

meaning, they gave it a new and special application. Such an application of the ancient Scriptures for evangelical purposes, moreover, was perfectly consistent and legitimate, inasmuch as the evangelists and apostles, when their technical terms are understood, employ the language of the Old Testament merely in an adapted or accommodated sense.

Beginning with the usage of Christ himself, we have an excellent illustration in the gospel according to Luke. Coming to Nazareth, on one occasion, he entered the synagogue, we are told, to read and to teach. When he had opened the roll of Scripture which was delivered unto him, he commenced to read the sixty-first chapter of Isaiah, which was, perhaps, the prophetic lesson for the day. After he had finished reading, he applied the passage of ancient Scripture to himself. In Luke iv. 18, 19, however, only the first two verses of the chapter are applied to Christ. It is noteworthy also that there are important differences between the prophet's record and the evangelist's record. By a careful comparison, one may see at a glance that Luke's quotation contains one or two significant phrases not contained in the corresponding passage of Isaiah. One notices, too, that the quotation ends abruptly, by breaking the first member of the verse in the middle, notwithstanding the close connection between the two parts. It may, perhaps, be asked, Why were the words, "and the day of vengeance of our God," omitted? The only reasonable answer is that they were omitted because they were not suited to Christ's evangel. This remarkable expression did not properly belong to the Christian dispensation, and could not be appropriately applied to Christ. His was a dispensation not of harshness but of mercy, not of vengeance but of grace and truth. The words were originally spoken by the prophet of himself, who was then describing his own mission to the mourning Hebrew captives of his time. The evangelist, however, quotes only that portion of the passage which was specially and spiritually applicable to Christ. In this way, from his own use of many passages, it is clearly manifest that Christ regarded them as only typically applicable to himself.