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ENDORISING OUR CONTRIBUTORS.

SEVERAL times the question has been forced upon us as to whether we would open our columns to contributors who advance sentiments and principles contrary to our own, and our answer is, that sufficient unto the day is the evil thereof. We do not see the necessity of deciding such a point *in thesi* or in the abstract. Every case must stand on its own merits. Some subjects and sentiments and sorts of style *cannot* appear in the Expositor. But as we love freedom of thought and of speech, so we do not mean to exercise any expurgatorial or censorial power over the sentiments of our contributors. Within any reasonable limits, we design to leave them to their own taste and to the enjoyment of the largest liberty. But anonymous articles we cannot publish at all. The true name must at least be submitted to us. Nor do we hold ourselves responsible for any opinion, sentiment or principle or interpretation of Scripture, nor for the manner of its presentation, except what we write ourselves. We have the highest regard for our contributors, and will defend them from misrepresentation if need be, but as we ask no one to endorse our principles, so we wish every one to answer for himself. As far as we know, if our endorsement would be of any possible use, we are prepared to stand by the sentiments and principles advanced thus far by every one of our contributors. Our remarks are intended wholly for the future, and to prevent misunderstandings or misrepresentations.

JESUS THE BRIGHTNESS OF THE FATHER'S GLORY.

A SERMON PREACHED IN THE FIRST PRESBYTERIAN CHURCH, SAN FRANCISCO, BY REV. G. BURROWES, D.D., AT THE OPENING OF THE SYNOD OF THE PACIFIC, 4TH OCT., 1859.

"Who being the brightness of his glory, and the express image of his person."

—*Hebrews i: 3.*

How LONELY is a house without the presence of the person for whom it was built, and whose society was the light of the dwelling. The temple at Jerusalem was God's house; his presence gave that noble structure its great attractiveness and beauty. Not the gold, not the carved work, not the mysterious veil, not the golden candlestick, not the altar of incense, not the ark of the covenant overlaid with gold, not the cherubim overshadowing the mercy-seat, but the cloud that dwelt between the cherubim, was its crowning glory. This was the beauty of the Lord, the beholding of which was the one thing the Psalmist so earnestly desired. *Ps. xxvii: 4.* Hence the temple reared by Solomon was not completed until "the cloud filled the house of the Lord." 2 *Chron. v: 13.*

Every christian church is a temple raised as a dwelling place for the same divine presence. Here is not indeed the brazen altar, but there is that which this altar typified, Jesus Christ set forth as the Lamb of God taking away the sin of the world; here is not the brazen laver full of pure water, but better still the washing of regeneration and the renewing influences of the Holy Spirit; not the table of shew-bread, but the bread of life which came down from heaven; not the candlestick of gold, but that word which is a lamp unto the feet and a light unto the path; not the altar of incense, but the censers of pious hearts and the prayers of adoring saints; not the veil and the ark of the covenant, but the veil rent and the mercy seat thrown open to all; not the cherubim overshadowing the mercy seat, but the angels who minister to the heirs of salvation and rejoice over one sinner that repenteth; not the cloud that dwelt between the cherubim, but that which this cloud foreshadowed, the Living One who is the brightness of the Father's glory and the express image of his person.

These words are descriptive of the Lord Jesus Christ. The Apostle prepares the way for setting forth in this epistle the value of the atonement of Christ, by showing the exalted worth of his character as the

Son of God. In establishing his divinity he shows the superiority of Jesus to the prophets, and to the angels, the highest order of created beings. He who is superior to the most exalted creatures, must be something more than a creature, can be nothing less than God. While the prophets were merely inspired men, He by whom God has spoken to us in these last days, is the Son, whom Jehovah has appointed heir of all things, to whom was entrusted the creation of the worlds, who upholds all things by the word of his power, who is the brightness of Jehovah's glory and the express image of his person.

