, death, resurrection, and glory are described with a minuteness of detail which ordinarily belongs only to history. They teach that Messiah is to be a king, and that he shall establish a kingdom which shall be world-wide and glorious. They describe him as the servant of Jehovah; they assure us that he will accomplish God's will on earth and man's neglected duty; that he will meet every divine requirement and every human need. They furthermore announce that Messiah will be the seed of the woman, the offspring of Abraham, the son of David. A veritable man Messiah is to be, one who shall be incorporated with our race, the Son of man, the Son of mankind, therefore the kinsman Redeemer of all them that believe. Moreover, the prophets witness to the immensely significant fact that Messiah is the Lord of glory, that it is Jehovah himself who is to visit and redeem his people.

Now, in these four great features in the portrait of Messiah as drawn by the prophets we have the foundation of the fourfold account of the Lord Jesus contained in the New Testament. The evangelists bring the person and work of Jesus alongside of Messiah's picture in the prophets, the historical by the side of the predictive, and the two are found perfectly to match. The gospels prove that the Deliverer promised to Old Testament saints has appeared in the person of Jesus; that what was foretold of him is fulfilled in Jesus; that, therefore, Jesus is worthy to receive the illustrious names of the Deliverer: he is the King of Israel, the Servant of Jehovah, the Son of man, and the Son of God.

V. Progressive element in the Messianic prophecies. What we find respecting the prophecies is also true of the whole Bible. It is a book of growth. Men con-

struct their theological systems as they build a house, laying beam on beam. God constructs his system of revealed truth as he does the living oak of the forest. He plants the germ among the clods of a wasted Eden, and it grows and expands parallel with the germs of the race till in the fullness of time all nations may find shelter under its mighty boughs.

Messiah is the supreme object of all prophecy, as he is of all Scripture and of God's counsels. The little streamlet of prophecy which sprang up in Eden was swelled by continual accessions through the antediluvian, patriarchal, and Hebrew ages until it became a river and a flood. At first the promise of a redeemer was public and promiscuous, the promise that the seed of the woman should bruise the serpent's head (Gen. iii, 15). He might be born anywhere, and might spring from any one of the many branches of the human family. The only certain thing was that he was coming, and that he was to descend from Eve, the mother of us all. But ere long a restricting process began, and by a series of limitations the promise was rendered more and more definite and precise; the circle within which the hope of the world was to appear was drawn closer and closer. Abraham was named the chosen progenitor of Messiah (Gen. xxii, 18). Jacob predicted that in Judah's line must Shiloh, the peace-bringer, appear (Gen. xlix, 10). The exhaustive process narrowed the line to David's royal house: Messiah shall be David's Son and Lord (2 Sam. vii; Psalm lxxxix, 3-5, 19-37). Isaiah announced that he should be born of a woman, the son of the Virgin (Isa. vii, 14). Micah foretold that Bethlehem was to be the place of his birth (Micah v, 2). Haggai taught the nation to look for the promised salvation during the existence of the second temple (Hag. ii, 6-9). Daniel dated the time of his coming at the close of the sixty-ninth of

his seventy mystic weeks (Dan. ix, 26). Thus this long line of predictions, extending over a period of more than three thousand years, grows in brightness and fullness as feature after feature in the life and character of the great Messiah is added, until Malachi introduces him to the waiting people of God as the messenger of the covenant, with his forerunner preparing his way before him; and the portrait stands complete. From first to last, from Genesis to Malachi, there is progress, movement, growth.

But there is much more in the Messianic prophecies. The Old Testament contains a noble succession of "figures of Him that was to come," both of persons and institutions. Foremost stands Adam, who, as head of the race and of the old creation, is the type of Him who is head of the redeemed race and of the new creation. Then Melchizedek, king and priest, is the image of Him who is likewise Priest and King in the power of an endless life. Next David, who in his sufferings and in his glory so marvelously resembles his adorable descendant that the latter is even sometimes designated by the name of David (Ezek. xxxiv, 23, 24). After him is Jonah, who is not so much a predictor as in his own person a prediction of the Messiah.

Solemn is the memorial feast of Israel's exodus, ordained by Moses in the paschal supper; but what is the deepest significance of that paschal Lamb of which not a bone was to be broken? "Even Christ our passover is sacrificed for us," Paul replies. Beneficial is the uplifting of the brazen serpent, by which death is arrested in the camp of Israel. But what significance has this ordinance of Moses, not merely for Israel, but for all following centuries? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have

eternal life," Jesus makes answer. Majestic was the ritual of the great day of atonement when the high priest passed the veil into the most holy place, and, standing before the ark, sprinkled the blood on the mercy seat. But has it no higher aim than to calm the conscience of the sinful nation for one year? Romans answers: "Whom God hath set forth to be a propitiation" (a mercy seat) "through faith in his blood." Hebrews also makes answer: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

But new and strange features are yet added to the Messianic portrait. The music of the prophetic harp emits mournful tones which tell of suffering, of oppression and wounds and bruises to be inflicted on the coming One. He is to be the holy sin bearer, a silent sufferer, a slaughtered lamb. In the great Messianic psalm, the twenty-second, the very words he uttered on the cross are found, made ready to his hand. The intensity and awfulness of his sufferings as priest and victim are depicted with graphic power. His patience, humility, benevolence, love, and piety call out the fiercest enmity of wicked men and of Satan against him. They rush upon him open-mouthed, like ferocious beasts. They roar about him like savage bulls of Bashan. He stands in the midst of them as though surrounded by baying dogs—he innocent and guileless, like the hunted hind. They part his garments among them, and cast lots upon his vesture. And his pitiful wail, his lonely cry, is, "Be not far from me; for trouble is near; for there is none to help."

In another psalm, the sixty-ninth, his sorrowful plaint is that every delicacy of feeling is violated by his pitiless foes. Shame covers his face, reproach breaks his heart. He is the song of the drunkards as they reel through the streets, and he is all alone in his sufferings, with none to pity or to help.

In Isa. liii he is the "man of sorrows." Twelve times over in that chapter it is declared that his sufferings are vicarious and propitiatory. In Daniel he is to be cut off and to have nothing; while in Zechariah the sword of justice leaps from its scabbard and is bathed in his blood.

But he is to be the conqueror of the grave, the death of death; and he is to come the second time in the clouds of heaven to punish the wicked and to raise his sleeping saints from their graves.

The words of Herder are no less beautiful than they are true: "Shell and husk, in which the precious kernel is hidden, fall away one after another, until at length this kernel itself, the Christ, appears personally; and the whole of the Old Testament rests upon the evermore full and complete development of the single early prophecies and promises of God, which pervade it, in which the unity of the divine plan is fully perceived only when Christ shall have come in his kingdom."

What, now, is our conclusion? We may sum it up in one sentence: Jesus Christ is the key of the Old Testament Scriptures. Expel him from its pages, and the book becomes meaningless, of no more worth to us than the speculations of Philo or the rhapsodies of blind Homer. Give Christ his proper place, his full place, in the law and in the prophets and in the Psalms—the place the New Testament assigns him—and those ancient Scriptures glow with a splendor above the brightness of the starry firmament.