

THE  
MERCERSBURG REVIEW.

---

---

APRIL, 1877.

---

---

ART. I.—THE SPIRIT OF PROPHECY.

THE Testimony of Jesus Christ, we have seen, is the universe of truth, proceeding forth from Him as its origin and source, held together in Him through its entire extent as the one sole principle of its being, and returning to Him again as its necessary end. From Him, by Him, and to Him, are all things. All that is comprehended in the ideas of creation, providence, and redemption, all the actualities of the world of nature, and all the realities of the world of mind or spirit, come together and stand together in Him, as a single constitution, bearing upon it everywhere the impress of His wisdom, goodness and power, and conspiring everywhere in one and the same witness to His glory.

He is thus continually present and active in all the forms of outward material existence. They are not only from Him by virtue of the fiat which originally spake them into being; but they remain in being only through the power of that same speech or word, active in them every moment as at the first. This we see, not by outward sense, but by inward intellectual vision; namely, "that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. xi. 3); and this being so, we see just as plainly (if such super-bestial intelligence be in us at all) that it is only by the word of God thus always in them, as invisible spirit and life, that these phenomenal existences can ever have in themselves

any true and proper reality whatever. Thus it is that the truth which is in the things of the natural world universally—the things in which natural science is so prone to stop and stay self-complacently, as if the mere sense-side of them were in some way the beginning and end of all they mean—is in fact the constant presence and power of the very word and voice of the Lord there, reaching into them inwardly from the spiritual world, and causing them to have in this and from this perpetually all that serves to make them of any account either for life or for science. In the idea of this informing voice or word only can nature be said to have in it any animating soul, any wisdom, any order, any law, any light. All these conceptions meet together in the fundamental comprehensive designation, TRUTH; and in this way refer themselves everywhere, directly and immediately, to the kingdom of truth at large of which Christ is the one only absolute King. The kingdom, which He came into the world, according to His own declaration, to advance to its supreme perfection in the way of living self-testimony; by taking upon Him the form of our weak and fallen humanity, and then returning with it, through boundless battle with the powers of hell, to the full glory which He had with the Father before the foundation of the world. An actual self-sanctification (John xvii. 19) in this way; the true finishing of the work (John xvii. 4) which the Father had given Him to do; a real going before His people as the author and finisher of the Christian faith, by which “being made perfect He became the cause or power of eternal salvation unto all them that obey Him” (Heb. v. 9; xii. 2).

Here, in the sphere of intelligence and freedom, we come as it were into the inner realm of truth, as compared with the general externality of nature, and may the more readily see accordingly, what is to be understood by its actuating force entering as the thought or voice of God into the universal constitution of the world. It is the reign still of law, order, wisdom and right; but the reign of all these now in higher self-moving form, as mediated by the action of created mind acknowledging and ac

cepting them as its own. It is the natural, raised through the rational and moral to the spiritual; the region in the end of all that is comprehended in the full testimony of Jesus, through which life and immortality are brought to light in their profoundest and most far-reaching view; whereby, as we have seen, all worlds and all heavens are joined together in their inmost life as one in Him, who is at once the principle and the end of their universal being.

Here it is that we are introduced to the idea REVELATION, as the presence of the Divine voice or word, transcending the realm of mere nature altogether, and making itself answerable to the higher realm of spirit. Thus in the opening of the Epistle to the Hebrews it is said: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

In this most pregnant passage, we are made to feel very distinctly the intimate connection there is between the kingdom of truth in the natural creation, and the same kingdom in the higher creation of the spirit; while at the same time this last is felt to be immeasurably nearer than the other to Him who is the central sun of the kingdom. It is by the word of His power, all things have been made and are still upheld in their natural existence; and by the same word, He speaks and works in the formation of the new heavens and the new earth wherein dwelleth righteousness. But in the one case it is the voice of nature simply, as we commonly call it; in the other case, it is the voice of revelation; and the difference between these two voices is as the distance between earth and heaven. Revelation itself, moreover, is here presented to us in its true

character and form. It might seem at first, as if some opposition were intended to be expressed between its older forms, as "spoken unto the fathers by the prophets," and what it has become in these last days as spoken by our Lord Jesus Christ. But the opposition is only in appearance, like that between earlier and later development in the progression of all real life. Revelation, in this view, has been one life from the beginning, the WORD OF GOD, as it styles itself, sounding through the ages with various utterance and tone, but looking onward always to the advent of the Word Incarnate, in whose voice only it was possible for it to become ultimately full and complete. That is what is meant by the declaration, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." In Him all previous prophecy, all older voicing of the Divine mind, comes to its end. He is The Prophet, eminently so-called, to whom all the prophets before Him gave witness (Acts x. 43); and in whom was fulfilled once for all that ancient promise: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken" (Deut. xviii. 15).

Thus we reach what must be considered the sense in brief of the angelic declaration, *The Testimony of Jesus is the Spirit of Prophecy.*

Let us, in the first place, direct our attention to the way, in which these two ideas of testimony and prophecy are made to flow together everywhere in the Apocalypse. Prophecy here means primarily the Divine word contained in this revelation itself; as where it is said, "Blessed is he that keepeth the sayings of the prophecy of this book." But this, we can see at once, involves a great deal more than any particular sayings or teachings found in the Apocalypse; since the design of the book is professedly to open the way for the disclosure, at the proper time, of the full sense of the entire previously existing Word of God, as that is to be reached only through His second advent, the scope regarded in the Apocalypse from beginning to

