

suggested that the whole psalm was a prediction in advance of the very words of the meditation that Christ would say as He hung on the Cross.

Whether it is actually a prediction of His meditation, there is no doubt that it is a prediction of His crucifixion. Crucifixion was unknown to people at the time of David, but in this psalm there is a most wonderful prediction of the details of crucifixion. However, there is one verse in the psalm that would not apply just to crucifixion in general. This is the statement in verse 18: "They part my garments among them, and cast lots upon my vesture."

The crucifixion of Christ was God's means of salvation to all who would believe on His Name. The suffering of Christ was not particularly increased by what is described in this verse. Nor was the efficacy of His death for salvation increased by it. It is an incidental inorganic prediction, pointing to the fact that this was the particular crucifixion that was predicted in the psalm, and that God knew the end from the beginning. Who could have known that in this particular crucifixion, among the articles of clothing that were divided among the soldiers there would be one that was not part of an even division, and that was too valuable to tear, and that they would decide to cast lots for it? It is an incidental inorganic prediction, but a specific indication of the divine knowledge, not merely that there would be a crucifixion, but that this particular crucifixion would occur.

As Psalm 22 gives a picture of the crucifixion from the viewpoint of the One crucified, Isaiah 53 (actually Isaiah 52:13-53:12) gives a picture of that most important event in all history as it would appear to those looking at it from the outside. It depicts the humiliation of Christ. It shows His coming exaltation. It shows the atoning effect of His death. All this is marvelously brought out in the chapter. There is, however, one statement in the chapter that is not part of the organic prediction. This is the statement in verse 9, "And he made his grave with the wicked, and with the rich in his death."