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ARTICLE I.

THE REFORMATION, THE WORK OF GOD.

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· VERY different are the views entertained of that great religious revolution. That it was one of the greatest events in the history of human affairs, they only can doubt who are entirely ignorant of what changes socially, politically, and religiously, it has brought about. It has entirely changed the character of nations and the course of history; it has affected, as no other occurrence has, since the coming of Christ, the present and future destiny of mankind. Romanists profess to regard it as a great apostasy from the true faith. Semi-Romanists, Tractarians, Puseyites, speak of it sneeringly as a failure. Some of the children of that Reformation begin to speak of it disparagingly, as though the work had not been well done, or had been overdone. We believe it to have been *the work of God*, commenced, carried forward, and completed by him, the brightest display of the powerful workings of God's truth and God's spirit, since the days of the apostles. If God has ever signally interposed on behalf of his Church, he did, in that Reformation, which millions have pronounced *the blessed Reformation*. That it was the *work of God* may be seen:

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ARTICLE VI.

And God spake unto Moses and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them. Ex. 6: 2, 3.

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THIS verse has been as conspicuous in Old Testament criticism as the famous New Testament passage, "Thou art Peter," has been in the controversy respecting the papacy, or, "This is my body" in the doctrine of the eucharist. A superficial interpretation, claiming to find support in the letter of these several texts, has in each case been the starting point of error and has led to the most startling and extravagant conclusions.

It is assumed by a certain class of critics that the declaration here made is that the patriarchs knew no other name for the Most High than God Almighty, and that the name Jehovah had never been communicated to men nor employed by them before this revelation of it to Moses. And yet there are numerous passages in the book of Genesis, which appear to sustain the opposite conclusion, that the name Jehovah, so far from originating in the days of Moses, had been in use from the beginning. We find it in the mouth of Eve, and in the days of Enos it is expressly said, that men began to call upon this sacred name. It occurs repeatedly in the history of Abraham, Isaac and Jacob. They use it in speaking of God, or in their addresses to him, and he employs it himself in his communications to them. This discrepancy may be reconciled by assuming, that the writer without attempting any nice discrimination of periods or of the divine names, severally current in each, makes use from the beginning of that sacred name so familiar and so precious to himself and to his readers, and which belonged to the same great Being whom their fathers worshipped though they invoked him by a different title.

Parallel with these Jehovah-passages, however, if we may call them such, and intermingled with them, there are other

sections of Genesis which never use this ineffable name, but always speak of the Most High as God (Elohim) or God Almighty, (El Shaddai). These, it is conceived, betray a writer whose attention has been directed to the chronology of the divine names, as this is unfolded in the verse under consideration, and who accordingly maintains a rigorous accuracy upon this point by never putting into the mouths of the patriarchs nor into the mouth of God when speaking to them nor even admitting into his own narrative of that period a name of the Supreme Being which was not in actual use at the time. Here then, these critics allege, are indications of two distinct writers guided by different principles. Here is a criterion by which the book of Genesis can be decomposed into two clearly distinguishable parts, which though now intermingled must each have originally existed in a separate form. And there can be no other than the primary records, which were in the hands of Moses, and which he accordingly must have simply compacted together without any material modification in the style or essential texture of either. All the parts or passages of Genesis, in which the name Jehovah is employed, belonged to our antecedent record; all the residue to another. Sundering these we arrive at two complete and continuous pre-Mosaic histories of the world, or of the chosen race, which Moses by his inspiration sanctioned and wrought together into one complete and consistent whole, constituting the book of Genesis as we possess it.

The enthusiasm, produced by this bold and novel but seemingly well established and innocuous suggestion, was prodigious. The whole world of critics did homage to the new discovery. The idea of recovering these long lost records by such a simple process, of restoring the very library of Moses and reconstructing the literature of the patriarchs was absolutely enchanting. Microscopic eyes were turned upon the pages where such hoary treasures had lain hid and unsuspected for ages. Every sentence was subjected to a searching analysis; every word and form of expression was scrutinized. Long drawn out dissertations were devoted to the illustration of the diversity of style of these unknown writers, whose productions Moses had so curiously pieced together, the diction peculiar to each, their characteristic modes of thought, the range of their ideas and the special aims and tendencies by which each was governed. New zest was shortly added to these inquiries in the interest of unbelief. The opponents of a supernatural revelation were not slow in

finding out that the same process of dissection could be carried through the Pentateuch; and with this discovery the notion of the Mosaic authorship of these books in their present form fell at once to the ground, and was set down as disproved by ocular demonstration, and was thence forward regarded as hopelessly and forever antiquated.

