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ART. I.—THE TESTIMONY OF JESUS.\*

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THE general subject we propose to discuss under this title may be appropriately introduced by the following quotation from the Apocalypse :

“ And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia : for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of the saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See *thou do it not* : 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. And I saw heaven opened, and behold a white horse ; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns ; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his

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mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. xix. 6-16.

We have here, in burning central splendor, what must be considered the governing light of this strangely mystical, divinely fascinating book: "The Revelation of Jesus Christ," as it solemnly styles itself, "which God gave unto Him, to show unto His servants things which must shortly come to pass, and which He sent and signified by His servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" (i. 1, 2).

The testimony of Jesus Christ may be taken in two senses; as meaning either the testimony of which He is the object, or the testimony of which He is the author. There is a clear distinction between these conceptions; but it is a distinction, in this case, more formal than real. For, as we shall see, the two sides of the testimony flow together at once, so as to form an undivided and indivisible one. As Jesus Christ is the beginning of His own testimony or word, its *terminus a quo*, so is He also the end of it, its *terminus ad quem*.

This is involved immediately in His memorable answer to the challenge of the Roman governor (John xviii. 37): "Pilate said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Here we have the object of the testimony in its universal or whole form, namely, the *truth*; and at the same time the witness-bearer, Jesus Christ, as being Himself one with what He thus testifies—the universal *voice* of the truth, which every one that is of the truth heareth; the hearing here, as we see at once, not being at all the test or measure of the voice which is thus heard, not an outside judgment upon it in any way, but the evidence simply of real comprehension in the truth on the part

of the bearer. Just as it is said in another place: "My sheep *hear my voice*, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish" (John x. 27, 28). Or again: "He that *heareth my word*, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24).

Truth, in the awakening word to Pilate just quoted, is represented as being a kingdom, in which and over which then our Lord Himself reigns as a King. The case is not one of outward comparison merely, as those are apt to imagine whose sense of substantial existence is bounded by things seen and temporal. So the matter appeared to Pilate, on hearing his prisoner talk of reigning over a kingdom not of this world, and made up wholly of spiritual objects, relations and interests, expressed by the general term truth. He turned away, we are told, with a heartless *What is truth?* and "went out again unto the Jews," whose spirit he could understand. The actual fact is however, that here, as well as universally elsewhere, the spiritual leads the way in whatever parallelism there may seem to be between it and the natural. It is not because there are kings and kingdoms "of this world," as they are called, that Christ is exhibited to us by the Bible as a King, and His government as a kingdom (the kingdom of God, the kingdom of heaven), in the spiritual and eternal world. Just the contrary; it is the order of things in heaven reaching down into the condition of things on earth, that serves to impart to these any significance they can ever have in the way of resemblance to heavenly things. And then of course it is the earthly or mundane, and not the spiritual and celestial, that must suffer by immeasurable inferiority always in the comparison. The things which are seen, on the earthly side, are temporal, shadowy, evanescent; while the things which are unseen, on the spiritual side, are full of boundless positive reality and life that shall have no end. Thus it is that the whole kingly office among men has it origin and force

rightly only in our Lord Jesus Christ, who for this reason bears in the Holy Scripture the title of King of kings, and Lord of lords. And thus it is, moreover, that kingdoms and governments among men draw all their rational sense from the idea of order, righteousness and truth, which has been declared to be heaven's first law, flowing forth in fact from that Divine Wisdom whose seat is no other than the bosom of God; and to which is ascribed in the Bible such lofty speech as this: "Counsel is mine, and sound wisdom. I have understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth" (Prov. viii. 14-16).

The kingdom of truth being thus one, in the way we have seen, with its ever-glorious King—a constitution holding throughout in the *hearing of His voice*, that is, in the participation of His being, as this issues forth from Him in the way of living speech—it follows at once that it must be a realm of most positive substance and life in all its parts. Truth is not something abstract, existing only as a notion or unsubstantial thought in the minds of men. It is actual being and substance, and lives everywhere instinct with the life of God Himself. It is not an accidental, outward and separable quality of other things anywhere, but the very inmost essence and sense of all things, the original necessity of their existence, and the self-active force and power by which they continually subsist. This character of substantiality and vitality belongs to truth, first of all, only in the Lord Himself; He is the absolute truth, as He is for that very reason also the absolute life, the one thought involving the other; but what is thus inherent in the very nature of both truth and life, is not for that reason left behind, when the absolute passes out into the form of relative created existence. The infinite and uncreated, in such case, is still that which lives and works in the finite; so that those then who think of either life or truth as having in itself any real existence for either men or angels in separate view, or as something dis-

parted from life and truth in God, may be sure that they labor here under fundamental mistake. And thus it is that we say that substance and life, in the strictest sense, belong to all truth, and must be predicated of the universal kingdom over which our Lord reigns and presides as the King of truth.

