

interpreting itself. The Old Testament lends to the New, *to receive as much again*. In that mysterious colloquy of Isaiah one voice bade the other cry that all the glory of human power resisting the Divine decree for Israel's redemption from captivity would be but the flower of grass, which the Spirit of God should blow upon and wither. Another deeper and more comprehensive meaning that voice did not and could not disclose. But St. Peter unveils and releases the secret. Dropping the clause that for a season restricted its interpretation, he adds his own apostolical comment on the prophetic utterance. That enduring word to which prophets made their appeal was no other than the Gospel which apostles preached: the word that pledged the lower redemption redeemed its own pledge in the redemption of mankind. And as St. Peter interprets Isaiah, so is he his own interpreter: we need not travel beyond the precincts of the text to find the following illustrations of its force as a new version of an ancient oracle. The Gospel is *the word of unchanging truth; proclaims a Divine purpose for ever settled in heaven; offers a salvation whose conditions are immutable; imparts a new life that is in itself imperishable; and forms a society that shall survive all the mutations of time*. These illustrations are no more than a reflection and summary of the apostle's own thoughts. They cover a vast field; but they revolve around one central idea, while they lead our meditations onward in a profitable progression. May the Father of lights, with whom is no variableness, neither shadow of turning, grant us, in dwelling upon them, liberally of His wisdom.

I. THE FINISHED WORD OF GOD IS IMMUTABLE. There can be no question that the word preached in the Gospel is in the highest and deepest sense the eternal WORD, who in His incarnation became at once the manifested Revealer and the manifested object of His own revelation.

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