

Christ in the Psalms

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“The testimony of Jesus is the spirit of prophecy.” The Psalms fortell the incarnation of Christ, the deity of Christ, the eternal Sonship of Christ, the offices of Christ as Prophet, Priest and King, the betrayal of Christ, the agony of Christ, the trial of Christ, the rejection of Christ, the crucifixion of Christ, the burial of Christ, the resurrection of Christ, the ascension of Christ, and the second coming of Christ to judge the world.

Jesus Christ is the subject of the Psalms. They tell us of holiness of heart and life and Jesus was the one perfectly holy man in the moral history of the world. The Psalms tell us much of the blessedness of the good life and Jesus was the most blessed of men. The Psalms tell us often of the enemies of the good man and Jesus was encompassed with enemies who at last sent Him to the

cross. The Psalms tell us of the punishment of the wicked and Jesus is at last the judge of all. Jesus is set forth in the Psalms as the Covenant God of the true Israel. He is the Redeemer, the Rock, the Refuge, the Shepherd, the Shield, the Fortress, the High Tower of his people.

God gave His people a book of praises in the Old Testament. Why did He not give such a book in the New Testament? Could He not have endowed some one of the Apostles to write a book of Psalms? Is God's power limited in providing poets any more than in providing preachers? Could not the Holy Spirit have dwelt richly in some one of Christ's disciples to write songs for the new dispensation? The answer seems to be that the songs they then had were the praises of God in Christ and that they were prepared with heavenly skill to be the songs of all the ages. Jesus told no one to write Psalms. What He had inspired long ago was full of the truth of the latest age and the need was already met: He Himself sang what He had inspired and appointed to be sung.

There is no hint in the New Testament

that there was need of another or different book of praise than the one they then had. Of all things that pertained unto life and godliness there was great supply in the grace of God, but no new book of praise was needed. No promise of the Spirit can be quoted for help to anyone undertaking to write a new book. Nor was any such book forth-coming in the Apostolic Age. These like many other developments, not provided for in the Word of God, were found in later times.

The New Testament contains two hundred and forty-three quotations from the Old and one hundred and sixteen of these are from the Book of Psalms, showing that our Lord and his Apostles felt that the Psalms had Him, his life, experience and work, as their subject. Jesus on the cross expressed his greatest agony and his final trust in quotations from the Psalms. The Psalms are in the Gospels and the Gospel in the Psalms. Both have the same subject and their accounts of Jesus coincide. The Gospels give the life of Jesus in story; the Psalms that same life in experience. One gives the outer

life of the Son of man; the other his inner thoughts and feelings.

It is remarkable that the Psalms to which some Christians object as un-Christian are the most Messianic of any in the Psalter, as the 69th and the 109th. Is it not dangerous to object to the work of the Holy Spirit? One might as well object to the 23rd Chapter of Matthew. Christ is the sun of righteousness around which the whole Psalter revolves.

As long as Christians hold to the singing of the Psalms in the worship of God, they hold to the justice of God and the atonement wrought by Jesus Christ that satisfies divine justice. No conscientious Psalm-singer doubts the deity of Jesus Christ, or the validity of the atonement, the twin pillars of evangelical preaching and practice. Opened understandings will see the Savior in the Psalms.



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