

live without the other. These two witnesses are one. "When I listen to the accordant voice of all the holy prophets and the apostles of our Lord and Saviour, methinks I stand at Jerusalem, at our Lord's triumphant entry, and hear the multitudes of those who go before, and of those who follow after, crying, 'Hosanna to the Son of David! blessed is He that cometh in the name of the Lord to save.'"¹

We cannot truly understand the fulfilment, and rejoice in that which is perfect, without knowing the promise, and the gradual and fragmentary preparation of the great redemption. As Israel, so do we all need to be taught by the law the nature of holiness, and the guilt and condemnation of sin. Jesus is the Christ—this is the sum of saving knowledge. But what is meant by Messiah is to be learnt only from the prophets.

Hence, to understand the Gospels, we must know the dealings of God with His people from Abraham to David, and to the Babylonish captivity,²—we must know the Scripture which must needs be fulfilled in Jesus of Nazareth. The sufferings of Christ, and the glory that should follow, comprise the whole scheme of redemption; but the risen Saviour Himself declares the whole counsel of God out of Moses and the prophets. Law and gospel, Adam and Christ, works and grace, nature and the Holy Ghost, are the two great contrasts which evangelical teaching illustrates; but in the Epistles to the Romans and to the Galatians the ancient Scripture forms throughout the basis and

¹ Boyle.

² Matthew i.

starting-point of instruction. And the great and peculiar glory of the new covenant dispensation is seen by the light of the old. Is not the Epistle to the Hebrews an exposition of this comparison and contrast; unfolding the glory of Christ, the true Melchisedec, and the eternal High Priest? It is in order to understand, and to accept the fulness of gospel blessings, that we must know Moses and the prophets. Thus, in searching the Scriptures to which the Saviour referred, we enter on an essential and most salutary study; for without the knowledge of these sacred writings we do not know the height and depth, and breadth and length, of that full salvation which is in Christ Jesus.

The name of Father, Son, and Holy Ghost is revealed by the Lord Jesus and in the apostolic writings with a clearness, simplicity, and fulness, which could not exist before the incarnation of the Son of God. But the same God who now speaks to us by His Son, spake to the fathers by the prophets; and Israel knew the true and living God, Jehovah, and the mystery of His threefold name was gradually revealed unto them.

Man lost the knowledge of God through sin. Knowing the existence of God, men did not glorify Him as God, neither were thankful. Through sin they fell into ignorance and superstition. Traces of the primeval revelation, vague and confused reminiscences, distorted and corrupt traditions of truth once known, are among the nations. They had some knowledge of Divine rule and Paternal power; some

presentiment of divine Sonship, as the centurion exclaimed at the cross—"Surely, this Man was the Son of God;" some perception that all great and beautiful things owed their existence to a supernatural inspiration and celestial influence. The heathen nations, in their slumber of sin and worldliness, were not unvisited by dreams of higher and better things. But the interpretation of the dreams is only through Joseph and Daniel of the chosen race. God revealed Himself to Israel. The truths which appear as so simple, were never discovered by man:—"In the beginning God created heaven and earth." "Hear, O Israel, the Lord our God is one God!" "Thou shalt not make thyself any image to worship it." "The Lord is gracious and merciful, long-suffering, and abounding in goodness and truth." "Holy, holy, holy, Lord God of Hosts!" "Thou shalt love the Lord with all thy heart, and all thy strength, and all thy soul." These are divine words; light which was sent from the heavenly Sanctuary to fallen man on earth; the revelation of the God of salvation, who in His infinite love visited and redeemed His people. God revealed Himself to Abraham, Isaac, and Jacob, to Moses and the children of Israel. And it is owing to this gracious manifestation that the darkness and ignorance of heathenism are dispelled. This God of Scripture is indeed different from the God of the philosophers.¹ Here is no vague, abstract, impersonal

¹ The God of Abraham, Isaac, and Jacob, not the God of the philosophers.—PASCAL. "To speak with reverence, He whom no man hath

power, but God is the God in covenant relation with His people; they know His name, they possess His law, they enjoy His guidance and protection. He is their God, and they are beloved by Him. And yet they know Him as the God who created heaven and earth, to whom belong all angels above and nations below, whom no man hath seen at any time, and whom no finite mind can fathom. While Israel knows God as their God, while they call Him by His name, they also know that God is incomprehensible, unsearchable; they stand in awe before Him, who is eternal, infinite, and awful in majesty and glory. He meets with them, in the tabernacle and in the temple, and yet they know that the heaven of heavens cannot contain Him. He reveals Himself, and yet they say, "Thou art a God that hidest Thyself." He manifests Himself in signs and wonders, and He reminds them, "Thou hast not beheld any likeness or similitude." Where else do we find such a conception? So infinite, and yet so definite and personal; so vast and comprehensive, and yet so national and familiar; so spiritual, and yet so real; so majestic and awful, and yet so merciful and loving. This God, holy, and yet gracious; eternal and infinite, and yet guiding His people from day to

seen at any time, nor can see, has condescended to become an historical Personage. All attempts to eliminate His being and operation from the scriptural history of the Jewish people must eternally prove nugatory; the natural and supernatural are so closely interwoven, and so intimately pervade each other, that it is utterly impossible to remove Jehovah and leave the undoubted facts of Israel's history explicable at all."—Dr. J. DUNCAN.

