Essays on all the scriptural names and titles of Christ

by

William Goode

Originally published in 1822 by:
Printed for L. B. Seeley

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ESSAYS
ON
ALL THE SCRIPTURAL NAMES AND TITLES
OF
CHRIST;
OR, THE
Economy of the Gospel Dispensation
AS EXHIBITED IN THE
PERSON, CHARACTER, AND OFFICES
OF
THE REDEEMER.

BY THE LATE
REV. WILLIAM GOODE, M.A.
RECTOR OF THE UNITED PARISHES OF ST. ANDREW BY THE WARDROBE
AND ST. ANN BLACKFRIARS, &c. &c. &c.

TO WHICH IS PREFIXED,
A MEMOIR OF THE AUTHOR.

IN SIX VOLUMES.

Vol. II.

LONDON:
PRINTED FOR L. B. SEELEY, FLEET STREET; AND
J. HATCHARD AND SON, PICCADILLY.
1822.
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ESSAYS
ON
ALL THE SCRIPTURAL NAMES AND TITLES
OF
CHRIST.

THIRD SERIES.
THIRD SERIES.

ESSAY I.
Highest—Most High.

THAT the titles which exclusively belong to JEHovah ALeim, the God of Israel, are applied to Christ, the Jewish Messiah, and the Christian's Jesus, might be proved from the analogy of faith, and by plain inferences from the scriptural descriptions of his nature and person. But the prophetic song of Zacharias, at the birth of the Baptist, his forerunner, places it beyond a doubt. Several circumstances had occurred, which must have excited the attention, and raised the expectation, of those who had observed them. Zacharias the priest, while in the discharge of his office, had been struck dumb for his unbelief of the angelic message: the effect was evident to all, but the cause was unknown. And now, at the birth of his son, an event took place beyond the ordinary course of nature; his tongue is again miraculously unloosed, and his mouth opened to celebrate the praises of the Lord, and declare the approach of the long-expected Messiah. By Divine direction, the child is to be called John, since he was to be the preparatory messenger to the dispensation of grace (as the name signifies); and his birth is declared by the prophetic song, which accompanies it, to be only introductory to a more remarkable birth, of "Him who was to come." Who, or what, then, is the person, for whose entrance into the world all these preparations are made?
SERIES III.—ESSAY I.

He is "the Horn of salvation;" "the Day-spring from on high:" but he is still more—"And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord, to prepare his way." He is, then, Jehovah, the Highest! (Luke ii. 76.) These are names which correspond with each other: if Jehovah, he must be the Highest; if the Highest, he must be Jehovah. This, then, as a title of Christ, implying essential Divinity, is suitable for the introduction of another series.

A variety of circumstances, in which the titles are realized in his mystical and ever-adorable person, will show how rightly he is entitled to bear the name. And before we come to the more express consideration of the subject, we will observe how the title is evidently applied to him in the Scriptures in different ways.

He who is "God over all," must be "the Most High over all the earth." (Rom. ix. 5.) The children of Israel tempted and provoked the Most High in the wilderness; but it was Christ who was with them there, and tempted and provoked by them. (Psa. lxxxviii. 17, 56; compare 1 Cor. x. 9.) The people of God are the saints of the Most High. (Dan. vii. 18.) But they are his saints, his property, and shall be manifested as such at his coming. (1 Thess. iii. 13.) Angels are the hosts of the Most High God; but they are his holy angels. (Matt. xxiv. 31; xiii. 41; xxv. 31.)

But, in the direct consideration of the titles, his nature and perfections, in which he claims to stand the Highest, first require our attention. The attributes of the Supreme are ascribed to him; those to which the Eternal Jehovah appeals in his Word, as peculiarly demonstrative of his nature and essence, and distinguishing him from all beside, as God alone. Let us instance in a few.

First, Eternity. He existed before the world; yea, before all things. He is "the first, and the last; which is, and which was, and which is to come." When "he shall fold up the heavens as a vesture, and they shall be
changed, still he remains the same, and his years shall not fail.” The expression in each of these passages is peculiar, evidently designed to express the unchangeableness of his nature. Though speaking of things past and to come in the past and future tenses, the present tense is used when his person is spoken of: to denote the one eternal now of his invariable essence. I am the first and the last, &c.—“Ἐγώ εἰμι τὸ Ἀ καὶ τὸ Ω,” &c. (Rev. i. 8 and 17.) “Thou shalt fold them up,—but thou art the same”—σὺ δὲ ὁ ἄντων εἶ. (Heb. i. 12.) He is before all—καὶ αὐτὸς εἰς πρὸ παντῶν. (Col. i. 17.)—Hence he is the self-existent, the life itself, the Prince of life.

Omnipresence. While conversing with Nicodemus on earth, he styles himself “the Son of Man, which is in heaven”—ὁ ἐστὶν ἐν τῷ ἑαυτῷ. (John iii. 13.) The promise to be with his ministers, even to the end of the world, and in the midst of his worshipping assemblies, scattered, as they are, at the same time, through all the regions of the earth, would be vain and delusive, yea, impossible, did he not possess these Divine perfections. Hence the Apostle charges Timothy, not only as before, and in the sight of God, but also, Jesus Christ. (1 Tim. vi. 13; and 2 Tim. iv. 1.)

Necessarily connected with this is

Omniscience. While tabernacling in human nature, “he needed not that any should testify of man, for he knew what was in man.” (John ii. 23.) Hence we find him frequently anticipating the inquiries of those around him, and answering, not their words, but their thoughts, which his infinite wisdom had discerned. He claims, therefore, this prerogative of the Divine nature: “All the churches shall know, that I am He which searcheth the reins and hearts.” (Rev. ii. 23.) He is, consequently, styled, “the only wise God and Saviour.” (Jude, ver. 25.)

Omnipotence. In that vision of Jesus Christ, which opens the wonderful series of prophecy in the Book of Revelations, and which can be applied to none other, he styles himself the Almighty. (Rev. i. 8.) Who else
could "uphold all things by the word of his power?"—(Compare Heb. i. 3; Col. i. 17.) Who else could "be able, by his mighty power, to subdue all things to himself?" (Phil. iii. 21.)—It would be easy to multiply passages of a similar kind, or to follow the same series of proofs through all the attributes of the Divine nature; but He to whom these perfections belong must evidently and necessarily possess all others.

All the moral excellencies and perfections of Godhead are, therefore, attributed to, and claimed by him. Essential righteousness, holiness, goodness, grace, are his; or, rather, he is them. They are his essence; he is their perfection. "He is the Holy One and the Just." (Acts iii. 14.) "Ye have tasted (says the Apostle Peter, 1 Pet. ii. 3) that the Lord is gracious." The testimony of this is, indeed, scattered throughout the whole word of God; all concurs to exalt our Jesus, and to show that he, who, by voluntary condescension, was the lowest of the sons of men, in his original nature and essential perfections, bears by right the glory of the Highest.

He, then, must be the self-existent Jehovah, true and very God; as is implied in the very name.

The term Most High is appropriate to the Divine Nature; it is a character and a name which can only belong to Him who is "God over all?" to apply it to any other would not only be blasphemy, but absurdity. By what figure of speech can any one be called, absolutely and by way of eminence, the Highest, who is only a creature? who is not over all worlds, over all angels, over all things? Who can be higher than the highest? Yet, between Jehovah and creatures exalted to the highest step of dignity and perfection a created nature is capable of, there remains the vast distance between infinite and finite. "The Higher than the highest regards them" as his dependent creatures, "and there be higher than they." (Eccl. v. 8.) Hence He who, in the prophetic song of Zacharias, is called the Highest, in the parallel prophecy of Isaiah is styled "Jehovah, our God." (Isa. xi. 3.)
What testimony can we wish for more? What testimony can we conceive stronger, in proof of the Divine glories and Godhead of the Lord Jesus Christ? What but a voluntary blindness can conceal a truth which appears written as with a sun-beam in the pages of revelation? The Saviour is the "Mighty God.

