

first extends farther, and reveals a Trinity; Jehovah Redeemer, sent by Jehovah God, and his Spirit.

#### CHANGE OF STYLE WHEN REFERRING TO REDEMPTION.

But when we come to the economy of redeeming grace, and contemplate the Word, which in the beginning was with God, and was God, in his incarnate state, we find a change in the terms in which the subject is expressed; and for Jehovah Elohim—Dabar Jehovah—and Ruach Jehovah—we have the terms of Father—Son—and Holy Ghost. The Godhead, represented by these terms, was strikingly manifested at our Lord's baptism:—"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased." Here we have the Father speaking from heaven—the Son baptized in Jordan—and the Holy Spirit descending in a visible form, and resting upon him. The same threefold distinction is preserved in the Apostolical benediction:—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all" (Matt. iii. 16; 2 Cor. xiii. 14). And it is deserving of remark, that when the inspired writers of the New Testament speak of the Lord Jesus Christ, anterior to his incarnation, they lay aside the term Son of God, and use terms in accordance with those of the Old Testament writers. Thus, when John commences his Gospel, he introduces the Saviour of the world by the statement, that "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." The Logos, or Word, here, is exactly the same in signification as Dabar Jehovah under the former dispensation. But when the incarnation is predicated, in the fourteenth verse, a new title is given; and He that was called the Word, is subsequently termed "the only begotten of the Father:" and the divine title of Word is never again applied to Him during the term of His humiliation, but is superseded by that of the "Son of God." Again in chap. viii. 58, our Lord, speaking of His anterior state, uses this strong language, "Verily, verily, I say unto you, before Abraham was, I am." The same term used by God, Exod. iii. 14, to denote self-existence. And in Acts vii. 30-33, He is named by Stephen "the Angel of the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob, and the Lord:" terms of the same meaning with the Malak Jehovah, God and Jehovah of the Old Testament Scriptures. In Rom. ix. 5, we have, "Israelites of whom as concerning the flesh Christ came: who is over all, God blessed for ever." No one can fail to see in this passage the marked contrast between the incarnate and essential Deity. In the flesh, Christ; but before the assumption of the flesh, "God blessed for ever." Very similar to this is the strong language used by the inspired Apostle, 2 Cor. v. 19, "God was in Christ, reconciling the world unto himself." As also in Phil. ii. 5-7, we read, "Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men." And in Tim. iii. 16, we are taught that "God was manifest in the flesh." In Heb. i. 2-9, this glorious person is termed "the Son;" but in verses 10-12, allusion is made to His anterior state, and he is described as the Lord who in the beginning laid the foundation of the earth; "and the heavens are the works of thine hands." The term Lord in this passage is the same in signification with Jehovah and God