Images may give a likeness more or less perfect of their original. The figure on a medal gives little more than the profile; a statue is a more accurate and complete representation of the person; but neither of these, nor a portrait could be by any means so perfect a picture of an individual, as a son bearing the exact features of the father, with the same disposition and powers of mind. From the latter, we could get as correct an impression of the person as from seeing the man himself. Such a son would be the express image of the parent's person. Man was formed in the image of God. He possesses intellectual and moral qualities which are a miniature portrait of certain perfections of the divine nature. Hence man is an image of God; but he cannot be called the express image of God's person. This is something that can be said of Jesus alone; and means that he is the essential image of God,—the image in which there exists not only some but all the features of God's character and also God's very essence. Between the Lord Jesus and man, each taken as the image of God, there is immeasurably more difference than between a son in all respects perfectly like his father, and the likeness of that father cut on a medal or in a seal. In the latter, we have only a dim. resemblance; in the former, we see the living person essentially before us in all his perfect characteristics. Man represents some lineaments of God's character, as a bust represents a person,—a few dark outlines, true as far as they go, but giving no idea of his spiritual and bodily nature, his intellectual and moral life. In Jesus Christ, we have a representation of God which embodies Him before us in all respects as perfect as the idea we would get of a parent from gazing on a son the perfect reproduction of the father's bodily and spiritual nature.

Jesus is also the brightness of Jehovah's glory. Taking these words in their bare grammatical meaning, as though occurring in an uninspired author, some persons find in them no higher sense than what may be

drawn from the resemblance between light radiating from the sun and Jesus proceeding from God. But St. Paul was writing to Jews; and by the glory of God they understood the bright cloud that dwelt between the cherubim. They would therefore get from these words the truth, that Christ was all which the Shechinah, as a type, represented. The whole Levitical economy was for revealing the work of Jesus, and preparing the way for its accomplishment. And when that system throughout was so completely filled with illustrations of the nature of his atonement and the mode of access to God through him; with types, emblems, allegories, statements, and prophecies for identifying him when come, and enabling us to understand the nature of his sacrifice; it would be strange if nothing were found there to illustrate the dignity and glory of the character of Jesus as God. This has been done. The type or symbol embodying this grand instruction was the Shechinah. That cloud was Christ. This cannot be stated in more unambiguous language than in the words of the text. This cloud it was, as the symbol of Christ, that appeared to Moses in the burning bush; that led Israel through the sea; that was their guide and guard in the wilderness; that dwelt in the tabernacle, and was the glory of the temple; that was seen by Isaiah, as recorded in his sixth chapter, and afterwards called by St. John the glory of Jesus, *Jno.* xii: 41; that was beheld by Ezekiel lingering on the threshold of the temple, passing over the valley of Jehoshaphat, pausing on the top of Olivet, and thence ascending to heaven, as was afterwards done on those very spots by our Lord. *Ex.* x: 40—xi: 23. During his humiliation, while making atonement for sin,—for in his atonement is included all that he did and suffered on earth,—he left the brightness of his glory, and came forth on his mission in the form of man. As an assurance of his divinity, the chosen disciples were permitted in the transfiguration to behold Him in the midst of this glory;—this was the bright cloud that overshadowed them—Jesus as he then appeared in the midst of the cloud, was Jesus as he had been before assuming the form of man; and was Jesus as he now is in heaven, glorified with the glory he had with the Father before the world was. This cloud of glory, we imagine, is meant, when at his ascension, “a cloud received him out of their sight.” *Acts* i: 9. It is remarkable, that on the only occasions when he appeared after his ascension, he appeared in this cloud of glory. This was that light from heaven, above the brightness of the sun at mid-day, that shone around about Paul on the road to Damascus, *Acts* ix: 3—xxvi: 13; and when seen by St. John at Patmos, so great was the splendor, that his countenance

was as the sun shineth in his strength. *Rev.* i: 16. His second coming shall be in clouds with a glory from the presence of which the earth and the heaven flee away; and his dwelling place in the New Jerusalem, is in the midst of a glory so effulgent as to banish night and make unnecessary the light of sun and moon. *Rev.* xxi: 23.

1. The words of the text teach the divinity of Christ,—that his presence is the presence of Jehovah. He is called the angel-Jehovah, the angel of God's presence,—that is the messenger in whose presence was manifested the presence of God. From the presence of God we cannot separate splendor. He is holy,—glorious in holiness:—his holiness and glory are inseparable and identical. Holiness is immaterial purity,—spiritual splendor. Hence it is said, "God is light." Light is the most refined form that matter as known to us assumes. It seems to verge most nearly on to the domains of the spiritual; a kind of transition link, were the thing possible, between the spiritual and the material. In the manifestations made by God of his perfections through the creations of the material world, there are innumerable gradations, from the highest intellectual beings standing near his throne, down through irrational creatures to the lowest forms of inanimate creation. In this scale, the lower degrees consist of creations from the more gross forms of matter, dark and earthy; as we go upward these become more and more refined; until coming to the highest forms of matter, we find there no darkness, nothing but light and splendor; and find on approaching the throne of God, He the eternal Spirit dwells in light inaccessible and full of glory. As He is the ever living God, his holiness is a living, vigorous, active principle; and being represented by light, it can be properly illustrated only by brilliant, radiating light. Hence the symbol of God's presence was the Shechinah. And when the scriptures would teach that Jesus is God; that those who stand in the presence of Jesus, stand in the presence of God: how could they do it more impressively to a Hebrew, than by saying Jesus is precisely what the Shechinah was, and in him dwells all the fulness of the Godhead as really as the divine presence dwelt in that cloud of glory.

