

THE GLORY OF THE SON.

JOHN i. 14.—And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

THE wonderful words of the New, have such frequent reference to the wonderful words of the Old Testament, that we cannot get their full meaning, except by recurrence to the ancient testimony. Indeed "full meaning" is too bold: we cannot exhaust the sense of Scripture: it has a kind of infinity: but, we can gather more, by regarding the divine book, as a series of revelations, progressive degrees of development; as the light of the dawn advancing toward the perfect day.

This passage relates to Exodus xxxiii., xxxiv. Moses, in his anxiety to know more of God, in one of his awful communings, in which great condescension had been shown him, uttered the daring plea, "I beseech thee, show me thy glory:" which the LXX. renders *emphanison moi seauton*, "make manifest thyself to me." In answer to his servant, God said, "I will make all my goodness pass before thee, and I will proclaim the name (character) of the Lord before thee: and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy. And he said thou canst not see my face: for there shall no man see me and live. Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I pass by. And I will take away my hand, and thou shalt see my back-parts: but my face shall not be seen." *Exod.* xxxiii. 18-23. "And the Lord descended in the cloud (And the word became flesh) and stood with him there (and

dwelt, tented, among us) and proclaimed the name (character) of the Lord (and we beheld his glory). And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and (even) ABUNDANT IN GOODNESS (*chesed*, "grace") AND TRUTH." *Exod.* xxxiv. 5, 6.

The word, the Logos, became (*egeneto*) flesh, was veiled in flesh, as the Father was veiled in the cloud: this Logos, become flesh, was the only begotten of the Father; and had his glory, as the Father had his glory; John xvii. 5, "—the glory which I had with thee before the world was:" and as Moses beheld the veiled glory of the Father, so WE, John etc., beheld the Son's veiled glory: and it was a glory that became the Son, the only begotten of the Father: *grace* and *truth*. If *grace* and *truth* were the glory of the Father; then they were the proper glory of the Son, who was "the brightness of his glory, and the express image of his person;" *apaugasma tees doxees kai character tees hypostaseos autou*. Heb. i. 3.

It is not correct theology, that teaches a discrepancy of character, between the Father and the Son: as if the Father were WRATH; the Son, MERCY. The Son is the *apaugasma*, the shining out, the manifester, of the Father's glory. The Apostle speaks of "the glory of God in the face of Jesus Christ;" *II Cor.* iv. 6; and our Lord distinctly declares, "he that hath seen ME hath seen the FATHER;" *John* xiv. 9: and, elsewhere, "I and the Father are one." *John* x. 30. The same Evangelist, iii. 16, represents our Lord as proclaiming, that "God so LOVED the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The Father sent the Son to be the Saviour of the world;" *I John* iv. 14: "Christ Jesus came into the world to save sinners." *I Tim.* i. 15. The Father and the Son had the same

pity, the same desire to save. "I do nothing of myself; but as my Father hath taught me, I speak these things." *John* viii. 28.

Then when we read of "the grace of our Lord Jesus Christ," we may recur to the passage in *Exodus*, where in granting Moses' request to see his *glory*, the Father said, "I will make ALL MY GOODNESS (grace) pass before thee!" His goodness, *i. e.* his grace, was his glory; abundant in goodness and truth: and the glory of the Son was "fulness of grace and truth;" and therefore it was a glory that became "the only begotten of the Father."

"God was in Christ;" exhibiting himself; he whose face no man could see and live, manifested himself in Christ, veiled by that bright cloud; that men might see him in Christ; men who in seeing his face, could not endure the piercing splendor, might see in the face of Christ, the Son, all that could be seen, were they able to behold the face of the Father. It is in Christ that we see the character of God, in his relation to man, and learn that he is Love; and that Love is Just.

