

THE APPLICATION OF THE LANGUAGE 243

John XIX. 37, was long supposed to refer to the Messiah, it refers to someone who had suffered, not to someone who was to suffer.

Furthermore, when Jesus is represented as asking if it behoved not the Christ to suffer the things which he is said to have interpreted concerning himself, the meaning is that, as the general antitype of all that was prefigured in the Old Testament, it was needful or fitting for him to realize, along with other principles, that of vicarious suffering. In the same way, we should explain all such passages as Acts III. 18; XVII. 3; XXVI. 23, which speak of the Christ as suffering in accordance with the teaching of the Scriptures. The key to every such passage is found in Revelation XIX. 10, where the Apocalypst declares that "the testimony of Jesus is the spirit of prophecy". The ancient Scriptures testify, or bear witness, of Jesus by bearing witness to truths and principles which were specially realized by him, either in his person and character or in his office and work.

It is a very suggestive fact that, so far as we have any record, Jesus did not during his public ministry apply to himself any Old Testament passage expressive of suffering for others, either on their account or in their behalf. Nor did he speak plainly to his disciples on the subject of his sufferings till near the close of his life. When, as reported in Luke XVIII. 31-34, he spoke to them of his approaching passion,