2. The scriptures teach not only that "Jesus is the head of all principality and power," *Col.* ii: 10, that he is at "God's right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named in this world and in that which is to come," *Eph.* i: 21; but that "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they

be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and He is before all things, and by Him all things consist; who is the image of the invisible God, the first born of every creature," *Col. i: 15, 16*; "who is over all God blessed for ever." *Rom. ix: 5*. How beautifully were these truths symbolized in the cloud of glory between the cherubim with its surrounding emblematical figures; and though that symbol was necessarily inscrutable to the Jew, in the light thrown on it by subsequent scripture, we read in its significance deep and ennobling instruction. The cherubim, as we gather from the different passages where they are mentioned, were living creatures, emblematic of life in its highest development; and represented the most exalted order of created intelligencies, and the redeemed nature of man as raised to the first rank of those beings, with his glorified manhood possessing the highest possible manifestation of spiritual life. "God dwelling between the cherubim, is God revealing himself as on a throne of grace in mingled majesty and love for the recovery of his fallen family on earth, and their final elevation to the highest region of life, blessedness, and glory." * And as the cherubim were not only over the mercy-seat, but were inwoven with the curtains and the whole interior of the tabernacle;—this represents that not the throne merely, but the entire dwelling of God is in the midst of those possessing a redeemed and glorified human nature, made like unto the angels, and forming the central circle around the throne of God in glory, of that adoring host consisting of the spirits of just men made perfect in spiritual bodies, and the innumerable company of angels. How exalted therefore the idea thus got of the nature of Jesus represented as thus dwelling amidst the most glorious creatures, in the front rank of whom stands our race in a redeemed and glorified manhood; and how perfectly consistent this representation with the train of remark followed out by the Apostle in this chapter by quoting from the Old Testament for showing the superiority of Christ to angels, the highest order of created beings, and consequently the divinity of our redeeming Lord.

3. The words of the text represent further, that Jesus is the guardian of God's holy law. The Shechinah overshadowed the ark of the covenant containing the stones on which was written the law. No person could enter the Holy of holies save by divine permission; and hence no one could lay hands on those tables of the law to violate them. They were guarded by that cloud. To a perfect character, no virtue is

* Fairbairn's Typology, v. 2, p. 243.

more admirable than justice ; nothing more desirable than the upholding of law. Mercy is no longer mercy, and becomes odious, a mere semblance bearing a name not its own, when shown by the sacrifice of justice. When the Lord Jesus undertook redemption by making man the object of divine mercy, it was necessary to show that this was to be done by magnifying the law and making it honorable ; that He who came to show mercy, came not to destroy the law but to fulfil ; that He who would save from the penalty of the law, should be the express guardian of that law ; that in everything done for our salvation, He would have his stand on that law and guard its inviolability by dispensing mercy,—paradoxical though the expression may seem,—as something demanded by justice ; so that by our entrance into heaven, no principle of divine justice will be infringed, and no beings have a more righteous claim to its glories than the redeemed. When therefore we look to the ancient temple and see the cloud which was the emblem of Jesus, overshadowing the ark in which was kept the law, how significantly do we feel that he who saves us, guards sacredly the law of God, throws round it a protection which none can violate, and sheds over it the brightest glory. In setting forth the nature of his atonement, as is done in the epistle to the Hebrews, it was wise in the Apostle to begin with the statement of this as one of the preliminary truths.