day, ordering their very steps, and regulating their life down to the detail of food and dress; unsearchable, yet their light, and the Hearer of their prayers; self-subsistent and blessed in Himself, and yet yearning after their love and fellowship—this God of Abraham, Isaac, and Jacob is the true and living God, and as He saith Himself, "There is no other; I know not any." Do not confuse this God with what the world calls God. Outside Israel God is anonymous; in Israel He is Jehovah; in the Church He is Father, Son, and Holy Ghost. It is in God's school that little children are made wise, and wise men become little children, and know and worship God.

In the divine revelation to Israel from Abraham to the Exodus, and from Moses to the last prophets, we can trace the following lines of education, which all converge in the advent of the Lord Jesus, and in His full revelation of Father, Son, and Holy Ghost.

I. Scripture teaches us that no man can see God, and Scripture speaks at the same time of *God appearing*. In paradise the voice of Jehovah (God) was heard walking in the garden in the cool of day. Unto the Fathers the Lord appeared as the angel or messenger of the covenant. He appears first unto Hagar, speaks unto her as the Lord who is almighty, and is called Lord by her and by the sacred historian.¹

¹ Gen. xvi. 10, 13: When the angel of the Lord said unto Hagar, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude," does He not announce Himself as the Lord, the Author

When God appeared unto Abraham, only one of the three men whom he received in his tent is called Lord.¹ The angel who stayed the hand of Abraham when he was about to sacrifice his son Isaac, speaks of Himself as Jehovah, and confirms the promise with His oath.² The angel who appears unto Jacob in a dream calls Himself the God who appeared unto him in Bethel,³ and the dying patriarch spoke of God and of the angel who redeemed him from all evil.⁴ This was He with whom Jacob wrestled, and of whom he said afterwards, "I have seen God face to face, and my life is preserved."⁵ Thus Hosea calls Him Angel and God.⁶

of life and Creator of spirits? Here we find, in the 13th verse, that the historian calls Him, "The Lord who spake unto her," and Hagar called His name, "Thou God seest me."

¹ Gen. xviii. 20-33—"And the Lord said, Because the cry of Sodom and Gomorrah is great . . . I will go down now. . . . If I find in Sodom fifty righteous men, I will spare all the place for their sakes. . . . And the Lord went His way."

² Gen. xxii. 11-17—"And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord . . . that in blessing I will bless thee," etc.

³ Gen. xxxi. 11-13—"And the angel of the Lord spake unto me in a dream, . . . I am the God of Bethel."

⁴ Gen. xlvi. 15, 16—"The God which fed me all my life long unto this day, the Angel which redeemed me from all evil," etc.

⁵ Gen. xxxii. 30—"Peniel, I have seen God face to face."

⁶ Hos. xii. 3-5—"Jacob, . . . by his strength he had power with God: yea, he had power over the angel, and prevailed; he wept, and made supplication unto Him: he found Him in Bethel, and there He spake with us; even the Lord God of Hosts; the Lord is his memorial."

This was the angel of Jehovah who appeared unto Moses on Mount Horeb, and spoke of Himself as Lord, and is called by Moses Lord.¹ The messenger of Jehovah is none else than Jehovah manifest, the angel in whom is God's name, the presence and countenance of God. He went with Israel through the wilderness.² "In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old."³ Truly the Rock that followed them was Christ.⁴

Joshua beheld Him on the eve of battle, and worshipped before the Captain of the host of the Lord.⁵ The same God-manifest appeared unto Manoah, declared His name to be Pele, wonderful, and Manoah knew he had seen the Lord.⁶ The

¹ Exod. iii. 6, 14, 15, and iv. 5: The angel of the Lord appeared unto Moses, and calls Himself, "I am the God of thy father, the God of Abraham, Isaac, and Jacob." Moses, in replying, calls Him Lord, and Moses, as the historian, also designates him as Lord.

² Exod. xxxiii. 20, 21: In this remarkable passage God declares of the angel, "My name is in Him." Most clearly is the union between God and the angel revealed in such expressions, "If thou shalt indeed obey His voice, and do all that I speak." Is not this the same in existence which the incarnate Son describes when He says, "The Father is in Me, and I in Him; the Father that dwelleth in Me, He doeth the works?" (John x. 38; xiv. 16.) If possible, still more explicit is Exod. xxxiii., where the angel who had been promised (Exod. xxxii. 34) is called by God, "My presence—*אני*—my countenance;" or, as Isaiah, in obvious reference to this chapter, says, "The angel of His countenance," as the Apostle Paul speaks of "the glory of God in the face of Jesus Christ" (*ἐν προσώπῳ Ἰησοῦ Χριστοῦ*) (2 Cor. iv. 6).

