

ence of variations in the same quotation by the different evangelists suggests probable citation from memory; the existence of composite quotations in various parts of the New Testament suggests possible citation from extracts or excerpts. Whether they ever quoted in either one of these ways or not, they seem not to have had a fixed theory of verbal inspiration, and not to have made a critical use of sacred Scripture. Assuming that all prophetic Scripture was inspired, they proceeded on the principle of 2 Tim. iii. 16, namely, to quote the Revisers' rendering, that "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

This remark of Paul to Timothy may be said to indicate generically the fourfold purpose of New Testament quotation. 1. There was a doctrinal purpose. Scripture was quoted and applied for teaching truth or for establishing doctrine. 2. There was an argumentative purpose. Scripture was quoted and applied for confuting error or for rebuking unbelief. 3. There was a homiletic purpose. Scripture was quoted and applied for reforming character or for correcting conduct. 4. There was a didactic purpose. Scripture was quoted and applied for moulding moral nature or for developing religious life. Every quotation, it is believed, may be consistently arranged under some one or other of these generic purposes, in harmony with the underlying principle of the moral profitableness of all God-inspired Scripture. In making a doctrinal, or an argumentative, or a homiletic, or a didactic use of Scripture, the New Testament writers, it should be observed, sometimes quoted rhetorically, or illustratively, from both sacred and secular writings, very much as modern preachers often quote a phrase or sentence from a pious poet or a moral writer's works.

Having discovered the principle on which the New Testament writers made their quotations, it now remains, since an intelligent understanding of the Scriptures is the end or aim of exegetical study, to demonstrate that this principle is entirely consistent with the correct interpretation of the Old Testament. Before giving illustrations of its application, it is worth observing that the theory of a double sense in prophecy seems to have been