end. It is in reality, therefore, the word of God at large, which is made here to stand throughout in such complemental relation to the testimony of Jesus Christ, that while we feel their difference we cannot help feeling at the same time that they are regarded as forming together but one and the same life. This might offer no difficulty for ordinary thought, if the testimony of Jesus Christ signified simply witness concerning Him; and that is the way, no doubt, in which the sense of what is here said is commonly taken; as if all came to this only, that the word of God is to be regarded as in some way, universally, the sure attestation of Christ's glorious evangelical mission and work in the world. But nothing can be clearer in fact, as has been already shown, than that the relation between testimony and prophecy in the Apocalypse is not at all of any such outward mechanical order as this. Christ is absolutely His own testimony; in such sort that all other witness-bearing in His favor, whether angelic or human, or from the world of nature below man, is in truth only light from Himself reflected back, as it were, upon its original source. In this sense He declares Himself to be the AMEN, the faithful and true Witness, the Beginning of the Creation of God. That is what He is for the natural creation; and that is what He is also, in still more intimate and full sense, for the spiritual creation. They are, each in its own order and degree, spheres flowing forth around Him from His own central life, having part in this continually, and yet standing continually over against it also, with separate existence, as the manifestation of His power and glory. In the spiritual creation, this circumambient sphere of the Divine is the spoken and written word of God (the self-testimony of Jesus Christ), as we have it in the Bible. That unquestionably is the relation which the living Lord and the word of prophecy are regarded as holding to each other, all through the Revelation of St. John the Divine; and on which the full light of heaven is made to descend more particularly, we may say, in the voice of the angel: "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy."

But just here now, it is not to be disguised, we are brought face to face with what must ever be for the merely natural mind an insuperable stumbling-block and offence, in the way of the whole subject with which our present discussion is concerned. If the word of prophecy is to be considered, in the way we have now stated, not simply testimony toward the Lord and concerning Him in any outside view, but testimony from the Lord Himself, issuing forth directly from His own Divine life in the very power of this life itself, it must follow that the life of the Lord is actually in such word of prophecy, in a real and not merely figurative or tropical manner. But how, it is asked, can such life be actually resident in words spoken, when the speech itself is at an end? Or more confounding still, how can it be in words written or printed in a book, and so passed on from one age to another? Can even Divine oracles be said to have in them any actual Divine life in that way? Surely any supposition of this sort may well be counted incredible, and quite at war with common sense; enough in short to justify in full the old interrogatories: How can these things be? This is a hard saying; who can hear it? (John iii. 9; vi. 60).

To all such skeptical ratiocination, however, we have only to say at this point, that the stumbling-block over which it falls is actually there, where it seems to be, in the teaching of the Apocalypse itself, and is not by any possibility to be spirited out of the way by hysterical appeals to common sense or natural logic. The testimony of Jesus and the spirit of prophecy are in truth so brought together here, that the life and power of the one are made to appear directly as the life and power also of the other. The prophecy, or word of revelation, is not before the testimony or from beyond it, but after it in the order of real existence (John i. 15), and from within it; related to it in fact, as the body is to the soul which it proceeds from and surrounds, and without which it can never be more than an inanimate corpse. As the soul is the life of the body, so the testimony of Jesus, in its boundless plenitude of ever-living, ever-active truth and grace, is the spirit and animating soul of

all prophecy, or of the universal world of Divine revelation. This must mean, of course, that there is in the constitution of God's word itself as such, wherever found, whether spoken or written, an inward nature different from all other speech or writing, nothing less in reality than a Divine life of its own, derived from the life which it is thus made to enshrine. It has in it the quality of the living, self-affirming testimony of Jesus Christ, which is here declared to be its indwelling and informing spirit. How otherwise indeed should it be the very word of God at all, with any real distinction from the word of man? Offence or no offence, then, that is what the Apocalyptic idea of God's word we say plainly means; and it is for the rationalistic habit of thought we have mentioned to dispose of it as it best can.

But the idea, as we shall see, extends far beyond the Apocalypse. Whatever difficulty there may appear to be in it, any earnest consideration of the New Testament must show that the same view of revealed truth runs through it generally; and that it characterizes especially the teaching of our Lord Jesus Christ Himself, from whom as the Word incarnate the written Word of the Gospel derives its universal substance and form. Centrally, as we often rightly say, He was in the days of His flesh, as He still is in His glory, the entire Gospel. All its powers and possibilities were comprehended in His person. But its presence there required and necessitated its going forth from Him in the way of outward self-revelation, that is, in the way of actual works and words of redemption, without which His being in the world could have had no meaning. Can we now, however, possibly conceive of this effluent life, whether as work or word, so losing itself in the surrounding world ever, as to become something absolutely apart from its Divine source in Him, running its course and doing its office afterward in mere outward earthly form? It were well for all of us to think seriously within ourselves what that question means; and not to stop thinking, till we have within ourselves an answer, yea or nay, that we can look steadily in the face. Who cannot see, that to put the miracles of Christ in such purely outside rela-

tion to His living person, must amount to resolving them into mere magic? And can it be any less sacrilegious, we ask in all seriousness, to treat His parables in this way, or His words generally (which in truth are all parables, having in them celestial and divine life), by resolving them into ordinary human thought or speech, though even of the highest kind?

Whatever we may think of the subject, looking at it in this manner, there is no room for any doubt at all as to the actual mind of Christ Himself in regard to it, clearly expressed as it is in every part of the Gospel. As His miracles were wrought by virtue that went out of Him, with inward perception, as part of Himself, so also the words that He spake had in them divine power and grace, which He knew to be part of His own life in the same way.

The passage John vi. 63, with its context, is of cardinal authority on this point. The occasion will be remembered: the memorable discourse of our Lord at Capernaum, in which He declared Himself to be what the manna signified of old to the Israelites in the wilderness, namely, the true bread of God, which had come down from heaven to give life to the world; and then went on to speak of His flesh as being this bread, declaring His flesh, in so many words, to be bread indeed, and His blood to be drink indeed, and making eternal life to be incorporation with Himself, by eating the one and drinking the other. Many, we are told, who had joined themselves to Him superficially as disciples, when they heard all this were offended, taking His words in their sheerest natural meaning. Thousands of professed disciples since their time have managed to get clear of the offence, by turning it into strong figure of speech; only substituting in this way, however, the naturalism of spiritualistic thought for the naturalism of materialistic sense. Our Lord places the true solution of the enigma in the mystery of His own life, as this was to be perfected soon in the coming glorification of His humanity, the "ascending up of the Son of man where He was before;" the same key exactly, that is presented darkly to Nicodemus (John iii. 12, 13), in explana-

tion of the new birth; and then adds (in full parallelism again with what is said of this new birth, John iii. 6): "It is the spirit that vivifies, the flesh profiteth nothing:" "the words that I speak unto you, they are spirit and they are life." The declaration regards immediately the hard sayings He had just been uttering in the synagogue of Capernaum. But it is intended plainly to set forth a general truth, and to express what must be considered the essential necessary character of all words proceeding from Him as a Divine Prophet. They must have in them universally the quality of His own being. That stood centrally in the power and glory of the substantial heavenly and spiritual world; beyond the whole shadowy realm of matter, time and space; and it was not possible, therefore, that His words, the direct outgoing of His life in such form, should not be themselves interiorly pregnant also with the celestial fire of that life.