The enthusiasm of the search continued in the belief that well-defined views would soon be reached upon this hitherto unopened subject; that the discrepancies which yet marked the new theory would be adjusted, and the obscurities which overhung certain parts of it would be removed, and that justified by its own inherent light and its precise accordance with all the phenomena of the case, it would soon pass from the region of hypothesis to that of established fact.

The thoroughness of the investigation, however, instead of removing difficulties, only served to multiply them. An adjustment in one place invariably created a jar in another. A modification, invented to relieve some difficulty here, was sure to overlook a greater one there. Every conceivable change was rung upon the theory. The work of division and subdivision was pushed to greater and yet greater lengths, until the two original records at first assumed were replaced by as many different writers as there were paragraphs. The machinery, employed to account for the existing form of the Pentateuch, was enlarged and contracted, taken down and put together, shifted and re-arranged at will. No restraint was laid upon the ingenuity of inventors; no limits set to the largest caprice. Every fresh critic brought some new contrivance of his own to remedy the defects of his predecessor, and was in his turn shoved aside for his own shortcomings by those who came after him. No hypothesis was too wild or too incredible to be put forward, until it would seem as if the possibilities of the case had been exhausted, and the demonstration were at length reached as the fruit of these persistent experiments, that the proposed partition is not feasible.

And after their long and fruitless search the critics are beginning to see what they ought to have discovered from the outset, that the whole theory is as baseless as it is impracticable. The ever-shifting figures which they have been pursuing with such eager agility are naught but airy phantoms of their own creation. The very passage on which these hypotheses are professedly built, not only affords them no support, but is an insurmountable hindrance in the way of their

adoption. For whoever may be conceived to have produced the Pentateuch in its present shape, whether Moses or some imaginary redacteur, living at any supposable age, he must have seen and removed the inconsistency between this passage and the book of Genesis, if any such inconsistency existed. That he spread before his readers without remark or explanatory caveat, section after section, in which the name Jehovah appears in familiar use from the beginning, and all through the period of the patriarchs, makes it plain that this verse can have no such sense as has been attributed to it. The whole thing has arisen from a misinterpretation.

At the same time the critical acumen and the intellectual force, which have been expended upon this delusive chimera, have not been without their use. It is no new thing in the history of human inquiry for a wide spread fallacy to open the way into the territory of truth. It was the disappointing search for the philosopher's stone, which accumulated the facts out of which modern chemistry has grown. The vain quest after the original language of mankind gave birth to philological science. So the effort to reproduce the imaginary sources of the Pentateuch has resulted not merely in proving the vanity of such endeavors, and in placing its unity, credibility and Mosaic authorship on a firmer basis than if these had remained unchallenged, or had been subjected to less rigorous tests; but mainly, it has contributed to the elucidation and vindication of this portion of the word of God, as nothing but such a laborious process of sifting every word and sentence of the sacred record could have effected.

The real intention of the verse before us, is not to define the periods of the currency of these particular words, and to declare that the term Jehovah was of later date than God Almighty, the latter being known in the days of the patriarchs, and the former not revealed until the time of Moses. This solemn declaration of the Most High is no mere piece of verbal criticism. It is the promise of such a disclosure of himself to Israel as had never been made to man before. He had been known in former ages in his character of God Almighty. He was about to show himself as Jehovah now. The mystery of this glorious appellation was to be unfolded in their experience as it had not been in that of their fathers. Abraham, Isaac and Jacob, were acquainted with this name indeed; but they had no such understanding of what it imported as their descendants would soon be made to possess.