The Father while abundant in goodness and truth, "will yet by no means clear the guilty;" but will follow sin from generation to generation to rebuke and punish it. So the Son, though full of grace and truth, proclaims himself to be just: "these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." How could the Father of the Son abound in goodness and truth, and not be just? Is not justice, goodness; is not justice, truth? We are not to think of God as a weak father, ruining his children by indulgence, and making them to be a nuisance to society around them. God is not only good to one, or to a few, but also to the many. As a good ruler, he does not confine his kindness to the vicious; but endeavors also to be kind to the orderly and law-abiding; by justly

excluding from them the despisers of law and rights. "Shall not the Judge of all the earth do right?" There is no antagonism between goodness and justice. A ruler without goodness, would resemble God quite as nearly as a ruler without justice.

ANGELS ASCENDING AND DESCENDING UPON THE SON OF MAN.

JOHN i. 51.—Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

WHEN Nathanael had observed the wondrous knowledge of our Lord, he said unto him, "Rabbi, thou art the Son of God; thou art the king of Israel." The "Israelite indeed" was honest, open to conviction, and when told by Philip, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," and had been led to him, he was convinced that he was in the presence of the Son of God; but, in common with his countrymen, regarded him as "the king of Israel." The Master commends his faith, but lets him know, that "hereafter, thou shalt see greater things than these:" not greater miracles only, but have more extended views of the Messiahship.

Then turning to the rest, including them, also, in his address, for they were involved in the same error, he refers to the ladder of Jacob's vision; as narrated, *Gen.* xxviii. 12. The ladder set upon the earth reached to

heaven: and behold the angels of God were ascending and descending upon it. The Lord stood above it; proclaimed himself the Lord God of Abraham and of Isaac, and includes him, Jacob, in the number of the three grand patriarchs, by extending to him the assurance, "in thee, and in thy seed, shall all the families of the earth be blessed." It was thus that Abraham was informed, that the Messiah of man should come into the world through him and his posterity; *Gen.* xii. 3. And Isaac; *Gen.* xxvi. 4. And now Jacob; *Gen.* xxviii. 14. There lay Jacob in vision of the grand revelation: the communication between earth and heaven was resumed: the ladder reached unto heaven: the angels of God ascended and descended upon it: was this ladder Judaism?

This question is settled by our Lord, who interprets the ladder as a type of himself: but of himself as the "Son of man:" not as a Jew, as the son of Abraham, as the representative of Judaism, or as its product; but as the "Son of man." And here were the "greater things," they, in common with Nathanael were to see: that the Messiah, the Christ, is related to MAN; to the Jews only because they were included in man; that himself was the communication between earth and heaven; and to open this WAY, not to be "the king of Israel," in their sense, he had come; the angels, the "ministering spirits" were to ascend and descend upon him; between, not only Judea and heaven, but between EARTH and heaven.

It is remarkable, that both in the vision, and our Lord's appropriation of it to himself, the angels are represented as ascending and descending; and not as descending and ascending: not as coming down to see, hear, and returning to report. "Let us go down," is the language of *Gen.* xi. 7. "I will go down now, and see," etc. *Gen.* xviii. 21. But, here was a ladder

“set upon the earth;” and reached *from* earth *to* heaven. The rebel earth was at last supplied with the means of ascending to heaven; not in a daring sacrilegious attack, like that of the fabled giants; but with humble petition for forgiveness and acceptance.

The *man* Christ Jesus touched the earth, partook of humanity, sat, rested upon the earth; while he, in whom dwelt all the fulness of the Godhead bodily, “reached to heaven.” God with God, Man with Man: the ladder was set upon the earth and THE TOP OF IT reached to heaven.

Men, now, became as the angels of God, in respect to access to heaven: and on this ladder they went up for pardon and grace, and descended to tell the good news to others, that they might go and do likewise: for he is the Saviour of all men, especially of those that believe. In Christ, it is not only provided that the believer shall enter heaven, after death, but he is to have communion with heaven while on this side the grave: for “our fellowship is with the Father, and with his Son Jesus Christ.” *I John* i. 3.