That we are not wrong in this construction of the case, becomes abundantly clear from what follows; when the Saviour says to the twelve: "Will ye also go away"? and the thrilling answer is at once returned: "Lord, to whom shall we go? Thou hast words of eternal life; and we believe and are sure that Thou art that Christ, the Son of the living God." Our English text gives it, "Thou hast *the* words of eternal life"; unfortunately helping in that way the common misconstruction of the thought, by which it is taken to mean simply that the teaching of Christ regards eternal life, and leads to it; or in other words, is a true doctrine of eternal life. But that falls immeasurably short of the real sense of this apostolic confession (as also of Peter's rock-faith, Matt. xvi. 16, derived not from flesh and blood, but directly heaven-born); the confession meaning here most certainly, not *the* words of eternal life didactically understood, but, without the article, words having in themselves eternal life—with plain reference to the Master's own self-testimony just before, "The words that I speak unto you, they *are spirit* and they *are life*." The truth of this, these first confessors had learned from actual experiment. They felt in themselves

what as yet they had no power at all to explain or understand. The words of Christ were for them Divinely vivific. They had in them the quickening, energizing vitality of the life of the Lord Himself, and in this way such power of spiritual consolation with Him as formed for these disciples even at that time a blessed antepast of the subsequent grand assurance, "Because I live ye shall live also."

And surely no one can read the New Testament with serious attention, without perceiving that just this character of life from the Lord is regarded as going along with His words universally, making them to be thus a real and not merely imaginary medium of communication with His own living spirit. Only in such view can we at all understand, for example, the Sermon on the Mount. It consists of precepts throughout which are practical more than doctrinal; and which it is the fashion with some, accordingly, to parade as the confession of their Christian faith in such merely ethical view, for the purpose of depreciating the significance of what they suppose to be theological faith, or belief in Christian dogma, regarded as being in any way the power of Christian practice. But it is easy to see that the words of Christ, in this great sermon, mean infinitely more than any such simply ethical or moral instruction in common human form. They refer themselves at every point to the super-natural or spiritual, as the true effectual soul of all that they are in the lower moral and natural sphere, and involve the idea of this as something directly in the Divine utterance itself from which they proceed. Hence the impression, "Never man spake like this man" (John vii. 46). "He taught them as one having authority, and not as the scribes" (Matt. vii. 29). And how grandly all this is brought out by Himself in the conclusion of His discourse. "Whosoever heareth these sayings of mine and doeth them"—the doing possible only through the power of the voice heard—"I will liken him unto a wise man which built his house upon a rock"—the very faith of which it is said, on this rock I will build my Church—"and the rain descended, and the floods came, and the winds blew, and beat

upon that house; and it fell not; for it was *founded* upon a rock." But on the other hand: "Every one that heareth these sayings of mine, and doeth them not"—the hearing in that case being outward only, and not reaching at all to the actual living *voice* of the Lord in His own words—he "shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it" (Matt. vii. 24–27). We could not well have a better example than this very passage itself, to bring home to the sense of all who have the inward ear to hear, what the voice of Christ is in His Word as spirit and life, in distinction from its outward sound, as syllabled in common human speech.

If we wish, however, to see in full the place which belongs to the words of Christ in the economy of His kingdom, under the view we are now trying to enforce, we must turn our gaze most especially of all on His own teaching in regard to it at the close of His earthly life, and just before His heavenly glorification. The field for study here is wide, and radiant with celestial light. We can only glance at it now in the most cursory manner.

The end of religion is full union with God. This is made possible for man only through the coming of our Lord into the world, and the raising of His own humanity first of all to the throne of the Majesty on high; whereby room was made for the going forth of the grace and truth which were in Him, by what is called the sending of the Holy Ghost—the great promise of the Gospel, comprehensive of all else belonging to it as the power of God unto salvation. Hence to His sorrowing disciples Christ says: "Let not your heart be troubled; believe in God, believe also in Me"—that is, let your belief in God fix itself directly on ME, as the actual being and presence of God in human form. "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." Again: "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me"—by

virtue of the faith which was already in them as a vein of life from His own person; and so, "because I live, ye shall live also. In that day ye shall know that I am in my Father and ye in Me, and I in you." What tongue can express, what thought grasp in full, the height and depth, the length and breadth, of such Divine speech as this! But then comes the question: How can all this be? The difficulty in fact of Thomas: "Lord, we know not whither Thou goest, and how can we know the way?" The difficulty involved in Philip's confusion: "Lord, show us the Father, and it sufficeth us." The difficulty that millions have felt since, in the same stage of imperfect Christian experience. How is such life-union of the soul with God in Jesus Christ to pass beyond doctrine and promise into the form of actual fact? In this inquiry we meet the inmost nucleus of the Gospel, the problem in short of regeneration, rightly understood, as the only door of real admission into the kingdom of God. Does the inquiry find now any solution here, where it would seem most of all proper to look for it, in this parting discourse of the Saviour on the very eve of His triumphant glorification?

All find, of course, a general answer to the question, in the promise of the Holy Ghost, the Spirit of truth, whose coming was to follow His own going away, and who when He should come was to guide His followers into all truth. But the inquiry still comes back: How was this office of the Holy Ghost to be discharged, so as to effectuate a real and not merely notional conjunction of the Divine life with the human in the way here required and promised, namely, "Ye in Me, and I in you"?