This leads us to inquire more particularly into the nature of the knowledge here promised to Israel beyond that which was possessed by their fathers ; or what is meant by knowing God by his name Jehovah in distinction from simply knowing him as God Almighty. In regard to this, it may be remarked : 1. That *Jehovah* alone is in the strict and proper sense of the word the name of God. It is of it that God said to Moses Ex. 3 : 15, "This is my name forever ; and this is my memorial unto all generations." And to Isaiah 42 : 8, "I am Jehovah ; that is my name." "Thou, whose name alone is Jehovah," says the Psalmist, Ps. 83 : 18, "art the Most High over all the earth." As for our Redeemer, Jehovah of hosts is his name," Isa. 47 : 4. "The glorious and fearful name Jehovah thy God" Dt. 28 : 58. When God passed by before Moses and proclaimed his name, it was "*Jehovah, Jehovah,*" whose attributes are then enumerated as the God merciful and gracious, long suffering and abundant in goodness and truth, Ex. 34 : 6. "Call ye" said Elijah to the idolatrous prophets, 1 Kings 18 : 24, "on the name of your Gods and I will call on the name of Jehovah." Other terms, applied to God, are not names strictly speaking, but titles and descriptive epithets. When he is called "Lord," this is simply his official designation as the Supreme Ruler of the universe. It is applied in its absolute and highest sense to him ; and yet the same word is used of men who are invested with authority over their fellows, as well as of him who is King of kings and Lord of lords. "God" (Elohim) belongs rightfully to him who is the only proper object of adoration and worship ; but this same term is likewise applied to the false deities of the heathen. The Most High, the Almighty, &c., are epithets borrowed from particular attributes, Jehovah alone is his name, peculiarly his own, belonging to him, not merely preeminently, but exclusively, and that not only as descriptive of some individual perfection but as designating his glorious person.

And here observe that the text, which we are discussing, does not in its original intent put in contrast two names of God, one "God Almighty," and another "Jehovah." It speaks of but one. In the common English version of this verse, the word "name" does indeed occur twice. But by turning to the passage it will be perceived that, the first time, it is in italics to indicate that it is not in the original, but has been supplied by the translators to the detriment, as we think, of the proper force of the language used. Omit what

has been thus needlessly introduced and the verse will read : I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name, Jehovah, was I not known to them." The patriarchs knew God in his attribute of omnipotence. They saw his eternal power and god-head mirrored in his works. They had experienced its energy in their own protection and deliverance. They knew him, in like manner, in other attributes which they had seen displayed. But by his name, denoting his whole person in all the wealth of his infinite perfections, they did not know him. There was more, infinitely more in Jehovah than they had ever understood or imagined. Something of this was now through the ministry of Moses to be disclosed to the people of God. He was to reveal himself in an effulgence of glory never before witnessed even by his chosen servants. By the mighty works which struck terror to Egypt and accomplished Israel's deliverance, by his faithful fulfilment of the promises made to their fathers, by his condescending grace and his dealings both in mercy and in judgment, by the extended revelation of his will and purposes, then first given to the world, Jehovah made himself better known than he was, or could have been before.

It is to be regretted that this personal name of God, appropriated by himself, and by which he has chosen to make himself known to men is so inadequately represented in our current version. So holy and reverend is it that Jewish superstition shrank from uttering it at all ; and from a very early period, dating back certainly more than a century before the time of Christ, the word "Lord" or "God" was regularly substituted for "Jehovah" in the oral reading of the Hebrew scriptures. The same was done in the old Greek and Latin versions. The translators of our English Bible adopted the practice of those who had preceded them ; although they sought to distinguish Jehovah wherever it occurs, by printing the equivalent "Lord" or "God" in capital letters. This difference in type, however, scarcely arrests the attention of the mass of readers. It is probable that few think of noticing whether Lord or God are in capitals or not. And thus the name Jehovah, though abounding on nearly every page of the Old Testament, has practically almost dropped out of sight.

2. It will lead us one step further in our investigation to remark, that Jehovah is not only the name of God but it is his revealed name. It is not read upon the objects of nature

wrought by his almighty hand. It is not traced on the hearts of mankind where the Creator impressed his image. It was directly communicated from Heaven by his own enlightening Spirit. It is written in his inspired word. It belongs to him specifically, therefore, as the God of a supernatural revelation. It is not among pagan nations, who know not God, that this name is found. God has no name amongst them. The most exalted inscription, to which they can attain, is that of the Athenian altar, "To the unknown God." Zeus, and Jupiter, and Brahma, are not names of God but names of devils. The beings, whom these names represent to their deluded worshippers, the conceptions which they suggest, have no correspondence with the true and infinitely perfect Lord of all, but are diabolical instead. Their qualities and characteristics are those of devils, and the service, paid to them, really terminates as the evil spirits by whom it is fostered and encouraged. It is only the chosen people of God who are custodians of his name, that people whom he favored with an immediate divine revelation. It is in Israel alone that he made himself known as Jehovah.