4. Jesus is the only medium of communication for man with God. In the world there were many temples, and ways adopted in different nations for coming to him whom they viewed as the only true God ; but there was only one way open ; that was marked by the Jewish Shechinah, and was through him who is “the way, and the truth, and the life.” All other ways were paths leading into deeper gloom ; this was the true and living way. The various forms of religion are still as numerous ; and among them still stands unchanged this one way of access to the Father. Hence, this essential truth was embodied in the Jewish symbols,—“There is one mediator between God and men, the man Christ Jesus,” 1 *Tim.* ii : 5 ; and from the midst of the excellent glory there goes forth to man the warning, “No man cometh unto the Father but by me.” *Jno.* xiv : 6. No prayer can be accepted save through Him and in His name. The word mercy-seat, so precious to the sin-burdened soul and designating the sacred place of refuge for the sorrowing spirit, means properly the covering of gold on the ark, over which the mysterious cloud rested between the cherubim : and is thence figuratively used to express the place where Jesus meets the soul returning to God in penitence and prayer. While in his prayers, the

Mohammedan turns towards Mecca; and the fire-worshipper turns toward the rising sun; and the Jew turns toward Jerusalem; we turn with reverential faith, to the throne of grace, the place where dwells the presence of Him who is the brightness of the Father's glory and the express image of his person. This is the holy oracle where we who lack wisdom ask of God, and towards which we lift our hands and offer the incense of morning and evening prayer.

5. Jesus gives wisdom and instruction to his people by the Holy Spirit. Light is the emblem of knowledge; and the shining forth of light represents the shedding abroad of knowledge. Hence the Apostle says, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, who is the image of God." 2 Cor. iv: 6. The Holy Spirit proceeds no less from the Son than from the Father, and hence is called the Spirit of Jesus. The Holy Spirit proceeding from Jesus, could not be more beautifully represented than by the light radiating from this cloud of glory; and every outpouring of the Spirit, every visit of his to a believing heart, is a coruscation from that more excellent glory, Jesus the image of the invisible God. The oracles of the ancient world, among which that at Delphi was so conspicuous, show there is a need felt by man for a true oracle to be consulted in time of need. That want is supplied by the gospel in pointing us to Jesus. The one thing desired by the Psalmist was that he might dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord and to inquire in his temple. We have that desire gratified to the full extent at the mercy-seat, when Jesus shows us there his glory, and speaks in melting tenderness to our inquiring spirits and adoring souls.

6. There was in that light a transforming power. The wonderful change that passed on Moses when abiding in the mount with God, that invested his face with a glory too bright for human gaze,—was there in this no meaning? The apostle uses this to illustrate the change in the saints, as "we all with open face, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii: 18. God gave to his church that magnificent fact in the history of Moses, that we might get as vivid an impression as is now possible of the glorious change wrought in our dark and decaying natures by the power of divine grace. If Moses was so changed by communion with God, can it be otherwise than that those who dwell under the influences of the Holy Spirit

proceeding from Him who is the brightness of his Father's glory, should be changed by degrees into the purity, the fervor, the radiance of holiness? Changed till their very face, the index, the living telegraph of the soul within, shine like Stephen's, when all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel? Nay, till it be changed into the likeness of Him who was transfigured, and his face did shine as the sun and his raiment was white as the light? It was while Jesus prayed that the fashion of his countenance was altered; the transformation into the same image that passes on us in sanctification, must be effected by our continuing steadfast in prayer, and by thus abiding at the mercy-seat under the influences of the Holy Spirit represented by the cloud that dwelt between the cherubim, and was the type of Jesus from whom proceeds the Spirit who is the agent, and the truth which is the means, of our sanctification.

7. Jesus is the protector and comforter of his people. The shadow of the Shechinah was a place of refuge and of perfect security. Within the Holy of holies where it dwelt, no mortal could intrude without divine permission. Its sacred inclosure no enemy could enter, no foe could invade. This seems referred to when God is spoken of as our refuge; and the wings of the cherubim are meant when mention is made of a shelter beneath Jehovah's wings. Hence, the words, "Thou shalt hide them in the secret of thy presence from the pride of man," *Ps.* xxxi: 20; "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," *Ps.* lxxxi: 1; "In the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." *Ps.* xxvii: 4. Satan says concerning Job, "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?" *Job* i: 10. How can anything injure him who is covered by the presence of Jesus? As the Shechinah protected and illumined all beneath its shade, so the power of Jesus protects, and the Spirit of Jesus enlightens and comforts. That cloud moved with Israel through the wilderness, and went before them over Jordan; so the Redeemer says, "My presence shall go with thee;—I will never leave thee nor forsake thee." Ancient story tells of a hero and his friend who, in a land of enemies, were encompassed by their guardian divinity with a resplendent cloud, that made them invisible, while seeing all things around; and enabled them to come into the capitol city before the presence of the sovereign, in safety, through the midst of surrounding foes: every saint is walking amid such a cloud, while going up through this wilderness amid crowds of spiritual foes,—a glory of which that