In reply to this we are met at once, in the Christian world, with the two opposing theories of private judgment, as it is called, and church-authority; both pretending to be ruled by the Word of God, but each claiming at the same time to be the organ of the Divine Spirit for the right understanding of the Word. The private judgment may be simply the common reason of men; or it may take the form of a supposed "inward

light," having in it the power of direct conjunction with God. In either case, it thrusts itself in between God and the Written Word, using this last really as outward natural knowledge only in the service of its own fancied higher position; by which means the word ceases to be a rule of faith altogether, and is turned into a mere kaleidoscope of all sorts of opinion put into it from the outside. Hence the common easy and cheap argument then in favor of the other theory, the notion of outward church authority, as the seeming necessary alternative to such endless confusion. But what is this we ask other than the naturalism of private judgment over again; affecting as before to come between God and His word; in that way, making itself to be an outward mechanical rule of faith; and thus virtually denying altogether the presence of any actually living rule of faith whatever in God's Word? To this it comes at the last with all such high church pretension, whether in Papal, Greek, or Anglican form; and the case is not improved certainly, by metempsychosis into either Lutheran or Reformed Confessions. Every Protestant denomination does in fact try to make itself the living soul of the Bible in this way. But the result, as we see on all sides, is only Babel.

So much, in this place, for these opposing theories. They are alike unsatisfactory; and we notice them here only for the purpose of fastening attention the more effectually on what our Lord Jesus Christ Himself, in His valedictory teaching now before us, declares to be the one only rule and mode and method of coming into that vital union with the truth in Himself, which is no theory or dream simply, but the veritable power and blessedness of eternal life.

All was to be by the Holy Ghost, of course, the effluent operation of His own glorified life; but not by the Holy Ghost working either spiritualistically on single minds in their merely natural life, or magically through the outside authority of the Church. It could be only by a medium making it possible for the human spirit to come into the very element of this Divine life in an objective and not merely subjective way; and

that medium is most explicitly declared to be the word of the Lord, voiced or written, issuing from Himself and having in it thus the presence of His own life. The thought answers exactly to what is said of the Old Testament sanctuary and its arrangements—all made, we are told (Heb. viii. 5), as the example and shadow of heavenly things, according to the pattern shown to Moses in the mount: “THERE I will meet with the children of Israel, and the tabernacle shall be sanctified by MY GLORY. And I will dwell among the children of Israel, and will be their God. And they shall KNOW that I am Jehovah their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am Jehovah their God.” (Ex. xxix. 43-46).

What our Saviour lays such stress upon, reiterating it over and over again, in the case now before us, is just this idea of the outward revelation of truth proceeding from Himself; as having in itself, therefore, spirit and life not of earth but of heaven; and as constituting thus a real place of meeting or coming together between His own Spirit and the spirits of men, by which these might become one with Him more and more in the strict sense of His promise, “Because I live ye shall live also.”

“If ye love Me, *keep my commandments*; and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.” See here, at the very outset, how the *keeping* of Christ’s words or commandments is made to be the indispensable condition of having part in the mission of the Spirit! Not the knowing of His commandments, but the continuous doing of them; the actual being of the will, it means, and not merely of the understanding, in the words of Christ, seen and felt to be *His* words. That itself, as far as it prevails, is real inhabitation in the love of God (the actuating soul of all Divine truth and law issuing from God), and in this way the embryonic principle at least of like answering love for all who put themselves in such relation to God. And so it follows: “He that hath my commandments, and keepeth them, he it is that

loveth Me; and he that loveth Me shall be loved of my Father, and I will love him, and will manifest myself to him." The manifestation plainly in and through the word, made luminous from within itself by the life of the Lord dwelling there. And then when it was asked: How this for us, and yet not for the world? the answer comes again with new startling intensification: "If a man love Me, he will KEEP MY WORDS; and my Father will love him, and we will come unto him, and make our abode with him!" Our permanent abode (*μονήν*), is what the promise means—the true tabernacle of God with men (Rev. xxi. 3). On the other hand, it is added, "He that loveth Me not, keepeth not my sayings" or *words*, as the Greek text has it rightly); which of itself shuts him out from all like vision and taste of the Divine.

Then follows (John xv.) the graphic parable of the vine and the husbandman; where it is said, "Now ye are clean *through the word* which I have spoken unto you;" the sense of which is manifestly that the word spoken unto them had become in them already the principle of new heavenly life, issuing forth from Himself as its fountain. Whence now the exhortation: "Abide in Me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." But how were they thus to abide in Him, so as to make sure of such reciprocal life-relation, yielding more and more, from year to year, its proper spiritual fruit? The answer is, as before; they were to do it, by simply making room in themselves for the presence of Christ in His own words. "If ye abide in Me, and *my words abide in you*, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." All turning on the mystery of His own glorified life, working in them by the power of His inwardly heard voice or word, like the vital sap of the vine in its branches. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." The nexus in the one case being just what it is in the other; not

logical or didactic simply, and not moral merely, but inwardly dynamic and vital in the supremest degree.

If there could be any doubt otherwise with regard to what we have now shown to be the sense of our Lord's teaching here on this great subject, it ought surely to disappear at once in the light of what He says on the office of the Spirit of truth, through whose procession from Himself His work was now to be continued in the world. "He dwelleth with you," it is said, "and shall be in you"; but not in the way of any agency separate from the Lord Himself; not so as to be at any point outside of the sphere of the Lord's own proper life; and therefore *never* in disjunction from that Divine Revelation, which is called the Word of God, just because the life of the Lord is in it. "The Comforter, which is the Holy Ghost, whom the Father will send *in my name*"—that is, in the full power of all that I am as the Son of God, one with the Father Himself—"He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Again: "When the Comforter is come, whom *I will send* unto you from the Father, even the Spirit of truth which proceedeth from the Father, *He shall testify of Me.*" His whole office and work, in other words, were to be the testimony of Jesus, which we have seen to be always in truth *self-testimony*. And so it follows; "When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come"—things yet latent in the Word, but to be disclosed hereafter. "He shall glorify Me; for He shall receive of Mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that He shall take of Mine and shall show it unto you."