That the angels *ascended* and descended, represents the divine plan of employing *human* agents, in the work of salvation. “Elijah was a man subject to like passions as we are; (*anthroopos homoiopathees heemin*).” *James* v. 17. Paul and Barnabas, at Lystra, when the people had mistaken them for gods, and “the priests of Jupiter would have done sacrifice,” rent their clothes, ran in among the people, and cried out, “We also are men of like passions with you; (*kai heemeis homoiopatheis esmen humin anthropoi*).” *Acts* xiv. 15.

In the Old Testament, the word used for angel is *malach*, from the root *laach*, not occurring as a verb in the Hebrew, but in Ethiopic and Arabic signifies *to send*, and in the passive of the former language, *to serve, minister unto*. As a noun, in Hebrew, *malach* is *one sent*, or

employed, by another; a messenger; a legate; an agent. So, Parkhurst, and Buxtorf. "And David sent messengers (*malachim*) unto the men of Jabesh-Gilead," etc. *II Sam.* ii. 5. These messengers of course were human. "And the Lord sent an angel (*malach*), which cut off all the mighty men of valor," etc. *II Chron.* xxxii. 21. Here the *malach* was supernatural. So, in the N. Testament, the word for angel is *aggelos*, the first *g* pronounced as *n*, and the second pronounced hard like *g* in *give*: and the word signifies *a messenger*, whether natural or supernatural. "And sent messengers before his face," etc. *Luke* ix. 52. These were disciples, *human* messengers, or angels (*aggelous*), sent on in advance of the Saviour and his following. "And there appeared an angel (*aggelos*) unto him from heaven, strengthening him." *Luke* xxii. 43. Certainly a supernatural being; to encourage the Sufferer for our sins, in his, to us, incomprehensible agony.

Furthermore, the O. Testament *malach* and the N. Testament *aggelos* meet in John, the son of Zacharias, according to *Matth.* xi. 10; *Mark* i. 2; *Luke* vii. 27; a grand human angel, messenger, agent, appearing as the morning star to Messiah's day. Among Christ's earliest acts, also, was the selection of human agents, the apostles (the sent ones, the *malachim*, the *aggeloi*); whom, at the close of his redeeming sufferings and triumph, he sent with a message to every human being; "teaching them to observe all things whatsoever I have commanded you." *Matt.* xxviii. 20. Keep nothing back: deliver the whole message, that the communication from earth to heaven is open; I am the Way; let every human foot approach and tread upon this ladder; him that cometh unto me, I will in no wise cast out. Tell them the whole message.

"As St. Austin says of *aggelos* in Greek (by which the LXX. generally render this noun) so we may truly

say of *malach* in Heb. ‘Nomen non Naturæ sed Officii;’ It is a name not of Nature but of Office.” *Parkhurst*. Therefore whether the agent, the messenger, be natural or supernatural, he is alike called an angel; because that word does not designate nature, but office.

A preacher, a minister of the gospel, is an angel, *ex officio*, being the bearer of a message: not a ruler, but an angel. A ruler, to be sure, and a priest, in common with all Christians; as Christ “hath made us kings and priests unto God and his Father.” *Rev.* i. 6. Every convert is to be an angel forthwith, for it is not only the joy of his heart, but it is his duty to tell the glad story of his own salvation to those to whom he has access; “go home to thy friends, and tell (*anaggeilon*) them how great things the Lord hath done for thee.” *Mark* v. 19. Christ’s army does not consist entirely of officers as some seem to think: private soldiers are to do their part in the war.

WHAT HAVE I TO DO WITH THEE?