The works attributed to Jesus confirm his right to bear this appropriate title of Jehovah. The most exalted of all works, and that which implies the utmost exertions of Divine power, is, the work of creation. It is upon this that the God of Israel asserts his exclusive Godhead; his title to the worship, the adoration, the confidence of his people: "The Lord is the true God; he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods which have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power; he hath established the world by his wisdom; and hath stretched out the heavens by his discretion." (Jer. x. 10—12, &c.) Again: "The Portion of Jacob is not like them, for he is the Former of all things, and Israel is the rod of his inheritance: the Lord of Hosts is his name" (ver. 16; compare Isa. xl. 25—31). This conclusion is most just: that which is created must be dependent upon its Creator, and therefore not the proper object of Divine worship. But He who hath created all things must himself be the uncreated Essence, or, Jehovah. This is more clear and self-evident, when we consider the nature of creation, which is not a mere formation of pre-existent matter into order and beauty, but an absolute production—the calling out of nothing into existence; a work with which we have no parallel in the works of men, and which is the discovery of revelation alone; the object of implicit faith. Hebrews xi. 3: "Through faith we understand that the worlds were framed by the Word of God." By this work of Divine power he becomes, and claims a right to be acknowledged as, the "Most High over all the earth."
But the same proof attaches itself to the person of Jesus, since the same work is plainly and absolutely ascribed to him. In the language of the Old Testament: "By the Word of the Lord were the heavens made; and all the host of them by the breath [or Spirit] of his mouth." (Psa. xxxiii. 6.) That by this term is to be understood the essential Word of Jehovah, is plain, by the declaration of the Evangelist, who, when speaking of him, under that very character or name, ascribes to him the creation of all things: "In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." (John i. 1—3.) The Apostle speaks the same truth (Col. i. 16) in language most clear and comprehensive: "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." (Compare Eph. iii. 9; Heb i. 3, 10.) In the latter passages God is said to have "created all things by Jesus Christ." He is not, however, to be considered here as a mere instrument, as is evident from the whole tenor of revelation; but as One united in the Essence of Godhead, and therefore in all its acts and glories.

And as creation is his work, so life, which is exclusively the operation of God, and which no created being can ever communicate to another, is also his gift. "In him was life." (John i. 4.) He calls himself "the resurrection," and, "the life." (John xi. 25.) He is also acknowledged as the Prince of life. (Acts iii. 15.) This he claims, when asserting that he had power over his own life, which no created being could have; but "he had power to lay it down, and power to take it again." (John x. 18.) His resurrection was the proof of this, which is ascribed not only to the Father, and the power of the Holy Ghost, but to his own.

He who is the Creator is also the Upholder and Preserver: "Upholding all things by the word of his power."
(Heb. i. 3.) And, "By him all things consist," or retain their relative places together, in the great system of the universe; preserving that beautiful order in which he formed them, and which he commands them to maintain. (Col. i. 17.) And, to show that the power of life is his, when universal nature shall be dissolved, he shall restore it again in that new heavens and new earth wherein dwelleth righteousness. He shall recall the sleeping dust; raise and reform the mouldering and long-corrupted body; and again command life to re-animate the frame. "They that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.)

But, while creation, preservation, and restoration, declare Him the Highest; the work of redemption confirms his right, and increases the proofs of his supreme dignity and glory. Here he stands alone, unrivalled in his undertaking, in his operations, in his dignity and merit, and in the effects and benefits of his salvation. His submission and his triumph—his warfare and his victory—all his acts and sufferings in the great mystery of redemption, are peculiarly his own, without a parallel, and without the possibility of a parallel, in heaven or in earth. None but he could have undertaken or have accomplished the work. The enduring of Divine wrath, the curse of sin, the satisfying of Divine justice, the harmonizing of all Divine perfections, in the salvation of condemned sinners; the triumph over Satan, the great enemy of mankind, by the cross, and the consequent deliverance from the wrath to come; and the gift of eternal life and glory; are works of the highest power, dignity, and merit, alone to be accomplished by Him, whose power and glory is in the highest. The consideration of these subjects, with that infinite variety of Divine operations which is connected with them, would, indeed, enlarge our views, and present to us the character of the Redeemer in the most glorious light; but this would lead us into too wide a field of observation: it is
sufficient to remark, that He who is essentially the Highest in his Divine nature, must appear as such in the ultimate result of all his undertakings. Ever since, therefore, he was set up from everlasting in his mediatorial character, it has been the design of the Father to glorify his Son Jesus, to put upon him the highest honour, and to exalt him, as Mediator, to the highest place of dignity.

Hence, notwithstanding his necessary humiliation, he now holds, in his mediatorial character, the highest state of elevation—"that in all things he might have the pre-eminence." Here we are to contemplate him in the union of his Divine and human nature; in a dignity, which was not originally his, as such, but, the effect of his finished work, and of the fulfilment of all the terms of his mediation. That glory of supreme dominion and worship which he had with the Father before the world was, must, in this view, become a gift, and cannot be enjoyed in the person of Immanuel, but as the grant of the Father: Hence that prayer of the humble Jesus, "I have glorified thee on earth; I have finished the work which thou gavest me to do: and now, O Father, glorify thou me with thine own self, with that glory which I had with thee before the world was." (John xvii. 4, 5.) This union of the human nature in Divine honours, in consequence of its union with a Person in Godhead (for we worship the complete Saviour, though his Godhead only is the proper object of worship), is one part of that great mystery of godliness which attaches itself to the person, work, and office of the Mediator. That nature in which he humbled himself, and became of no reputation, participates his glory, as the wife, whatever may have been her station before, participates the honour of him to whom she is united. In that nature in which he once appeared as a man of sorrow, in which he endured our sin and grief, which was bathed with the bloody sweat in Gethsemane, and pierced with nails, and suspended on the cross upon Calvary; in that nature he is exalted to the highest glory, and seated on the throne of heaven, as Mediator. His humiliation was the way to his exaltation;
the performance of the one, seemed the enjoyment of
the other, according to the covenant engagements between
the eternal Three. We are told, therefore, that "God
hath set him at his own right hand in the heavenly places,
far above all principalities and powers, and might and do-
minion, and every name that is named, not only in this
world, but also in that which is to come." (Eph. i.
20, 21.) The ground of this is expressly declared to
be his humiliation: "he became obedient to death, even
the death of the cross; whereas God also 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." (Phil. ii. 8, 9, 10.) This distinction
between the Divine glories of Jesus, as in the Godhead,
and those which belong to him in the person of Im-
manuel, as Mediator, is necessary to be observed, if we
would have clear views of his person and character. This
only can account for the different manner in which those
glories are represented in Scripture; but this clears away
every difficulty, and harmonizes the whole: in the one
view we behold his glories, as essential, underived, and
independent; in the other, the same glories are communi-
cated to and received by him for the purposes of mediation
and salvation.