In one view this looks like limitation and restriction; and it has ever been one of the devices of Satan, accordingly, to assert for the Holy Spirit a wider range of action, in the form of supposed afflatus, particular or general, put forth independently of the Word altogether. But from the time of the Montanists

down to the present day, every such imagination has proved only a hurtful delusion. There can be no dispensation of the Spirit, which is not at the same time the glorifying of Christ in and by His Word. That is the only true home and range of the Holy Ghost; and the very supposition of larger freedom here, in the way of range beyond it, is no better than diabolical insanity. The circumscription of the Spirit by the Word in this way, is the highest conceivable freedom of the Spirit; while it shows at the same time the boundless, inexhaustible fulness of life which is in the Word, that it should be capable of affording such indefinite freedom to the action of the Spirit age after age. And yet men will have it, that *their plummet* has in fact already sounded the entire depth of this ocean; that they have the riches of it stored up in their systems of theology; that the full final measure of it is to be found in their church catechisms and confessions; and that to look at all for any farther large illumination of the Word, through the shining of the Spirit *from within it*, is to dream of a new Bible, as they say, superseding the old one altogether!

In His pontifical prayer, our Lord very distinctly assigns to the Spirit in His Word, the continuation of the service which He had Himself previously rendered to His disciples as the Word Incarnate, during His stay with them in the flesh. That service was His standing between them and the Father, as a medium of life-giving truth, issuing through Him from the Father, whereby they were held apart from the world, in the incipient sanctification of a true heavenly life. But now He was to be removed from them in such outward personal view, and they must be thrown upon the power of His life in its higher spiritual form. So the prayer on this point runs: "I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were and Thou gavest them Me; and they have *kept my word.*" Note well, here again, the Divine potency ascribed to the mere keeping of the word, the simple being of the soul in the element of spirit and life thus effluent from Himself. "Now they have known that all

things whatsoever Thou hast given Me are of Thee. For I have given unto them *the words which Thou gavest Me*; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." Then: "Now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name" (the presence of the glorified Christ in the Word,) "those whom Thou hast given Me, that they may be one as we are. While I was with them in the world, I kept them in Thy name.—And now come I to Thee.—I have given them Thy word.—Sanctify them through Thy truth; Thy word is truth." Pause here also; and consider earnestly what truth and sanctification are in the vocabulary of heaven. Truth, as we have seen, nothing less than the inmost substance of life issuing from the very being of God, the absolute fountain of all life; and sanctification, real conjunction with the Divine, as this is made to flow into the soul through the truth in such view. That is what the Word means here, then, as a principle and power of holiness. It is, in the case of all true believers, an image of Christ, as the Word Incarnate, working out His own glorification or full union with God, so as to open the way for the salvation of His people. And so He adds: "For their sakes I sanctify myself, that they also might be sanctified through the truth."

In discussing this part of our subject, what we may call the spirit of prophecy in the evangelical history of the New Testament, we have kept ourselves closely to one point, the direct teaching of our Lord Himself in regard to the living power of His own spoken words. But it is plain at once, that the same character of life and power must be regarded as extending itself also to His entire work and ministry in the world under every other view. He could not speak and act at any time as a common natural man. The natural in Him had its governing soul continually in the spiritual and Divine, from the beginning of His earthly life to its end. Even in early boyhood He could say: "Wist ye not that I must be about My

Father's business?" The kingdom of heaven was in Him from His infancy, and lay around Him in all His relations to the world from the cradle to the cross. He stood in the bosom of it throughout. "Ye are of this world," He could say to those around Him, "I am not of this world." The order of his life in this view was never, anywhere or in any respect, from the outward to the inward, from the terrestrial to the celestial; but always the other way—the true heavenly order—from the inward to the outward, from the celestial to the terrestrial. His whole thinking, speaking, and working, had their reason and motive power in the sphere of the infinite. He was in the world not to do His own will, but the will of the Father that sent Him; so that He could say: "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me He doeth the works." His works were universally in this way parables of the Divine, just as His words also were miracles of the Divine. He was Himself the Gospel He came to publish; the Truth, He was in the world to bear witness to. This is graphically shown at the very beginning of His public ministry in the synagogue of His native Nazareth. When He had opened the book of the prophet Isaiah, we are told, He found the place where it was written: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Whereupon, having closed the book, He sat down; the eyes of all being fastened on Him, as by strange heavenly enchantment; when He began to say unto them, "This day is this Scripture fulfilled in your ears"; and then went on in such style of more than human speech, that "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth."

The whole life of Christ, while in the world having been of such transcendental order—the presence of the ineffably Divine in the bosom of the natural and ordinarily human—it follows.

necessarily, that the same character must belong also to the evangelical record given of it in the New Testament; if indeed this is to be considered at all a true inspired transcript of the life, in any way answering to its original mystery, as the Church from the beginning has believed and taught. To conceive of the New Testament as only the ordinary writing of man, reporting the heavenly things of Christ, and telling about his life with mere outward description, what He did and what He spake, is the same thing in the end with conceiving of the actual historical Christ Himself under the like merely extrinsical view. The Word of God, in the evangelical record, means a thousand times more than that. It is the inward living self-testimony of Jesus Christ, resident there as spirit and life—the spirit of all true prophecy—just as really as this had place in the gracious words themselves, which proceeded from His mouth in the days of His flesh; just as truly as it dwelt in His person when virtue went out of Him through the hem of His garment, to heal the woman who touched it with trembling faith for that purpose (Matt. ix. 20–22), or, when He put forth His own hand upon the suppliant leper and said, “I will, be thou clean” (Matt. viii. 23.)

The full force of all this, however, comes into view only when we take the revelation of the New Testament in connection with the revelation of the Old Testament. They form together one revelation, given at sundry times and in divers manners, but having for its soul throughout one and the same Divine inspiration, namely, the living and life-giving testimony of the Amen, the Faithful and True Witness Jesus Christ, who is the same yesterday, to-day, and forever. We cannot understand either the Old Testament or the New Testament, except as we are taught of God to see each in the other, and rise thus into some apprehension of what the Scriptures themselves mean by their self-distinguishing title, *The Word of God*. To this part of our subject we now come, therefore, as forming what we may call the ultimate cumulation of proof for the great argument we have here in hand.

