

the utterances of the prophets of old was hidden, not only from the people whom they addressed, but even from themselves. Hence we find in the New Testament an interpretation put upon Old Testament Scriptures embodying a far deeper meaning than was ever seen in them by the people who lived in Old Testament times, and to whom they were spoken. Again and again do we meet with incidents in the life of our Lord which set forth the fact that something more than ordinary education and practical common sense was necessary to a right understanding of the Old Testament record. On one memorable occasion, after having predicted those frightful judgments that were to fall upon Chorazin, Bethsaida, and Capernaum, He exclaimed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."* And after His resurrection, when He had explained to His disciples what had been written in the Scriptures respecting Himself, we are told that He opened their understanding, that they might understand the Scriptures."† Here is the true method of interpreting the Old Testament. By this light alone can it be properly understood.

Now, if we take New Testament interpretations of Old Testament passages, we shall find the doctrine of a future life in hundreds of instances, where otherwise we should search for it in vain. When God appeared to Moses at the burning bush, His language was, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob;"‡ language which would seem to imply nothing more than the special protection of the Almighty of the persons named. But our Lord taught that in these very words the doctrine of the future life was set forth, his interpretation of them in the following passage being clear and explicit:—"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto Him."§ In the case of the rest pointed out to the

* *Matthew* xi., 25, 26. † *Luke* xxiv., 45. ‡ *Exodus* iii., 6. § *Luke* xx., 37, 38.