³ Isa. lxiii.

⁴ 1 Cor. x. 3.

⁵ Joshua v. 13-15.

⁶ Judges xiii.; specially 10, 22.

evangelist John teaches us that it was Christ's glory which Isaiah beheld,¹ when in the year of King Uzziah's death he saw the Lord sitting upon a throne high and lifted up, and His train filled the temple.²

The testimony of Scripture concerning God revealing Himself in the angel, who is also God, appears for the last time most emphatically in the concluding books of the prophets.

Thus also Ezekiel beheld the manifestation of God. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man upon it."³ In the Book of Malachi we read—"The Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant whom ye delight in: behold, He shall come, saith the Lord of Hosts."⁴ How distinct is this designation! He is the Messiah, sought and desired with vehement affection by

¹ "Isaiah had, in his inmost being, in some way unimaginable to us who have not beheld it, seen the Holy Trinity in their unity of essence, and that in the person of the Son, who said of Himself, 'He that hath seen Me, hath seen the Father.' It was a human form which he beheld sitting enthroned as the Judge, and receiving the worship of the glowing love of the seraphim. He had seen Him in His own glory and the glory of the Father, transfiguring the likeness of that human form which is now with the Father, the Light of heaven, which amid the uncreated light, which God is, illumines heaven also with an uncreated light (as St. John says, 'The Lamb is the Light thereof'), because in Him dwelleth the fulness of the Godhead bodily."—Pusey on Isaiah vi., *Oxford Lectures*, 1860.

² Isa. vi.; John xii. 41.

³ Ezek. i. 26.

⁴ Mal. iii. 1.

Israel. He is the Mediator of the covenant between God and His people. He is both Messenger and Lord, even as Jesus constantly spoke of Himself as *sent* by the Father. And this Divine Messenger or Angel had a forerunner—"Behold, I will send My messenger, and he shall prepare the way before Me." This was fulfilled in John the Baptist, as Zacharias, filled with the Holy Ghost, truly expounds the prophecy of Malachi—"And thou, child, shalt be called the Prophet of the Highest: for thou shalt go *before the face of the Lord* to prepare His ways."¹ Israel knew God as Jehovah revealing Himself, the Messenger or Angel, sent by God and one with God, His representative, face, and image; in whom divine glory was manifest, and to whom divine adoration is due.²

¹ Luke i. 76.

² The passages of Scripture seem so very clear and strong, especially if viewed in connection, and considered in the light of the Gospels and Epistles, that it seems strange that in the Church of Christ there should have been any difference of opinion as to the identity of the Angel with the Word or Son of God. Is it conceivable, or in harmony with Scripture, that divine names, honours, and functions should be attributed to a created being, however exalted? No truth is perhaps so often and so solemnly stated and impressed by Moses and the prophets as the infinite distance between God and the creature; the jealousy of Jehovah, not to give His glory to another: and the supposition of a created angel, appointed to be a representative manifestation of God, is surely a very dangerous one, and—may we not say?—one which would be rejected by a simple mind which had received the fundamental truths of the Word of God. When John, the beloved disciple, fell down to worship before the feet of the angel which showed him these things, he said unto him, "See thou do it not." The Angel of the Covenant accepts worship: created angels are ministering spirits, sent forth to

II. But while God came thus nigh unto them, He revealed the infinite distance which separated between Him and the sinful nation. God is holy, and of purer eyes than to behold iniquity; justice and truth are the pillars of His throne. But Israel is sinful and guilty. Yet God dwells among them. When He loved the people, He came with a fiery law in His right hand. And yet Israel hopes in the Lord, for with Him is plenteous redemption. For they knew that God, the holy and just Lawgiver, was also God the *Redeemer*, the covenant-God, who saith—"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." It was God who clothed Adam and Eve after their disobedience; it was Jehovah who, according to the testimony of the prophets, clothes His people with the garments of salvation and the robe of righteousness. This pardoning and restoring Jehovah is what in the language of fulfilment is called God in Christ; or the God and Father of our Lord and Saviour. And while the source of forgiveness can only be in God, against whom sin is committed, there runs

minister for them who shall be heirs of salvation. None of them can be called Lord. The Mediator between God and man—this seems the central truth to which all prophetic and apostolic teaching converges—is the Lord, uncreated, eternal, infinite, appointed from all eternity, whose goings forth are of old, finally made manifest, when the Word was made flesh, the man Christ Jesus. It was, however, only gradually that Israel connected the thought of the revealing God with the Messiah. But that they had come to this knowledge is evident, for example, from Mal. iii. 1.

throughout Scripture a line of predictions in which an atoning and justifying Mediator is promised, who is divine, and who is called the Lord our Righteousness. When Moses interceded in behalf of Israel, the Lord said unto Moses, "Whosoever hath sinned against Me, him will I blot out of My book."¹ In the 49th Psalm we are reminded that no man can by any means redeem his brother, nor give to God a ransom for him.² When the prophets, therefore, speak of one who is perfectly sinless and holy, who is wounded for our transgressions, and upon whom the Lord hath laid the iniquities of us all—whose soul shall be made an offering for sin, and who shall justify many by His knowledge, for He shall bear their iniquities—it is evident that this suffering and atoning, this justifying and saving Mediator is one with God; it is a Divine One who says, "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." The Redeemer is God, and yet distinguished from God; He is God of God, the Lord whom we worship, as the incarnate Son was called Jesus, because He saves His people from their sins.