That the Gospel is to be considered in some way the fulfil-

ment of the Old Testament, all who have any belief in Christianity at all must, of course, admit; since it is expressly affirmed by Christ Himself, and has been a sort of traditional truism for the belief of the Church from the beginning. But it is not to be concealed, that in our time especially this belief has come to be held for the most part, in a very vague and loose sort of way; the consequence of which is a tendency, more and more, to depreciate the worth of the Old Testament, as compared with the New, to place it on a lower level, nay even to see what is felt to be serious discrepancy between its religion and the religion of Christ. After all, it is said, there is little direct specific argument from it even by our Lord Himself, in favor of His Gospel; and much of the small use that is made of it for such purpose, seems to be more in the manner of general accommodation than as strict logical evidence.

But all such skepticism here, though it may be found even in minds otherwise seemingly reverent toward Christianity, proceeds from a false view of the Word of God in general; and a want of power, therefore, to perceive where and how it enters into the constitution of the Old Testament Scriptures in particular. And that, alas, is such a grievous defect here, as cannot possibly stand in harmony with true Christian faith in any form, but must be sure in the end to turn the New Testament, as well as the Old, into mere human myth and fancy.

Only when we get clear of all such notion of the literal and the outward in the Old Testament, as makes this to be *per se* a base of evidence and demonstration in favor of the New, can we be able to do any sort of justice in our minds to the place which rightly belongs to it in the system of Divine Revelation. Its significance then will be seen and felt to dwell at every point in its interior spiritual constitution, as something far different from ordinary human cogitation lodged in ordinary human speech; as being nothing less, in truth, than the presence of the Divine itself, the veritable living testimony of Jesus Christ and His kingdom. Only in that character does it bear witness really to the coming of Christ in the flesh, and only in

that character can it be said to have its universal fulfilment in Christ. The fact of such fulfilment then is seen, not so much in any light thrown forward on the Gospel from the Old Testament in outward view, as by the light rather of the Gospel itself shining out, as it were, from the very bosom of the Old Testament, and causing this to become radiant with its own heavenly glory. We have the image of it in the shekinah of old, the glory of the Lord in the cloud, otherwise dark but thus made luminous, over the mercy-seat and between the wings of the cherubim.

Such unquestionably is the view taken of the correspondence of these two systems of Divine Revelation, by the New Testament itself. We see this at once in the sermon on the mount; which some take perversely to be a new doctrine of righteousness, in distinction from the law of righteousness as it stood before; whereas our Lord Himself most explicitly asserts just the contrary. Whatever there was of new in His teaching, consisted wholly in the bringing out into full view of what had been from the beginning the interior life and power of the Old Testament Scriptures. He stands forth majestically as the deliverer of Moses and the Decalogue out of the hand of their enemies, the carnal Jewish literalists, who for ages had been using the letter of the Bible only to destroy its spirit. "Think not," we hear Him saying, "that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Again: "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 17-20). The *evangelical* sense of which, we are sometimes told by our modern Christian scribes and Pharisees, amounts to this: namely, that our righteousness now has nothing whatever to do

with the law as a rule of life to be obeyed on our part, but is something that must come to us wholly and only in an *ab extra* way, from the merit of Christ credited to our account in the chancery of heaven! Alas, alas, for our human frailty and folly. Who in this case again, can help being reminded of the old castigation: "Full well ye reject the commandment of God, that ye may keep your own tradition; making the word of God of none effect through your tradition, which ye have delivered" (Mark vii. 9, 13). All such solidianism is essentially one and the same with the external legalism of the ancient Jew—the religion of sheer natural selfhood in fact, having no root whatever in the eternal righteousness of God.

Holding such living relation as we have now seen to the inmost life of the Word of God in the Old Testament, there was only one way in which Christ, the Word Incarnate, could bring into view effectually the truth which was in it as evidence and testimony in favor of Himself. It would have been for Him an infinite solecism, we see at once, to establish a theological school for any such purpose as that, a rabbinical gymnasium, where the appliances of historical learning, philology and logic, might have been brought into requisition with superhuman ability, to prove to His disciples and others that He was the Messiah foretold by Moses and all the prophets. If this were to be done at all, He must in His own person and life unfold the actual interior sense of Moses and the prophets; so that the light of evidence should go forth first of all from Him to them, and then come back again from them to Himself—according to the law of all testimony centering upon Him who is the Light of the world, and therefore the one only source of all truth beyond Himself whether in heaven or on earth. In no other way could He fulfil, and so expound, the universal sense of the Old Testament; and thus it was, that His exposition proceeded in fact from the beginning of His ministry to its close. It was, so to speak, genetic and never analytic; from centre to periphery, from the whole to its parts, and never in the reverse order. He stood in the very heart of the Word itself, and from

that Divine sanctuary—the holy of holies—proclaimed the everlasting Gospel (Luke iv. 21), which thus shone forth from His countenance, and made itself felt in His voice.

His relation to the Old Testament in such whole central view, finds its proper exemplification in the vision on the mount, where Moses and Elias appear with Him in glory, through the sphere of celestial light which is seen to flow into them and around them from His transfigured person. We can feel what it means again, from the way in which He is said to have expounded to His disciples, after His resurrection, the things concerning Himself in *all the Scriptures*, beginning at Moses, but taking in also all the prophets and the psalms (Luke xxiv. 27, 31, 32, 44, 45, 46). How few pause to think of the necessary import of these words! There could be no teaching here in common didactic form, no operation of the logical or critical understanding, laboriously working through the outward letter to the inward sense. It was in some way, as far as it went, a proceeding which took hold of the Word as a whole at once, in the very centre of its being, and from thence outward caused it to shine with the light which belonged to it of right all along from its own original inspiration. This had become possible now, as it had not been before, only by our Lord's glorification; and it came upon the disciples, accordingly, as a vision apprehending them from the spiritual order of existence into which their Master was thus passing away from them, rather than in the character of any mere time and sense experience of their simply natural life. "As He sat at meat with them," we are told, "He took bread, and blessed it, and brake, and gave to them; and their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He OPENED TO US the Scriptures?" What can be more absolutely preposterous than to imagine, that such opening of the Scriptures from the Lord of life and glory in the spiritual world came to nothing more after all, than a scientific manipulation of certain passages and texts here and

there in the Old Testament, admitting mere outward application, prophetic or typical, to the now finished work of the Messiah!