What an exalted, and at the same time what a con-
soling, animating impression do these views leave upon the
mind of the all-sufficient and complete salvation of Jesus! His
salvation must be salvation in the highest—a work
worthy of such a person, and attended with such glory to
himself, must be infinitely excellent. Such, indeed, was
the undertaking and work of redemption, suited to his
dignity and glory, and beyond the power of any intelli-
gence beside. Creation and redemption are appealed to
as the works of God, but both of these are ascribed to
Christ; the latter is represented as equally requiring a
Divine power as the former, and as being actually the
work of Jehovah. "Thy Redeemer is strong; Jehovah,
God of Hosts, is his name." (Jer. 1. 34.) But if he only could accomplish the undertaking, he has completed it: he could say, "Father, I have finished the work which thou gavest me to do." We are directed, therefore, by the Prophets, to this song of praise, in honour of the all-perfect Redeemer: "Sing, O ye heavens, for the Lord hath done it! shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel." (Isa. xliv. 23.) The triumphant Conqueror, therefore, displays his achievements, and proclaims their result in everlasting victory, for the benefit and consolation of his people. He trod the winepress alone, and stained his raiment with the blood of his enemies: when he looked, and there was none to help, he placed himself in their stead; then his arm brought salvation, and his zeal upheld him; for the day of vengeance was in his heart, and the year of his redeemed was come. Arrayed in the bloody dress of his conflict, and in the glorious trophies of his victory, he proclaims himself "mighty to save!" (See Isa. lxiii. 1—6.) Now, then, thou miserable, fearful, but penitent sinner, behold, the purchase of redemption is complete—the debt of sin is paid—the ransom is given and accepted—the punishment and the curse is endured—justice is satisfied—thy sins are atoned for—and mercy waits to welcome thy return and bless thy soul with salvation. We say to thee, "the warfare is accomplished" in the person of Jesus; "iniquity is pardoned," because the sacrifice for iniquity is accepted; and the Lord will bestow the "double," the abundant blessings of his grace, which abound beyond all thy sins. (See Isa. xl. 2, with Lowth's Commentary.) Faith may welcome the all-sufficient ransom, and trust the faithful promise; for, "he that believeth shall not perish, but shall have everlasting life." If he condescended to the deepest abasement, to the lowest contempt, to the bitterest agonies of soul, to the desertion of his heavenly Father, and the curse of sin, it was in order to complete the most glorious salvation. To that finished
work of the Saviour nothing can be added in point of merit or efficacy: faith receives it as God gives it, complete and all-sufficient, and glorifies him by believing that in him, by covenant appointment, all fulness dwells.

But, in order to accomplish his designs of grace, and the purposes of his salvation, not only does he possess the highest personal glory, but is exalted into the exercise of the highest power and authority. "We see Jesus, for the suffering of death, crowned with glory and honour." (Heb. ii. 9.) "He bears upon his vesture and upon his thigh a name written, King of kings and Lord of lords:" the Supreme Ruler over all subordinate principalities and powers. (Rev. xix. 16.) "For God hath put all things in subjection under his feet." The pure spirits above are at his command, inferior to him, as they are his "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. i. 14.) Devils and fallen spirits are equally under his dominion; witness their submission to him, even in the condescension of his human nature. He had even then power to dislodge them from their assumed possessions of the human frame, and so to restrain their power, that, by his permission alone, they enter into a herd of swine. His power, also, to torment them in his own appointed time is acknowledged and established by their own confession; yea, all nature and providence are in his hands, under his control, and at his direction. In his humiliation, at his command the elements ceased to rage, Nature suspended or reversed its usual order and its laws, diseases yielded to his voice, and the dead heard and lived: and now he is the "Head over all things to his church." This sovereign authority no enemy can control, no power subvert. He who died upon the cross commands and rules the universe. "When he had by himself purged our sins, he sat down on the right hand of the Majesty on high, &c. being made so much better than the angels, as he hath, by inheritance, obtained a more excellent name than they." Angels are commanded to worship him; they are his ministers, while
"to the Son He saith, Thy throne, O God, is for ever and ever," &c.

Well, then, may such a Saviour, exalted as the highest upon the throne of glory, possess the most assured faith, the highest confidence of all his people upon earth, in all their concerns of body and of soul. For the miserable sinner, ready to perish, but returning to the throne of grace in penitent supplication, he possesses the highest mercy: the heavens are not so high above the earth, as his thoughts of mercy are above our thoughts, and his ways above our ways. For the guilty, unrighteous, and condemned, he possesses the highest merit, arising from his own infinite atonement and everlasting righteousness; an atonement which takes away all sin—a righteousness "revealed from faith to faith," and "imputed to them which believe," and which, thus received, "justifies from all things." Hence the gracious declaration, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee." (Isa. xliv. 22.)

The omniscience, the omnipresence, the omnipotence, the eternity of the Divine Nature, uniting themselves in the government of the Mediator, secure the safety of his believing people. His wisdom in the highest meets and disperses all our difficulties and perplexities—his almighty power restrains or overcomes our enemies—his eternal unchangeableness gives infallibility to our hopes. He who by his death has conquered death, and him that had the power of death, has said, "I give unto them [my sheep] eternal life, and they shall never perish," &c. (John x. 28.) From the lowest abasement of sin, from the deepest abyss of guilt he can save, can justify, can cleanse, can exalt to the highest glory. Believer, thou hast a proof of this his power. Who is it that has changed thy heart, subdued thy former domineering lusts, turned thee from darkness to light, renewed thy rebellious dispositions, so as to make thee delight in obedience to his will, and formed thee for spiritual enjoyments and pleasures, the foretastes of the
heavenly world? These delights thy nature was a stranger to; but they now exalt thy soul, and point thee to the realms above for the satisfying of those ardent desires which now animate thy soul with holy affections. This is the work of Jesus, the pledge of his complete salvation. Thus the Apostle reasons (Eph. iii. 20): "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Let the Apostle show thee the security of thy faith in that song of triumph which he has put into the mouth of believers in Jesus: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, &c. &c. shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. viii. 38, 39.)

This is the first and highest honour we can give to this exalted Saviour—when faith is strong, realizing the virtue of his atoning blood, with peace of conscience—of his righteousness, with assured confidence of acceptance—relying upon the power of his arm, and the grace of his Spirit, to lead us on to victory—believing his unchanging promise, and then trusting all our concerns with patience and satisfaction into his hands. And it is the highest dishonour to the exalted Redeemer to doubt the sufficiency of his dying love and immaculate righteousness: but sweet is the peace which then possesses the heart, arising from a consciousness of the all-sufficiency of his grace; all our anxious fears are removed by the confidence of his covenant love, his infinite wisdom, and his constant care, directed, according to his faithful promises, on the behalf of all who love and trust in him. Here all the consolation, and all the benefit, is ours, all the grace and all the glory must be his!

But, together with the highest confidence of faith, let this highest Saviour possess also

The warmest, the highest love of our hearts. To his believing people, thus beholding his essential and mediatorial glories, he is "the Chief among ten thousand, and altogether Lovely;" he is eminently "the Beloved."
They delight to meditate on, and range through, all the supreme and unrivalled excellencies of his character, the wonders of his salvation, and the blessings which are treasured up in him. But they know that in these there is "an height, a depth, a length, and breadth which passeth all understanding." In him is the highest blessedness, from him are the highest blessings, and to him is due supreme and undivided love.