And as God forgives, so God renews and sanctifies. Unto Israel pertaineth the glory, the presence, and the manifestation of the Lord. Between the cherubim, and above the mercy-seat, the glory of God appeared.

¹ Exodus xxxii. 33.

² Psa. xlix. 7.

It filled the temple. This is fulfilled when the Word was made flesh, and tabernacled among us, and we beheld the glory of the Only-begotten of the Father.

But the times of fulfilment are predicted in a more distinct manner: a time is coming when Jehovah shall be in the hearts of His people, when His Spirit shall be poured out, when the Holy Ghost shall descend and renew the heart, and all shall be taught of God. For the pardon of sin and the renewal of the heart; the forgiveness of transgression and the entrance into the presence of the Most High; the redemption by righteousness or atonement, and the outpouring of the Holy Ghost—were gifts always combined in the promises of God. Salvation embraces not merely the blotting out of our transgressions, but the slaying of the enmity, the circumcision of the heart. The Messiah and the Spirit are continually placed together before Israel. This is the blessing of the new covenant: that God will put His Spirit within them, and give them a new heart; that God Himself shall dwell within them, and that they shall be all taught of God. As there is no other Saviour but Jehovah, so there is no other quickening, renewing, and comforting Spirit but the Holy Ghost. This was symbolized by the holy anointing, like to which none might be made on pain of death. The priests and prophets and kings which were anointed with that holy unction were only types (might we say, temporary and imperfect instalments and anticipations?) of that perfect Revealer, Atoner, Ruler,

who is anointed with the Holy Ghost, who possesses the Spirit in His sevenfold plenitude, in whom the Spirit has His perfect abode, and through whom the Spirit would be given to God's people to dwell in them. Thus, as the forgiving Jehovah sent Jehovah the Atoner, the Holy Ghost is the third revelation of "I am Jehovah, which sanctify you."¹

A just God and a Saviour, a holy God and a sanctifying Spirit, were manifested unto Israel, or, in other words, the name of Father, Son, and Holy Ghost.

III. These two lines of prophecy are combined in the hope of Jehovah's rending the heavens, and coming down to redeem and glorify Israel. The coming of the Lord God is the theme of Psalms and Prophets. God is expected to establish His throne, and to be King over all the earth: Then shall He sit upon the throne of His holiness, and rule over all nations. Israel shall rejoice, and serve Him in truth and love; all peoples shall walk in the light of Jacob. Then the daughters of Judah and all the world shall say, This God is our God for ever and ever. He maketh wars to cease, and the Word of the Lord goes forth from Jerusalem to all the ends of the earth. One of the clearest predictions, announcing the coming of a Divine One, *sent*, is in the prophet Zechariah: "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee,

¹ Lev. xx. 8.

saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent Me unto thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again."¹

What is this expectation of Jehovah seen, beloved, ruling on a restored earth, but the expectation of the Lord Jesus, who in the Book of Revelation calls Himself Alpha and Omega, the Beginning and the Ending, the Lord which is, which was, and which is to come, the Almighty? The invisible God manifest, the Holy God among a forgiven and renewed people—such is the hope of Israel.

IV. We must combine with these passages another apparently opposite line of prediction. It does not descend from heaven earthwards, but from earth heavenwards. Its starting-point is not the throne of holiness, but the earth under a curse, and the woman, who was first in the transgression. This series of promises is familiar to all. The Seed of the woman, who is to bruise the serpent's head; the Seed of Abraham, the only and beloved Son of promise, type in the miraculous beginning of his existence, as well as in his obedience unto death; the Son of Judah, called Shiloh; the Son of David, who is to rule over the house of Jacob for ever, King and Shepherd in righteousness, peace, and love; lastly, the Servant

¹*Zech. ii. 10-12.

Israel, the true and perfect and Spirit-filled Israel and Servant of God, in whom His whole character is revealed, and all His will fulfilled. Now the Seed, the Son, the David, the Servant, the Israel, is the Redeemer, the Light of the nations, the Restorer and glory of His people. And as He is man, and born of the virgin-daughter of Zion, He is also God. Divine names and attributes and works are ascribed to Him. He is called, God with us, the mighty God, Jehovah our Righteousness. He is called Jehovah—"The voice that crieth in the wilderness, Prepare ye the way of the *Lord*, make straight in the desert a highway for our God." He is born in Bethlehem Ephratah, but His goings forth are of old, even from everlasting. He is David's Son, and David in the Spirit calls Him Lord. He is the Messenger of the Covenant, in whom Israel delights, and yet He is called the Lord whom ye seek.

