

applied to Christ in the New Testament, it is supposed to contain a direct reference to him as the great prophet who was to come. The original reference, though, as the connection shows, was not to the Messiah, but to a prophet like unto Moses, who should teach the same kind of truth that he taught, and proclaim the same sort of principles that he proclaimed. A careful examination of the last verse of the chapter fully confirms this statement. The context further shows that the word for prophet in this passage cannot be confined to a single individual. It refers to the institution of the prophetic order; that is, to a race or line of prophetic teachers whom God, from age to age, would raise up to instruct the Hebrew people.

Coming to the Davidic age, the next period of Messianic prophecy, the so-called Messianic Psalms demand attention. Because numerous passages in the Psalms have been applied in the New Testament to Christ, therefore, the number of Psalms considered Messianic in one sense or another is very large. Evangelical writers are not agreed, either as to the number which should be characterized as Messianic, or as to the sense in which they should be regarded as Messianic. Three ways of regarding the Messianic Psalms have long prevailed. Some are supposed to contain a typical reference to Christ, or to be only typically applicable to him; others are supposed to contain an indirect reference to Christ, or to be only indirectly applicable to him; others, again, are supposed to contain a direct reference to Christ, or to be directly and solely applicable to him alone. Passages in this latter sense are styled by Delitzsch "prophetico-Messianic," because in each of them he thinks the future Messiah stood objectively before the writer's mind. As most of the passages of this period, applied to Christ in the New Testament, evidently refer to the actual history of a person living at or near the time of their composition, it is unnecessary to examine more than a few of the most significant, whose reference has seemed obscure. Of these there are not more than about four, namely, ii., xxii., xlv., cx.

The second Psalm, historically interpreted, has reference to the reigning king. Whether this king was David or Solomon is immaterial for our present purpose. In verse 2, he is desig-