Living in this way from the life of the Lord, truth of course can never be thought of rationally, as being anywhere in the condition of mere passivity or immobility. That is the signature of death, the impress of the grave. But truth is life in its very constitution, the eternal opposite of death. It is no less than a hideous satire indeed, to think of it, or speak of it, as being anywhere, or in any shape, an outward *trahitum* or *depositum* in this way, to be passed onward mechanically, from youth to old age, from master to pupil, from priest to people, in dead inert form. Only think of it. The truth that is in the merely natural world is forever bursting the cerements which would hold it in any such inaction as this; there is not in it a germ of either vegetable or animal life, which carries not in itself an effort or nisus toward the indefinite production of ever new forms of existence—a process that is thus a continual reaching toward the fulness of the infinite, which is in this way shown to be in fact the animating power of the movement from first to last. And shall truth, then, as the seed of life in the spiritual world, be thought of as any *less* energetic or prolific? Shall the production of substantive forms of intelligence and affection here, the true peopling of this higher range of creation, be less actively multitudinous or less gloriously diversified in expression and show, than the leaves of the forest or the innumerable creatures that fill air, earth and sea with their vitality in lower form? The question answers itself. There can be no comparison between the activity of truth in the world of nature and its activity in the spiritual world, in the view here presented. The word of God, says an apostle, is not bound. “If ye continue in my word,” our Saviour says (using the same term on which so much stress is laid in the passage, John xv.

4-10—if ye *abide*, *μείνητε*, in my word), “ye shall know the truth, and the truth shall *make you free*.” How should it be otherwise? The voice of the Lord, the Psalmist tells us, is upon many waters; the voice of the Lord is powerful and full of majesty; the voice of the Lord breaketh the cedars of Lebanon, divideth the flames of fire, and shaketh the wilderness of Kadesh. And how should it not then work mightily also in the minds of men, where there is inward hearing to give it admission, causing old things to pass away, and all things to brighten into the light of a new creation? so as to verify in full the closing word of the Psalm: “The Lord sitteth upon the flood; yea, the Lord sitteth King forever. The Lord will give strength unto His people; the Lord will bless His people with peace” (Ps. xxix. 10, 11).

From all that has now been said, holding in mind that Christ as the King of truth is Himself the absolute first and last of the entire kingdom of truth over which He reigns, we may see at least in a general way what is to be understood by “the testimony of Jesus,” as it falls under our present consideration. It is the uncreated Word or Wisdom of God, the origin and ground of the universal being of the world, reaching down into the depths of our fallen human existence through the ever-adorable mystery of His Incarnation, so as to make room and way for the recovery of mankind to the communion of God, which is eternal life, when this had come to be otherwise forever impossible. So much lies plainly in our Lord’s own declaration made to Pilate: To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. That was the one grand object of His becoming man; and it belonged essentially to His office as King over the universal kingdom of truth. His coming in the flesh was not simply for men living after that time; it took in the need of the world as this had existed through ages before; more still, it was necessary in some way to establish and confirm the order of the spiritual universe in general. For there are not two or more kingdoms of truth.

The very idea of a Divine Kingdom or Order, forbids any such thought as that. What exactly the assumption of our humanity on the part of the Divine Word may have had to do with the universal order of the heavens; in other words, what is the sense, precisely of St. Paul's *ανακεφαλαίωσις*, the recapitulation or summing up of all things in Christ, "both which are in heaven and which are on earth" (Eph. i. 10; Col. i. 15-20); this, we say, is a profound mystery, which we may never be able in the present world to comprehend or explain. But that is no reason for calling it in doubt. It is involved in the universal spirit of the Bible. The unity of God's creation demands it. It lies in the idea of the Divine Logos from first to last.

Especially are we made to feel this in the Apocalypse; where the whole heavenly world is so directly brought into view as having part in the grand dramatic movement of the Christian redemption, while all is made to turn at the same time centrally on the coming of Christ in the flesh. Whatever the relations of the Logos to the universe may be otherwise as having place back of this, or as taking in the sweep of being, so to speak, outside of this and beyond it, these relations are here manifestly regarded as in some way all meeting together in the Majesty of the Man Christ Jesus, and there reaching their fullest and last sense. All in strict correspondence, as we at once see, with St. Paul's celestial catholicism just noticed; and suiting well at the same time to the magnificence of his prayer in behalf of the Church on earth, which we cannot do better than to quote here in full: "May the God of our Lord Jesus Christ, the Father of glory, give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe; according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly

places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 17-23).

The Apocalypse is, we may say, the actual unfolding of this superterrestrial greatness and glory of the kingdom of our Lord, in which heaven and earth are in the first place married into one by the mystery of the Incarnation; and the new creation is then pictured in vision as running its course through conflict and judgment, till all issues at last in the triumphant sight of the New Jerusalem, "descending out of heaven from God, and having the glory of God;" by which is to be understood of course the second advent of Christ, His ultimate and full appearing in the world (whatever that may mean), completing the sense of His first advent, and surpassing it immeasurably in spiritual magnificence and power.

And all this is what the Apocalypse means by the testimony of Jesus. Not the testimony of Eternal Wisdom sounding itself forth from the bosom of God, the voice of the Word which in the beginning was with God and was God; not this, we say, but the testimony of that same Word made to be flesh, in the *fulness* of time, which is no other than Christ the Lord of life and glory; of whom, it is said, that being thus found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Through which vast humiliation, we are told, God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (Philip. ii. 6-10).

