

it away, and it is a false system : both of them are,

Note here, that the Epistle to the Hebrews never refers to the temple, which might be said to be then before them, but to the tabernacle, and the Mosaic account of it, and in chapter xi. quotes, I may say, the whole history of the Book of Genesis, and all the Pentateuch and Joshua, as the Lord used Deuteronomy against Satan.

And, remark, all the New Testament writers thus quote Scripture. All the prophets, Job, the Kings, the Pentateuch, Joshua are quoted by James as acknowledged ; nor for him can the Scriptures speak in vain.

Peter is equally clear. The Spirit of Christ was in the prophets, and " testified beforehand." Because " it is written " is a sufficient authority—the natural appeal. Christianity is then for them to act on, because also it is contained in the Scripture, " Behold I lay in Zion," etc. Again, the prophecies of Isaiah are interwoven with his own statements. What Isaiah was prophesying, he was preaching ; both stand or fall together (1 Peter i. 23, 24 ; ii. 8). So as to Exodus and Hosea (chap. ii. 9, 10, 24) ; Genesis, the Psalms (in chap. iii.), and Isaiah. It is a complete working up of the Old Testament Scriptures. In his second epistle we have the glory of Christ as seen on the mount of transfiguration ; a confirmation of the Old Testament prophecies, which were a candle till the full light of the dawn of Christ's coming on earth should arise in their hearts.