To him also belongs the highest adoration of praise. It has been the character of his people from the beginning—it is the very mean of their salvation, "they call upon the name of the Lord" (see Gen. iv. 26; Rom. x. 13); that is, they not only feel, but publicly acknowledge, their entire and sole dependence upon him—their confidence in his grace to pardon all their sin—their confidence in his power to give all they want, in his all-sufficiency and faithfulness to supply all their renewed desires, and to satisfy their immortal souls for ever. "With the mouth, therefore, they make confession of him to their salvation." This is the employment of his church below: they all love the Lord Jesus supremely, trust him above all, and give him the praise of all; they ascribe to him "glory in the highest, as One in the undivided essence of the Supreme Eternal, and as Mediator-Immanuel, God-man, the All in all in the work of redemption, in the carrying on and perfecting salvation; they fill their songs of praise with the glory of his name, and shout, "Hosanna in the highest!" and yet, after all, they feel and acknowledge that he is highly exalted "above all their blessing and praise." This was the apostolic spirit. "To him be glory, for ever and ever;" and every member of his church will, with heart and voice, say, Amen. (Heb. xiii. 21; 2 Pet. iii. 18.) The church on earth, in doing this, is only concurring and joining in concert with the church above: there Jesus has the highest glory and praise. "Let all the angels of God worship him," is the command of God—a command which meets with their ready obedience, and has directed and influenced their unceasing and exalted adorations. There he is united
with the Father in the same song of praise, by that innumerable multitude which stand before the throne and before the Lamb, crying with a loud voice, saying, "Salvation to our God, which sitteth upon the throne, and unto the Lamb." (See Rev. vii. 9–12.) The character of the Most High must surely be properly applied to him, who bears such honours upon the throne. When faith enters the heavenly gates, and takes a view of those adoring hosts, it never scruples to unite with believers on earth in the same delightful song:

"Hosanna, in the highest strains
The church on earth can raise:
The highest heav'n, in which he dwelleth,
Shall give him nobler praise."

But the highest honour and praise which we can render to the Redeemer, are,

The highest praises of our lives. Thus he shall be praised, not only by, but in, his people. The Apostle has, in a most striking manner, expressed this most important view, in his prayer for, and his exhortation to, the Thessalonians: "We pray always for you, that our God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ." (2 Thess. i. 11, 12.) Let our lives, then, in their whole tenour and pursuit, be arranged and ordered so as evidently to design his glory, that "we may walk worthy of God unto all well-pleasing." Let the love of Christ constrain, as his glories claim, our loving, cheerful obedience; our most earnest endeavours to magnify his grace, and to promote his interests and honour. If this love be discerned by faith, if it be enjoyed in its sweetness and felt in its extent, these are effects which will necessarily follow: and, in proportion as his grace is experienced, it will teach effectually the lesson for which it was designed, "to deny ungodliness and worldly lusts, and to live righteously, soberly, and godly," &c.
SERIES III.—ESSAY I.

What else, O thou Most High! thou who, as the Saviour of thy people, art exalted in the highest, dost thou claim at our hands? Behold thy willing servants! Claim what thou wilt; Faith replies, "Speak, Lord, for thy servant heareth:" Lord, "here am I," I am thine, completely thine, thine by every obligation, thine by affection and choice: if I live, let me live unto the Lord; if I die, let me die unto the Lord; whether living or dying, I am the Lord's.—Oh that professing Christians felt more of this sublime and noble spirit; the true spirit of genuine Christianity, so gloriously illustrated in the Apostle of the Gentiles; which so generally and eminently actuated the primitive disciples; which so distinguishingly marked their character, and enabled them to triumph in the midst of sufferings and varied scenes of death for the sake of their Divine Master. Alas! our views of his person, his work, his characters and offices, his grace and love, are too low and limited—far below and within the astonishing descriptions of unerring truth in the sacred records—and therefore our hearts are too little influenced and governed by his love. Let us meditate more upon that word where his glory is revealed; and pray for the teaching of that Spirit, whose office it is to glorify Him thereby; and then, while faith realizes his supreme excellencies for the peace of the conscience, the quietness of the heart, and the elevation of our eternal hopes, his praise will flow from a believing heart, through thankful lips, and be exalted to the highest, in a life of cheerful holiness and universal obedience. Soon shall his salvation, thus begun in faith, be enjoyed in its consummation with him, in the highest glory; soon shall he bring all his church around that throne upon which he is exalted; soon shall the fulness of joy flow from his presence to the surrounding multitudes of his redeemed, in those glories which eye hath not seen, nor ear heard, nor the heart of man conceived. Oh that we may then join that heavenly song, Worthy is the Lamb, to receive glory in the highest! Soon shall the whole body of the church, now militant below, unite with the church.
triumphant, themselves then exalted amongst them, and with all the hosts of heaven, in celebrating the high praises of our Jesus, as One in the Eternal Jehovah, and in his mediatorial Person the highest in the (earthly and) heavenly world!

Blessed Jesus! thy church on earth, in faith, anticipates the song; in their feeble strains they offer thee the same praises now: thus, from generation to generation, may thy glory be perpetuated in the highest, till they all unite in one general chorus, and pronounce (in the loudest acclamations, and in the highest raptures of everlasting wonder, and with one undivided sentiment of admiration) the universal Amen!
ESSAY II.

Angel.

The application of this title to the Redeemer arises from the nature of the covenant of grace, and is properly connected with the character which he sustains therein. The term Angel is not necessarily, nor is it generally, in the Scriptures, applied to a distinct order of spiritual beings; though this idea so unites itself with the term in our minds, and so immediately occurs to us upon the mention of it, that we find a great difficulty in separating them. Its literal and most common acceptation in the Scriptures is that of a messenger, or agent, whether spiritual or corporeal, visible or invisible, intelligent or unintelligent; one sent to perform a work, or to bear a message.

Man, as a sinner, could have no intercourse with the just and holy God, till he was pleased to manifest himself as Jehovah the Almighty—One Jehovah in Three covenanting Persons, according to the counsels of redemption. To restore the intercourse, a Mediator also was necessary: one who was able to come near and approach to God, and to stand between God and us; one who should also bear the nature of his brethren; and thus, standing upon equal terms with both parties, should be able to mediate between God and man: one who must, therefore, be himself both God and man. Behold, then, the great mystery of redeeming love! The Second Person in the ever-blessed Triune Deity engages in this wondrous work; again unites the divided parties; restores and carries on, in his own person, the delightful intercourse between offending creatures and an offended, but now reconciled, God: and, in
this economical character, and especially as assuming the nature of his fallen brethren to accomplish it, is considered as the covenant Messenger, the Sent of God; and therefore styled the Angel, the Angel of the Covenant.

This name may appear, at first sight, so different from that which last engaged our attention, as to imply a direct contradiction; but will be evidently far otherwise when properly understood. In order to distinguish him, who eminently bears this title, from all created intelligences or created agents, other terms are frequently added to the name, which raise him infinitely above them. Thus he is called, by way of pre-eminence, the Angel of Jehovah; or, more properly (as we shall see in many instances), the Angel Jehovah; as being One in the Divine Essence. He is also styled the Angel of God, or, the Angel Aleim; as being that Person in the ever-blessed Trinity who undertook this covenant office. Again: “The Angel of his (i.e. Jehovah’s) presence,” or, of the faces, or persons, in Jehovah. The scriptural term the presence, or, of faces, of God, is applied to a Person in the Godhead; that very Person who was promised to go before the Israelites through the wilderness, as their Leader and Defender. (See Exod. xxxiii. 14; compare Acts vii. 38, and Isa. lxiii. 9.) Again: he is called the Angel of the Covenant; as the Divine Agent, who, in the eternal purposes, undertook to perform all its stipulations; to receive all its blessings, and dispense them to his people. These views sufficiently distinguish him from all created angels.