The Scriptures here brought into view are distinguished as the law, the prophets, and the psalms. All these meet together as one Divine revelation in the Old Testament Word. The basis of their common constitution is the law as represented by Moses; and this rests fundamentally again on the decalogue or ten commandments.

To gain proper insight, then, into the nature of the inspiration which forms the interior life of the Old Testament universally (according to its own testimony), we need only to study well what the Law was, and still is, as given in that radical form from Mount Sinai; following for this purpose the particular account we have of it in the book of Exodus.

Such study demands, first of all, a lively sense of the full historical reality of the events going before, in the deliverance of the Israelites from their bondage in Egypt; the passage of the Red Sea; the triumphal song of Moses and the Lamb on its eastern shore; the three days' journey in the wilderness of Shur; the sweetening of the bitter waters of Marah; the subsequent advance to Elim, "where were twelve wells of water and threescore and ten palm trees;" the next station between Elim and Sinai, with the sending of the quails and manna there; then the miraculous flow of water from the rock in Horeb; and at last the solemn encampment before the mount in the wilderness of Sinai. All these outward things, as we know most certainly, having been so ordered of God as to signify corresponding spiritual realities in the economy of man's redemption; and forming in that way a preparatory discipline, for the right reception of the law as a bond of union between the Lord and His people. In that view the discipline has throughout but one sense, the same sense that belongs to all Divine discipline, namely, the crushing out of the principle of self-trust and self-worship from the human spirit (the source of all our darkness and misery), by which only room can be made

for the entering into it of a higher divine life from the Lord. Man absolutely nothing in and of himself; God all in all. That is the idea that is thundered forth upon us from the giving of the Law; as it reigns also in the universal grace of the Gospel. There is not a page of Divine Revelation in which we are not met with it, as the necessary key for the inward opening of the light and power of the Word.

Then follows, in formal declaration, the great object and purpose of the Law. It was to be a medium of living communication between God in heaven and men on the earth. "Moses went up unto God," it is said, "and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is mine; and ye shall be unto Me a kingdom of priests, and a holy nation." Moses reported these words to the people. Their answer was, "All that the Lord hath spoken we will do;" and Moses again "told the words of the people unto the Lord." The transaction in this way was a covenant, the whole force of which for the people turned on their obeying God's voice in the Law, and thus having the living power of that voice in themselves as their own life.

"And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came

down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up" (Ex. xix. 16-20).

Some have said that all this was simply a natural tempest of extraordinary violence and power. That, of course, is open infidelity, the monstrosity of sheer rationalism, without disguise. But what better is it, we ask, to own the supernatural character of the phenomena, and yet to stop after all, as many do, in the mere natural side of the phenomena, as if that were in the case the only object for faith, and all beyond it mere outward reasoning from the miraculous to the spiritual divine? The miraculous in its true form, as we have it in the Bible, is *never* mere wonder-work in any such outward view. It has in it always direct regard to Christ and His kingdom. It is always in such way the bearer of the Divine in its own bosom, the sacramental presence in truth of the very spiritual itself which it serves to certify and attest. This, indeed, is the universal criterion of all miracles proceeding from God. The apparently miraculous without this, is only diabolism and magic.

Jehovah, then, the origin and fountain of the new spiritual creation in Christ Jesus, was actually in the "mountain that burned with fire," as He is here represented to have been; while that whole demonstration, at the same time, forms but the awakening prelude to what comes after it—the Divine utterance of the Law itself. And how then, we ask, shall we hesitate to allow the actual presence of the Lord in the Law (at that time, and through all time since), full as much at least as in the Mountain!

"And God spake all these words, saying: "I am the Lord thy God which have brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other gods before Me." (Ex. xx. 1, 2). Such is the familiar introduction to the Decalogue; so familiar, alas, that is only with an effort we can rouse our sluggish minds to anything like a just perception of the magnificent meaning, which lives through the ages enshrined in its simple words.

The whole Law here goes forth from the unity of God. The first of the commandments is: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark xii. 29, 30; Deut. vi. 4, 5). And this unity of God is no abstraction, but the actual living origin and ground of all things; forth from which must issue therefore forever, the universal constitution of all created things; apart from which, or outside of which, there can be no life, no order, no law, no truth; no room so much as to think rationally even for a single moment of any such thing. This One Jehovah, now, "Christ the Son of the Living God," is in the Law from the beginning; He is there as the immanent soul of the Law; the true interior spiritual side of it within its exterior verbal side, whether as spoken or written; in such sort that to think of such Divine presence as not there at all really, or as there only in outward mechanical view, must be as far as all such thinking goes the destruction of the Law altogether. It may seem then to have value and force still in the merely civil and moral spheres of our life; the only marvel in that case being, that it should have been thought needful to herald it with so much supernatural pomp and apparatus as we find attached to it at mount Sinai. But even such semblance will be a nullity; for in truth the moral and civil signification of the Law, amounts to just nothing at all, without the spiritual-divine perceived and felt to be in it at the same time. There only we come to the real intimate heart and core of all that the Law is rightly in any more outward view; and this, we repeat, belongs to it, wholly and only, from the life that dwells in it perpetually as an emanation flowing directly from the one ever-living and only true God.

Every one that is of the truth, Christ says, HEARETH MY VOICE. Does that mean outward hearing simply? Or does it mean the hearing of the intellect simply, translating the outward speech or word into natural human thought? Most assuredly, neither of these. It means, the actual felt presence of

the living Christ in His own voice. And who may not see that the same thing must be true of the TEN WORDS, as they are called, which God spake from heaven, represented by the top of mount Sinai, that they might be the universal basis of His covenant-presence with men through all time? Even the gross natural sense of the Jews could not shut out fully the mystery of the Divine in what was thus outwardly heard. They said, "Let not God speak with us lest we die." The voice that spake, in this case, was not a dead voice, not an automatic personation of voice in any way; it was a *living* voice; speech having in itself its own life or spirit. And that life, or spirit, we know, was nothing other than the life of the Lord Himself. "God SPAKE all these words"—the infinite mind or thought of Jehovah being thus as much a constitutive part of the words as their outward utterance.