This Anointed is the Son of God, whose enemies must perish, while all they that trust in Him are blessed (and yet "cursed is he who trusteth in man"). This Branch out of the root of Jesse is Lord, who "shall smite the earth with the rod of His mouth, and with the breath of His lips slay the wicked."¹ Isaiah describes Him, not merely as the Servant of Jehovah, perfect in His obedience; but he presents Him also as the Divine mediating Lord, the salvation and glory of His people, the full manifestation and infinite delight of God. Zechariah, whom Luther calls *Aus-*

¹ Isa. xi. 4; comp. 2 Thess. ii. 8; Rev. i. 16.

bund der Propheten, testifies that the Shepherd who is smitten and pierced is none other than the Lord, who sends the Spirit, the Man who is My equal; the Branch is Priest and King, King of Zion and of the whole world, one with God in majesty and glory.¹

Thus Israel was taught that the Son of David, the Messiah, was God manifest in the flesh; Revealer of the Father and the Lord, who can baptize with the Holy Ghost. Does not the Messianic prophecy declare the name of the triune God?

V. This mysterious God-man is seen in heaven and coming down from heaven. He is evidently one with the Jehovah, of whom I spoke before, coming to establish His kingdom, and reveal His glory on earth. David beholds Him,² who is his Son, sitting at the right hand of the Majesty on high. The prophet Zechariah beholds the Divine Lord pouring upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplications;³ and He who descended from heaven is none other than He who ascended, even He who was pierced by His brethren, the Man whom Jehovah calls His equal.⁴ Daniel

¹ Isa. xl.-lxvi., and *Zech. passim*.

² Psa. cx. 1.

³ *Zech. xiii. 10.*

⁴ A Jewish commentator on Zechariah has the following interesting remarks, in which truth is strangely mixed with error:—"I will do yet a third thing, and that is, they shall look unto Me; for they shall lift up their eyes unto Me in perfect repentance, when they see Him whom they pierced, that is, Messiah, the Son of Joseph; for our Rabbis, of blessed memory, have said that He will take upon Himself all the

beholds the Son of Man coming with the clouds of heaven, and there was given to Him an everlasting dominion that shall not pass away, and a kingdom that shall not be destroyed¹ Ezekiel prophesies that David, God's servant, shall be king over His people, and they all shall have one Shepherd. Then God's tabernacle shall be with them—"Yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."²

Mysterious predictions! The Lord who descends from God's throne in glory, and with the clouds of heaven, to judge the earth, to pour out the Holy Ghost on Israel, to receive an everlasting kingdom, to sanctify the chosen people, and to rule over the whole world, is the Son of man, the Son of David, the Servant of God, the Shepherd who was smitten, whose hands were pierced. This is He of whom it is written in the Book of Revelation—"Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him!" It is Jesus who is the Son of man, who is also "Alpha and Omega, the Beginning and

guilt of Israel, and shall then be slain in the war, to make an atonement, in such a manner that it shall be accounted as if Israel had pierced Him; for on account of their sin He has died, and therefore, in order that it may be reckoned to them as a perfect atonement, they will repent and look to the Blessed One, saying, There is none beside Him to forgive those who mourned on account of Him, who died for their sin."—*Alshech*, quoted by M'Caul.

¹ Dan. vii. 13, 14.

² Ezek. xxxvii. 24-28.

the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

VI. Hitherto we have considered the historical manifestations of God in Israel, and the promises of the future, final manifestations of God. But the thought of Israel was led also beyond history and creation into the region of eternity; and the mystery of the Trinity, which is fully revealed in the apostolic writings, especially of John and Paul, is foreshadowed in the teaching of the Book of Proverbs. God, who reveals Himself as triune, *is* triune—such has been the confession of the Church in all ages. And Israel before the Advent possessed some knowledge of the Eternal Word and Spirit; for who can fail to recognize the identity of the Wisdom spoken of by Solomon in the Book of Proverbs, and the Word, who the beloved disciple teaches us was in the beginning, and was with God, and was God, by whom all things were made, who is the beginning of the creation of God? This Wisdom is not a personification of a divine attribute. Attributes and actions are ascribed to her: she invites the simple to make a covenant with her, she promises to pour out "my spirit," and she announces death as the portion of all who do not yield themselves in faith and obedience to her voice. This Wisdom which appears among men, and dwells especially in Israel, is eternal—with God in the beginning of His way, before His works of old, from everlasting—before the earth was and the heavens were brought forth. There

are no expressions more emphatic or explicit to describe the pre-mundane, eternal character of the Word. And this eternal Wisdom was with God—object of His contemplation, love, and delight,—His equal in glory. Such language describes in a variety of ways what is impossible for human language to describe adequately—even the transcendent mystery of eternal generation. Wisdom is set up from everlasting, brought forth; or, as the Church expressed it, God of God, begotten, not made; beyond and above all creation; to be distinguished from God, and yet worshipped in the Godhead. When Solomon says that God possessed wisdom in the beginning of His way, does He not bring before us the beginning which is before creation; even as the Apostle Paul, speaking of the Son of God, by whom all things were created, says, He is before all things; and again, He is the beginning (*ἀρχή*).¹ And as the Lord calls Himself, “The beginning of the creation of God.”²

Bearing in mind the *filial hypostatic* character of Wisdom, we understand the remarkable passage in chap. xxx.—“Who hath ascended up into heaven and descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and what is His Son’s name, if thou canst tell?”