Before his incarnation, indeed, and in conducting his ancient church, he assumed frequently what we conceive to have been an angelic appearance—or, rather, a dignified human form, the emblem, or anticipation, of his future incarnation. But these appearances, instead of manifesting any inferiority, were generally attended with the strongest tokens of Divinity: this dignified form of human nature was, either at first, or during his appearance, attended with some display and irradiation of glory; or he spoke or acted in such a manner as to mark the
presence of some superior Being. The language also, and the conduct, of his people on such occasions, as recorded in the Scriptures, plainly discover the view which they entertained of the person and character of him before whom they stood, forming the most explicit acknowledgments of his Godhead.

It will be proper, first, to select and notice some of these *angelic appearances*, that we may understand the scriptural representations of the subject, and the sentiments of the ancient church.

The first appearance of this kind, which the Scriptures record, is that to Hagar, when she was driven from the house of her mistress: And "the Angel of the Lord found her by a fountain of water in the wilderness." Who this Angel was there can be no doubt, from the manner in which he speaks: and, by the acknowledgments which immediately follow, we discern what were her views of the Person which she had seen. He assumes the power of creation and providence; she acknowledges him as the Lord God. "I," says he, "will multiply thy seed exceedingly," &c.; "and she called the name of Jehovah that spake unto her, Thou God seest me." (Gen. xvi. 7—14.) In a future appearance of the same kind, to the same person, God, and the Angel of God, are evidently spoken of as the same: Then "God heard the voice of the lad;" "and the Angel of God called unto Hagar, and said," &c. (Gen. xxxi. 17, 18.)

In the xviiiith chapter of Genesis, we have a most peculiar and interesting account of the appearance of the Lord to Abraham: "And the Lord (Jehovah) appeared to him in the plains of Mamre; and he lifted up his eyes and looked, and, lo! three men stood by him." The Three Men are here evidently called the Appearance of Jehovah, in representation of the Triune Persons in the Godhead. One of them is eminently called Jehovah, by way of distinction; who addressed himself to Abraham in the promise of a son; and before whom Abraham stood to plead, when the others passed on towards Sodom. This dignity be,
longed to the Father, not from any superiority in Godhead, but according to the order of the covenant offices and undertaking. In the beginning of the next chapter (ver. 1) we find but two, called Angels, who entered into Sodom; but who afterwards are called men (ver. 5 and 10). But it seems, that the dignity of their appearance was such as to claim from Lot marks of respect far beyond the common acts of civility: "He rose up to meet them, and bowed himself with his face towards the ground." (ver. 1.) And, in the denunciation of the destruction of the city, they declare, "We will destroy this place, because the cry of them is waxen great before the Lord, and the Lord hath sent us to destroy it." To be sent, is the distinguishing character of the Second and Third Persons in the economy of the covenant. In the execution of the vengeance therefore, it is said, "Then the Lord (Jehovah) rained upon Sodom and Gomorrah brimstone and fire from the Lord (Jehovah) out of heaven." (ver. 24.) There is such a peculiarity in the different parts of this description, that upon any other view of the subject it must be altogether unintelligible.

When the Angel of Jehovah appeared again to Abraham, to prevent the slaughter of his son, he speaks thus: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." From whom was it that he had not withheld his son, but from אלוהים, God the Lord? (Gen. xxi. 12; compare ver. 15, 16.)

This term is never used in the account of God’s appearances to Isaac: but, when Jacob is about to return from the bondage of Laban into his own country, the term is again introduced, in the reason which he gives for his de-

* It appears to us, that no other consistent interpretation of the passage can be given. If any one should be inclined to condemn it as fanciful, let them endeavour to reconcile its different parts upon any other interpretation: let them also remember, that the same charge falls upon the reformers and fathers of the English Church. They have chosen this chapter as the Lesson for Trinity Sunday, and thus direct us to consider it in this light; for in what other light could it have any relation to the subject of that day’s contemplation?
departure: "The Angel of God spake unto me in a dream, and he said, I am the God of Bethel," &c. (Gen. xxvi. 11–13.) The Angel of the Lord is here said to be the same as appeared to him at Bethel. There he had the vision of the ladder: over this, Jehovah stood, and proclaimed himself the Lord God of Abraham and of Isaac: where he renewed to him the covenant promise which he had made unto his fathers. Deeply affected with the sacred vision, he exclaims, "Surely the Lord (Jehovah) is in this place;" "this is none other than the house of God" (the Aleim). But the Angel now appearing to him, declares that he is the very same! (Gen. xxviii. 13–17; compare xxxii. 24–30.)

In the closing scene of his life, when blessing the sons of Joseph, he speaks of the God of Abraham and Isaac, the God which fed him all his life long, and the Angel who redeemed him from all evil, as the same; to whose care he commits them, as to his one covenant God. (ch. xxxvii. 15, 16.) The Prophet Hosea, when speaking of the circumstance which occurred at Mahanaim, where he wrestled with the angel and prevailed, has expressly declared the truth of this. (Hosea xii. 4, 5): "He had power over the Angel, and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us: even the Lord God of hosts, the Lord (Jehovah) is his memorial."

Is it not plain, beyond a doubt, from these passages, that the terms, the Lord God, the Angel of Jehovah, and the Angel of God, are used indiscriminately for the same glorious Being; that in one sense they are synonymous; and in another sense are distinct; alluding to Him who is the same in his Divine nature and essence, but distinct in personality, and in economical characters and offices?—After this it will be useless to multiply passages to the same import; but, as many of the passages in which the title afterwards occurs will enable us to fix its application most decidedly to the person of Christ the Messiah, it may be proper to notice a few of them.


The glorious Being who appeared to Moses in the burning bush; before whom Moses hid his face; who proclaimed himself the "I AM THAT I AM," could be none other than the Lord God of Abraham, Isaac, and Jacob. He is, however, expressly called the Angel of the Lord, Exod. iii. 2—6, 14. It was He, the very same, who brought the Israelites out of Egypt; who spake to them in Sinai; who inhabited the pillar of fire and of cloud; who led them through the wilderness, and placed them safely in the promised inheritance: but he is indiscriminately called the Lord God, the Angel, the Angel of God, the Angel of the Lord. ( Judges ii. 1—3; comp. Acts vii. 35, 36.)

Our Lord, in his discourse with the Jews, in a conversation in which it was most important not to have given room for such a mistaken apprehension of his words, expressly applies to himself the term used by the God of Israel at the bush. "Before Abraham was," says he, "I AM." ( John viii. 58.) And the Apostle evidently considers that "leading Angel" to be the Lord Christ, when he speaks of their "tempting Christ in the wilderness." (1 Cor. x. 9.) Again, when explaining the directions he had received by a Divine vision for the preservation of his shipwrecked company, he plainly uses the same title of the Redeemer. "The Angel of God,

