

have not the doctrinal significance they are generally thought to have, because they were used in accordance with a recognized custom of accommodating Old Testament ideas to New Testament situations.

In the days of the Apostles, Hebrew prophecy was regarded by both Jews and Christians as having a typical character. A typical use was then made, not only of Hebrew prophecy, but also of Hebrew history. In other words, historic no less than prophetic Scripture was then treated as prefiguring or foreshadowing things to come. At that time, there was an almost universal application of Old Testament passages to the expected Messiah as the general antitype of all the principal events of the antecedent dispensations. This method of treating Scripture led those who adopted it to regard many passages as referring to the Messiah, or to his time, which had no such reference in the minds of those that wrote them. The quotations in this prophecy, therefore, which refer to the Servant, but which have been applied to Jesus, may be best described as typical applications of Scripture, because the nation or Church was regarded by the New Testament writers as a type of Christ.

There is still one species of allusion which, because of its peculiar character, claims a special consideration. In Luke XXIV. 26, 27, the Evangelist represents Jesus as appearing, the day after his crucifixion, to a couple of disciples on the road to Emmaus, as rebuking