

The Church is where the Word of God is.<sup>1</sup> The true disciples of Christ, the successors of the apostles, have always been persecuted and put to death by the false church. Like a bright gleam of sunshine in the midst of soul-oppressive darkness, the gospel, translated into the vernacular by Peter Waldus, brought peace and joy to the people, to the poor, to artisans and peasants. They meditated on God's Word, and

<sup>1</sup> The Reformers spoke very clearly and emphatically on the true character of the gospel ministry. "See to it," thus Luther writes in the preface to his *Shorter Catechism*—"See to it, pastor and preacher; our office has become something quite different from what it was under the Papacy; it has become now serious and salutary, and therefore brings with it more toil and labour, danger and temptation." And from other writings of his we notice the following declarations—"The Church consists not of worldly, visible things, as places, buildings, goods; but the Church is a Christian, holy people, and holiness is where the Holy Ghost gives to men faith in Christ, and thereby sanctifies them; that is, He gives to them a new heart, and writes the commandments of God in hearts of flesh. To call those who preach the Word, and administer the sacraments priests, was done in a pagan spirit, or remained from the Jewish law, to the great injury of Christendom. The office and ministry of the Word pertain to all Christians and disciples (1 Pet. ii. 9, and elsewhere); but the Word is the highest of all priestly functions; with it we bless, baptize, bind, loose, judge. And since all Christians are to preach, to all belongs likewise the whole priesthood, the only New Testament sacrifice (Rom. xii. 1; 1 Pet. ii. 5); wherefore it is not right that one person should usurp it, but the right of the congregation demands that one or more persons should be chosen, set apart and accepted, to exercise the office instead and in the name of the others, to prevent fearful disorder. Hence he speaks not of priestly indelible marks, but of elders and ministers, bishops and stewards," etc. This important aspect of truth must be combined with another, not contradictory, but supplementary—viz., that the Church is an organism, in which there are leaders, teachers, shepherds, and rulers, given by Christ and deriving their authority from the Head. Compare Chapter VIII.

talked about God's marvellous works and promises on their journeys, in their workshops, in their leisure hours at night, and the melody of the evangel was heard in their lowly homes; a band of evangelists, filled with the Holy Ghost, and abundantly furnished with the Word of God, went forth into many villages and cities and lands, a true Church and Brotherhood. The Word of God had made them great; the false church, with cruel hatred, put them to death.

What was the treatment experienced by the apostolic Wycliffe, who, feeling the power and blessedness of the Word, evangelised and sent forth disciples, to teach plainly the truth of God and love of the Saviour? Why was the apostolic Huss persecuted and burned? Can we forget the cruelties, persecutions, banishments, tortures, deaths, with which the so-called church pursued and punished the followers of Jesus in proportion as they honoured and preached the Word of God? Or can we forget the miserable fables, the insipid traditions, the mechanical observances, the empty chaff with which for centuries the people were fed, and the artifices by which the simplicity of Christ crucified was withheld from burdened consciences and aching hearts? And when the reformers Martin Luther and John Calvin, and their like-minded brethren in England and Scotland, magnified the Word and evangelised the poor—when they abolished both the unscriptural thought and expression of priesthood within and above the universal priesthood of believers, and declared unto all

men the Scripture given and applied by the Holy Ghost as the sole and all-sufficient standard, basis, and fountain of truth—can we look on with indifference while men try to rebuild the walls of Jericho, which fell not by human might or power, not through human eloquence and philosophy, but by faith, through the trumpet-blast of the Word, which abideth and endureth for ever?

Let us continue steadfast in the doctrine of the apostles. Let the Word of Christ dwell among us richly in all wisdom. We need nothing else but the Word, in order to be men of God, perfect, thoroughly furnished unto all good works.<sup>1</sup> And as the inward life and growth of the Church are by the Word, so her extension and influence. *The great commission of the Church is to preach the gospel to the world.*

<sup>1</sup> 2 Tim. iii. 17.

#### CHAPTER IV.

#### The Name of God.

“Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”—MATT. xxviii. 19.