It is in this form of supreme glorification, that the Son of Man, Jesus Christ, comes before us in the whole book, which is called The Revelation of St. John the Divine. Nothing could well be more grand and august than the way in which His pre-



sence is announced in the first chapter, as a vision disclosing itself in the spiritual world. First, the great voice, as of a trumpet heard in the rear of the prophet; and then, as he "turned to see the voice" that spake with him, the illumination which fell upon him from the aspect of the transfigured Humanity of the Lord, in the midst of the seven golden candlesticks; at whose feet he sank down as in himself dead, till new life entered into him through the touch of the Saviour's hand, and the accompanying power of His word: "Fear not; I am the first and the last; I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." And so He it is, and no other, to whom is attributed in this chapter, without any sort of reserve or qualification, the fulness of self-existent being comprehended in the name Jehovah, the *I AM* of the Old Testament. For what less than this is the declaration: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

In full keeping with this, accordingly, is the style of authority in which the churches are addressed in the second and third chapters, based as the addresses are on the assertion of the most absolute omniscience and omnipotence from beginning to end.

And then when the scene of the fourth and fifth chapters opens upon us, representing the array of judgment in the heavenly world, by which room was to be made for the revelation of the Church in its millennial or last form, it need create in us no surprise to find the Divine Man, Christ Jesus, seated on the throne of heaven itself, in full heavenly glory; as in the vision which Isaiah saw centuries before, when he beheld His glory, and spake of Him (Is. vi. 1-4, John xii. 41); saluted and adored in this case, as in that, with the unresting acclamation, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." An adoration, which attains to the highest conceivable grandeur, when the universal celestial world, through all its spheres, is found joining with full orb'd harmony in

the song of our human redemption : " Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

This is enough. It is not necessary, for our object here, to go farther. Jesus Christ it is, and no other, who binds the universe into one, and to Him alone is due the sacramental anthem ; " Thee, mighty God, heavenly King, we magnify and praise. With patriarchs and prophets, apostles and martyrs ; with the holy Church throughout all the world ; with the heavenly Jerusalem, the joyful assembly and congregation of the first-born on high ; with the innumerable company of angels round about Thy throne, the heaven of heavens, and all the powers therein ; we worship and adore Thy glorious name, joining in the song of the cherubim and seraphim, and with united voice saying—*Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are full of the majesty of Thy glory.*"

It is all one system, conjoined in its parts just as intimately as the economy of the human body ; in which is involved necessarily a common working from first to last ; and hence, the last act of the Divine Logos in clothing Himself with our fallen humanity, for the purpose of raising it into full unity with His divinity, necessarily takes hold of the entire process of creation going before it, and becomes thus a re-constitution of its universal order. In this sense His coming into the world, that He might bear witness to the truth, was not simply for men on earth, but for the whole spiritual creation at the same time, which has its basis and ultimatum mysteriously in the natural world. It was the principle of the first creation, by which in the beginning " all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; which is before all things, and by which all things consist ;" this same principle, we say, now in the fulness of time, deepening itself to the point of the last extreme need into which the universe had come through sin, so as to overcome what was wrong, and thus bring

in a general rectification of the disorder, a new reign of truth and righteousness that should be felt through all worlds; at the head of which then the conquering Redeemer should appear ever after, in full human form, as "the Beginning, the first-born from the dead—that in all things He might have the pre-eminence." For it pleased the Father, we are told, "that in Him should ALL FULNESS dwell; and, having made peace by the blood of His cross, by Him, to reconcile all things unto Himself—by HIM, whether they be things in earth, or things in heaven" (Col. i. 15-20).

How the coming of our Lord into the world was to work thus principally for the reconstruction and harmonization of the universal order of things in heaven and things on earth, we are not directly told; and no doubt the whole subject belongs to those "deep things of God" the knowledge of which can never reach for us here beyond the most unclear and imperfect apprehension, as it must transcend also forever the full intelligence even of the angelic world. We know very little indeed even of those points, in which the manifestation of Christ in the flesh is supposed to regard most immediately the personal salvation simply of men, separately considered in their present earthly state; and hence our common theological and homiletical talk on such doctrinal themes as the Trinity, the humanity of our Lord, the atonement, justification by faith, regeneration, and so on, is for the most part, as all thoughtful minds can easily see, little better than a confusion of tongues and the darkening of counsel by words without knowledge. How much more, then, must we be incapable of taking in what this great mystery of godliness means in its universal scope and range, as having to do, in the way we have now seen, with the consummation of all things in the heavenly world?

Still we are not absolutely without light in the case. We have at least the general primary purpose of the great central and fundamental fact of the Incarnation affirmed from the lips of our Lord Himself, and we owe it to ourselves as well as

to Him not to submit to its being wrested from our grasp, but to hold fast to it as the sheet-anchor of our Christian life.

“To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” So speaks the Amen Himself, the Faithful and true Witness, the Beginning of the creation of God. This much, then, is sure, whatever else may be dark. Manifold other things lie involved of course in the carrying out of this great purpose, both as regards the economy of grace in our earthly world, and as regards the broader economy of everlasting righteousness in the heavenly world; but then these other things must be viewed as secondary only, and as having their significance wholly in that which is primary. Order here, as everywhere else, is heaven’s first law, which can never be disregarded even in things otherwise right, without ruinous wrong. Particulars, to be true, must ever be comprehended in their proper general; and that general here is what has now been stated. Christ came into the world that He might BEAR WITNESS UNTO THE TRUTH.

