

eidents on the first parents of our race, graciously tempered judgment with mercy by imparting to them a Hope full of immortality in the Adamic promise contained in the curse upon the serpent, 3d Gen. 15—"And I will put enmity between thee and the woman, and between thy seed and her seed, he shall bruise thy head and thou shalt bruise his heel." This was embraced and defined further in the

[b.] Abrahamic promises and covenant, which veiled to Abraham the same hope of immortality in "willing" to him and his seed the everlasting possession of the land of Canaan, and in him and his seed all the nations of the earth should be blessed. Hence Abraham, with Isaac and Jacob, the fathers of the nation of Israel, to whom the like promises were made, is the holder of the promises on behalf of all who should attain to the righteousness which is by faith of them. These promises and covenant were particularised in the personification of the seed as a King, and the settlement of the land as a Kingdom under him for a "hidden period" in the

(c.) Davidic Covenant of Promise—which assured to David the Lord's anointed king of His Kingdom of Israel under the Mosaic covenant of the land of promise, the same hope of immortality in the promise of the Lord to make him a house, and to set up his seed after him, proceeding out of his bowels, and to establish his throne and his kingdom for ever, and that the Lord himself would be the father of this seed, and he should be His Son and he would cause him to suffer for iniquity the chastening of the stripes due to the children of Adam, but "His mercy should not depart from him, and in him, David's house and kingdom should be established forever before David, his throne should be established forever," and which covenant was all the salvation and all the desire of David, and of all Israelites of like precious faith who waited for the consolation of Israel, and because also, this was the national hope of deliverance from the hand of all their enemies in the day when the Lord should perform the truth unto Jacob, and the mercy to Abraham, which he had sworn unto the fathers from the days of old. So that according to the Scriptures, eternal life, or glory, honor and incorrupti-

bility, is the gracious gift of God through the faith of His exceeding great and precious promises covenanted to (Adam) Abraham and David, which seal to Abraham and his seed the everlasting inheritance and to David and his seed the everlasting regality of the land of Canaan, in the day when the throne and kingdom of David shall be established there for the Olam, or hidden period. And this Hope is the One Hope of the Gospel throughout all generations, and must be all the salvation and all the desire of those who shall be counted as the seed in that day.

IV. The things concerning the name of Jesus the Christ, which involve these essential truths regarding—

1. The mystery of the name in its doctrinal characteristics.
2. The mystery of the name in its sacrificial personality.
3. The mystery of the name in its spiritual and regal exaltation.

1. The mystery of the name in its doctrinal characteristics.
(a) The name of Jesus the Christ is the saving name of the Father, the Son, and the Holy Spirit, or the Father in the Son by Holy Spirit, reconciling the world (of Israel) unto himself not imputing men's trespasses unto them.

(b) Such saving name is the only name under heaven given unto men whereby they must be saved.

(c) The putting on this saving name in obedience to the commandment, through the washing of water by the Word, constitutes the one baptism, without which no man can obtain the salvation which is in the Christ Jesus with eternal glory.

2. The mystery of the name in its sacrificial personality.

[a.] That Jesus the Christ was the embodiment of the covenants of promise, when he was sent into the world in the glory of the only begotten of the Father full of grace and truth. At the beginning of his mission to declare the righteousness of God for sins that were past, unto all believers into him as a minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

[b.] That all the testimonies of Moses and the prophets concerning the Christ, as