VII. We may now consider passages in which we

¹ Col. i. 17, 18.

² Rev. iii. 14.

think reference is made to the plurality in the ever-blessed Trinity, and which will not appear as isolated, but inwoven into the whole history of Israel, and harmonious with all the divine teaching.

In the very commencement of Genesis we are taught that God, who created all things, created all things by the Word, and that the Spirit of God moved upon the face of the waters. The Word and the Spirit are constantly combined—“By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.”¹ And in like manner, the countenance, or presence, and the Spirit—“Cast me not away from Thy presence, and take not Thy Holy Spirit from me.”² “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?”³

The prophet Isaiah gives a compendious summary of the divine gracious dealings with Israel;⁴ and in this beautiful and sublime prayer he speaks of the Lord, of the Angel of His presence, and of the Spirit. Throughout the prophecy of this evangelist of the old covenant, the Servant of God, the Redeemer, who is divine, is represented as sent by God, and anointed with the Holy Ghost—“From the time that it was, there am I; and now the Lord God and His Spirit hath sent Me.”⁵

Most important and fundamental is the blessing with which, according to God’s commandment, Aaron

¹ Psa. xxxiii. 6. ² Psa. li. 11. ³ Psa. cxxxix. 7. ⁴ Isaiah lxiii.

⁵ Isa. xlvi. 16; compare Stier on this important passage, *Jesaias nicht Pseudojesaias*.

blessed the people. This benediction, given by inspiration, contained the sum and substance of divine teaching. The whole revelation of the covenant-God, and the fulness of covenant-blessing, are here summed up, not by man, but by God Himself. The question, therefore, is not what and how much Moses and the people could have understood or known of the mystery. Out of this divine revelation, so full and glorious, so august and consoling, they continually derived, by the aid of the Spirit, light and peace, inquiring into its depths, and meditating on its vast disclosures, even as we, who have received the fuller and clearer revelation, remain constantly learners, and know only in part.

That the benediction consists of three co-ordinate parts, that the name of the Lord is mentioned three times, is surely significant. But the threefold blessing corresponds most fully with the threefold manifestation of God, with the triune name. God the Father is the Author and Source of all blessing—"He hath blessed us with all spiritual blessings in heavenly places."¹ He it is by whom His people are kept—"The Lord is thy Keeper," kept by the power of God.² "The Lord bless thee, and keep thee." God the Son is the face of God shining upon us; in Him the Father receives us graciously—"God was in Christ, reconciling the world." This is the second benediction—"The Lord make His face shine upon thee, and be gracious unto thee." The Father's love

¹ Eph. i. 3.

² Ps. cxxi. 5; 1 Pet. i. 5.

and the grace of the Lord are brought unto us by the Holy Ghost, and when they are received by Him, the result is peace. This is the third blessing—crown and consummation of the two—"The Lord lift up His countenance upon thee, and give thee peace."¹

This blessing, so venerable, so holy, so glorious, of which both the substance and the outward expression, the pearl and the casket, have God for their Author, was no doubt unto thousands of God-fearing Israel's a compendium of theology, as well as a cordial in days of sorrow and conflict. And what they saw dimly was declared fully by Him who is above Aaron, by the great High Priest, even the Son, our Lord Jesus Christ, when He commanded His disciples to baptize in the name of the Father, the Son, and the Holy Ghost.

Isaiah the prophet beheld the glory of Christ, and heard the song of praise which ascends from the seraphim to the throne of God. As in the heavenly Sanctuary the Lord is called holy, so the Old Testament evangelist speaks continually in his prophecy of the "Holy One of Israel."² And as Isaiah heard the trisagion of the seraphim, which doubtless, like that of the cherubim (in Rev. iv. 8), referred to the ever-adorable Trinity, so the whole prophecy, which

¹ Comp. John xx. 21, 22; Rom. xiv. 17; Luke ii. 14

² It forms, Delitzsch says, an essential part of Isaiah's distinctive prophetic signature. The only other passages in which the word occurs are three times in the Psalms and twice in Jeremiah, and that not without an allusion to Isaiah. In Isaiah it occurs twenty-nine times.

by divine inspiration was given to Israel, reflected, although in broken rays, the glory of that perfect revelation which in Jesus has been vouchsafed to the Church.

To us is revealed clearly and fully, what was seen only dimly by Israel. Let us consider the blessings implied in the knowledge of the Name.

