

been sought for the second ; and (x. 1) " the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Jesus Himself said (Luke xvi. 16): " The law and the prophets were until John ; since that time the kingdom of God is preached, and every man presseth into it." In John i. 18, we read, " The law was given by Moses, but grace and truth came by Jesus Christ." In Galatians iv. 9, Paul calls the ceremonial precepts of the law " weak and beggarly elements." The same apostle gives special prominence to the revelation of Christ when he says (Eph. ii. 20), " And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Everywhere revelation is made to culminate in Christ, so that Peter calls His manifestation " a more sure word of prophecy" (II. Peter i. 19).

Jesus was the prophet whom Israel looked for above all other prophets, concerning whom Moses said (Deut. xviii 15), " unto Him ye shall hearken." Matthew (xvii. 5) cites in regard to His message the miraculous words of the Father, " hear ye Him." That same Matthew (xi. 27) quotes Jesus as saying, " neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Similar is John's language, " No man hath seen God at any time ; the only begotten Son which is in the bosom of the Father, He hath declared Him " (John i. 18). Again he says (John vi. 46), " Not that any man hath seen the Father, save He which is of God, He hath seen the Father." And finally (John iii. 34), " He whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure unto Him." Here plainly there is a line and a broad line drawn between Christ and other revealers, as compared with whom He stands pre-eminent. His word is not amenable to their standards, while their