

the most unconditional manner the thought, that God would bestow upon His congregation the whole fulness of the blessing enfolded in His Divine Being which was manifested as Jehovah. But not only does the name Jehovah denote God as the absolute Being, who revealed Himself as Father, Son, and Spirit in the historical development of His purpose of salvation for the redemption of fallen man; but the substance of this blessing, which He caused to be pronounced upon His congregation, unfolded the grace of God in the threefold way in which it is communicated to us through the Father, Son, and Spirit.<sup>1</sup>—Ver. 27. This blessing was not to remain merely a pious wish, however, but to be manifested in the people with all the power of a blessing from God. This assurance closes the divine command: “*They shall put My name upon the children of Israel, and I will bless them.*”

CLOSING EVENTS AT SINAI.—CHAP. VII.—IX. 14.

Chap. vii. PRESENTATION OF DEDICATORY GIFTS BY THE PRINCES OF THE TRIBES.—Ver. 1. This presentation took place at the time (D<sup>b</sup>) when Moses, after having completed the erection of the tabernacle, anointed and sanctified the dwelling and the altar, together with their furniture (Lev. viii. 10, 11). Chronologically considered, this ought to have been noticed after Lev. viii. 10. But in order to avoid interrupting the connection of the Sinaitic laws, it is introduced for the first time at this point, and placed at the

<sup>1</sup> See the admirable elaboration of these points in *Luther's* exposition of the blessing. *Luther* refers the first blessing to “bodily life and good.” The blessing, he says, desired for the people “that God would give them prosperity and every good, and also guard and preserve them.” This is carried out still further, in a manner corresponding to his exposition of the first article. The second blessing he refers to “the spiritual nature and the soul,” and observes, “Just as the sun, when it rises and diffuses its rich glory and soft light over all the world, merely lifts up its face upon all the world; . . . so when God gives His word, He causes His face to shine clearly and joyously upon all minds, and makes them joyful and light, and as it were new hearts and new men. For it brings forgiveness of sins, and shows God as a gracious and merciful Father, who pities and sympathizes with our grief and sorrow. The third also relates to the spiritual nature and the soul, and is a desire for consolation and final victory over the cross, death, the devil, and all the gates of hell, together with the world and the evil desires of the flesh. The desire of this blessing is, that the Lord God will lift up the light of His word upon us, and so keep it over us, that it may shine in our hearts with strength enough to overcome all the opposition of the devil, death, and sin, and all adversity, terror, or despair.”