THE knowledge of God which the apostles of the Lord Jesus brought unto Jews and Gentiles, was a knowledge of life and power, through which grace and peace came into the heart, and men were made partakers of the divine nature. It was not a theory or speculation; they used no abstract words. The term “Trinity,” which in the subsequent history of the Church became universal, never occurs in their addresses and epistles; but they declared the name of the Father, Son, and Holy Ghost; their disciples were brought to know the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Spirit. The apostles preached Jesus, and men beheld, worshipped, and loved the Father in His only-begotten Son, and they received from Jesus the Holy Ghost, the Comforter, by whom they were grafted into the Living Vine. God manifest in the flesh—Jesus declaring and bestowing the love of the Father—the Spirit uniting the believer with Christ—such was the knowledge and the experience of apostolic Christians.

The knowledge of the Father, Son, and Holy Ghost is the knowledge of a covenant relation in which we stand and live. We are not merely taught this name, we are baptized into it.<sup>1</sup> We are lifted up above the region of works and time, into the region of grace and eternity. In the divine covenant of Father, Son, and Holy Ghost, pardon, renewal, and all things which pertain to life and salvation, are given unto us.

To enter into this covenant, nothing is needed but to know our ignorance, guilt, and helplessness, and to believe that Jesus is the Christ, the Son of God. This simple confession sufficed in the estimation of the apostles, and upon it they gladly baptized men; for all who put their trust in Jesus as the Saviour are immediately within the new covenant. Jesus brings them at once unto the Father, and fills them with the Spirit.

But, having become a disciple, having entered the

<sup>1</sup> The emphasis is not on "baptize," but on the perfect and full revelation of the divine name. The apostles of Christ were familiar with baptism, both as a symbol of purification and renewal (Isa. lii. 16; Ezek. xxxii. 25), and as the divinely-authorized initiation into discipleship used by John the Baptist. All the blessings and privileges of the new covenant are signed and sealed in baptism; God is declared to be our God through cleansing of the blood of Christ and renewal of the Holy Ghost. And whether, as some Christians hold, received in infancy, by right of the promise and position given to believing parents, or, as others teach, after the intelligent reception of the truth, we possess in this ordinance confirmation and comfort for the weakness and sadness of our hearts, a seal and assurance of the faithfulness of God and the all-sufficient gifts of redemption, and the pledge of the resurrection of the body and our eternal blessedness and glory.

school and Church of Christ, it is for us to grow in the knowledge and experience of the fulness of that grace in which we stand. To know the name of God is the first of all petitions, and the sum and substance of all blessedness. This is our life-work, and the blessedness of eternity will be our ascribing, with adoring joy and gratitude, glory to the Father, and to the Son, and to the Holy Ghost.

Is it not a true and right desire to know whom we worship? Can a vague feeling of awe and reverence be called worship, or can it suffice to give peace to the conscience, and to purify and elevate our lives? Should Athenians, who erect an altar to the Unknown God, not listen gladly to the stranger of Benjamin's tribe, when he declares to them Him whom they ignorantly worship? And is not Samaria's daughter, awaking from the sleep of sin and death to the thirst after the water of life, taught immediately that outside Israel men worship they know not what, for salvation—and blessed be God, salvation means the knowledge and worship of Father, Son, and Holy Ghost—is of the Jews?

In Judah God is known. Here He revealed Himself, and the revelation of Himself is His name. All the dealings of God with His people, His manifestations of power, goodness, and truth, the methods and marvels of His educating grace, the gifts and blessings, the chosen priests, prophets, and kings, the laws and statutes which He gave to Israel, are but partial and successive unfoldings of His great and holy name.

In all His words and acts His great object was to teach Israel to know Him, to know the name of their covenant-God. Wherever a new name of God occurs in the sacred history, it invariably marks a crisis, the commencement of a new era, the ratification and condensed summing-up of previous promises and gifts, and the beginning of a new and fuller revelation of God.

Thus Israel received, and anxiously inquired into, the gradually unfolded name of the Lord. When God appeared unto Jacob, the patriarch exclaimed, "Tell me, I pray Thee, Thy name!" Moses said unto Him who manifested Himself in the burning bush, "When I come unto the children of Israel, and shall say unto them, The God of your fathers sent me unto you, and they shall say unto me, What is His name? what shall I say unto them?" Where the name of God is, there He Himself is present.<sup>1</sup> The new names of God are not mere changes and variations of titles, but new revelations of His presence—new and fuller unfoldings of His character and covenant grace. Hence He helps and blesses by His name. His people put their trust in His name; they live and act in it, as it is written, "And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord."<sup>2</sup>

Jehovah is the name of God as the covenant-God of Israel. This is His proper name, which cannot be

<sup>1</sup> Name stands for God Himself, Lev. xxiv. 11, original.