Names are compact embodiments of the conceptions which they convey. The name of a stranger, of whom we have never heard, has no meaning to us. It suggests no idea. It represents to us nothing that we can invest with personality. The name of a familiar friend on the contrary places him directly before our minds, just as we know him; and the more intimate our acquaintance, the more complete and accurate is the image suggested by his name.

In like manner the name Jehovah represents nothing that is found in the heathen consciousness. It is not the embodiment of any conceptions that ever entered a heathen's mind. This name is associated with the God of revelation. It denotes that conception which he has given of himself in his direct and supernatural communications to men. Jehovah is God, not as his character may be doubtfully inferred from the works of creation, nor as his image may be traced in faint and broken lines upon the human heart, but as he is made known in the Scriptures. It is God as Israel knew him, the people whom he formed for himself, amongst whom he recorded his name, whom he instructed in his ways, before whom he exhibited his perfections, and to whom he gave the knowledge of his will.

And hence this ineffable name, the peculiar treasure of that people amongst whom God had revealed himself, is not

a perfect synonym of any of those titles or epithets, which were in a sense the common property of Israel and Gentile nations. There is a speciality in the signification of Jehovah, which did not attach to God and God Almighty and the like, the use of which was not confined within the same select circle of a special revelation. And hence there is on the part of the sacred writers a delicate precision in the use of these divine appellations, and an intelligible reason which adapts one rather than another to a given connection. They are by no means employed indiscriminately, and at random. Nor is their interchange to be accounted for by the dead mechanical theory of the critics, who see in it only the unmeaning partialities of different writers, and partition the inspired writings on this fanciful basis.

Accordingly it is God, (Elohim,) displaying himself in nature, who in the beginning created the heaven and the earth, Gen. 1. It is Jehovah, supernaturally revealing himself, who placed man in Eden, covenanted with him there and promised that the seed of the woman should bruise the serpent's head, Gen. 2: 4, etc. It is God, ruling in providence who remembered Noah in the ark and bade him go forth from it, Gen. 8: 1, etc. It is Jehovah, the author of a supernatural scheme of grace, to whom Noah built an altar and offered sacrifices after his deliverance, 8: 20. Melchizedek was priest of the Most High God, 14: 18; but Abram in the same connection lifts his hand to Jehovah, v. 22. It was the ark of the covenant of *Jehovah* which the men of Israel brought into their camp in the days of Eli, 1 Sam. 4: 3—6. The Philistines captured the ark of God, 1 Sam. 4: 11, etc.; but *Jehovah* discomfited Dagar and compelled its return, 1 Sam. 5: 3, etc. And the remarkable fact that throughout their discussions, Job and his three friends almost uniformly speak of God rather than Jehovah, has by able students of the Scriptures been put in connection with another circumstance equally remarkable, that there is no allusion in all that they say to the Mosaic revelation or to any supernatural communication made to the chosen people; and this has been thought to indicate that their high argument was conducted from the stand-point of nature rather than that of revelation; as the basis, that is, of what can be concluded from the works and providence of God rather than of what can be known from his word.

However, this may be, Jehovah is the God of a historical revelation, a revelation not merely of didactic statements but

of teachings based upon and confirmed by illustrative facts, whose lessons are conveyed not by mere words which cannot of themselves communicate ideas for which there has been no antecedent preparation, but by striking exhibitions and embodiments of truth in actual living forms, to which verbal instructions are the commentary and from which they are the deduction. What barren words might not God Almighty be, if the world around us did not help us toward the conception by setting before our eyes what his omnipotence has wrought and what an empty name were Jehovah, if the great facts of his revelation did not disclose him to our view! The utterance of the name and any amount of verbal teaching respecting his glorious perfections do not so make him known, as his manifestation of himself in those deeds of grace and judgment, in which his ineffable nature shines for the resplendent.

And hence when a new stage in this process of self revelation had been reached, and measures hitherto without a parallel were to be instituted, opening up new views into the character and purposes of God, the conception to be attached to Jehovah would be so lifted above its previous elevation and so expanded from its antecedent dimensions, that it could scarcely be said to have been possessed before. So that the Most High could say to Moses, "I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty; but by my name, Jehovah," characterizing me as the God of revelation, "I was not known to them." Revelation was now entering upon a stadium, which left all that had preceded at such an immense distance, that it almost faded from sight. In comparison with the lofty height now to be attained, the standing of the patriarchs, elevated as it was in itself considered, sank almost to a level with the platform of nature. In the same sense our Lord said of the new radiance which had been given to divine truth by his own appearance in the flesh, "Blessed are your eyes for they see, and your ears for they hear. For, verily, I say unto you that many prophets and righteous men have desired to see those things which ye see and have not seen them; and to hear those things which ye hear and have not heard them," Matt. 13: 16, 17. And again in the same tenor, "The least in the kingdom of heaven," in that dispensation of gospel day which he had introduced, was greater than John the Baptist, who as his forerunner was merely privileged to announce that this kingdom was at hand. While even he, inasmuch as he beheld the dawning

