

name. Our Joshua, our Isaiah, our Jesus is antitype of all true prophets as of all priests and kings. Is this a quotation by mere sound? or is it not rather one made by context, by type well understood through a Spirit-taught appreciation of truth?

We do not suppose the critic unaware of the arguments we have suggested in relation to the four passages, his criticism of which we have brought before our readers. He as well as we can probably see how true a sense of analogy, how deep an insight into the inner meaning of the original, how firm a grasp of their authors' general argument these New Testament writers had. We at all events see this, and much more, quite plainly. Much more; for we see the beauty of holiness, the fringe of the garment of light. We see ourselves convicted, converted, accepted, used, and glorified. Such and such things we know are here. There is, then, in Paul, or in the writer of the Hebrews, nothing dishonest, nothing puerile, nothing, say, in the style of the author of the so-called Epistle of Barnabas.

Putting all such foolish suggestion aside, taking Apostolic words so full of grave teaching with due respect, what remains there of this charge to give it any plausibility, or to justify in any way the earnestness or good faith of the critic? To me the answer appears to be this: The New Testament writers handle their citations of the Old Testament prophecies as though they were themselves prophets. Here is the great offence of the anti-supernaturalistic school twice repeated.

Paul and the others say too much, and they say it with too much authority. The line of direction is straight, the plane of context is true, the analogy traced is parallel; but all this, and more, cannot save them from reproach, for they see more than, in the critic's judgment, the prophet or his contemporaries could have seen. Perhaps the prophet saw more than the critics? But be that as it may, we see behind all prophets of either age Him by whom they spake, even the Holy Spirit.

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