* In Exod. xxxii. 1—3, the Israelites seem to have mistaken the design of God; or, as the passage implies a denunciation, and the term Angel is in that place indefinite, without the addition of mine Angel, or, the Angel of the Lord, &c., it might be intended to convey to them the threat of a withdrawal of his more immediate personal interposition, to alarm their fears and excite their repentance. In the same chapter, however, their fears are relieved, or their mistaken apprehensions rectified, by his being called the presence of Jehovah; or, as by the Prophet, "The Angel of his presence:" and, in another place, to distinguish him from all created angels, he is called "the Angel in whom is the name" (1. e. the nature, perfections, and glory) "of Jehovah." The general promise, except in that one place, is intended as a blessing, and not as a curse; not implying any intimation of the withdrawal, but of the continuance, of the Divine guidance and protection. (Exod. xxii: 20—23; compare Deut. vii. 21, 22.)
whose I am, and whom I serve, stood by me this night, saying, Fear not, Paul," &c. &c. (Acts xxvii. 23.) The Apostle was the servant of Christ, and Christ is the Angel of the Lord, the Angel of the Covenant, and the great I AM. The same glorious Person appeared to Joshua in the form of a man, with his sword drawn in his hand, assuming the character of the "Captain of the Lord's host;" but by a command similar to that which was given to Moses, and for the same reason—viz. the holiness of the place, as consecrated by his appearance—he is manifested to be the same who before appeared to Moses in the burning bush: "Loose thy shoe from off thy foot, for the place whereon thou standest is holy ground," &c. (Josh. v. 13—15.) Again; the same Angel of the Lord appears to the rebellious Israelites at Bochim, and declares, "I made you to go out of Egypt, and have brought you into the land which I sware unto your fathers; and I said, I will never break my covenant with you," &c.; "but ye have not obeyed my voice," &c.; "wherefore I said, I will not drive them out," &c. Who can properly use such language but the God of Israel, who is, nevertheless, here styled the Angel of the Lord? (Judges ii. 1—3.) We have a similar manifestation afterwards to Gideon (Judges vi. 11—24), who is made to understand, in the end, his true character; to acknowledge him as such, and erect an altar for his worship: "The Angel of the Lord appeared unto him, and said unto him, The Lord is with thee" (ver. 12): "and the Lord (Jehovah) looked upon him, and said, Go in this thy might," &c. (ver. 14.) The Angel of the Lord, and Jehovah himself, are here spoken of repeatedly as the same. But when this wonderful Person had wrought wonderfully (as he afterwards did before Manoah and his wife), in consuming the flesh and the unleavened cakes which were presented before him as an offering; then his true character was fully manifested, and we are told, that Gideon perceived that he was an, or the, Angel of the Lord. But the words of the
Before this, he seems to have misunderstood his true character; but that he now perceived him to be the Lord God is evident, for he immediately exclaims (ver. 22), "Alas! O Lord God!" (Adonai Jehovah), and builds an altar unto him as Jehovah (ver. 24).

But one of the most remarkable appearances is that to Manoah and his wife (Judges xiii. 1—23), announcing the birth of Sampson. This appearance was attended with circumstances very similar to those before recorded in the history of Gideon. A sacrifice was commanded, and miraculously consumed, while the Angel ascended in the rising smoke, emblematical of the dying love and rising power of the expected Messiah (ver. 19, 20). This we shall immediately notice more fully; only at present observing what their views were, and of course those of the Jewish nation, of Him who frequently appeared to them in this manner. At first they knew not that it was the Angel of Jehovah (ver. 16). The terms are the same as in the former appearance; אֶלֶף יְהוָה, the Angel Jehovah himself. But as soon as he knew this, he immediately acknowledges him as God: "We have seen God" (ver. 22);—to which she adds the confession of him as Jehovah (ver. 23). But that which constitutes the peculiarity of this account is, the name which he assumes (שמע), which we translate "secret," but which is rightly translated in the margin "wonderful," or, "the wonderful One." It is the same which is, given to the promised Messiah in that beautiful prophecy of his incarnation, Isa. ix. 6: "his name shall be called שֹׁפֶק, the wonderful One." The term occurs only in these two places, and has, no doubt, in both, a reference to the same Divine Person, the same condescending Saviour; and that Person, it is evident from this passage, is the same as the Angel of the Lord which appeared so frequently to his ancient people.

May we not, then, conclude, that this is the Angel of

* The term שֹׁפֶק is emphatic, and is often used as a name of Jehovah, denoting his eternity and immutability.—See Essay on the title Unchangeable, Series XII. Essay IX.
Jehovah, spoken of by the Psalmist (Psa. xxxiv. 7), "all
encampeth around his chosen people for their defence?"
May we not suppose that this is the same, the very Angel,
who appeared to Joshua the high-priest, at the building
of the second temple; and who protested, no doubt, in his
own person, "Thus saith the Lord of hosts, If thou wilt
walk in my ways, &c. then thou shalt judge my house."
(Zech. iii. 6, 7.) In this manner he conducted the con-
cerns of his ancient people. But, when the period of the
prophetic dispensation was about to close, then we find it
in a direct manner applied to the expected Redeemer:
"The Lord whom ye seek shall suddenly come to his
temple, even the Messenger" (the term is the same as is
constantly rendered Angel) "of the Covenant, whom ye
delight in; behold, he shall come, saith the Lord of hosts."
(Mal. iii. 1.)
Here, then, we have the fullest scriptural evidence that
that Person is who appeared under this character in the
ancient times of the church: that he is in the Essence
of Jehovah, One in the Godhead, the covenant Agent
of his people; but, according to his engagement in the
covenant of redemption, bearing the office of one sent, and
therefore appearing in this character, the Angel: and
that he is the very same who was expected to appear, and
who did appear, as the promised Messiah, the Redeemer
of Israel, and in whom was their great delight. He is;
therefore, the same as Jesus our Saviour. His super-
natural appearances were, indeed, confined to the dispen-
sation which was in force before he was actually made
flesh and dwelt among us: they were emblematical of that
circumstance, and consequently were no longer necessary
when, "as manifested in the flesh," he actually bore the
human nature. Still, however, the same Person bears the
same office: and the term is therefore again resumed in the
Book of the Revelations, and applied to him. There he is
represented as the great Agent, conducting all the affairs
of the world, and more directly concerned in the manage-
ment of his church. Still, then, he is the same to his
Gospel church said to us, though invisible. His care and
government are represented by various, the most beautiful-
and expressive, allusions in the New-Testament Scrip-
tures; and the consideration of the subject, in this point
of view, will still direct and establish our faith, and lead
us, like the ancient believers, under the influence of these
supernatural manifestations, to erect an altar in our hearts
to the Wonderful One, the Angel Jehovah, the God of our
salvation, on which to offer a living sacrifice,—the sacrifice
of our best affections, yes, our bodies and our souls, well-
pleasing to God in him.

As the Angel of the Covenant, he is now, as he always
was, the great cause of all intercourse between God and
man; having restored that intercourse by fulfilling all the
terms and conditions of the covenant of redemption. It
was: for this very purpose that he originally assumed that
character; and when he came into the world, he in conse-
quence appeared as the Messenger, the Agent, the One
sent, not only to proclaim, but to procure, salvation. He
comes to fulfill a work which none but himself could do,
and in the performance of which the highest created intel-
ligence must have sunk into destruction; the acts and
sufferings were of such a nature, as none but an Almighty
Agent could complete. But "our help was laid upon the
Mighty One:" the Angel-Jehovah, a Person in Jehovah,
took the office, and he is able to procure salvation to the
uttermost. The being sent, when it is by a voluntary
agreement between two parties, does not necessarily imply
a primary inferiority or subjection; and such was the
undertaking and mission of the Redeemer. He, there-
fore, as the glorious and almighty Saviour, cannot fail to
accomplish all which he undertook, and is worthy of our
implicit confidence.