The general proposition here, however, goes farther than this. It sets before us directly the way in which only it was possible for Christ, the King of Truth, to bear witness to it; that is, to affirm and uphold it, in the circumstances into which the spiritual universe had come at the time of His advent; and in doing this it clearly determines at the same time the fundamental nature of the actual testimony itself which was thus the object of His mission. The testimony was not to be accomplished in the way of any merely outward speech or work, flowing down miraculously into the world from the throne of God in heaven; nor yet in the way of any doctrine or work simply on the part of our incarnate Lord Himself when in the world, proceeding from His incarnation as a supposed *sine qua non*, or merely instrumental, external condition, without which such redemptory activities could not have come to pass, according to the record we have of them in the Gospel. As if the angels could spend their eternity, and find their heaven, in the earnest

study (1 Pet. i. 12) or adoring contemplation of such a Corliss engine as that brought in to run the machinery-hall of the Apocalypse! Let us be glad and rejoice, together with the angels, that the reign of all such theology is fast passing away, we may be sure, never more to return. The testimony of Jesus in the Apocalypse, and in the Word of God at large, means no such miserable abstraction as this. It holds altogether, first of all, in the living and life-giving transaction of the incarnation itself; and just that, and nothing else, is what He means when He says, To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth.

The witnessing, we say, lay essentially in the mystery of His advent itself. That includes in it we know a whole universe of other things, flowing forth from it as "rivers of living water," or salient from within it as "water springing up into everlasting life;" but with all this, the entire Gospel of the grace of God is the work which Christ wrought out, first of all, when He "humbled Himself to be born of the Virgin," and so came into the world by a real (and not merely phantasmagoric) taking on of our humanity, in the way of all true human development and progression, running through infancy, childhood and youth up to mature manhood; the whole process conducted by Himself (in vast and mighty conflict with all the powers of hell), so as to move steadily onward in its course WITHOUT SIN, till it ended in the full glorification spoken of in His great pontifical prayer (John xvii.). Of which end or triumphant conclusion it is said: "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven,"—that is, the kingdom of truth, righteousness and everlasting order, otherwise barred against men,—"to all believers."

It belongs to the instrumental or mechanical notion of Christ just noticed, to make no account whatever, for the most part, of His taking on of our humanity in the way here mentioned, as being itself the substantial sense of His advent

or coming into the world, and thus the substantial sense at the same time of the work which He came into the world to accomplish; namely, the affirmation of eternal righteousness, the union of earth with heaven, and hereby the making of redemption and salvation possible for men. Those with whom that wrong notion reigns will have it that the incarnation was at once at its end where it began, in our Saviour's birth; or at least, that it matured itself subsequently by simply passive growth without tasking at all the powers of His own spiritual life; that it is only unprofitable speculation at best to inquire (as the angels are forever doing) into the nature of the hypostatical union, since that has nothing to do with practical and experimental religion; that the public outward ministry of Christ joined with His atoning death on the cross, without any real wrestling whatever with the powers of the unseen world, exhausted the entire significance of His human life on earth; and that His subsequent glorification, therefore, is to be regarded in the light of a reward simply bestowed upon Him for His perfected work going before. But such thinking most assuredly falls short of the Scriptural view of this great subject; and one can hardly help feeling that it requires some measure of wilful blindness not to see, in the face of the plain teaching of God's word, that the idea of our Lord's glorification in particular carries with it a meaning that transcends infinitely the whole order of thought thus brought into view.

There are two states, we know, in the life of our Lord Jesus Christ, a state of humiliation and a state of exaltation. He humbled Himself and became obedient unto death; and therefore God hath highly exalted Him. He endured the cross, despising the shame; and in consequence is set down at the right hand of the Throne of God. All this at the same time, as we know from Himself, through His own will and power. These two states existed in Him to a certain extent synchronously during the "days of His flesh;" the higher then

being, however, more or less under veil of the lower, with only occasional and partial manifestations of its proper inherent glory; while the reigning relation between the two states was plainly, nevertheless, that of sequence, in which the state of humiliation was required to pass away ultimately altogether in the state of exaltation. So much was involved in the very idea of Christ's being born and coming into the world. The Divine in the Lord thus taking hold upon the human, in the way of egress from the bosom of the Father, must by the process of the incarnation itself so lift the human into one with its own life, as to return with it in full finally into "the glory which it had with the Father before the world was" (John xvii. 5.) For how else could its being born into the world have proved to be more at best than a Gnostic abortion? The descending of the Divine here into the lowest parts of the earth drew after it, with inexorable consequence, the ascending up again of the human, made one with the Divine, far above all heavens, that the whole Christ might from that time onward fill all things (Eph. iv. 10). "I came forth from the Father," we hear Him say in words of unutterable depth, "and am come into the world; again I leave the world, and go to the Father" (John xvi. 28.) This is essentially of one sense with His speech to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." For it is no ordinary mission or sending of a human prophet, like Moses or John the Baptist, that is meant in either case. It is a going forth from the absolute being of God, and a returning thither again in new relation to men and to the world at large, the movement involving in it at the same time no breaking away even for a moment from the ground of the absolute to which it belongs throughout. This is what we are to understand where it is said, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven" (John iii. 13.) The incarnation has in it necessarily that circular order—the letting down of the

heavenly to the plane of the earthly, for the purpose of raising the earthly into union with the life of the heavenly where this had become otherwise impracticable by reason of sin. And so it is, that it has become the ordained law in like form also of the new spiritual creation universally; its archetype or original pattern, and at the same time its omnipotent principle and plastic cause; as it is made to be by our Lord Himself, where He gives utterance in His interview with Nicodemus to the mystical word just quoted, as the true key for understanding both the necessity and the possibility of regeneration or the new birth from above.