of this day of grace, was greater than all the prophets, who only waited for it without themselves seeing the breaking of the radiant morning, Matt. 11: 11, Luke 7: 28.

3. To what has been said, it remains to be added, that the name of God is not an arbitrary combination of sounds with no inherent signification, deriving all its force from the application which is made fit; but it has a real meaning of its own. No words that enter into the living organism of speech are purely arbitrary. It may be difficult to uncover their latent signification in all cases, and with our slender criteria and limited knowledge to explain the mode of their formation and the grounds of the meaning attached to them. Nevertheless language is a rational product, and there is ever a link which binds the sound of words to their sense. This is often manifest; at other times it is so obscure as to elude the most elaborate research. Still it always exists. Now if this be true of the names which men currently apply to things in general, how certainly must it be so of the name which God has assumed for himself. And we may be sure that this name will yield no ambiguous or doubtful sense, will teach no false or inaccurate lesson. The words of men often reflect the prejudices, misconceptions or perverted judgments of those who first employed them. A name selected by the infinite reason must be the true and faithful exponent of that to which it is applied.

The radical signification of words depends of course upon their derivation; in proportion to the obscurity of the latter is the doubt or liability to error which overhangs the deduction of the former. In the present instance fortunately there can be no doubt, as we have an authoritative analysis of his name from the mouth of God himself. When Moses urgently asked the name of God, who appeared to him in the bush, that he might report it to the people, it was expounded to him as follows, Ex. 3: 14, "*I am that I am*;" "*I am* hath sent me unto you." God speaking in the first person declares himself by saying *I am*. Jehovah, as the name put into the mouths of the people to use in speaking of God, means *He is*.

In inquiring how this is an apt designation of God and what light it sheds upon the person and glorious nature of the Most High, it would be tedious and unprofitable to undertake a lengthened refutation of the erroneous interpretations which have been put upon it. It will be sufficient to remark that it does not mean, as some have inferred who

laid undue stress upon the form of the Hebrew verb and at the same time overlooked the constant sense of proper nouns derived from that form, "*He who will be*;" whether this be explained according to the unscriptural tenets of a modern pantheistic philosophy, He who is ever becoming, the self-developing God, unfolding himself in the life of the world, and in human history; or with a gratuitously assumed allusion to the primal promise of mercy, He who is to come, the expected Redeemer, a view which places the well-established identification of Jehovah with Jesus upon narrow and untenable grounds; or with a misplaced stress upon a preceding verse in the immediate connection, v. 12, where God says to Moses, "Certainly I will be with thee," He who will be with his people, their ever present Saviour and Deliverer.

The true meaning is "*He who is*." The Hebrew tense here used, however, like the English, although in form allotted to one definite division of time, is frequently in actual usage an aorist and embraces all time. It is hence paraphrased in the book of Revelation, He who is and who was and who is to come, 1: 4, 8; 4: 8. He, of whom it is characteristically affirmed that he is, must have existence in a sense peculiarly his own, existence in his own right, by and of himself, not holding it as a delegated trust, dependent ever on another's will and constantly upholding hand, but self-existent, independent and eternal, the source and the supporter of all other existence. And all this is to be conceived or understood not only in a physical sense, nor as a metaphysical and abstract conception, but it has a moral aspect likewise. "The Being" by way of eminence must be opposed not merely to false gods as non-existent vanities, but also all evil and falsehood, which are from their very nature negative and unreal, the converse of truth and holiness which necessarily find their ultimate standard in Him, since they are simply conformity to that which is and of right ought to be. It has too a practical side. For the source of all existence has of course unlimited resources and is an unfailing object of trust and confidence, while all hostility and opposition are futile. The idea of obstruction and resistance is absurd and hopeless, where all the strength of opposers and even their very existence rests upon his sovereign will, "I am Jehovah *and there is none else*; I form the light and create darkness; I make peace and create evil. * * * Woe unto him that striveth with his Maker!" Isa. 45: 6, 7, 9. "Behold I have created the smith that bloweth the coals in the fire,

and that bringeth forth an instrument for his work ; and I have created the waster to destroy. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn," Is. 54: 16, 17.

