

invented in order to reconcile a manifest historical exegesis with a supposed evangelical or apostolical exegesis, because of the apparent conflict or divergency between them. But it satisfies neither the demands of the one, nor the claims of the other. The evangelists and apostles never supposed, much less claimed, that prophecy had a double meaning. They knew it had a natural or literal meaning, and that it might have an ethical or spiritual application. The doctrine of a double sense in prophecy is as foreign to the exegetical method of New Testament writers as it should be to the exegetical method of Old Testament interpreters.

It is sometimes said that the evangelists and apostles, and even Christ himself, adopted a typical method of *interpreting* the Old Testament Scriptures. It would be more correct to say, however, that they adopted a typical method of *applying* the Old Testament Scriptures. Among the Jews of Palestine especially, Hebrew prophecy was regarded as having a typical character. At that time, as Dean Alford tersely says, there was an "almost universal *application* in the New Testament of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation." Instead of saying, therefore, that Christ and the New Testament writers gave a typical interpretation of Old Testament prophecy, we should rather say that they made a typical use or application of it. As Jews, addressing Jews, they naturally adopted a practice that was both familiar to the Jews and approved by the Jews. Indeed, they made a typical use or application not only of prophecy but also of history; that is, they treated historic as well as prophetic Scripture typically.

A clear conception of the nature of an Old Testament type will help us to realize how an ancient Scripture passage was treated as prophetic, or spiritually suggestive, of a special application by the writers of the New Testament. "An Old Testament type," says Dr. Dale, "is the exhibition in an inferior form of a truth, a principle, a law, which is revealed in a higher form in the Christian dispensation."* Adopting this definition, by a typical application of a passage it is meant that a fact of

* "The Jewish Temple and the Christian Church," p. 162.