

and the dealings of God in which they were expressed.

Thus we have the history of Abraham; but, to get his place, I must have the judgment of man at Babel after the flood, and the formation of nations and languages, out of which he is called by God's glory. Then promise, calling, separation from the world, come out to view as a root principle. But was Abraham to be only a pillar to hang these principles on? No; he was a living man, who acted by faith as called out, and trusted in God as to the promises. God reveals Himself in both these ways. He is the Almighty (Shaddai) for the present path of faith, but the revealer of the promises, so as to open the wide history of His purposes as to Israel, and His grace for all nations. Man, let me say, would have been perfectly incapable of connecting these things in one history of a man, yet so as they bear in principle of walk and purpose on the whole present history of the world, Jew and Gentile, and how those who look to God are blessed with believing Abraham. But in all this there is a human element, because the thing to be taught is God's relationship with man: how they subsist on His part, how they subsist on man's part. Promise is God's, but it is not for man connected with man, with human state and hopes, even if these go on to heaven, still more clearly if they are on earth. Faith, though of and in God, yet is in man, may be exercised and shine brightly and perfectly, or may fail, so that man is shown. Now all this is the revelation. It traces an ordinary, or it may be an extraordinary, history, in which all this (and far more than this) is brought out. But who could do this so as to instruct us in all these ways of God, whose full import is only brought to light in the New Testament, where the