

the law of this mediatorial dispensation, it is very evident from the story, he had first despised or corrupted. His departure to the land of Nod, was a virtual, if not a malignant, rejection of the ritual which had been given to his father. In other words, he denied the doctrine, and disowned his allegiance to the authority, of the Mediator. After Abel's murder, and Cain's apostacy, Seth becomes his father's *official* heir. From him proceeds a race of *official* men, known in the history as the sons of God. These sons of God, in process of time, so far lose their integrity as to marry the daughters of men, or the daughters of Cain. The result was *official* infidelity, and most lamentable degeneracy. At last Noah stands alone as *officially* righteous; and Jehovah, entering into covenant with him, brings the flood upon the earth. The crime of the antediluvian age appears, then, to have been the rejection of the Mediator—it was INFIDELITY.

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But mankind corrupted their way a *second time* before the Lord. * * They did not *deny*, but they *corrupted*, the mediatorial institute. They *changed the glory* of the incorruptible God into an *image* made like unto corruptible man. They did not sink into sheer infidelity, but they declined into *idolatry*. And it was in order to counteract this state of things, or to preserve the knowledge of God as revealed in the Mediator, that Jehovah entered upon that new and peculiar course of legislation, which is called, in the scriptures, *the mystery of his will*; and which commenced with the call of Abraham from the midst of his idolatrous family. To carry out this general benevolent purpose, his descendants were first *elected*, as the Gentiles were afterwards. It is in this very connection that Moses receives his commission. He was sent to bring the children of Abraham from Egypt, and to conduct them to their official station in the land of Canaan, as the *elect* of the Lord. Of course the specific object for which Moses was consecrated, and for which the nation was chosen, was to proclaim the knowledge of the true God, in opposition to *polytheism*. "The law was added because of *CORRUPTIONS*." Gal. iii. 19.

There is not the least indistinctness in the conclusion we have reached. Moses never loses sight of his object, but most solemnly and emphatically charges the people respecting it.—"Here, O Israel, **JEHOVAH**, our **ELOHIM**, is **ONE JEHOVAH**." (Duet. vi. 4.) In this connexion then, we must consider and explain the term, after whose scriptural import we are enquiring.

Observe, Moses says—our *Elohim*! Were there any other *Elohim*? Yes: many, very many. The gods of the heathen, which were innumerable, were called *Elohim*:—"all the *Elohim* of the nations," says the psalmist, "are idols."—And this is the contrast which Moses would present;—"Jehovah, our *Elohim* is **ONE** Jehovah," or God: the *Elohim* of the nations are **MANY**.