

He plainly assumed, not only that the Old Testament was a divine revelation, but that the history of Israel, recorded in it, was the divine preparation for Him, so that the truthfulness of His testimony and of its teaching were most intimately connected.

These facts show that the relation which Christ consciously bore to the Old Testament did not lie on the surface of His teaching, but belonged to its very substance. It cannot be regarded as an accident of His position, nor as due merely to a natural impulse, to state truth in forms suited to His hearers. It was part of His "self-consciousness." He represents himself as organically related to the preceding revelation, and as realizing the original ideal of Israel. (John i. 49 and 51.) He conceived that revelation to be the historical preparation for Him. In so doing, He assumed the Old Testament to be historically as well as doctrinally true. His relation to it was so fundamental to His testimony to himself that it would appear impossible to pronounce the one true and the other false.

In the light of this fundamental position, which He claimed with reference to the earlier revelation, we are to read the specific allusions which Christ made to the Old Testament itself. These may be summarized under a few heads:

1. *He assumed historical statements made in the Old Testament to be true.* "Honor thy father and thy mother." (Exodus xx. 12.) Jesus quoted this