Allowing this, however, of the words as spoken, of the voice of Jehovah originally heard in its actual utterance, can the same thing be imagined to go in any way with the words, after they have been sundered from that first utterance, and are known now only as matter of historical record in the Bible? Can the Written Word have in it the full life and power of the originally Spoken Word? If not, we may well ask, what does the inspiration of the Bible mean? If the Divine Spirit which voiced it at the first be not the voice of God immanent in it as Divine life and spirit still, in what possible rational sense can we affirm it to be the word of God at all, and not simply the word of man, telling us of divine things in an outward way? It might seem, indeed, as if it were for the very purpose of meeting beforehand this plausible infidelity, that the original writing of the Decalogue came also from the mount that burned, given by the hand of the Lord, no less than the original preaching of it given by His voice. The two stone tables of the testimony, we are told, "were the work of God, and the writing was the writing of God, graven upon the tables" (Ex. xxxii. 16).

We might go on to enforce what has thus far been said of the Divine quality of the Law, by a more particular considera-

tion of its general constitution and form ; in which it surpasses all human productions, and is felt, the more it is studied spiritually, to be what may be called the organic fulness and wholeness of the powers of the world to come ; its only fair counterpart, in this respect, being the similarly constituted *Lord's Prayer* of the New Testament. But we cannot follow the subject farther at this time.

What the Law was for majesty and glory, in the representative religion of the Jewish nation, is familiar to all, who have any knowledge of the Old Testament. After its original promulgation, it was laid up in the ark, over which was the mercy seat, overshadowed by the golden cherubim. The ark became thus both testimony and covenant between Jehovah and His people, and was put into the very inmost part of the tabernacle, as being the first and last, the beginning, middle, and end of its worship, in every other view ; on which account, that place was called the holy of holies. The tabernacle was made to be in this way the habitation or abode of Jehovah, around which the whole people of Israel encamped in military order, and after which they marched in like order—a cloud then being over it by day, and a fire by night. When the ark set forward, Moses addressed Jehovah as present in it, “ Rise up, Lord, and let Thine enemies be scattered ” ; and so again when it rested, “ Return, O Lord, to the many thousands of Israel.” Through this presence, accordingly, miracles were wrought by the ark of the most stupendous kind. It caused the waters of Jordan to separate, so that the people passed over on dry ground. Carried around the city of Jericho, it caused the walls to fall down flat so that the people went up into the city, every man straight before him. Such in brief are some of the things told of it in the inspired Word of God in the Old Testament ; all serving to show the supernatural power and glory of the Law that was in the ark. Something therefore which belonged to it now, of course, not merely as a past voice from Mount Sinai, but as constant life still in it through God's handwriting preserved on the two tables of stone.

For the Jews of course, who were a pre-eminently unspiritual nation, this entire revelation was purely external; but that, we can easily see, does not weaken in the least the force of the revelation, as being in such outward form the veil simply of corresponding inward reality; embracing in the end the full testimony of Jesus Christ, the universal kingdom of truth, righteousness and everlasting salvation, which He came into the world to establish, and over which He still reigns as Head over all things to the Church. Looking at the subject in such view, we have full right rather to argue from the letter to the spirit of the Old Testament in *a fortiori* style, as the apostle Paul does, when he says: "Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth; for if that which was done away is glorious, much more that which remaineth is glorious" (2 Cor. iii. 10, 11). What the Bible tells us of the supernatural wonders which attended the outward inauguration of the Law among the Jews, is after all only a feeble picture of the Divine majesty and power and glory, which belong to it in its inward spiritual constitution, for men at large and through all time.

The Decalogue, we have already said, underlies the universal structure of the Old Testament revelation, distinguished as "the Law of Moses, the Prophets, and the Psalms"; and the quality of its inspired origination out of heaven from God, as we have now considered it, is to be regarded then as extending into every part and portion of that revelation; making the whole to be what is to be understood by the Word of God. The Jewish history, the Jewish commonwealth, the Jewish civil institutions and laws so far as they are brought forward in the Bible, the Jewish ritual in all its details, come alike under this supernatural character and rule. So it is with every one of the psalms; and so it is also with all the prophets.

It would be easy to show, that the assumption of such presence and power of the Divine in themselves—as something altogether different from mere human intelligence and will—dwells in these sacred writings throughout; just as we are made

to feel it also in "all that Jesus began both to do and teach until the day in which He was taken up" (Acts i. 1, 2). They proceed everywhere on the supposition of a helpless impotency on the part of men to reach the Divine from the natural side of their life, and offer themselves as a real medium of communication with it on the opposite spiritual side. It is not too much to say, that every verse of the 119th Psalm fairly thrills and tingles with this celestial sense. And how grandly it comes out in Psalm xix., over against the objective powers of the natural creation: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold."

And so we might go on indefinitely; but here we stop for the present. It is enough for the object of this article, if it may serve only in a general way to establish, from the demonstration of the Holy Ghost in the Word itself, the truth of the angelic thesis, *The testimony of Jesus is the spirit of prophecy*. That means necessarily, as we have seen, that the self-witnessing power of the Lord's life actually lives in the Holy Scriptures, as their animating spirit or soul; so that it may be said of them universally, as of the ark of old, **JEHOVAH IS THERE**. *How* that great wonder can be—the "flame of fire out of the midst of a bush, and yet the bush not consumed"—is another question, going deep into the doctrine of God and the science of the human mind. But the first thing needed here, as in all the mysteries of Christianity, is full heaven-wrought persuasion of the reality of the fact itself, which is thus made to challenge any such deeper study (Matt. xvi. 17). Where that persuasion of faith is wanting, as with men commonly, all pretended farther study of the subject can never come to more than a helpless self-reliant floundering of the understanding in the asphaltic sea of naturalism—the burial place of Sodom and her sister cities of the Plain.

J. WILLIAMSON NEVIN.