<sup>2</sup> Zech. x. 12.

given to any beside Him.<sup>1</sup> It denotes not merely His eternity, but also His unchanging love and faithfulness; it declares Him to be the Saviour yesterday, to-day, and for ever. It denotes not merely that He is the living One, but that He manifests His life among a chosen people, that He visits and redeems Israel by His Word, and by His works. This name Jehovah, is God's name for ever;<sup>2</sup> it is the seal of all His commands and promises. Round this name as a centre we behold all other names and manifestations of divine power, sovereignty, wisdom, truth, and holiness; and because God is known as Jehovah, His people can rest and rejoice in His infinite perfections.

But glorious as was the revelation of God in His name Jehovah, the name which in and by Christ Jesus is revealed to us is more glorious, of more transcendent brightness, and full of grace and truth. For in the face of Jesus Christ we behold the glory of God. Jesus is Immanuel, and in the lowly humanity of our Saviour we behold the true God and eternal life. He who dwells in light that is unapproachable, and in glory such as no man can see and live, has revealed Himself to us in His own Son; the Only-begotten, who is God of God, hath declared to us the Father. The Word was made flesh, and is the true Tabernacle, in which dwells the presence of the Most High. The Son declares the name of God perfectly; in Him we worship and love the Father, Son, and Holy Ghost as our covenant-God.

<sup>1</sup> Isaiah xlii. 8.

<sup>2</sup> Exod. iv. 14.

It was in great simplicity and gentleness that Jehovah appeared among His people, that the Day-spring from on high visited Israel. Attracted by the sweetness of His love, the perfection of His doctrine and life, the fragrance of His holiness and mercy, the first disciples found in Him the Messiah of whom Moses and the prophets had written. They beheld the Lamb of God ; they adored the King of Israel, the Son of God ; they felt unable to leave Him, who had the words of eternal life. Jesus Himself attracted them, and convinced their hearts that He was their Lord. In His society they felt the peace and solemnity, the holy rest and joyous communion after which their souls thirsted. They felt that Israel's God was with them. That condescending, loving, holy One who appeared unto Abraham in the tent, who spake unto Moses, and as the Angel of the Covenant, the Presence of God, went with their fathers through the wilderness, the God whose glory was beheld by Isaiah and Ezekiel—Him they beheld in Jesus, even Immanuel, the Christ, the Son of the living God ; Lord and Friend, divine in His majesty, Brother in His humanity.

As in His very coming and birth the love of the Father and the power of the Holy Ghost were manifest, so divine glory shone forth with increasing brightness throughout His life. See Him on Jordan's bank, receiving baptism from John, in order to fulfil all righteousness. Our eyes are fixed on Jesus, the centre, the Mediator, the Son of God incarnate.

Above Him is the Holy Ghost, descending as a dove from heaven ; and out of the excellent glory is the voice of the Father—"Thou art My beloved Son, in whom I am well pleased."

Jesus is the Son of God—equal with the Father, and yet subordinate. In all His words and works Jesus reveals and glorifies the Father, for He is *Son* ; He reveals and glorifies Himself, for He is the eternal, only-begotten, and infinite Son of *God*. No angel or prophet ever showed forth his own glory ; but Jesus reveals His glory, for He is God. He who did and spoke nothing of Himself, but who was always living in and by the Father, yet speaks of Himself as the Lord, the Giver of life, of rest, of living water, the Dispenser of pardon, the Fountain of resurrection, the Sender of the Holy Ghost.

Think of such declarations as these : "I give unto My sheep eternal life." "If any man thirst, let him come unto Me and drink." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "I will raise him up at the last day." "I am the Resurrection and the Life."<sup>1</sup> Who but God can speak thus ?