"To finish the transgression, to make an end of sin, to
make reconciliation for iniquity, and to bring in everlast-
ing righteousness," were works which no creature could
attempt. To accomplish these important purposes, the
curse of the Law must be endured; the wrath of God, and.
the strokes of his righteous justice for sin, be sustained to the very uttermost; and a righteousness be wrought out complete and meritorious, which might demand, by its infinite excellency, acceptance on the behalf of his people. These were the terms which Divine truth and justice required for the sinner's pardon, for his justification, for the restoration of Divine favour, and that communion with the Creator which sin had interrupted. These were the terms of the admission of the Mediator himself into his mediatorial kingdom, in the glorified nature of his redeemed; and of his receiving the Spirit, to call, to sanctify, to preserve and save his people. These are also the terms of their admission to him, and with him, into the same glory. The character of the Angel, the Angel of the Covenant, is suited to him who undertakes a work like this; but the Angel of Jehovah alone is able to accomplish it. Behold, then, He stands forth—(eternal glory be to that Divine Person, that adorable Name!)—he stands forth, and engages in human nature to complete the design. Stand still, then, my soul, for a moment, in contemplation of his amazing acts of condescending grace. Made of a woman, made under the law for man, he assumes the character of the Servant of his Father, and performs his will. His whole life is one continued series of sufferings, and acts of obedience, till, in its closing scenes, the garden witnessed his agonies, and the cross finished his labours and sorrow. There, under the load of our imputed guilt, and the sufferings of Divine displeasure, transferred from the sinner to the sinner's voluntary Surety, he suffered and he died; and the tomb received the dying Saviour, and witnessed that the work was finished. But, lo! it willingly yields up its prey, and dismisses the triumphant Conqueror from within its enclosure; because, having finished the sufferings, "he could not be holden of death:" he must, yes, he does, ascend on high, and opens the way to God! Thus the great Angel of the Covenant completed his undertaking. That meritorious atonement, that perfect ransom, that infinite righteousness, which he thus wrought out, ever retain
their virtue and their efficacy; that the humble penitent sinner may plead them at the Throne, receive them in the exercise of faith, and freely enjoy their everlasting benefits. Yea, still, as the Angel-Jehovah, he pleads before the Throne the acts and sufferings of his humiliation; thus securing their effects, and carrying on the same office, though in a different manner. And this he will do in all its parts, till its design is fully answered in the actual salvation of all his covenant and redeemed people.

For this purpose, also, as the Angel of the Covenant, in another view of the subject, he appears as the Messenger of Peace to ruined sinners, publishing his own salvation.

That salvation which he finished on the cross, he himself now in his Gospel proclaims. Is he not “anointed to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound; to declare the acceptable year of the Lord?” (Luke iv. 17—21.) Yes; in this character he opened his commission in the synagogue of Nazareth, where the blessed Saviour himself first became the Messenger of his own grace. The message of peace which he proclaims, is founded upon his fulfilment of the terms of the covenant by himself; whereby all its blessings are ensured, and the faithfulness of God stands engaged to communicate all of them to his redeemed. Hence God is said to have “preached peace by Jesus Christ.” (Acts x. 36.) When he first delivered the tidings of salvation, how pleasant and how powerful was the Redeemer’s voice! Still he publishes the same in his word and in the Gospel ministry, and speaks more powerfully by his Spirit to the heart. In the declarations of his word he discovers that all the causes of enmity and of wrath are removed; all that stood between a holy God and guilty sinners;—that all is done which is necessary for the pardon and justification of the condemned sinner; all procured which is sufficient for the regeneration, preservation, and glorification of his people;—and that all treasures
of grace and of power are laid up in himself, to save from
death and hell. What message like this can meet the ear
of a trembling penitent! "As cold water to the thirsty
soul, so is this good news from a far country." What
Message like this to a ruined race! "How beautiful upon
the mountains are the feet of Him that bringeth these good
tidings?" (Isa. lii. 7.) During his prolonged absence
from his church, his ministers, commissioned by him, pro-
claim the same message, and say, "God is in Christ re-
conciling the world unto himself; not imputing their tres-
passes unto them," &c. (2 Cor. v. 20, &c.) But the great
Angel of the Covenant has alone proclaimed this with the
authority of One who "knows the mind of the Father:"
his ministers proclaim it only by his direction, and on his
authority. He speaks "what he hath seen and heard" in
the great counsels of Jehovah. Let us not, then, "turn
away from him who speaketh from heaven."

As the Angel of the Covenant, he is the only mean of,
and still maintains, that intercourse between God and his
people which he opened by his death and resurrection.
As our access to God is grounded only upon what he has
done, so all our personal approaches must be made in him,
by him, and through him. He "having blotted out the
hand-writing of ordinances which was against us, which
was contrary to us, and taken it out of the way, nailing it
to his cross;" "having made peace by the blood of his
cross"—"now, in Christ Jesus, we, who somtimes were
afar off, are made nigh;" "we have access by one Spirit to
the Father." (Col. ii. 14; Eph. ii. 13, 18.) Our persons,
and therefore our services, our prayers, and praises, find
admission and acceptance, which otherwise, as unworthy,
must be totally rejected: This truth was strikingly re-
presented in the figurative circumstances attending his
ancient appearance to Manoah and his wife, as before
alluded to. Obedient to his directions, in preparing and
offering a burnt-sacrifice to Jehovah, they thus express
their faith in his atonement, and the all-sufficient sacri-
ifice of his cross: "And the Angel did wondrously, and
Manoah and his wife looked on; for it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the Lord ascended in the flame of the altar.” (Judges xiii. 19, 20.) Here faith beholds the true burnt-offering accepted of the Father; it sees the crucified Jesus ascending from the cross to the throne, carrying the sweet perfume, the infinite virtue of his atoning sacrifice, into the presence of God; “by his own blood entering within the veil.” Here, indeed, the Angel Jehovah doeth wondrously; and through him all our offerings ascend, and find acceptance! When we come and plead the atoning sacrifice, the meritorious righteousness, and finished work, of Jesus: when, depending only on his fulness, we present our supplications, he ascends again in our prayers and praises, and, by the virtue of his blood, righteousness, and intercession, renders all well pleasing to the Father: like the cloud of perfume, from the sweet incense, within the veil, before the mercy-seat, his meritorious intercession ascends; and our prayers, carried up in the hand of our great High Priest, wait for their answer at the throne of a gracious God. This is as truly the case now, though invisibly conducted, as when, under the form of the Angel of the Lord, he bore the sacrifice of Manoah to the throne, and procured its acceptance. His people, at times, in the exercise of faith realize the privilege. They know that the Lord is with them, and rejoice in their acceptance through him. And if faith were more genuine, lively, and abiding, it would give greater honour to his character and work, and bring more abundant consolation to the heart. “Lord, increase our faith.” (See Heb. ix. 11—15; and x. 12—20.) But he especially appears now in this character, as the Conductor of all the concerns of the world and of the church;—of the world, in his general providence for their benefit; of his church, by his special providence and grace. When he engaged, in the covenant of redemption, to be the great Agent in accomplishing the mystery and purposes of God, the providential direction of universal nature was included in the vast undertaking. It is evident from
his former appearances before his incarnation, that he then managed the concerns of the world and his ancient people. And whenever he appeared as the Angel of the Covenant, he appeared with tokens of Divine majesty and glory: he spake as God, was worshipped as God, and acknowledged as the Director of the affairs of men. Though he humbled himself in his incarnation for a time, when he appeared “in the form of a servant,” to accomplish the work of redemption, yet he again ascended on high in the nature of his brethren, and took possession of the glory which he had with the Father before all worlds. Now upon the throne above, he appears again “as the Head over all things to his Church.” With this view of his dignity he comforted his disciples, under the sorrows occasioned by their apprehension of his absence: “All power is given unto me in heaven and in earth.” (Matt. xxviii. 18; compare John xvii. 2.) This was the true glory of his mediatorial character, the comprehension and extent of the covenant of promise, that, being made for a little time lower than the angels, he should, in consequence of his sufferings in that state, “be crowned with glory and honour”—be set over the works of God, and have “all things put in subjection under his feet.” (Heb. ii. 7—9.) This is the dignity and glory which he possesses on the throne. (Psa. cx. 1; compare 1 Cor. xv. 25—27.) When, therefore, he again appears in vision to the beloved disciple, under this character, to disclose the purposes of God to the end, he is the Governor of all; he alone prevails to open the books and to loose the seals of the Divine purposes and providences, which “no one (not no man, but no one,) in heaven nor in earth, nor under the earth, was able to open, neither to look thereon.” Throughout the whole of that mysterious book, he is represented as the great Agent, accomplishing whatever events its prophetic declarations include. Whatever, then, takes place in the world, in the rise of nations, or the fall of empires, “he is the Doer of it.” Amidst the disorders and commotions of the kingdoms, or in the tranquillizing their troubled and tumultuous waves, he
presides over, and regulates, the storm. He suffers the passions of men to work, but holds them in his reins, and compels them to accomplish his purposes, while they seem to fulfill their own: "The wrath of man shall praise Thee, O Lord, and the remainder of wrath thou wilt restrain." Under his directions are the concerns and the hearts of all men. His settled and determinate purposes are accomplished, though oftentimes "by wicked hands," and wicked designs. He terminates their plans when he pleases, and, notwithstanding all their confident expectations, now and as he pleases. They are sure to promote his glory, and are overruled, by infinite wisdom and almighty power, for the purposes of his redeeming love.

