

prominent feature of the divine character. And, indicative of this, Shaddai was affixed to God's original name, Elohim. El-Shaddai is the Creating Deity, all-powerful, pouring forth blessings, physical and spiritual, through laws natural and supernatural. In that spiritually imperceptive age faith must have for its support immediate manifestations of Almightyness. (Gen. xvii. 1-16.) During the next four hundred and thirty years God is worshipped as El-Shaddai. Thus we see that God, as entering into the person and fellowship of men, saving and sustaining them from within, was not apprehended by mankind during the first twenty-five centuries.

It is only in the climax of suffering under Egyptian bondage that spiritual aptitude to grasp this inward revelation of God is begotten. God's proclamation to Moses inaugurates a new era in the religious history of the world, "I am Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty (El-Shaddai); but by My name Jehovah I was not made known unto them. (Exodus vi. 2, 3.)

In the progress of this Jehovah era the moral law is codified; the ceremonial law, with its exhausting category of injunctions and prohibitions is proclaimed; the holiness of God and the consequent need of holiness in man clearly appear; and the future incarnation of Jehovah redeeming, quickening and sanctifying humanity, is constantly set forth. Nothing approaching in glory this revelation of God on Sinai can be found in all the theophanies of the Patriarchal age. Yet it was possible, in that early dawn of grace, for men to be freed and kept from sin. The record clearly shows this; instance Abel, Enoch and Abraham.

JEHOVAH-ELOHIM is God eternal, and unchangeable, fulfilling His covenant in developing the salvation of mankind. This development was carried forward under the ceremonial law for fifteen centuries. Then came the "fulness of times" (Eph. i. 10), when the foretold incarnation of Jehovah was manifest as the Virgin-born Emanuel. (Isa. vii. 14; ix. 6; Matt. i. 2, 3.)

The design of the Levitico-ceremonial law was to produce a state of mind ready to apprehend, appreciate and receive the incarnate Redeemer, so constantly foreshadowed by it. It made plain the manifold development and moral turpitude of sin. It caused men to see their utter inability, either to avoid sinning or its punishment. It daily symbolized the future Sacrifice for sin, who should take away both sin and its punishment. (Rom. viii. 1, 2.) It was actually our child-guide

(Gal. iii. 24) to present us in a receiving attitude to Christ.

The dispensation of the Father naturally divides itself into two periods, the Elohistico-patriarchal and the Jehovistic-Mosaic. The former continued twenty-five centuries; the latter fifteen. While the Jehovistic period prepared men for God's incarnation, it was God approaching incarnation. Throughout the Bible, the fuller revelation of God to man, has for its counterpart the fuller development of the image of God in man. Contemporaneous with the slowly progressing revelation of God the Father, the indications of the coming second and third persons in the Godhead become more frequent and forceful.

The dispensation of the Son of God is characterized, like that of the Father, by a progressive revealing. First comes the generic title: "Thou shalt call His name Jesus; for He shall save the people from their sins." (Matt. i. 21.) Then is added the title "Son of God," indicating His divine character. (Luke i. 35.) Later on He is called "Christ the Lord," the Anointed Jehovah of the Old Testament. (Luke ii. 2.) And the fourth Gospel announces Him as the personal expression, the "Word of God" by whom "all things were made," identifying Him with the Elohim of the Pentateuch. (John i. 1-3; Col. i. 16.)

This dispensation of the Son is remarkable for its brevity, lasting but three years; yet it is the very substance of the past and the very foundation of the future.

The committing of the divine administration into the hands of the Son of God is distinctly marked: 1. At His public induction into office the "Spirit of God descended upon Him," and a "voice from heaven" proclaimed, "This is My beloved Son, in whom I am well pleased." (Matt. iii. 16, 17.) 2. In the Mount of Transfiguration, while indwelling Deity beams from His person, the Father, out of the infolding cloud of glory, declares, "This is My beloved Son, hear Him." (Luke ix. 35.) 3. Christ claims this divine honor as the basis of His commission to His disciples: "All power is given unto Me in heaven and on earth." (Matt. xxviii. 18.)

This does not mean that the Father ceases to act, but that the Son acts with and for the Father. "My Father worked even until now, and I work." (John v. 17, R.V.) The Father and the Son are one in the creative, executive, and judicial action, "that all men should honor the Son even as they honor the Father." (John v. 23.)

During the brief personal administration