Jesus in word and work showed forth His own glory. "He bore witness of Himself."<sup>2</sup> Different from all other prophets, Himself was the subject, the centre of His testimony. While manifesting Himself as the Son of man, the second Adam, the perfect

<sup>1</sup> John x. 28 ; vii. 37 ; Matt. xi. 28 ; John vi. 4 ; xi. 25.

<sup>2</sup> John viii. 18.

servant of God, the Holy One of Israel, He revealed Himself likewise as the eternal Son of God, the Lord from heaven, God over all. He speaks of Himself as the Son of man; but in this very name is implied that He is more than man, and His disciples understand His question—"Whom do men say that I the Son of man am?" Jesus is, according to His own testimony, the Son of man, who is in heaven, the only One that came down from heaven.<sup>1</sup> He is a true Son of Abraham, and yet He speaks to the Jews of "*their* father Abraham," and with divine majesty declares, "Before Abraham was, I am."<sup>2</sup> He gives thanks unto the Father for the gift of lowly-hearted disciples; but He also asserts His equality with the Father—"All things are delivered unto Me of My Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him."<sup>3</sup> He knows He is the Christ, the Son of David; but He also knows that David, by the Spirit, called Him Lord.<sup>4</sup> In short, Jesus is the Son of man, the Messiah, because He is the everlasting Son of God, the Word, which was in the beginning, because He is the only-begotten, and had "glory with the Father before the world was."<sup>5</sup>

On that last evening which He spent with His disciples before His sufferings, and in His parting discourses, which, as a most precious and sacred

<sup>1</sup> John iii. 13; comp. Prov. xxx.

<sup>2</sup> John viii. 58.

<sup>3</sup> Matt. xi. 25-27.

<sup>4</sup> Matt. xxii. 42.

<sup>5</sup> John xvii. 5.

legacy, have been recorded by the beloved disciple, Jesus, comforting and strengthening the hearts of the sorrowing apostles, summed up most clearly His previous teaching, and revealed to them most fully the name of Father, Son, and Holy Ghost. Then He spoke to them plainly, and revealed unto them His glory; and this is His glory, that He is the manifestation of the Father, and that through Him the Comforter is sent to His disciples. Most explicitly He speaks to them of His Godhead, and of the glory which He had with the Father before the world was. He speaks of Himself as the Son loved of the Father before the foundation of the world. He assures His disciples that the Father had sent Him, in order that in Him they might behold the Father, and that in loving Him they might be beloved of the Father. He comforts them with the promise that in going to the Father He was not leaving them—that He, who was one with the Father, was also inseparable from His believers, that by the indwelling of the Holy Ghost the Father and Son would take up their abode in their hearts. He reveals to them the final end and consummation, when Jesus, the Son of God, who is one with the Father, would, by the Holy Ghost, dwell in His Church, and the same love wherewith the Father loved Him rest on His people. "I in them, and Thou in Me, that they may be made perfect in one—that the love wherewith Thou hast loved Me may be in them, and I in them."

In the fourteenth chapter the emphasis rests on the

*Father.* Christ speaks of Himself as revealing and glorifying the Father. He goes to the Father's house; He is the way to the Father; His disciples shall do greater works because He goeth unto the Father. His disciples are to rejoice, because through His death He was returning to the Father, "who is greater than I."

In the next chapter the Triune name is again declared, and here Christ, as Mediator and channel, is brought forward prominently. Christ is the Vine, and only by abiding in Him can the branches live and bring forth fruit. The disciples are to abide in Christ's love, even as His joy is to remain in them. He loved them unto death, calls them friends, has chosen and ordained them. The world hated Him, and in hating Him they hated also the Father. Christ sends the Spirit, and the Spirit and the disciples are to testify of Him.

Declaring again the Triune name, in the sixteenth chapter the Lord directs the minds of the disciples specially to the Holy Ghost. The world, which knows neither the Father nor the Son, persecutes the Church. But the Spirit convinces the world of sin, righteousness, and judgment, while He glorifies Christ, and shows unto the disciples the things which are Christ's and the Father's.<sup>1</sup>

<sup>1</sup> "As Lavater says somewhere of these last discourses of our Lord—'If the Gospels were lost, and only those chapters remained to us, we would still possess the complete, sublime, pure system of Christianity—the Father in Christ, Christ in the Church, all perfected in one;' so we can assert with greater accuracy that, if all other Scripture

Thus were the disciples prepared to understand the great and glorious commandment of the risen Saviour—"Baptizing them in the name of the Father, and the Son, and the Holy Ghost."