It is not necessary for our present object, we repeat, that we should be able to know or say *how* exactly the coming of Christ in the flesh, thus issuing, as it is represented to do, with triumphant inward necessity, in the glorification of His humanity, through its full union with His divinity, serves to accomplish the great ends of redemption and salvation which are ascribed to it in the Gospel. It is enough for us to know, that this, in fact, whether we understand it or not, was what our Lord proposed to accomplish by thus humbling Himself to the estate of our humanity, and that therefore the whole wisdom and power and glory of the Gospel must be regarded as actually revealing themselves in this way, and in this way only. Christ, the King of truth, the Divine Word, which is the principle and source of all light, order and law in God's universe, became incarnate that He might bear witness to the truth; that is, effectually introduce the truth into the fallen life of the world as it then stood. The movement of the incarnation was itself the work by which He did this; a work that ran through all the days of His flesh—during which, we are told, "He offered up prayers and supplications, with strong crying and tears unto Him that was able to save Him." So that, "though He were a Son, yet learned He obedience by the things which He suffered;" in consequence of which, "being made perfect, He became the author of eternal salva-



tion to all that obey Him" (Heb. v. 7.) This is plain; and it is equally plain then, that "being made perfect," in this case, means simply the glorification of His humanity in the way of its full taking up into His divinity, which was from the first the ultimate scope of the whole mystery. That is in truth the summit and crown of the universal Gospel, and though last is essentially first in its heavenly constitution; so that we may well understand the chief place which is always assigned to it in the Scriptures.

And yet how strangely the true sense of it is overlooked, if not positively ignored, by a large part of our modern Christianity; which in its zeal for the credit of our Saviour's blessed passion and death (too often, alas, under the view of mere commercial significance and worth), is so apt to remand into the region of pure abstraction all that is said in the Scriptures of the power of His resurrection and "the glory that should follow," and to treat it in truth as if it had no existence. "O fools, and slow of heart to believe all that the prophets have spoken," is the voice of the risen Saviour Himself to all such; "ought not Christ to have suffered these things, and to *enter into His glory?*" (Luke xxiv. 25, 26.) How much of the Old Testament in fact looks directly to this glorification we can easily see, as soon as any living sense of what the thing itself means comes to be in our own minds when we read the sacred volume. The sufferings of Christ are there, too; His heavy temptations and mighty conflicts with the powers of hell; but always as contrast and background only, in some way, to the grand jubilation: "God has gone up with a shout, the Lord with the sound of a trumpet! sing praises to God, sing praises; sing praises unto our King, sing praises" (Ps. xlvii. 5, 6.) The burden of history, prophecy and psalm for the inwardly hearing ear, is still ever at last: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye

gates ; even lift them up, ye everlasting doors ; and the king of glory shall come in. Who is this king of glory ? The Lord of hosts, he is the king of glory. Selah !”

In the New Testament, the Word tabernacling in flesh is from the first this glory or shekinah, struggling as it were into view through the cloud above the mercy-seat, “full of grace and truth.” On the mount of transfiguration, it came out for a moment in full vision when His whole person became transfused from within with preternatural splendor, and there stood with Him Moses and Elias, who appeared also in glory (the Old Testament Law and Prophecy, in fact, made lustrous through the inshining of His presence), and “spake of His decease which He should accomplish at Jerusalem ;” all ending in that voice from the overshadowing cloud : “ *This is My beloved Son ; hear Him.*” But it is where the life of the Lord on earth refers itself directly to its own actual purpose and end, as something to be reached only through its whole previous historical movement—especially as we have this most clearly set forth in the gospel of St. John—that the glorification here spoken of is found to be all that we have been now trying to show ; namely, the *perfected* work of redemption itself, brought out and established forever in the full reciprocal union of the divine and human as absolutely one in Christ.

What can be a plainer assertion of such universal dependence of the Gospel in its previous humiliation on its own ultimate exaltation in this way, than that wonderful word (John vii. 39), the unavoidable sense of which is so widely overlooked : “ This spake He of the Spirit, which they that believed on Him should receive ; for the Holy Ghost was not yet ; because that Jesus *was not yet glorified* ;” in other words, had not yet attained to the point where His humanity could be all that it was required to be through union with His divinity, for real life-communication between God and men, answering to the sense of what He had just said : “ If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the

Scripture hath said, out of his belly shall flow rivers of living water."