But, in a peculiar manner, and by a special providence, he is conducting his church and people through the wilderness. And, though neither the pillar of fire nor of cloud discover his immediate presence, in the power of his Spirit he yet directs them; and by his wisdom and might he still preserves them. His promise is daily fulfilled in the believer's experience, "Lo, I am with thee always," &c. "I will never leave thee; I will never, no never, forsake thee." Though his mighty arm does not open the sea before them, yet seas of difficulties and troubles often yield to the secret power of his providence, or to the sweet and refreshing word of his grace. Though he no longer rain down upon them the perishing manna, or give them water from the rock, he feeds them spiritually with the Bread of Life, that "true bread which cometh down from heaven;" and opens for them the fountain and wells of salvation in the dry and thirsty land, and gives them the water of life to drink. Though we hear him not as personally present in the terrors of mount Sinai, yet, from the Mount Sion, the voice of his grace proceeds, and mingleth with the sweet precepts of the law of love the tidings of salvation. Though he no longer rain upon the enemies of his church the destructive storm, or visibly drown them in the overflowing sea, yet still he says to
every oppressor, "Hitherto shalt thou go, and no farther." Still he promises, "No weapon that is formed against thee shall prosper:" still "he giveth us the victory," and "we shall be more than conquerors, through him who loveth us." Though he open not the floods of Jordan, yet, "when they pass through the waters, he will be with them, and through the rivers, they shall not overflow them;" they pass the floods of death secure of the inheritance beyond. And, though he divides not among them the earthly Canaan, the land once flowing with milk and honey; he is gone before to the heavenly possession, the Canaan that is above, and soon, as the Angel Jehovah, he shall divide among his conquering tribes that inheritance which is "incorruptible and undefiled, and that fadeth not away."

In the mean time, not a trouble, not a sorrow, not a fear, not a danger by the way, but he knows; directs, restrains, and will turn for the good of his people. All blessings are in his hands, both temporal and spiritual, to give as his wisdom sees best, and as his covenant love directs him. "The Lord will give grace and glory, and no good thing will he withhold," &c. This Mighty Angel will safely conduct his people through. There can be no deficiency in his wisdom, or his power; no deficiency in the fulness of his grace, and his faithfulness shall never fail those who trust in him. Let, then, our trust and confidence in him never fail, that we may give him the glory of his all-sufficient grace, and we shall receive out of his fulness grace for grace, through grace to glory.

What he hath done, and what he is now doing, are earnest of what he will do, to complete his designs of salvation. As the Angel of the Covenant, he hath fulfilled all the terms upon which the covenant blessings were suspended. Whenever, therefore, a sense of need leads the penitent sinner to the throne of grace, the promise of his Gospel secures his enjoyment of the blessings. He receives all who come to him; and his grace stands pledged,
th lead, his power to keep, his covenant love to bless, and his faithfulness to perfect, his believing people. He never will give up his office till its designs are accomplished.

We are ready to wish for the repetition of those appearances with which he favoured his church of old, as affording a greater evidence to faith, and certainty to hope. But the views which the Gospel gives of his person and government are far beyond these in their simplicity, clearness, and glory; and are more suited to establish our confidence and our joy. Let faith realize them, and our security and comfort will be complete. (See 2 Pet. i. 16—19.)

The conduct of the world and of the church, of our persons, families, and connections, may well be left, with perfect satisfaction, in his hands. While following the path of duty, and of Providence, we may be confident that all is right; all must be right which comes from him. He, who in such amazing grace and condescension undertook such a wonderful office, and who hath so far accomplished his undertaking, will, doubtless, conduct it to the end, to his own honour, to magnify his character, and to glorify all his perfections, in fulfilling it to his people.

Every believer in the end shall join the testimony of the dying Patriarch: “My God hath fed me all my life long to this day, the Angel of the Covenant hath redeemed me from all evil.” (Gen. xlviii. 15, 16.) Then he who hath the keys of death and the grave shall come in his own time and way, to open the gates, and disclose the entrance to that glorious kingdom, which he hath prepared for the objects of his everlasting love; that “where he is, there his people may be.”

Thus shall he maintain his dominion over all, till the designs of his undertaking be completed, till all things are brought under his feet, and till he hath collected his whole purchased inheritance to himself. Then, for the last time, he shall appear in this mediatorial character; and as the Mighty Angel, clothed with a cloud, (the emblem of the mysteriousness of his dispensation,) a rainbow on his head, (the token of covenant grace,) his face as it
were the sun, (in his Divine glories,) his feet as pillars of fire, (the emblem of majesty and strength,) he shall lift up his hand to heaven, and proclaim with a loud voice, that there shall be time no longer. (Rev. x. 1, &c.) Then shall the mediatorial kingdom be delivered up, and he himself, shining in the union of the Divine nature, and in all the glories of the Divine perfections for ever, God shall be All in all.
ESSAY III.

Advocate—Intercessor.

It is the distinguishing glory of Christianity, that it draws aside the veil which is suspended between the present and the future, the visible and the invisible world; while every thing beside drops us on this side the grave, the Christian revelation carries our views beyond, shews us what is transacted there, in the world of spirits, and opens to the mind of the believer its wonderful glories and felicities. It is the excellency of the Christian faith, that it realizes these invisible scenes, and thus brings down, as it were, these high and distant objects into the mind, effecting a most interesting, desirable, and pleasing change, in our expectations and our hopes. Hence faith becomes such an efficacious principle, influencing the conduct, and producing those wonders, for which the world cannot account, in its triumph over every impediment of sin and sorrow in the way to glory. (See Heb. ch. xi.)

But in the words of Divine truth we have not only the statement of the doctrine, but the fact. The well-attested fact of the resurrection and ascension of the crucified Jesus confirms the scriptural declarations of a spiritual and invisible world, and brings them as near to the mind, and presents them to the understanding in as clear a light as in the present state we are capable of discerning them. There, also, we are directed for our greater consolation, to the glories of his person, the characters and offices he sustains, and the employments which now occupy his attention upon the heavenly throne.

Among these, the character of Advocate, or Intercessor, is one of the most endearing; it secures our access to the