

and would be tremendously effective by what had happened to Him in the misery
and that He passed through as described in the first two thirds of this Psalm
and the great joy and celebration as a result of the Lord's intervention which
is described in the last part of the Psalm. The combination is something that
aside from its exact relevance to the death of Christ and what was accomplished
through the death of Christ is very, very hard to imagine or to apply to anything
else. I picked up a modernist commentary on the Psalm and looked into it to
see what the author did with this Psalm, and I found that here he said that
here we have two different writings. He couldn't see how these could fit together.
And I would quite agree with him unless it is the divinely inspired picture in
advance of this one unique event in all human history. I don't mean the crucifixion,
of course, is unique, but that this particular crucifixion was unique in some ways
and that the results of this crucifixion were absolutely unique. Now this author
said, The first part of this Psalm represents the rather distorted imaginings
of a man in the Maccabean times who has been confined in a dungeon, and as he
is confined in the dungeon there he sees queer shapes around him and has all sorts
of queer imaginings in as he gives way to delirium in the course of tortures of
which he is there suffering. Well, the idea of delirium and of crazed fancies
can be invoked to explain almost anything, but you don't have to evoke that
interpretation if you see how MUCH of it is literally fulfilled in what happened
in connection with what happened in the death of Christ. And then this author
said that in some ways this man died there in the dungeon but that in some ways
this expression of His suffering was smuggled out of the dungeon and was put
into the Hebrew prayer book. And then in some queer way it got combined with
the last two verses which are an expression of an utterly different type. They
are simply a praise to God for marvelously things that He has done. Well, unless
you take it as being a part of the Bible which is a unit and a prediction which
is a thousand years in advance of what was so remarkably fulfilled in
the crucifixion of the Lord Jesus Christ. It is indeed hard to see how