It was this especially that Israel groaning beneath the bondage of Egypt needed to be assured of the absolute and inexhaustible resources of the God whom they worshipped, and that he was a sure defence against the might of their oppressors. The self-existence of God revealed the nothingness and weakness of his and their foes in a clearer light than even his omnipotence. On the eve, therefore, of new lessons and a new experience upon this point, which was to out do any that had been afforded to their fathers, the Lord might well say, "I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty, but by my name, Jehovah, was I not known to them."

This name is, however, divinely expounded to mean not barely *I am*, but *I am that I am*. It is designed to suggest in a condensed form all that this fuller phrase denotes ; which may be summed up in three particulars.

(1.) It denotes, that he is self-consistent. He is what he is, never unlike himself, without variableness or the shadow of turning, the same yesterday, to-day and forever, in no case deviating from the purposes he has formed, or swerving from the pledges he has given, hence the faithful, covenant-keeping God, whose promises are yea and amen. His fidelity to his engagements, the patriarchs had had no such opportunity to experience, as was now to be afforded to their descendants. They saw the promises afar off and were persuaded of them and embraced them, knowing that he was almighty to execute all that he had engaged to do ; and yet they all died in faith, not having themselves received the promises. The Lord had appeared unto them as God Almighty, but by his name, Jehovah, he was not known to them.

(2.) "I am that I am," again suggests his inscrutable nature. I am what human language is unable to describe, and what the mind of man is unable to comprehend. No form of speech that can be devised, can adequately convey it. The only expression, that can be used regarding the ineffable nature of this infinitely exalted Being, which at all approaches the reality, is "He is what he is." "Why askest

thou after my name" said the representative of the Godhead to the wondering Manoah, "seeing it is secret?" Judges 13: 18. It was not that he wished to hide from him who he really was, but it could not be disclosed. It was above the reach of the human understanding. "His name" says the prophet Is. 9: 6, "shall be called Wonderful." And the New Testament seer, who beheld him in rapt vision in his glory and his triumph describes him as having a name written, that no man knew but he himself, Rev. 19: 12. The name of God embodies the unapproachable mystery of his nature. None can read it unless he is able to fathom its awful depths and scale its unmeasured heights. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? Job. 11: 8. He had appeared as God Almighty; but by his name, Jehovah, he was not known. Now, however, in his condescending grace and mercy the mystery of this glorious name was to be unfolded to Israel to a greater extent than it had ever been in the previous history of man.

(3.) Once more, this is the essential name of God. It describes him in his being. He is what he is; and this involves all the divine perfections. The wealth of meaning in this sacred name is only bounded by the riches of the Godhead. All that he has ever discovered of himself in the past, or that he discloses in the present, or shall yet make known in the future, together with that profound abyss of being that shall still remain behind, forever impenetrable to the gaze of creatures, is wrapped up in the name Jehovah, "He who is, and was and is to come." The appreciable value of this glorious name rises with every fresh insight that is granted into his adorable nature. The name is in itself exhaustless, and as immutable as the Being whom it describes. But to our limited intelligence, it expresses the sum of the divine revelations and the total of our comprehension of the divine nature. "He is that He is" has consequently both an absolute and a relative signification. In its absolute meaning, He is unchangeably all that he truly is. But to us and relatively to our finite understandings, He is all that we have ascertained that he is, all that we know him to be. The most exalted of created intellects can really know but little of what this name actually involves. What they do apprehend of it, is lost beside the magnitude of that which is undiscovered and unknown. In all the ravishing meaning that they have found in it, they have caught but a faint and inarticulate whis-

per (Job 26 : 14;) they have attained but to feeble and transient glimpses of its real glory. It is still true of those who have learned most and have studied the most profoundly, and have had the fullest opportunities of becoming acquainted with the divine majesty, it is true even of the most exalted of the heavenly host and of those who stand nearest the eternal throne, that in the full meaning of his name, Jehovah, God is not known to them.

