

receives a secondary application or fulfilment. By their employment of such flexible expressions, it is clear that they considered the event recorded as being, in every case, one to which the quotation from the Old Testament might be suitably applied.

These latter introductory phrases have a still further exegetical significance. The use of the term "fulfilled," in all such forms of introduction, enables us to understand the sense in which the words of ancient Scripture so described might be appropriately applied to a particular occasion, or consistently adapted for a special purpose. "A passage of Scripture, whether prophetic, historical, or poetical," as Wesley wisely and correctly says, "is in the language of the New Testament fulfilled, when an event happens to which it may with great propriety be *accommodated*." This fact is of the greatest possible importance in applying the principles of the application of Old Testament Scripture to the writings of the New. The New Testament writers, it may be seen, invariably employ the language of the Old Testament in the way of adaptation or accommodation. "That is," as Barrows says, "they use its phraseology, originally applied in a different connection, simply as expressing in an apt and forcible manner the thoughts which they wish to convey."*

Thus, from their use of the word "fulfilled," it is evident that the New Testament writers regarded a special practical application of an Old Testament passage as in a certain sense a fulfilment of it. In the sense in which they used the term, as well as in the sense in which they meant it to be taken, allowing them to explain themselves, their secondary application was a sort of secondary fulfilment. With this explanation of the method of New Testament accommodation, one may say, with Dr. Terry, "When a given passage is of such a character as to be susceptible of application to other circumstances or subjects than those to which it *first applied*, such *secondary application* should not be denied the name of a fulfilment."† One must not suppose, of course, that the New Testament writers did not know the primary and original application of a quoted passage, but that, knowing its literal and historic

* "Companion to the Bible," pp. 635, 636.

† "Biblical Hermeneutics." p. 512.