JOHN ii. 4.—Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

IN our day, this language sounds disagreeably; when we know it to have been addressed to a mother. But what would have been the effect, had the terms of our time been used? We can only form a proper idea of the phraseology, by considering it in the light of its own literature. With regard to the word Woman, where we would expect Mother, critics agree that it was

respectful; as much so as madam in English, and is thus frequently used in the best Greek writers—"in voc. (which is its case here) often a *mistress, lady, dame.*" *Lid. and Scott.* With us, it is not respectful to address an assembly by the word *men*: but in Greek, "the vocative plural *andres* was so used, and was equivalent to *sirs* or *gentlemen* in English." *Parkhurst.* Indeed, in the New Testament Greek it appears to be used pleonastically, as indicating politeness, respect, and is, in some places, unnecessarily if not improperly translated. We give a few specimens. At Acts vii. 2, Stephen addressing the Sanhedrin, says, "Men, brethren, and fathers, hearken," etc. The Protomartyr was not speaking to three, but two classes of persons; brethren and fathers: then who were the men? Brethren and fathers would have conveyed to our ears the full meaning of Luke, who intended to signify that Stephen addressed the Council respectfully. Perhaps clearer instances, if possible, might have been the earlier passages, Acts i. 16. "Men *and* brethren," (*andres adelphoi*), where the *and* is interpolated, as if the men and brethren were two parties; whereas Peter was speaking only to one class, the disciples; consisting of the apostles, the women, Mary the mother of Jesus, and his brethren; in all about one hundred and twenty. The one word "brethren" would have rendered to us the full meaning of Peter's *andres adelphoi*. We have the *and* also inserted in Acts ii. 29, 37. The latter, verse 37, is perhaps the clearest of the passages adduced: for in it we have the incident, of those Jews who had been convinced under Peter's sermon, of whom Luke writes, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men *and* brethren, what shall we do?" Here it is certainly evident, that no disrespect was intended by the word *men*; that the *and* is improper; and to us the word

men is redundant. The Greek *andres*, in such use, has rather the force of an adjective, in some such sense as *worthy, excellent, good, dear*, etc. When alone and in the vocative, it is rendered, and very properly *Sirs*, in Acts vii. 26, "Sirs, ye are brethren," etc. Acts xiv. 15, "Sirs, why do ye these things?" Acts xix. 25, "Sirs, ye know that by this craft we have our wealth," etc. Acts xxvii. 10, "Sirs, I perceive that this voyage will be with hurt," etc.: and verse 21, "Sirs, ye should have hearkened unto me," etc.: and verse 25, "Wherefore, Sirs, be of good cheer," etc. In none of these cases is *andres*, though signifying *men*, improperly rendered *Sirs*. In our day under circumstances precisely similar, we would mean no more by *gentlemen*, than our translators meant by *sirs*, and Luke meant by *andres*.

Hoping this seeming digression will prove to be helpful to our exposition, we now return to a more direct consideration of the word, Woman. "O woman (*gunai*) great is thy faith." *Matth.* xv. 28. "Woman, (*gunai*) behold thy son." *John* xix. 26. "And they (the angels) say unto her, Woman, (*gunai*) why weep-est thou?" *John* xx. 13. "For what knowest thou, O wife, (*gunai*) whether thou shalt save thy husband?" *I Cor.* vii. 16. The examples might be multiplied; but it would be useless, the term Woman, in the New Testament, is respectful.

As to the phrase, "What have I to do with thee?" (*ti emoi kai soi*) it is an elliptical form, and, while not disrespectful, may imply rebuke. To supply the ellipsis, we read What thing is there to me and thee in common? The sense is, Thou shouldst not interfere with me; in my peculiar work. A similar phraseology is found at *Matth.* viii. 29, "What have we to do with thee? (*ti heemin kai soi*) art thou come hither to torment us before the time?" It is clear that the complaint

would be better rendered by What hast thou to do with us? He had come too soon, they said, and they denied his right to interfere. In Mark v. 7, who mentions but one possessed person, the expression is precisely the same, as here, in John ii. 4, "What have I to do with thee, (*ti emoi kai soi*) Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." The remonstrance is against our Lord's interference. It is not a refusal, on the part of the speaker, to take any interest in, or to do anything for, the person addressed; but a denial of the propriety of the interference of the addressed party, with the affairs of the speaker.