No wonder then, looking at the subject in this view, that the *τελειωσις* or perfecting of Christ should loom into such intense importance as we find given to it in the closing chapters of St. John, where the whole evangelical history seems to issue at last in the idea of His glorification, as that by which only such perfecting could be brought to pass. "The hour is come, that the Son of Man should be glorified"—we hear Him saying in the near hour of His last conflict: "Now is my soul troubled; and what shall I say? Father, save Me from this hour? but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (John xii. 23-28). Again, soon after, and in still closer communion with the end: "Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." Then follows the deep pathos of His last valedictory discourse—still sounding through the ages with a voice that is heard above all the roar and tumult of the world's outward life—in which the all in all of His coming into the world is made throughout to resolve itself into the Promise of the Holy Ghost; the Spirit of truth, "whom the world cannot receive, because it seeth Him not, neither knoweth Him," but who yet was to convince the world of sin, of righteousness, and of judgment, and to carry out and complete the full purpose of His incarnation, as it could not be completed in any other way.

In this entire discourse one thought reigns throughout—the thought of the glorification of His humanity by its full union with the Father, then just ready to be accomplished through His death on the cross, as that whereby only room could be made for the free pentecostal going forth of His mediatorial grace toward man. "It is expedient for you that I go away; if I go not away the Comforter will not come."—"I will not leave you

comfortless; I will come to you," of course in the mission of the Comforter. "When the Comforter is come, whom I will send unto you from the Father," the Son being now in His glorification absolutely one with the Father, "He shall testify of Me." "He shall not speak of Himself," His presence being one with the being of the Son, who is at the same time one with the being of the Father; and so therefore, "He shall glorify Me; for He shall receive of mine, and shall show it unto you."—"A little while and ye shall not see Me; and again a little while and ye shall see Me, because I go to the Father;" which was the end, in truth, of His whole coming into the world, and His investiture at once with the full power and glory of the Father for the purposes of His kingdom, whereby His presence and working in the world would be found to surpass immeasurably all they had been before. "At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." A belief, which of itself involved in it the idea of His full regression again into God, doing away with all such previous relative inferiority as might lie in the thought of His praying for them to the Father, as to one different from and "greater than" Himself. His "going to the Father" was now about to put an end to all that. "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father; and whatsoever ye shall ask in my name *that will I do*, that the Father may be *glorified in the Son*. If ye shall ask any thing in my name I WILL DO IT," not as the mere proxy of the Father most certainly, but as His undivided presence and fulness.

All this, however, but paves the way for the vista of supernatural majesty and glory, that opens upon us in the Pontifical Prayer found in the seventeenth chapter of the Gospel of St. John; where the truth now before us is brought to its full focus, in the inmost sanctuary, as it were, of its own eternal consumma-

tion. "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee!" "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do." And what was this work? "I have manifested Thy name unto the men which Thou gavest Me out of the world." That manifestation could be only in and by Christ "coming forth from the Father and coming into the world," so as to bring the knowledge of God home to the sense of men as the power of "eternal life," something otherwise beyond their reach; and it carried with it necessarily, in this view, a progressive *work* on the part of the Son, showing forth the glory of the Father more and more, with constant determination to the point where it was to become complete finally by the act of the Incarnate Christ, in again "leaving the world and going to the Father." This was the work which He had *finished*; and so it follows: "Now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." All to carry out the great object for which He had thus appeared in the flesh, the everlasting salvation of the men in whose souls room had been (or might be) found for the truth conveyed to them through His life. "I have given unto them Thy words;—they have received them, and have known surely that I came out from Thee;—and now I am no more in the world, but come unto Thee;—I have given them Thy word;—they are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth." Who may not see that the word thus declared to be truth, means nothing less than life proceeding in this form from Him who is the Fountain of life—which also indeed is the only Scriptural idea of either sanctity or sanctification. And so it follows: "As Thou hast sent Me into the world, even so have I sent them into the world. And for their sakes I sanctify Myself"—that is, make Myself perfect through suffering, by thus fulfilling all righteousness, and finishing the work which Thou gavest Me to do, out to the point of full recuperation of the glory which I had with Thee

before the foundation of the world—"that they also might be sanctified through the truth." Language, that shows very conclusively the archetypal relation there is between the life of the Second Adam, the Lord from heaven, and the life of all His saints; in virtue of which, the regeneration of every true Christian is, on its vastly lower plane, a real effigy of the glorification of Christ—not intelligible at all, indeed, save in the light of this transcendent mystery.

And who may not feel how this whole priestly service goes now to illustrate and intensify again the sense of the oracle spoken to Pilate: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice."

The actual full glorification to which all tended from the beginning breaks upon us in the announcement, after He had risen from the dead: ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH.

In this character, Jesus Christ, the Manifestation of the Invisible God in human form, "received up into glory," now reigns in the heavenly world, at the head of the universal creation of God. All power belongs to Him, without any sort of limitation, in heaven and on earth. It is His, not by inconceivable delegation or commission merely, but by inherent possession. All things are under His feet. The transient distinction, *My Father is greater than I*, has lost itself forever in the higher word, *I and my Father are one*. He is thus the comprehension of the universal creation of God in all its parts, and for that reason necessarily the recapitulation of it also in its entire movement from the beginning. The whole of it is taken up into Him, as its Alpha and Omega, its first and its last—all previous existence being made to complete itself now, in the final constitution of things brought to pass by His glorification. And this final constitution of things, which could be reached only through the coming of Christ in the flesh, what is it else

than the very kingdom of truth and reign of righteousness which He was born into the world to establish, and over which He now reigns King forever ?