forming the guide and guard of Israel through the sea, and the wilderness, and the Jordan, was the emblem; which will never forsake us during the sorrows of life; and which when we go down into the valley of the shadow of death, turneth the shadow of death into morning, into the light of that day without night, which sleeps on the heavenly hills; and which is but the same cloud of glory expanded into its full dimensions and into the radiance of its noonday splendor. The Magi were guided in their journey to Bethlehem by a star; in our pilgrimage to the babe of Bethlehem in the midst of the throne on high, we are encompassed by a cloud of light, a cloud like that into which the chosen disciples entered on the mount; and from it there comes a heavenly voice, the influences of the Spirit assuring us that he who is with us here, is truly the Son of God; and while walking in this light, we are indeed walking in the light of the Lord. Had the star, which led the wise men, gradually expanded and grown in brilliancy, as they approached Jerusalem, till at length its splendor covered the whole heaven,—in what a blaze of glory would they have entered that city and walked those streets. The path of the just is as the morning light, which shineth more and more unto the perfect day; as we grow in holiness we feel this spiritual light deepening in brightness around our souls; and who can tell amid what a blaze of glory we shall enter the streets of the New Jerusalem, when the glory of Jesus which first arose on our souls like the first rays of dawn,—like the morning star,—shall be expanded into the intense splendor of a light brighter than the sun at mid-day, and shall cover the whole firmament of that deathless, sinless state, around which no evening throws its shade.

8. Jesus is the light and glory of heaven. The Holy of holies represented heaven. The description of the New Jerusalem in *Rev.* 21st and 22d chapters, is in language drawn from the Jewish temple. The most holy place received no light from without. Its light was the cloud from the cherubim. Hence, “the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.” What need had the Holy of holies of light from sun, or moon, or lamp? That which was the emblem of the Lamb was its lamp. The Lamb himself is the lamp of heaven. Where he dwells in glory, how can there be night? In the heavenly city there was no temple; the most holy place of the earthly temple had, as it were, been expanded on every side into illimitable dimensions, till the whole city was itself that which the most holy place represented; and the cloud between the cherubim, however glorious as an emblem, had deepened

into the brightness and grandeur of the Shechinah of that glorious world. "He that planted the ear, shall he not hear, He that formed the eye, shall he not see?" He that formed the sun, must he not be a God of glory? his habitation a dwelling-place of light? There does he now dwell "in light inaccessible and full of glory." In light inaccessible, did I say? Nay into the very midst of that glory wherein he dwells, there is open to us a new and living way; and the unceasing prayer of our glorified Redeemer is, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." *Jno.* xvii: 24. That is the goal where only the pilgrim soul of the believer will find rest. As we grow in holiness, we feel ourselves entering into that cloud; not fearing as did the disciples when they entered into the cloud on Tabor, but rejoicing with joy unspeakable and full of glory. In nature, nothing is more beautiful than the Aurora Borealis; its origin is a mystery; its forms of beauty various, exquisite, and glorious: yet who that gazes with intelligent piety on its magnificent coruscations so mild, so rich, so heavenly, turning the gloom of midnight into a morning beautiful as that of Eden, and throwing even over the wintry landscape of snow the hues of the rose;—does not feel that He who can thus command the light to shine out of darkness, can with equal ease encompass the world perpetually with a light which in the absence of a sun, would cause unceasing day and realize the promise concerning the New Jerusalem, "there shall be no night there?" An arctic voyager, after being confined during the months of a polar winter, describes his sensations of pleasure on beholding the sun first rise above the horizon, as inexpressible, and so strong as to affect his whole frame with emotion: What then will be our feelings when on emerging at death from the darkness and discomforts of the polar night of our present earthly existence, we have the first glimpse of the sun of the heavenly world, so long withdrawn from us, Jesus, "who is the brightness of the Father's glory and the express image of his person."

PRESBYTERIAN CHURCH, O. S.

FROM the minutes of the last Assembly we learn that during the year ending in May last, nine new Presbyteries were organized. There are in connection with the General Assembly, 33 Synods and 168 Presbyteries; 2,577 ordained ministers, 790 candidates and licentiates; 3,487 churches; and 279,630 communicants. During the year 31 ministers died; 34,329 members were added; 6,672 adults and 16,194 children were baptized. The whole amount of contribution was \$2,835,147.