And yet what an understanding they have of that adorable name ! How low and feeble the conceptions, which mortals entertain of this dread Being compared with theirs ! What we mean when we say Jehovah, is so small a part of what they have discovered in him, that it is only just to affirm, if their exalted apprehensions of God are made the standard, that whatever we may have learned of particular attributes of the Most High, and however he may have appeared to us as God Almighty, by his name Jehovah, he is not known to us.

And thus every advance in divine knowledge casts what was previously possessed into the shade. Jehovah, to the comprehension and experience of Moses, was so advanced by the marvellous revelations made to him beyond the meaning of this name to Abraham, that God himself says, it was not known to the latter as it was exhibited to the former.

The name of God as uttered by men, or understood by them, is God himself, as revealed. If he had not made himself known, he could have no name in its proper sense. No word applied to him would convey any intelligible idea. And hence the prophet Jeremiah speaks, 32 : 20, of God as setting signs and wonders in the land of Egypt, and unto this day, both in Israel and among other men, and thus making himself a name. His name expresses to the human consciousness and understanding all that he has shown himself to be. Hence such constant mention is made in scripture of the name of God as the object of our reverence, love and worship. It is not God abstractly, as he is in himself, but his name, God as revealed and made known to us that we are called upon to adore. Thus the Psalmist and others : Praise the name of the Lord, bless his holy name, glorify his name, fear his name, love his name, call upon his name, sing unto his name. And our blessed Lord taught us to pray, Hallowed be thy name. We cannot serve an unknown God. We pay him acceptable worship only as we offer it to his name, to a God whom we know, and whose adorable perfec-

tions rightly understood form the basis of our homage. The mysterious dread and terror awakened by we know not what, is not the homage that he requires, or that he will accept. The service that he seeks is an intelligent service, offered with the heart, and with the understanding, to a Being whose attributes are known, admired and loved.

The patriarchs had been all their lives familiar with the name Jehovah. They had made use of it in their addresses to God, and they had heard it in the communications which they received from him. They doubtless supposed that they in a good degree understood its meaning, and yet it is explicitly declared that this name was unknown to them. This shows that the frequent utterance of the name of God may consist with ignorance of its real import. The sound may be repeated, although the conception belonging to it has never been awakened in the soul. And it must be added that no didactic statement of his attributes, no formulas of religious belief, however accurate and elaborately drawn up, can give a true knowledge of God, any more than the utmost extent of human teaching can give to the blind the idea of colors, or to the deaf a notion of sounds. Nothing but the experience of the reality can give birth to the conception. There must be a self-revelation of God to the soul, an inward manifestation of his glory, or he cannot be known. They who confess him in creation, and recognize in all his works the traces of his greatness and his might, and yet refuse to see his glory in his revealed word, and they who even in his word cleave to the letter, but fail to penetrate to the life-giving spirit, who give their minds to the study of its scientific theology but do not appropriate in their hearts its practical religion, who can discourse learnedly of his being and attributes, but have not acquainted themselves with him in the way of secret devotion, and learned to walk humbly with him in the way of penitence and faith, and holy living, may apprehend him as God Almighty, but by his name Jehovah he is not known to them.

They who truly know the name Jehovah, know him as the God who was, and is, and is to come. Not only as the God who was, who disclosed himself to them by a past experience, to which they now look backward, while destitute of any present living intercourse with him, but also, as the God who is the abiding source of spiritual strength, the object of their confidence and love, and strong desire, in whom they live and move and have their being, their all in all. And still

further, as the God who is to come, of whom fuller and grander discoveries are yet to be looked for, than any hitherto made, who shall outdo in the ravishing experience he will afford of his grace the loftiest anticipations, and most fervid imaginations; and who has left his promise, to which we cling with eager though trembling expectation, Surely I come quickly, Rev. 22: 20. And while we listen with joyful hope to this blessed word of grace and salvation, let us heed the solemn warning coupled with it, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." Rev. 16: 15.

