

in Matt. xxii. 41-46, and in the parallel passages of Mark and Luke, we have another illustration of Christ's application to himself of a remarkable passage in Psalm cx. The chief difficulty of expounding this passage has arisen from a twofold error, on the part of most interpreters, in reference to the Psalm itself. In the first place, they have mistaken its proper authorship; in the second place, they have misconceived its Messianic character. As has been stated in discussing the import of this Psalm, its author was not David, but a poet belonging to his time; and its character is not Messianic in the strict sense of the term, but only in the applied sense or the typical sense of the term. The whole contents of the Psalm show that it was addressed by some one to the Psalmist, and not by the Psalmist to the Messiah. At the time of Christ, however, the Psalm was generally regarded as both Davidic and Messianic. At that time, too, the title, "son of David," was universally applied to the Messiah by the Jews. In putting the question of the passage to the Pharisees, therefore, Christ simply proceeds on this popular belief, in order to silence all their captious questions. By thus questioning his adversaries, as Dean Alford says, "The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah." In applying the quotation to himself, Christ merely regards the person of the Psalm as a prophetic type of the Messiah, which he declared himself to be.

In Luke xxii. 37, we have another most significant application of prophetic Scripture to himself by Christ. The passage quoted is a literal rendering of the Hebrew in Isaiah liii. 12, where its original reference is the ideal Messiah, or rather to the "servant of Jehovah," as the individual there described is technically called. Christ does not here declare that the original or primary reference of the passage is to himself, but simply that the statement it contains is applicable to him. In other words, his declaration signifies that "the things concerning" him, in the sense of applying to him, that is, in the sense of being true in principle of him, are about to be accomplished; or, as Dean Alford explains the words translated "have an end," "are coming to the *completion* of their accomplishment." In the last