This passage has always been regarded by the Church of Christ, as teaching most clearly the doctrine of the Trinity. "Name" is never used in Scripture in connection with abstract things or qualities, but always of persons. As the personality, so the Divinity and consequently the equality of the Three are distinctly set forth; for the name of the Son and that of the Spirit are co-ordinated with the name of the Father; the same faith is demanded of us in regard to each of the Three Persons. The solemnity of the moment when these words were spoken by our Lord, and the character of the ordinance with which He connects them, clearly prove that they contain the cardinal and fundamental doctrine on which all Christian teaching and life rest.

When the Spirit descended on the day of Pentecost, and led the Apostles into the whole truth, they preached the whole counsel of God, and testified continually of the grace of the Lord Jesus Christ, the love of the Father, and the fellowship of the Holy Ghost. In all their discourses and epistles this golden threefold cord shines with bright-

proofs were taken from us, these chapters alone contain a simple and cogent declaration of the complete, orthodox creed—Christ one with the Father, and yet distinct from Him; the Spirit one with Him, and yet distinct from the Father and the Son."—Stier, *Andeutungen* i. 301.

ness, speaking peace and comfort to the heart. They bore witness that He whom they had heard and seen with their eyes, was that Eternal Life which was with the Father, and was manifested unto them ;<sup>1</sup> that their communion was with the Father and the Son ; that Jesus Christ was true God and Eternal Life.<sup>2</sup> They always speak of Him as Lord, Jehovah ; He is Alpha and Omega, the Beginning and the End, the First and the Last. They continually remind us that He came from above, and never speak of His poverty, humility, obedience, death, without pointing out His infinite condescension and love, which caused Him, who is Lord above all, and one with the Father, to become our Redeemer. Of His humanity and divinity they love to speak at the same time, thus revealing to us the perfection and fulness of our salvation. He who is the Son of David according to the flesh, is mightily declared to be the Son of God ; He who came of Israel, is God over all, blessed for ever ; in the exalted Jesus dwelleth the fulness of the Godhead *bodily*.<sup>3</sup> And equally clear and emphatic is their testimony that the Son was sent by the Father, and that our salvation is of the Father, and unto the Father's glory. The tone of all apostolic teaching is—Christ is the Lord, to the glory of the Father.

Only by the Holy Ghost can we call Jesus Lord, and God Father ; only the Spirit can reveal to us the things which are given to us freely of God and in

<sup>1</sup> 1 John i. 1-3.

<sup>2</sup> 1 John v. 20.

<sup>3</sup> Rom. i. 3, 4 ; ix. 5 ; Col. ii. 9.

Christ. He alone brings light that we see, and power that we take hold of and possess.<sup>1</sup>

As the Messiah, according to the prophecy of Isaiah, was sent by the Lord and His Spirit—as the Spirit is presented in the old covenant writings as a Person whom Israel grieved, so the apostles teach most clearly the personality of the Holy Ghost. Christ had thus most distinctly spoken of Him as another Comforter speaking, teaching, hearing, reminding, witnessing, convincing, guiding ; One who, equal with the Father and the Son, takes out of the infinite and eternal Fulness, and reveals and appropriates to the disciples.<sup>2</sup> The Spirit, according to the apostles' teaching, speaks,<sup>3</sup> wills,<sup>4</sup> testifies,<sup>5</sup> searches,<sup>6</sup> helps, intercedes, and groans,<sup>7</sup> feels,<sup>8</sup> by Him alone we have joy and peace in believing ; by Him alone we have access to the Father by the Lord Christ. The Father and the Son are with us and in us by the indwelling of the Spirit. And thus throughout the whole apostolic testimony the name of Father, and Son, and Holy Ghost is declared. Not the names, but one name ; for the Lord our God is one God. Not a single name, but a threefold name ; for God is Father, Son, and Spirit.

The Gospels, and especially the Epistles, are an

<sup>1</sup> 1 Cor. xii. 3 ; ii. 11, 12 ; Comp. my Lectures v. vi. vii. in *Christ Crucified*.