First. As to *worship*. Israel worshipped the only true and living God: they knew God as holy, and yet their Redeemer. The Holy Ghost also taught and moved them, and the recorded prayers and thanksgivings of the saints before the Advent are most precious evidences that Israel worshipped in the same spirit in which we now draw near to the throne of grace. Contrition for sin, hope in divine mercy, and exclusive reliance on His righteousness and covenant-promise, joy in His salvation, and desire for the manifestation of divine glory on earth—all these features of the renewed soul are most distinctly and beautifully expressed in the Psalms of David and the prayers of the prophets.

And yet, great as is the glory of the Old Testament worship, greater is the glory of the New Testament worship; for then the way into the Holiest of all was not yet manifest. Israel, although taught and guided by the Spirit, had not received the Holy Ghost as we receive the Spirit from our glorified Saviour, Jesus Christ.¹ The incarnation of the Son,

¹ John vii. 39.

the death and resurrection of Jesus, and the outpouring of the Holy Ghost, have brought unto us fulness and liberty of worship which the Old Testament saints did not enjoy.

Whereas the world worship they know not what, approaching God without the mediation of His Son, and offering up petitions according to the thoughts and desires of an unrenewed heart, the Church worships the God of Israel in the brightness, peace, and power of His perfect self-manifestation. Spirituality is not so much a quality inherent in the worshipper, it is subjectively the reflection of the object worshipped.

In Jesus, and by the indwelling of the Holy Ghost, we call upon the *Father*. The Son has declared Him. The Father's character was fully revealed by Jesus. The whole life, the death, the resurrection of our Lord manifests the Father's name, reveal and bring to us the *Father's* love.

And not merely has Christ revealed to us the Father, and reconciled us with God, but by virtue of our regeneration, our union with the Only-begotten, we have become in reality—in nature, so to say—the children of God, as the Spirit of His Son in our hearts cries, Abba, Father.

As we worship the Father, we also call Jesus Lord. We worship Christ. This is a mystery which the world cannot understand. They know not that Jesus is the Lord of glory. But those into whose hearts God hath shined, to give the light of the knowledge

of the glory of God in the face of Jesus Christ,¹ adore Jesus, in whom the fulness of the Godhead dwelleth bodily, the Son, who is the brightness of the Father's glory and the express image of His person. And as Israel knew the divine dignity of the Messenger of God, the children of God worship Jesus, God manifest in the flesh. The wise men from the East worshipped the Child, the new-born King of the Jews, and brought to Him gold, frankincense, and myrrh, for they knew that He was Lord.² The blind man whose eyes Jesus opened believed in the Son of God, and worshipped Him.³ Thomas fell down when He beheld the merciful and loving Saviour, and exclaimed, "My Lord and my God!"⁴

All the apostles worshipped Him when they saw Him ascending into heaven;⁵ and they returned to Jerusalem with great joy, and praised and blessed God, because Jesus, their Saviour, was their almighty and adorable Lord. All Christians in the primitive Church worshipped Jesus. Thus Ananias, speaking to the Lord Jesus, describes believers as the saints of Jesus, who call upon His name.⁶ The Church of God which was at Corinth, and all the churches, according to the testimony of the Apostle Paul, called upon the name of Jesus Christ our Lord.⁷

As all saints on earth worship Christ, so do all the saints in heaven and all angels. The four living beings

¹ 1 Cor. ii. 8; 2 Cor. iv. 6.

² Matt. ii.

³ John ix. 35-38.

⁴ John xx. 26-29.

⁵ Luke xxiv. 52.

⁶ Acts ix. 14.

⁷ 1 Cor. i. 2.

and four and twenty elders fell down before the Lamb. John the Evangelist heard the voice of many angels round about the throne, and the living beings and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory and blessing."

While we adore Jesus, in whom dwelleth the fulness of the Godhead bodily, we are filled with sweetest joy and confidence when we remember His *humanity*. He is a merciful and compassionate High Priest, touched with the feeling of our infirmity. He remembers His sufferings and temptations on earth. He, who became like us in all things, sin excepted, is even now not ashamed to call us "brethren," and He still possesses all the sympathy and tenderness which He manifested on earth, and which His experiences here below, even to His death on the cross, drew forth and perfected. Thus we worship not merely with reverence and awe, but with great joy and boldness, with that feeling of perfect confidence which enables us to "say all,"¹ to pour out our hearts before Him, and to confide all our sorrows and fears to One who still saith to us, "I call you friends." As He is the only Son of God, so is He the only Son of man, the only one who knows all that is in man, and in whom every one can find rest and light, help

¹ παρρησία.

and guidance, perfect sympathy and all-sufficient love.

Calling upon the name of the Lord Jesus—thus our Christian life commences; so may it terminate, as the first martyr beheld the Son of man at the right hand of God, and invoked, saying, "Lord Jesus, receive my spirit;" and again, "Lord, lay not this sin to their charge."

