

king was cannot be certainly determined. Many commentators consider the marriage of this king as a type of Christ's union with his Church; but in the Old Testament the union of the Messiah with Gentiles is never represented under the figure of a marriage contract; and in the New Testament, where portions of this Psalm are quoted, as in Hebrews i. 8, for instance, they are not quoted in connection with any marriage of the Messiah. They are simply applied to him, as Lange observes, "to exhibit his theocratic position and purposes." From beginning to end, this Psalm describes an actual historical event. It uses many expressions which are suitable only for a nuptial ode. It had no original reference to the Messiah, and is not Messianic in the strict sense of the term.

The one hundred-and-tenth Psalm may be shown to be historic in a similar way. Here again the title or superscription comes to our assistance. It should be rendered not "a Psalm of David," but "a Psalm *on* David," or "a Psalm *about* David," as many of the soundest Hebrew scholars have observed. The Psalm was evidently written concerning David by some poet of his time, who would naturally speak of him as his lord. Since David was his theocratic king, the poet very properly applies to him the title "lord," which should be printed, as in the Revised Version, with a small letter and not with a capital letter, as in the Authorized Version. In verse 7, this theocratic king, David, is styled a priest after the order, that is, after the manner, of Melchizedek. Thus the writer shows the union of the kingly and priestly dignities in David similar to the union of this two-fold dignity in Melchizedek. This comparison renders the reference to the existing king, if possible, more certain than it otherwise would be, because it ascribes to him, in common with Melchizedek, those priestly, not sacrificial, acts which are recorded of both David and Solomon. This Psalm, therefore, like the others that have been examined, contains no direct reference to Christ. Its form of address, as well as its local and temporal coloring, proves its historic character. Apart from the two verses 1 and 7, the language of the Psalm, especially the language of the latter portion of it, is applicable only to an earthly king. But for the use made of this Psalm by Christ, according to the