<sup>2</sup> John xiv. -xvi.

<sup>3</sup> Acts x. 19 ; xx. 23 ; 1 Tim. iv. 1.

<sup>4</sup> Acts xvii. 6 ; 1 Cor. xii. 11.

<sup>5</sup> Rom. viii. 16.

<sup>6</sup> 1 Cor. ii. 10.

<sup>7</sup> Rom. viii. 28.

<sup>8</sup> Eph. iv. 30.



unfolding of the words of Christ—"In the name of the Father, and the Son, and the Holy Ghost." The apostolic words with which, according to a true and deep instinct, our congregational worship is concluded, contain at once a distinct and practical summary of the Faith—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you."<sup>1</sup> Thus Peter salutes believers as elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ.<sup>2</sup> Thus the Apostle Paul shows us the source of the unity of Christians, in the one Spirit, one Lord, one God and Father.<sup>3</sup>

And thus the Church of Christ hath constantly declared the ever-blessed name; and only by declaring this name can she fulfil her mission; for here is light for the mind, peace for the conscience, love for the heart.

I. Here is *light*. God dwelleth no longer in darkness, and in heights unattainable to the vision of human hearts. We see Jesus the God-man; and He reveals the Father and the Spirit.

Jesus, by the name of God, reveals to us creation. For by Him, the Word of God, were all things made; and by the Spirit the Father's purpose and the mediation of the Son were actually accomplished in perfection and beauty.

Jesus, by the name of God, reveals to us eternity.

<sup>1</sup> 2 Cor. xiii. 13.

<sup>2</sup> 1 Peter i. 2.

<sup>3</sup> Eph. iv. 4, 6.

Not a lonely, quiescent God, as neither mind can conceive nor affection grasp, but a God in whom, from all eternity, there was fulness of life and love and blessedness, the Father loving the Son, and the Spirit knowing the depths of the Godhead.

Yet if it be said, It is mysterious, I answer: It is the mystery of light, and not of obscurity; the mystery of life and motion, and not the unhomely mystery of blank abstraction and vagueness; the mystery of grandeur, but of ineffable peace and blessedness. The God of the Unitarians, Mohammedans, and of the unbelieving Synagogue, a cold, abstract unity, is a mysterious conception; still more colourless and lifeless, and without love, is that impersonal All or Nothing into which the wisest heathen nations, and many modern thinkers, resolve the thought of Deity.<sup>1</sup> But our God is Life, is Love, is

<sup>1</sup> Nitzsch, in his *Essay on the Doctrine of the Trinity*, says:—"There is a fulness of eternal life and love in God: even before in creation by the Son, and for His own and the Son's glory and manifestation, He reveals His thoughts of infinite wisdom and power; before He shows forth His goodness unto angels and men, or discloses the counsel of mercy unto a sinful world. There is one God; but to believe in the Father, Son, and Holy Ghost is no Tritheism. This alone, on the contrary, is the Christian thinker's safeguard, not merely against Polytheism, of which there can be no more mention, but Pantheism. History proves, in the case of Mohammedans and Jews, as well as in that of like-minded children of modern enlightenment, that the idea of the isolated one-personed God cannot satisfy men's thirst after a full fountain of life and love, and allows them to relapse into heathenism, which deifies the All of nature. Their idea of God is so vague and dead, and apart from all life, that they long after something new that can be felt and enjoyed by heart and imagination. But we know and adore the triune God, the divine life of eternal, holy love; our God is high above

Blessedness: we think of Him as eternal and infinitely blessed in Himself, and yet even in eternity loving us, and beholding us in holiness and glory. We see Him in creation, absolute, sovereign, calling forth things which were not, not out of some fabled primeval and eternal matter, but according to His own eternal thought out of the fulness of the Word, the beginning of the creation of God.

We see Him in providence; not a God enthroned in self-contained isolation, and separate from the great universe which He called forth, but upholding all things, and present in all things by that very Word of Power by and for whom they were created, and animating, guiding, restraining, blessing through the life-giving Spirit, who is equal with the Father and the Son.