And we adore also the Holy Ghost, who proceedeth from the Father and the Son, who searcheth the deep things of God, and by whom the Father and the Son dwell in our hearts.

In Christian worship there is a beautiful combination of adoration and love.

An adoration without love; a sense of divine majesty, power, and truth without trust, gratitude, joy, affection, without the knowledge that God is our God, is not true adoration, for it does not reach the acknowledgment of God as He is, it does not attain to the central light—God is Love. A feeling of love and peace, without a sense of the awful majesty and holiness of the Most High, is not true Spirit-born love; for only by the blood of Christ are we brought nigh unto the Father. In Christ Jesus only we behold God, and worship. His *love* is the full manifestation of His *glory*. The more we trust, the more we are filled with awe; the nearer we approach, the higher do we behold the Lord—God above all, blessed for ever.

But the *perfection* of true prayer is, that it is in

the Holy Ghost, in accordance with God's will, in the name of Jesus. We have received the Spirit of Christ as a Spirit of grace and supplication. The Spirit Himself helpeth our infirmities in prayer. Thus the mediation of Christ in prayer is perfect. For not merely are we brought nigh by the blood of Christ, and accepted in Him, and not merely is the great High Priest ever interceding for us, and presenting to the Father our praise and our petitions, but by the indwelling of the Holy Ghost we possess the mind of Christ, and pray in Christ's name, asking the blessings which Christ the Lord has purchased for us, and which His love desires us to obtain.¹ Thus are all things of God; thus the source and end, the way and strength, the light and joy of our worship, are in the ever-blessed Persons of the Godhead.

Secondly, The name of Father, Son, and Holy Ghost is the foundation of Christian knowledge and experience. We rest in the love of the Father, by the grace of His only Son, and we call Jesus Saviour

¹ "We are one with Christ, He lives in us; by the Spirit we are joined unto the Lord, and the Spirit teaches us to pray in His name; for what is the cry of the Spirit? He utters the same prayer as Jesus had taught—'Abba, Father.' The Spirit of Christ creates within us the filial spirit. He conforms us unto Christ, so that we seek God's glory, are jealous for His honour, long for His kingdom, and desire not to do our own will, but His. He works in us that calm, believing rest in God, who supplies our daily wants, and delivers us from the feverish anxiety and timorous thought of the future. He makes us forgiving, patient, and gentle toward all men, and dreading and hating nothing but temptation and evil. *Or, in other words, He prays and fulfils in us the Lord's Prayer.*"—My Lectures on *The Lord's Prayer*, p. 92.

with the appropriating faith which the Holy Ghost gives. We see the fatherly heart of God, which in Christ Jesus He has revealed to us. We trace and transfer to the Father all the features of condescending love, pity, and tenderness which we behold in the countenance of the Lord Jesus. The assurance of Christ—"The Father Himself loveth you!"—opposes a secret thought lurking within us, as if the Father was not as gracious and as near to us as the Lord Jesus. Or that the reason why God loves us is because Christ died for us, instead of seeing in the death of the Saviour the result as well as the manifestation of the eternal Father-love. We do not honour the Son, we do not truly understand and receive His salvation, we do not truly avail ourselves of His mediation, unless by Him we come to the *Father*, and rest in the infinite love which through Christ is ours. And this love is all-comprising. Because He is our God and Father, who hath given us the Son, He will with Him freely give us all things.

Again, do we glorify the Father in the *Son*? Do we constantly think of the Father as in Christ? Do we view and receive His gifts and blessings, His creation and providence, as in and through the Word, our Lord Jesus? Do we constantly hear the voice from the most excellent glory—"Hear Him?" Do we receive "all things," material, intellectual, moral, spiritual, out of the once pierced hands of "the Son," to whom the Father hath given them? Do we see them purchased with the blood of atonement? Is

redemption the basis of our life? Is Christ to us Alpha and Omega, because the Father is in Him and He is in the Father? Do we know the name Son?

Do we know *the Holy Ghost*? The Father is God above us, and for us, the Son is God with us, the Holy Ghost is God in us. As the Spirit of Christ, the glorified Son of man, He descends into our hearts, and brings to us, with quickening and renewing power, the love of the Father and the grace of the Lord Jesus Christ. Through Him Christ lives within us, and is our Light, our Strength. Through Him God works in us both to will and to do of His good pleasure. Do we rely continually in humility and gladness on His help and on His power? Do we enter into the covenant-blessing that God the Father will dwell in us, and take up His abode in our hearts? Do we know that we are anointed, and thus one with Him who is the Christ; or do we not often attempt to know and trust the Father and the Son without the light and strength of the Spirit, by whom alone divine life is kindled and sustained in the heart of man? The Spirit is Christ's gift and the Father's promise. God's thoughts and works are fulfilled by Him.

As our Christian life and growth are thus connected with the knowledge of the name of God, so the separation in our thoughts, heart, and life of the ever-blessed and glorious Three is the source of all error and weakness. To speak exclusively of Christ, ignoring the election of the Father and the work of