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Exodus 3:
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Exodus 24: 9-11 ;

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That seems a contradiction of the last passages. They saw God and did not die. A few days before, the earth quaked, and was covered with clouds and darkness, and no man could approach the mountain. The solution of this apparent difficulty is that sacrifices had been offered between the two periods. So since the sacrifice of the Lord Jesus Christ, men can look upon the face of God and not die, but live.

(c) *He is the glory of God.* The simple definition of the glory of God is this:—"The totality of the revealed attributes of God." It has for its illustration the sun in the heavens. The rays of the sun are illustrations of what the attributes of God are. The glory of the sun is the sum total of the rays. The name of God, the face of God, and the glory of God become equivalent in the Old Testament as borne out in these texts: Exod. 23: 18, 19; 24: 5-7; 2 Cor. 4: 3-6; 3: 18.

The second general division of my subject is, *Christ as the man to come is revealed in the Pentateuch.*

(a) Christ foreshadows Himself as the Son of man who came to seek and to save the lost, Gen. 3: 8, 9; 16: 7-14. To know the attitude of God towards sinners, one has but to turn to the third chapter of Genesis, and see God's attitude towards Adam and Eve. "He came to seek and to save that which was lost." You therefore, on the very threshold of human history meet with what, has been called the original primal gospel, enmity between woman and the serpent.

In Genesis 16: 7-14, we find the word "angel" for the first time. An angel is a messenger, one sent. Now the Son of Man comes to seek that which was lost. He is God's apostle, God's messenger, God's angel, and you meet Him for the first time just there where He meets Hagar by the well, just as hundreds of years later, He met another woman by another well, and spoke to her words of redemption and life.

(b) Christ reveals Himself to Abraham as the One with whom justification has to do. Genesis 15: 1-8; Deut. 3: 24; Deut. 9: 26. Only in these three places in the Pentateuch, do you find the peculiar name which the Lord gives to Himself here,—Lord GOD, God in capitals, Lord in small letters with a capital L. It is that name which is given to Jesus in the prophecies of Ezekiel, where you find it more than in all other places of the Bible taken together, always in association with the name "The Son of Man." God does not give names like that at hap-hazard. For some reason the "Higher Critics, have never tackled these two names, as they occur only three times in the first five books of the Bible.

(c) *Christ reveals himself the Judge over the earth.* Gen. 18: 23.

(d) *Christ reveals himself the Lord of Glory.* In all these places it is in connection with His humanity that He has been introduced. He is revealed as the Son of Man. But now in this last passage

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