

I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

Those parts of the five books of Moses, containing the religious institutions of the Jews, are looked on by some as a number of unmeaning ceremonies. If any one will consult the Epistle to the Hebrews, he may see that they all referred to Jesus Christ, had their fulfilment in him, and were fraught with the most important instruction.

Jesus Christ was also prefigured by all the sacrifices. In no way, perhaps, was he more clearly and sensibly exhibited to view, than by the animals whose blood was shed; for without the shedding of blood there was no remission. Every animal slain, whether daily, annually, or occasionally, referred to him, who, in the end of the world, was to put away sin by the sacrifice of himself. As they all referred to him, so, by his death, he hath finished transgression, and made an end of offering for sin, and they henceforth ceased to be offered. By his one sacrifice he hath caused the sacrifice and the daily oblation to cease. By the offering of the body of Jesus Christ once for all, the conscience of every believer is purged from dead works to serve the living God.

The books of Kings, Chronicles, Ezra, and Nehemiah, are supposed to contain little else but lists of hard names, but in them we may perceive the wisdom of God by the means he then used in preserving exact genealogical tables, to show the nation, tribe, family, house, and person, from whom the Messiah was to proceed. Both Matthew and Luke, in giving the Saviour's genealogy, show, that though they appear now to be of little use, they had a very important end to serve, and that they ultimately referred to him.

That the Psalms chiefly respected Jesus Christ, who was to be made of the seed of David according to the flesh, is evident from the authority of God in the New Testament. The quotations made from this book, are applied by the Spirit of God to the sorrows, sufferings, death and resurrection of him who was the object of expectation and the subject of song to the ancient Israel of God. David was raised up to sing of the Messiah in the sweet Psalms of Israel, 2 Sam. xxiii. 1. Interpretations, either of the book of Psalms, or of any other part of the Old Testament, unsupported by the inspired writers in the New, ought to be rejected, 2 Pet. i. 19-21. Many of the Psalms refer to Christ's church, as well as to himself, and also to their enemies; but are applied by the Spirit of God very differently from what they usually are in these days. The New Testament is the only inspired commentary we have on the Old, and to it we ought to give heed as unto a light which shineth in a dark place, and not to the imaginary interpretations of men. The two Testaments