Turning to *Judges* xi. 12, we have, "And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me (*mach li valach*, which the LXX. render in the exact words of our phrase *ti emoi kai soi*, and our translators quite differently from their rendering at *John* ii. 4), that thou hast come against me to fight in my land?" The propriety of the rendering is marked. The king of Ammon had invaded Jephthah's territory, and the latter complained of it, and the complaint is in the very form of our passage, both in the Hebrew and Greek. At *II Sam.* xvi. 10, when Abishai one of the sons of Zeruiah, had asked permission of David, to slay Shimei who cursed the king in his retreat from Absalom, David said, "What have I to do with you, (*mach li velachem*, rendered by the LXX. *ti emoi kai humin*,) ye sons of Zeruiah? So let him curse, because the Lord hath said unto him, Curse David." Why do you interfere? You have no part in this matter, which you do not understand: you are jealous for my honor, but your zeal is blind: be silent. Again, *I Kings* xvii. 18, when Elijah had conferred the great blessing upon the widow at Zarephath; it came to pass, that her son fell

sick, and the sickness was so sore that there was no breath left in him: "and she said unto Elijah, What have I to do with thee (*mach li valach*, which the LXX. *ti emoi kai soi*) O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" The same indications: she complained that Elijah's arrival at her house, that had appeared to be such a blessing to her and her son, had turned out to be an evil.

Once more: II Kings iii. 13, when the king of Israel and Jehoshaphat and the king of Edom went down to consult Elisha; the latter "said unto the king of Israel, What have I to do with thee? (*mach li valach*; the LXX., *ti emoi kai soi*) get thee to the prophets of thy father, and to the prophets of thy mother." With them you have to do, and not with me: you cast me off; you preferred the false prophets; so, now, in your extremity, you should appeal to them; not to me. This is the sense of the phrase, and it is remarkable, that while this sense consists with every one of our citations, in only one of them is it so rendered by our translators; the use of the phrase by Jephthah toward the king of Ammon; *Judges xi. 12*.

It must be allowed, we think, that the proper signification of *ti emoi kai soi*, is What hast thou to do with me? and, in declarative form, It is not proper for thee to interfere in this matter. Our Lord, previous to his baptism, and formal entrance upon his great public Messianic work, fulfilled his first, personal, domestic representation of humanity, in subjugation to his parents: for he took upon him our humanity in every stage. In the touching language of Addison, of him, in common with us, it may be said that he "lay in the silent womb," "hung upon the tender breast," ran "in the slippery paths of youth:" and was in subjection to his parents, during his minority. But, now having been

man for us, through all these stages, and grown up without sin, with no blemish, perfect; his time for exhibiting himself, suffering, dying, rising, had arrived; subjection to his parents had ceased; no one must now say to him go, come, or do; "his own arm was to bring salvation." His mother was reminded of this. And the occurrence might seem to have been recorded, in an effort to save the Church from the Mariolatry that many have fallen into, by false views of Mary's maternal influence. The mother was necessary to the incarnation of Him, who was to be "the seed or posterity of the woman:" but has no part in the Christ Office: the mother had influence in training his minority up to manhood; but, then, ceased: the *ti emoi kai soi* was uttered, and the blessed Mary became a follower; not a leader. There is not the least record, of her ever again attempting to interfere with, or influence the will or the power of the Christ: her failure in this instance, seems to have entirely satisfied the "hand-maid of the Lord," that her mother office had ceased; that henceforth she was to be a disciple; and never again is she in any prominence: on the day of the crucifixion, she, in obedience to the Saviour's command is taken by John, as an inmate of his family; soon thereafter to disappear from the sacred history.

The words "mine hour is not yet come," refer to his own judgment in the case. You should not wish to influence me, in my official functions; I am sufficiently aware of the condition of the family; and shall assist them when I see it best so to do.