We know God separate and above the world, yet within the world; eternal, and yet coterminous; infinite, yet numbering the very hairs of our head, and watching even the fall of a sparrow; God and

us, and yet near and present, and dwelling within us. The defects of worship are, that the idea of God is not sufficiently sublime and elevated, or not sufficiently good and holy, or not sufficiently near, omnipresent, and penetrating. All these defects are overcome, and that at once, by the revelation of the Triune name. We notice, but merely as a shadow of truth, the fact, that the number three is so deeply, and in such a variety of ways, impressed on the laws of nature and human reason, that it appears everywhere, especially in Asiatic heathenism, as symbol of perfection, and that the poets and thinkers among Hindoos, Egyptians, and Greeks, always single out three names out of their world of deities."

Redeemer and Sanctifier, and in the very Godhead we behold the Man Christ Jesus—

"God with God dominion sharing,  
And man with man his image bearing."

In Him, who is our Saviour and Friend, dwelleth the fulness of the Godhead bodily. Through Him is the world sustained and ruled. The Holy Ghost is sent by Him. All heavenly influences and angels are under His control. The whole universe is one. Even inanimate matter stands no longer distant from God, who is Spirit; for in the glorified body, which was born of the Virgin Mary, and nourished by bread and water of the earth, Jesus is on the throne, one with the Father and the Spirit.

We are told that Augustine, the great teacher of the Church, was walking one morning by the sea-shore, meditating on the doctrine of the Trinity. And as he tried in vain to comprehend the mystery, he noticed a little child, holding in its hand a small sea-shell, scooping a hole in the sand, running to the waves, filling it with water, returning to the hole, and emptying it. When asked what he was doing, the child replied, "I am going to pour the sea into this hole." The thought immediately struck Augustine that this was a picture of himself;—standing on the shore of time, by the ocean of that infinite and unfathomable Majesty, he was endeavouring to comprehend it with his finite, limited mind.

Thus the Apostle Paul, distinguished even among the chosen apostles for his wisdom, confesses that we

are like children, and know only in part. The light of revelation discloses to us, only more fully, that God is infinite and incomprehensible. A God whom we can comprehend and explain could never be the object of everlasting adoration. "Who is like unto Thee?" is the exclamation of angels and saints throughout eternity. We rejoice that it is so. The mystery of the Trinity is like an ocean in its eternal grandeur, in its transcendent majesty, in its unfathomable and infinite depth; but it is like the sea, when the sweet blue of heaven and the lovely light of the sun make it speak, with multitudinous smiles, peace and joy to our hearts.

2. Here the conscience finds rest. Only in a triune God is perfect atonement and reconciliation. God was in Christ reconciling the world to Himself. The Father, against whom we sinned, sent the Son to be the propitiation for our sins. When Jesus died for the guilty, God commended His own love. Jesus reveals to us the Father's love as the source of our salvation. He came to do the Father's will; and when He laid down His life for the sheep, He fulfilled the commandment which He had received of the Father. God, who is the Author of our salvation, is glorified in the death of Jesus, and in our redemption. We are brought by Jesus to the Father, in the truest, fullest, and most absolute sense.

And He who brings us to the Father is the Son. Because Jesus is the Son of God, His blood cleanseth from all sin. The Church was purchased with the

blood of Him who is God; and when Christ, by His own blood, entered into the Holy of Holies, we are represented by Him, and complete in Him.

The work of the Holy Ghost, also, is essential to our peace. Christ is ours only by the power of the Holy Spirit. By the power of the Holy Ghost we know and experience the power of the blood of Christ, by which we are brought nigh unto the Father. Without the love of the Father, the atonement of the Son, and the indwelling of the Holy Ghost, the conscience may be soothed, but cannot be set at rest and purified.

3. And here, in this mystery of the Triune name, is love for the heart. It is only when we know the Father, and the Son, and the Holy Ghost, that we know that God is love; that love is not one of His attributes merely; that love is not merely in Him as the Source of creation and of His bountiful and merciful providence: but that He *is* Love from everlasting to everlasting; that from all eternity God, who lives, loves; that in Him the one Godhead—the Father, Son, and Holy Ghost—are united in ever-blessed communion of love.