And just this it is which makes Him to be in Himself, first of all, the universal life and law and order of the kingdom over which He reigns as King. It begins in Him, and holds in Him throughout, in strict conformity with His own word: "I am the way, the truth and the life; no man cometh unto the Father but by Me." No communication can have place with the fountain of life in God, except through the truth, which is the outflowing light from this fountain, in our Lord Jesus Christ. The Word, having this life in it as its essence, is "the light of men;" and only in and by it, is it possible for either angels or men to see light. Here, accordingly the testimony of Jesus, starts and in a certain sense ends; although the whole universe of life, righteousness, and truth, is filled with it at the same time, as it flows forth with living power from His presence.

Thus it is that the testimony extends and perpetuates itself in all the angelic heavens, as we have seen it to be represented in the Apocalypse. These, in their boundless amplitude, reflect from all sides the glory of the Lord, as it shines upon them continually from the throne of His majesty on high, and in this way they may be said to be always casting their crowns at His feet, and sounding forth that grand hymn of praise: "Thou art worthy, O Lord, to receive glory, and honor, and power; for Thou hast created all things, and for Thy pleasure they are and were created." We must, however, go far beyond the notion of any simply self-moved homage, offered in this case to the majesty of Him who sits upon the throne. That would be after all a dead witness; whereas, it lies in the very conception of the testimony of Jesus Christ, that it should have in it the very life of the truth itself to which it bears witness, and this it can have, as we have seen, only from Christ Himself. It follows, then, that the angels have no power to glorify and praise the Lord, except as their spiritual being, in the form of wisdom

and love, is received by them continually from Him whom they worship. It is only in like way, indeed, that even the natural heavens, on a lower plane, declare the glory of God (Ps. xix.), by the presence of the Divine word or truth—not dead, but living—which is forever settled in them, so that they continue this day according to God's ordinances (Ps. cxix. 89-91). And the natural here, as always, is but an image, of what is higher than itself; setting forth the order and stability of the spiritual universe under the same view. Here, too, the heavens are forever telling the glory of the Lord, and bearing witness to the truth of His kingdom, by simply taking it into themselves without resistance, and allowing it to shine through them as though it were their own; when they know it, and will it, at the same time, to be only and wholly from Jehovah their King. In this reign of order, unity, harmony and law, proceeding forever from the Incarnate Word, the angels universally—no two of them alike—live, move, and have their being; and have part thus in such a plenitude of ever-growing blessedness and joy, as no heart of man on earth can possibly conceive.

The angelic heavens collectively bear witness, in the way now stated, to the Lord of life and glory; and each single angel, in the general order, proclaims the same testimony in a way special and peculiar to himself. For are they not all ministering spirits rejoicing to do His will; and how can they do it, in living and not dead way, if they be not actuated by the *life* of His will in themselves; in other words, if each one of them be not (separately considered) an organ and bearer of the Lord's life, and thus an image of the kingdom of heaven in its widest view.

And as it is with the heavenly world in what has now been said, so it is also with the Church on earth; which in particular is called the body of Christ, just because it is regarded as having its universal life from Him as its glorified Head. And what is thus true of the Church as a whole, is here then again, as in the case of the heavenly world, true also of every real



member of the Church; in full assimilation still with the idea of a living body, where not only every organ commonly so called, but every fibre, vesicle, or particle of matter belonging to each organ, is an image of the body in full, and belongs to it only by the life which is at work in it every instant, as if it were all its own, from the general system.

And this life-communion by which the Church on earth is made to be one in her glorified Head, as we have already seen from the Apocalypse, is at the same time *necessarily* communion of life also with the kingdom of the Lord on high; binding both orders of existence, the heavenly and the earthly, into one, and causing the life of the Lord to vibrate or pulsate, as it were, *through* the heavenly down into all the length and breadth of the earthly.

This is the TESTIMONY OF JESUS; not any utterance of angels or men spoken of Him in an outward way—in that sense He “receives not testimony from man” (John v. 34); but the self-testimony of the glorified Saviour Himself—the Word Incarnate, the Way, the Truth, the Life, the Light of the World—pouring itself forth into the heavens, and filling the whole earth with its presence; taking up into itself all the finished work of Christ, whether as Creator or Redeemer, from the beginning of the world, and causing it to shine before the universe with a glory far beyond the light of ten thousand suns. All this not as something for thought simply or passive contemplation, but as the full activity of life and boundless power everywhere, all flowing from the “fullness of Him that filleth all in all.”

Angels and men in this way, of course, have part in the testimony of Jesus Christ, only as they respond to it with an inward Amen in their own hearts, and so allow it to have free course and to be glorified in their lives. That is the office of their faith, which of itself implies, however, the vivifying presence of love or charity in their faith to make it what the case requires. “Ye are my witnesses, saith the Lord”—in this sense, and in this sense only (Is. xliii. 10). So John speaks

of himself—the brother and companion in tribulation of all true believers—as suffering “for the testimony of Jesus Christ” (Rev. i. 9); and so also the angel speaks, representative of all the angels, when John fell at his feet to worship him: “See thou do it not; 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” (Rev. xix. 10; xxii. 8, 9). Whether it be believer on the earth or angel in heaven, his witness is not to be regarded as having any value or weight from himself, but as being simply the living truth of the Lord working in him, and through him as its organ. Is not just this in fact the signification of that mysterious declaration: “He that cometh from heaven is above all? And what He hath seen and heard, that He testifieth. He that hath received His testimony, hath set to his seal that God is true. For He whom God hath sent speaketh the words of God” (John iii. 31–34).