"Surely I come quickly:" and when that word of the faithful Promiser is fulfilled, one tense shall be stricken from the name of God. "He that is to come" shall be absorbed, when that pledge has been redeemed, and all that shall then remain will be as the corrected text of Rev. 11: 17; 16: 5 has it, "Lord God Almighty, which art and wast." The past memory of his grace, and the present experience of his glory, are all that are left; and these exhaust whatever is possible or conceivable. Nothing higher or more glorious is or can be looked for, desired, or even imagined, than just an eternity of that which is already known and enjoyed. And still the unchanging formula of his great name, occupying the studies of eternity, and baffling while it delights and expands the ransomed soul, ever ravished afresh with its beauties and its glories, shall be *Jehovah—I am—I am that I am.*

When God was for the first time about to commission a man to be his ambassador to men, he deemed the occasion worthy of a special manifestation of his presence. He appeared in a flame of fire in a bush to Moses, as he fed the flocks of his father-in-law, and said to him, Go tell the children of Israel, I have seen their affliction and I am come down to deliver them. It was a new thing in the history of the world. No mortal had ever been honored with such an embassy before. Previously to this God had delivered his communications to men himself, and had wrought his mighty works of grace or judgment by his own visible hand and apart from any human instrumentality. God had himself appeared to Abraham, Isaac and Jacob and this in the capacity of God Almighty. But now when he designed to make known his name, Jehovah, as he had never dared before, he chose a feeble child of the dust to be the bearer of that ineffable name. He sent a poor worm to speak in his name

and act in his name, to display the perfections of the Godhead as God appearing in his own person had never yet displayed them. It is no wonder that the son of Pharaoh's daughter shrank from a task so awful in its sacredness and for which not only a human but an angelic capacity might well be esteemed inadequate.

The scene at the burning bush opened a new period in the administration of God's scheme of grace, and is itself the type of this entire period. It finds its counterpart every time that a minister of Jesus is commissioned to preach salvation to his fellow men. He is not a man who goes forth self-impelled to engage in an errand of philanthropy or of devotion. He is not simply a man chosen by a congregation to be their instructor and spiritual guide; nor a man whose fitness to preach has been tested and approved by the proper ecclesiastical tribunal and who has received its sanction and is invested with the authority which it has conferred. He is called and commissioned directly by God himself. He is an ambassador of God to men. He who spake from the midst of the bush, has spoken to him and said: Go tell perishing men that I have seen their affliction and I am come down to deliver them. And when overwhelmed at the thought of his own insufficiency and nothingness, he has not dared to think of engaging in a work involving such momentous responsibilities, he has heard the same voice again, and he could not disobey it, Go and I will be with thee; I will be with thy mouth and teach thee what thou shalt say.

And the high function of the preacher is to make known the name of God as it is not known through any other instrumentality. In his works of creation, in his works of providence, God appears as God Almighty, but this knowledge cannot sanctify nor save. It is by the foolishness of preaching that men are brought to the true and saving knowledge of God, that the mystery of his glorious name is unfolded to them, that they are taught to know Him who was and who is and who is to come. The God who was, in all the past disclosures that he has made of himself, from that first word of power in which he said, Let there be light, to the culmination of all revelation, God manifest in the flesh, Jehovah-Jesus, our Lord and our God. The God who is, disclosing himself to men by the inward manifestation of his grace, his quickening and enlightening power, the saving efficacy of his truth, his indwelling and transforming Spirit.

And the God who is to come, who shall presently appear bringing in a complete salvation and the future glory.

And thus the gospel is urging its way to certain triumph, spoken in weakness but itself the mighty power of God; borne in earthen vessels whose frailty and insufficiency are only too conspicuous, and yet this only serving to render more signal and illustrious the divine efficiency which attends it. Thus the work proceeds to its full accomplishment, ending only when the voice of the outward human preacher shall be replaced by the residence of the divine instructor in every human heart; when the vision of prophecy shall be realized. "And they shall teach no more every man his neighbor and every man his brother, saying, Know the *Lord*; for they shall all know me, from the least of them unto the greatest of them, saith the *Lord*; for I will forgive their iniquity and I will remember their sin no more."

ARTICLE VII.

PENNSYLVANIA COLLEGE.*

Pennsylvania College, although chartered by the State, was planted by the Church, and has been dependent upon it mainly for patronage and support. Its foundations were laid in prayer and faith. The principles, upon which it was established, were *Christo et Ecclesie*. The founders were animated by the spirit of Christ and the welfare of the Church. The solicitude of Christian men, the cordial sympathy of the ministry, constituted the essential element in its early history. A kind Providence watched over its *incunabula*. Christian devotion guarded its progress and has blessed its subsequent efforts.

The enterprise had its immediate origin in the wants of our Lutheran population. A Theological Seminary, under the auspices of the General Synod of the Evangelical Lutheran Church, having commenced operations at Gettysburg in the year 1826, it was soon discovered that another Institu-

*Some of the facts, contained in the present article, appeared in the *Evangelical Review*, Vol. II, p. 539.