How simple and grand is the declaration of Christ—"The Father loveth the Son, and hath given all things into His hand!" From all eternity the Father's infinite love rested on His only-begotten Son, whom He appointed Heir of all things. Connect this truth with Christ's word—"Therefore doth My Father love Me, because I lay down My life for the

sheep." In that infinite and perfect love with which the Father loved the Son, Christ reveals to us a yet greater depth. He, who is infinitely dear to the Father from all eternity, became, to speak humanly, yet more dear, more beloved, more rejoiced in. The Father loves Jesus, because He loved us and gave Himself for us.

There are moments when the soul, even in the midst of gratitude and the joy of salvation, feels a deep sorrow that the Son of God should have had to taste such bitterness. Then this is our consolation, that we behold the reward—all-sufficient and perfectly adequate—which Jesus has received. We see it in that wonderful assurance—"Therefore doth My Father love Me, because I lay down My life for the sheep."

We rest in the love of Jesus, who, after saving us with His precious blood, folds us in His omnipotent and tender arms, and takes us into the heavenly Sanctuary, unto the Father, unto the eternal and boundless love of Godhead. We who rest in the bosom of Jesus, greater than Abraham, rest in the Father's bosom, where Christ is resting. We are, as it were, surrounded by divine, essential, eternal love. Christ, our crucified and glorified Redeemer, is one with the Father. Nothing can therefore come between us and the Father's love in Christ.

This comforting truth is set before us most fully in the Pauline epistles, which treat of the grace, wherein He hath made us accepted in the Beloved; and in the Gospel of John, which dwells on Christ's relation

to the Father as the source of our life and love. "As the Father hath loved Me, so have I loved you. Continue ye in My love."

Let us ever with adoring hearts believe in the three unions which the Church of Christ has confessed in all ages. First, we behold Jesus, God and man, two natures in one Person; the Lord of Glory, Immanuel, God with us. Beholding Christ, God and man, we see the Father and receive the Spirit.

Thus we learn to adore, secondly, the eternal and essential union of Father, Son, and Holy Ghost. The Saviour reveals to us the eternal love of the Father; we know Christ as the Word by whom all things were made, as the Only-begotten, loved before the foundation of the world. We know Him also as the Heir, who shall inherit all things. Accepted in the Beloved, and seated with Him in the heavenly places, we adore the love of the Father who chose us in Christ, and look forward to the glory which the heirs of God and the joint-heirs with the Son shall possess.

And we know and adore also the Holy Ghost, one with the Father and the Son in eternity, in creation, and in redemption, by whose power and gracious indwelling the Father's love and the Saviour's grace are revealed and communicated to our souls unto eternal life.

We believe also, thirdly, the union, which, according to the will of the Father, subsists between Christ and the Church. Of God are we in Christ:

the Father is the Husbandman, the Son incarnate is the Vine, we who believe are the branches. The Father is supreme Lord and King, the Son incarnate is the Bridegroom, and we who trust in Him and love Him are the bride. We are members of the Body of which Christ is Head; and the Head of Christ is God. By the Holy Ghost Christ and the Church are one; He is in them, and they are inseparable from Him in life and death, in time and eternity.

We believe these unions, though we cannot comprehend and fathom them. We have a knowledge and experience of these mysteries in our hearts and lives, an assurance and consolation continually flowing from these eternal depths, and we wait with calmness and hope for the bright and perfect knowledge which shall be ours when we see face to face. Eternity alone can unfold the blessedness of those who know "the name of the Father, and of the Son, and of the Holy Ghost."

## CHAPTER V.

### The Name of God: the Glory of the Old and of the New Covenant.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—MATT. xxviii. 19.

HE who possesses a genuine love of Scripture can bear the attempt to separate the New from the Old Testament as little as that mother who appeared before King Solomon could endure the thought of her living child being divided by the sword into two. "In nowise slay it!" was her eager exclamation. To divide is to slay. And thus is it with the living child of God's Spirit—the Scripture. It is one. The same God who hath spoken in those last days by the Son, spake at sundry times and in divers manners by the prophets unto the fathers. The foundation of the temple of revelation is Moses; the superstructure, the prophets, evangelists, and apostles; Jesus Christ Himself being the chief Corner-stone.

Two portions constitute the sacred record—the word of promise and preparation, and the word of fulfilment. But the one Spirit which inspired, also pervades them. They are not merely indissolubly connected—they not merely dwell together in harmony; but such is their mutual interpenetration, that the one cannot