The world of truth over which Christ reigns, and for which He is throughout the principle and power of life, is of illimitable extent. But it rests, from beginning to end, on two vast ground-truths, we may call them, which start forth immediately as one from His throne in heaven; and from thence, make themselves felt, with indissoluble union, out to the farthest extremities of His kingdom. And these especially are the object of regard for the Apocalypse, in all that is said there of the testimony of Jesus, as having so much to do with the ushering in of the new heaven and the new earth by our Lord’s second advent. They answer to the two tables of the Law, as reduced to their fundamental sense by our Lord Himself: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Matt. xxii. 37–40). And so, correspondingly again, they fall in with the two constituent powers of the soul, through which room is found in it for the reception of

the Law in this double form ; namely, the will-power and the power of intelligence, which together, in their proper conjunction, as charity (heaven-born), and faith (issuing from this), make, universally, the true life of the Church. They are, in truth, the two witnesses spoken of in the 11th chapter of the Apocalypse ; of whom it is said, "These are the two olive trees, and the two candlesticks standing before the God of the earth" ; with clear reference to Zech. iv. 2, 3, 11-14, where the vision, beyond all question, symbolizes the idea of just such influx of life and light from heaven, in distinction from all dead self-intelligence and self-action made to stand in their place. For what else are we to understand by the declaration : "This is the word of the Lord to Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

In the Apocalyptic "Testimony of Jesus," which looks to the state of the Church made complete through the second coming of her Lord, these two fundamentals of all religion stand out before us in this following form :

First ; the truth, seen and from the heart acknowledged, that Jesus Christ is in very deed what He represents Himself to be in His Word, the fullness of the Godhead bodily ; that all power belongs to Him in heaven and in earth ; that the Father hath given all things into His hand ; that the Father is in Him, and not knowable or approachable at all under any other view ; that He and the Father are one. To see and feel this, so as to avoid not only the monstrous error of Unitarianism on the one hand, but also the error of Tritheism, the perilous phantasy of three separate Gods, on the other hand ; to have Peter's faith, so as to be able to say boldly, Thou art the Son of the Living God ; and to look toward the Divine accordingly, in all worship (even in the use of the Lord's prayer itself, with its address to the Father), as being for us wholly and only in the glorified, actual Human Christ, and not as an object of thought outside of Him or beyond Him : this, and nothing short of this, is the sense of the first and great commandment here, on which

is made to hinge the universal power of the Gospel for the accomplishment of its last and highest ends.

Secondly; the truth, seen and from the heart acknowledged, that obeying the commandments of the Lord, thus raised within the soul to the proper throne of His glory in the way of believing worship (by "ceasing to do evil and learning to do well"), is the one only mode by which men may so approach the Lord as to come into real conjunction with Him and thus have part in His everlasting righteousness and salvation. So much is at once signified, in fact, where the Decalogue, in the Old Testament, is called *The Testimony*; with the direction, "Thou shalt put into the ark the testimony which I shall give thee" (Ex. xxv. 16); whereby this then itself also became "the ark of the covenant," just because the Law of the Lord which was in it, is in truth that which binds God to men, the medium of all life-communication, or real coming together, between Him and His people. This, and nothing other than this, is the second commandment in the kingdom of Christ, like unto the first and flowing forth from it, as the necessary completion of that great word: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

The "obedience of faith," what is it else than the conjunction of these two fundamentals of all religion brought together in an inward and not merely outward way? Faith, the living apprehension and acknowledgment of God; obedience, the drawing nigh of the soul to God by submission to His revealed will or word, recognized as the power of a living and life-giving reality proceeding directly from God.

So in the Old Testament: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is"—not just the whole *duty*, as the English text supplies the word, nor yet the whole happiness or wisdom or glory, as might be also said, but—"the **WHOLE** of man," his only true being, that which alone makes him to *be* man (and not beast) in the true and proper sense of the term (Eccles. xii. 13).

And what is it now but this old commandment, in force from the beginning (1 John ii. 7, 8), which comes before us in clarified form—"because the darkness is past, and the true light now shineth"—in the "Testimony of Jesus Christ," as we have here had it under consideration? "I am the light of the world; he that followeth Me, shall not walk in darkness, but shall have the light of life" (John viii. 12). That is at once faith and obedience, and thus living participation in the life of the Lord. "To whom shall we go? Thou hast words of eternal life"—words, which have in them "spirit and life" from Thyself, and are thus the effectual medium of conjunction with Thee, the fountain of all life (John vi. 68). What is thus said of Christ's *words* is necessarily true of the Holy Scriptures throughout, if they are indeed the Word of God with any real distinction from the "word of man" (1 Thess. ii. 13); and thus it is, that the Lord rides forth gloriously, we may say, on this Word, "conquering and to conquer," in the exercise of His Divine sovereignty as the King of Truth, as we have it symbolized plainly in the vision of the white horse and his rider (Rev. xix. 11-16). That, in brief, is what we are to understand by the second clause of the angel's declaration, The testimony of Jesus is THE SPIRIT OF PROPHECY.

J. WILLIAMSON NEVIN.