

sent out arrows and scattered them ; lightning, and discomfited them."

Now it will be seen that in each of these instances what is meant by His *coming down* is *not movement from one point in space to another, but from one mode of manifestation to another*. When He is represented as coming out of His place to punish the wicked, it is not meant that He leaves one part of the heavens and passes to another, but that He manifests Himself in a new form. Ordinarily He manifests Himself to men only through the voice of conscience, the operations of the laws of nature, the teachings of His Word, and the ordinances of His Church ; but the Bible teaches us that there have been instances in which He has adopted extraordinary means to make Himself known and feared by mankind. And when He does this, in the language of Scripture He is said to come down, or come out of His place. And when we think of it, what more appropriate language could be used to describe this conduct of the Divine Father ? Every such act upon His part involves an infinite stoop of condescension. "Who is like unto the Lord our God who dwelleth on high ; who humbleth Himself to behold the things that are in heaven and in the earth !" (Ps. xiii. 5, 6.) The idea is, that for the self-existent, independent and eternal God—the sum of all perfection, the source of all being, whose presence fills immensity, to personally interfere in the affairs of men, so as to make them conscious of His presence and of His interest in them, involves a coming down—as has been said—an exercise of infinite condescension on His part.

The Jews may be supposed to be the best judges of the meaning of the language in which their own sacred books were written. Onkelos, an ancient commentator on the law of Moses, of very great authority, renders the words which are translated "God came down," "*Jehovah manifested or revealed Himself*." And in Gen. xv. 7, instead of "Come let us go down," he reads, "*Come let us be revealed*." Rabbi Shelmo, another learned Jewish commentator, says of this passage, "*It represents God as coming down from the throne of His mercies to the throne of His judgment*." Aben Ezra, another Hebrew doctor of great authority, says, "This is thus said because everything that takes place in the world below depends upon the powers that are above ; wherefore, God is said to ride upon the heavens ; for thus the scripture speaks with the tongue of men."