

Him." In addition to the direct prophecies which our Lord mentions, we find that He also specifies certain events as typical of Himself, His time, and work. Among these are, "the brazen serpent*," the mannat, and the deluge.† Every type contained a prophecy. It was designed to foreshadow some greater event in the future; and that design embodied prophetic knowledge.

Our Lord's allusion to individual prophecies and individual types indicates the full meaning of that remarkable statement: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."§ He here states a great truth both negatively and positively. "I did not come to put an end to (καταλῦσαι) the law—to subvert or destroy it; my object in coming was the very opposite: I came to fill it out (πληρῶσαι), so to set forth its spiritual meaning so to expand its moral code, and so to embody and realize its typical rites, that all the world might see that in Me the law is fulfilled."

I am glad to be able to state that the interpretation of our Lord's words which I have now given is substantially the same as that of one of the greatest of modern critics, the late Dean Alford. His note on Matthew v. 18, is so important and so apposite that I quote it:—"It is important to observe in *these days* how the Lord here includes the *Old Testament and all its unfolding of the Divine purposes regarding Himself, in His teaching of the citizens of the kingdom of Heaven.* I say this, because it is always in *contempt and setting aside of the Old Testament* that rationalism has begun. First its *historical truth*, then its *theocratic dispensation* and the *types and prophecies* connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr; and thus the way is paved for a similar rejection of the New Testament,—beginning with the narratives of the birth and infancy as theocratic myths; advancing to the denial of His miracles; then attacking the truthfulness of His own sayings, which are grounded on the Old Testament as a revelation from God; and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together."

Such was manifestly our Lord's opinion. The Mosaic Law and his gospel were one in principle—the former the shadow, the latter the substance; the former the type, the latter the anti-type. In a word, the Bible is one, indivisible, eternal; just as the God of the Bible is one, indivisible, eternal.

From these testimonies and teachings of our Lord those who call themselves philosophic theologians may well learn an important lesson. They call themselves Christians; they profess belief in Christ's divine mission; and yet they stigmatize as myth and fable what he authenticates as facts. No contrast could be greater than that between the destructive criticisms of some Christian men, and even Christian ministers, in our days, and the confident and reverential allusions made to the Old Testament by Christ, their Lord and Master. It is, unfortunately, too true, as Chalmers said years ago, that there now exists a superficial philosophy, which has thrown around itself a halo of most captivating brilliancy, which spurns Bible history and Bible doctrine together, which has infused the very spirit of antichrist into some of the great literary establishments of our land, and which is now making a daring effort to infuse it into the Church itself. But I would have all thoughtful men to know and to believe that this is not, that it cannot be, that cautious, solid, profound philosophy which has done so much to elevate the human mind and to ennoble the present age. The only ennobling philosophy is a

* John iii. 14.

† John vi. 49-51.

‡ Luke xvii. 26.

§ Matt. v. 17, 18.